ADAPTIVE OUTREACH:

THE MISSIONAL PROCESS OF ENGAGEMENT

A PROJECT REPORT

SUBMITTED TO THE FACULTY

IN PARTIAL FULFILLMENT OF THE REQUIREMENTS

FOR THE DEGREE

DOCTOR OF MINISTY

BY

DANIEL R. PRITT

WINEBRENNER THEOLOGICAL SEMINARY

FINDLAY, OHIO

AUGUST, 2016

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ABSTRACT

The traditional value systems and programming of the past are being overwhelmed by today's rapid flow of information, constant change, and the difficult challenges created by the Postmodern era. This situation has caused a proliferation of worldviews and generated instability. Churches and individuals are now forced to adjust during a period of declining resources and unyielding adversity in order to effectively fulfill their mission. It is extremely difficult to take appropriate action without having the adaptive capacity and creative knowledge needed to overcome this emerging complex state of affairs that afflicts society.

The majority of churches in the United States do not practice an adequate measure of adaptive outreach to improve their cultural significance in a world desperately seeking answers and significance in uncertain times. Without a reliable strategy and process to meet such challenges, people will continue to struggle. They are prone to doing the same thing over and over again without making any significant progress. To understand this behavioral pattern and the conditions that currently exist may hold the keys for solving such a problem.

The purpose of this research study is to examine how adaptive outreach becomes a viable process of engagement when uncertainty is encountered and deep changes occur. Using both qualitative and quantitative research methodologies, the data collected and analyzed comes from, six case studies, nine interactive leadership interviews, comparison analysis, and ten field surveys.

The research project attempts to examine the characteristics of adaptive outreach and how it may impact those who practice it. The study explores adaptive outreach's capacity to accommodate change during periods of transitions to improve people's effective in life.

Case studies produced six main adaptive categories encompassing thirty different markers where adequate levels of adaptive outreach are practiced and measured from the organizations profiled. An assessment score card (evaluation system) rates the level of adaptive capacity exhibited by the organizations selected. Each organization's score met or exceeded an adequate measure of adaptive capacity practiced.

Leaders responded to seven interview questions, which provided similar results. They identified the barriers that inhibited change and the conditions conducive for implementing adaptive outreach. Their answers were rated in terms of frequency.

Survey participants valued the common traits of adaptive outreach. They rated the information and learning experiences as being very helpful or extremely helpful. Key factors were understood as being transferable including the adaptive tools introduced. The learning labs provided a safe haven to conduct open dialogue, feedback, and discovery. Comparison analysis reaffirmed the consistency of all streams information collected in terms of adaptive traits, factors, and conditions associate with the process.

Based upon the research conducted, adaptive outreach is well suited as a means of engagement and strategy for improving effectiveness in ministry. Additional research in the areas of a) assessment, b) analytics, c) training, and d) positioning of adaptive outreach in the marketplace is warranted. Further research will pave the way for others to improve their levels of engagement and make all other complex problems easier to solve.

CHAPTER ONE

INTRODUCTION TO THE PROJECT

A mystery to the majority of Christians in America, are the emerging strategies

and tangible opportunities to address what many perceive as an insurmountable,

intractable, and daunting task: To reverse the declining trends seen in morality, church

membership, funding for ministry, and community involvement. For those who proclaim

Jesus as Lord in all that they say and do, and are open to the integration of adaptive style

outreach with well placed missional tactics in service, their keys to the kingdom will

continue to unlock the doors to gated communities and the cities they serve. The future is

bright for believers who want to restore a kingdom-minded perspective when fulfilling

their mission within their cultural environment.

Marketplace ministries, kingdom-minded individuals, and organizations who

understand the need for sustainability are making noteworthy advances with their efforts

and resources. Ministries willing to establish and allocate resources for effective outreach

services are perceived to be more adept at avoiding the pitfalls and problems caused by

donor fatigue and declining membership. Thought of as an encouragement to many,

several innovative approaches to outreach are being redefined and nurtured by creative

early adopters. These trailblazers are laying the groundwork for others to learn, emulate

and to facilitate cultural engagement through people of faith.

Conducting this approach to ministry becomes a matter of awareness, intent, and

proper use, from a biblical framework, as outreach is exercised. Cultural challenges and

diversity are not only accounted for but used as entry points and tools to gain access to others when effective outreach strategies are employed. Upon entry, interaction and dialogue lead to the development of personal relationships and restoration.

The inherent missional objective is to provide leverage and connection to something greater than individuals are capable of achieving on his/her own. The implementation of "adaptive outreach," (the missional process of engagement), neutralizes issues that lead to hostilities and resentment which lead to real social, economic, and racial barriers that isolates so many people in society.

The adaptive outreach approach unites people under one cause to ensure kingdom-minded initiatives are at the center of all activity when achieving a greater good. Any function performed is for the cause and well being of others. It is service-oriented and it promotes an element of equality for engaging in what the Scripture defines as the greatest commandment of all and one similar to it, "Love the Lord your God" and "love others as yourself."[1]

This type of outreach is quickly becoming a unifying movement leveraging the overall participation of individuals expressing and celebrating a cause rather than an event. The process takes into account an individual's or groups' interests regardless of their level of commitment and/or current spiritual awareness. Adaptive practices allow for participants to cultivate their talents and service to others while fostering a sense of belonging to a worthy cause. This can be achieved while promoting purpose and cultural distinction within the ranks of those who participate and are influenced by the practice.

When implemented, the intended objective is to reclaim, restore, and replenish the vision needed to communicate God's mission of redemption and goodness in a hostile,

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[1] Matthew 22:37-39 [NASV].

fast changing cultural environment, seeking to find its identity and relevancy in a Postmodern era. The way ministry is conducted in the twenty-first century is about to change in a dramatic fashion due to the lifestyles people currently practice, worldviews, and the discontinuous transitions they experience. Without examining this tension and what adaptive style services offer, the fear/risk, turmoil, and anxieties that Christian leaders are expressing, may indeed be overlooked.

The following research is dedicated to the investigation of this renewed missional process and the overall phenomenon defined as "adaptive outreach." The project's objective is to discover how this form of ministry might prove reliable and effective for addressing today's ever changing, informational age of cultural trends, and behavior.

Context of the Problem

Recently, there have been an increased number of books, articles, and research information charting the rapid pace at which society seems to be imploding upon itself. Change is currently "stressful, complex, and chaotic" within the American landscape.[2] The extended economic downturn plagues the nation. It jeopardizes global security as well as the family unit and individuals of this country. Consumerism and debt are burdening America. Postmodern proliferation of relativism, pluralism, and cynicism continue to infiltrate the hearts and minds of youth, impacting their worldview.[3]

The country's chaotic state of affairs is perceived as being in a constant flow of change with no end in sight. The fluid conditions provide for the greatest opportunity for

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[2] George Barna, *Futurecast* (Carol Stream, IL: Tyndale House Publishing, Inc., 2011), x, 7-8.

[3] Tim Elmore, *Generation iY: Our Last Chance to Save Their Future* (Atlanta: Poet Gardener Publishing, 2010), 32.

ministry that society has ever known due to the internet, globalization, and ease of mobility. The sheer number of people currently on planet earth recently surpassed an estimated seven billion souls.[4] At no other time in history has the church been so needed in providing ministry and hope to those in despair. People are alienated and are desperate to find peace and wholeness for their lives.

Henri Nouwen in *The Wounded Healer,* described the generation he was working with as being "inward, fatherless, and in a convulsive state."[5] At face value these words resonate and reflect the signs of a Postmodern society rather than a generation and era of the past. It is ironic that when he wrote those very words, Nouwen was describing the conditions of the generation who are now the parents and grandparents of today's Postmodern youth. These youngest members of society are now identified as, "Millennials."[6] They continue to advance technically, yet struggle from a personal well-being, and moral stand point in today's civilization.

Since Nouwen first published his book in the early Seventies, conditions have progressively gotten worse. The sons and daughters, who retain the DNA of their parents, have multiplied the disparaging characteristics of their forefathers in behavior and the level of intensity. It is fearful that dealing with today's life styles the younger generation runs the risk of being dismissed as an unreachable generation unless their inherent identity and proclivity to culture is fully understood; "it is time to act."[7] There are,

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[4] Worldometers, "Real Time Statistics Project," accessed November 16, 2011, http://www.worldo meters.info/.

[5] Henri J. M. Nouwen, *The Wounded Healer: Ministry in Contemporary Society* (New York: Doubleday Religion and Crown Publishing Group, 2010), 31-52.

[6] Elmore, 13.

[7] Ibid., 11-28.

however, other variables to consider that may play a significant role in addressing such

afflictions that were not prevalent then or compounded until now. These variables could

alter their plight and provide a ray of hope and encouragement for the current generations

and those to come. The pressures that change and current trends create, present an

apparent paradox and dilemma to be studied and resolved.

Change is an element that germinates initiatives that need addressed. Change is

also viewed as contributing factor for society's demise but change can become a catalyst

and gift to alter the path that society has brought upon itself.[8] A new, sustained paradigm

is needed to keep pace with this forceful shift and to conduct relevant and effective

outreach to the up and coming "iY" generation (The Millennials), who Elmore

characterizes as an "EPIC" generation.[9]

Determining how churches handle these developments and engage the next

generation of youth who are in a whirlwind of constant change has become a vivid

reminder that "Good News" to some may not be "Good News" to others. What might

have been acceptable yesterday or today may not be suitable or relevant tomorrow.

George Barna of the Barna Group believes "a radical transformation is in progress

related to the means though which people's faith is made real."[10] His research conclude

that churches have lost their relevancy (authority) in culture and are having a difficult

time being taken seriously as a factor for lasting change. He also talks about what types

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[8] Mac Anderson and Tom Feltenstein, *Change is Good . . . You Go First: 21 Ways to Inspire Change* (Naperville, IL: Simple Truths, 2007), 8-9.

[9] Tim Elmore redefines the millennial generation as "The iY generation" and uses an eloquent acronym to highlight their common attributes as being: E-experiential, P-participatory, I-image-rich, C-communicative in their expressed and discernible behavior. Elmore, 13-15, 172-175.

[10] George Barna, *Revolution* (Wheaton, IL: Tyndale House Publishers, Inc., 2005), 48.

of solutions that the millennial generation maybe more open to when dealing with complex problems of instability.[11] These types of perceptions demonstrate the kinds of challenges believers are up against. Issues important to one generation may not be important to the next and what worked before may require modifications for it to be received and effective in the future.

Many view the current condition of society as disheartening and as a temporary setback, however, this disconnect does not diminish or inhibit the opportunity at hand. The challenge troubling to Christian leaders and educators is the alarming pace in which this dilemma has come about. The concern facing the majority of churches today is not so much the past, but that of the future and struggle to obtain insight that offers real hope.

Addressing current and future conditions regarding this dissonance are organizations and individuals who are beginning to "cultivate intergenerational relationships."[12] Adaptive outreach is different from the traditional, one dimensional approach of "saving the lost' for the sake of being found.

This style of outreach is best described as being "adaptive" when engaging others. The approach requires an external missional mindset to bridge cultural differences while accounting for the ongoing transitional changes that people face. The adaptive outreach process is a contemporary holistic approach, seeking a common good to nurture the well being of others in all aspects of life.[13] The process provides for an assessment of the extenuation variables of individuals and group provides for an assessment of the

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[11] Barna, 89-120.

[12] David Kinnaman, *You Lost Me: Why Young Christians are Leaving Church . . . and Rethinking Faith* (Grand Rapids: Baker Publishing Group, 2011), 9-23.

[13] Gabe Lyons, *The Next Christians: The Good News About the End of Christian America* (New York: Doubleday, 2010), 91-104.

extenuating variables of individuals and groups during engagements while relationships are formed.

Even though to reverse the patterns of decline in giving and church attendance (which continues to threaten well intended programming) may take time, some faith-based entities are thriving in their outreach ministry efforts. Options are still tenable and a window of opportunity remains for reenergizing the faithful with renewed vision. This opportunity is predicated on some minor adjustments concerning vision and mission, which are attainable in the context of outreach.

Those open to modifications and the rebranding of outreach in being problem solvers will serve as agents of change.[14] They will be the ones granted access to a jaded society while demonstrating their sincerity and commitment to developing relationships.

In *Leading Your Church to Grow*, Peter Wagner states, "Loving your neighbor as yourself means becoming involved with people's health, welfare, and human dignity."[15] Living this out requires in an incarnate way requires willingness on the part of those who attempt to insulate their lives from the world and engage those who Christ had commissioned through his followers to love, serve, and disciple.

Churches and believers are beginning to comprehend the younger generation's perception of the traditional church as a physical barrier, protecting believers rather existing as a place of hope and life. This realization is perplexing to outsiders distorting an accurate perception and understanding of real 'ecclesia' at the time of the Apostles.

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[14] Os Hillman, *Change Agent: Engaging Your Passion to Be the One Who Makes a Difference* (Lake Mary, FL: Charisma House, 2011), 101-107.

[15] C. Peter Wagner, *Leading Your Church to Growth: The Secret of Pastor/People Partnership in Dynamic Church Growth* (Ventura, CA: Regal Books, 1984), 28.

The concept of ecclesia is a movement where God is and can be found, rather than a

physical or organizational structure that potentially inhibits or alienates relationships.[16]

Individuals might then wonder what this looks like going forward. Is there an

effective, viable and organic path/method in today's climate that nurtures a positive

response? Can it be replicated with the authenticity and transparency needed to overcome

the skepticism which permeates this post-modern generation and society?

Thomas Paine, author of the well known publication called "*Common Sense,* in a

work he entitled "*Crisis,"* wrote the familiar phrase, "These are the times which try

men's souls."[17] Paine was writing to motivate Washington's troops at the request of

General Washington, who had just regrouped with his forces after a recent defeat. The

troops were experiencing a time of great hardship, severe fatigue, and ultimate despair.

Prior to that moment they had lost every encounter with the British.

Washington's men were on the verge of totally giving up as they entered their

boats during a freezing snowstorm at the edge of the Delaware River to reengage the

enemy for what could have been their last battle. Washington used the words of Paine to

inspire the troops. He reminded them of their honorable call and their just mission from

above. Communicated at the shoreline, Paine's words ring true for churches and believers

in light of the difficult and intractable task they face today.

The names, politics, economic conditions, and times may have changed, but

those words continue to resonate for each generation that is faced with challenges that

define their legacy's makeup. The current generation is no different with the state of

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[16] Alan Hirsch and Dave Ferguson, *On The Verge: A Journey into the Apostolic Future of the Church* (Grand Rapids: Zondervan, 2011), 23-49.

[17] Thomas Paine, "The Crisis" American Revolution Reference Library, accessed October 1, 2011, http://www.bookrags.com/research/the crisis-by-tohmas-paine-arrl-04/.

affairs beginning to wear on this generation's will and resiliency in their ability to overcome adversity and the challenges facing churches.

Our current generation is standing at the shoreline as the boats are being manned. This is similar to what the forefathers of this country faced during their time of trouble. It is the defining moment of truth to rise to the occasion and serve with honor concerning the commission believers have been given. The choice must be made to go forward with a well-formed battle plan and a clear understanding of what's at stake.

The world waits for those willing to invest the time in implementing new paradigms for conducting outreach. This winter's age (difficult times) will give rise to new life (opportunity for victory and hope) in the spring. In time, adaptive outreach movements, focusing on the well being of others, may exceed the aspirations and potential of all previous generations combined.

The researcher of this project serves in a marketplace ministry setting that utilizes educational, business, and professional design experience. Having consulted with Christian leaders, educators, and career professionals over the last three decades about development and outreach, several possible considerations exist that churches and individuals need greater insight on in order to address current trends.

Projects involving environmental or creative re-purposing will often encounter the term "adaptive" during the planning or design phase. This term describes the process of revitalization and conversion. Those involved in the transformation of the property reinvent the site to bolster the structure's relevance for contemporary use.

During the process of reclamation, the site's usefulness accounts for the needs of a vibrant new community, and as an opportunity for improving quality of life. The open

process requires collaboration, planning, and purposeful intent for meeting set standards of living and programming needs. When used in an architectural, engineering or a design setting, the term "adaptive" interacts with the changing climate patterns, economic demands, contingencies, and external factors in becoming responsive to the needs of the project.[18]

Recently, clients and individuals have expressed their concerns, frustrations, and hopes about the difficulty in executing effective outreach. All are challenged to overcome the declines and frustrations discussed. People in ministry and positions of service are demanding new solutions and proof of concepts that have the ability to address their current situations. Their intent is to bridge the changes they see occurring and arrest the degradation of values fueling the continued cultural disconnect in society.

A common denominator for each client the concern of being sufficiently funded to allow their well intended efforts to expand. Seeing the decay in culture and the fate that awaits them if no action is taken, many leaders continue to question their approach to outreach and ability to mobilize in their pursuit to reach and engage the masses. They know the score and are well aware of the consequences. Clients are seeking a strategy to secure the sustainability of their mission. They are truly interested in changing the status quo and are willing to modify their attitudes, perspectives, and approach to ministry and service.

The word "adaptive" in the professional context thus far illustrated becomes a new intuitive perspective to be applied to initiatives and outreach type activities. Previous

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[18] Michel Bauwens, "Eric Hunting on Adaptive Architecture (2): Types of Adaptive Architecture," *2P2 Foundation*, accessed September 12, 2011, https://blog.p2p foundation.net/eric-hunting-on-adaptive-architecture-2-types-of-adaptive-archit ecture/2008/11/26.

outreach efforts have been severely hampered and, for the most part, have been

ineffective based upon the cultural chaos intensifying at the pace at which it is being

observed in society. Areas of outreach must be reclaimed, restored, and replenished

before it is too late. A new paradigm is needed to empower the well intended efforts of

ministry of those willing to overcome the cultural barriers in reaching the Millennials.

The experience of participating in Marketplace ministry adds a sense of urgency

to the project. The study retains bona fide implications with immediate consequences for

churches, businesses, and individuals. Working models of excellence that apply the

principles of adaptive strategies and missional tactics are emerging and becoming more

prevalent as people are introduced to this approach to outreach. The service programs and

those who run them are gaining stature and momentum as believers begin to establish a

clear vision of what can be done to retool their outreach efforts.

In the past, matters of awareness and best practices in several instances have been

sacrificed for the proclamation of immediate involvement. The current direction society

has taken will require intentional collaboration with others to maximize resources for

achieving effective ministry. Based upon current statistics a well placed and intentional

strategy must emerge to reverse any further decline.[19]

Based upon several outreach alternatives pioneered by faithful innovators and

Kingdom-minded organizations, the proverbial, "glass analogy" no longer needs to be

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[19] Mike Breen, founder of "3DM" in a recent training publication uses Thomas Rainer's research statistics their organization uses while training others in the development of Missional Communities. About "65% of the Builder Generation" are currently attending church where as only "35% of Boomers" do. This is then use to illustrate the declining progression incurred with "Gen X" standard attendance at "15%" during any given Sunday where as the "Gen Y (Millennials)," just beginning to enter their 30's as of 2010 attend church in North America at a meager low rate of only "4%." Mike Breen and Alex Absalom, "*Launching Missional Communities:* [*a field guide*]," (Pawleys Island, SC: Mike Breen, 2010), Kindle Edition, Location 220-228 of 5378.

seen neither half-full nor half-empty, but as a positive reminder that there is greater capacity to be filled and by looking at it from a different mindset presents a greater opportunity for service. There exists a challenge of knowledge and the integration of actionable intelligence that needs to be identified and shared. The essence of this study is to uncover such insight in the pursuit of developing a greater awareness and understanding for the purpose of integration.

Many alternative "life forms" of outreach are emerging today. According to Reggie McNeal, although they retain:

> … [T]he DNA of the movement that Jesus founded, its expression is different from the institutional church that has developed over the centuries. It is church in a new way for the new day-our day-a period that can be described as the post-congregational era of Christianity.[20]

This observable phenomenon is the results of the culminating efforts of those who have been dissatisfied with the results of the past. Early adopters are beginning to explore different forms of outreach for accessing the masses and fulfilling their quest for making a difference in lives.

The choice is to innovate or continue to extend the cycle of self dissent and desolation: doing what has been done before and hoping that the results or trends will reverse themselves is delusionary at best.

The challenge going forward is left at the threshold of the presiding generation to resolve. The condition in which clients find their programming is discomforting to say the least. The change currently being experienced can be used for a "common good."[21]

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[20] Reggie McNeal, *Missional Communities: The Rise of the Post-Congregational Church* (San Francisco: Jossey-Bass, 2011), Kindle Edition, Location 360 of 3306.

[21] Lyons, 95.

For those who are willing to reexamine their approach to ministry and outreach, the journey is at the forefront of restoration and the missional movement in the renewed external focus of reaching others and once again impacting the culture as Christ intended.[22]

It is this backdrop and context that guides the following research project in its discovery and presentation. The researcher seeks to be fair and objective when illustrating the problem. As the supportive line of questioning and the qualitative case studies to further the understanding of the subject matter are presented, the data and information being collected for analysis concerning this project is an ongoing process. As this area of study continues to grow additional research will be required due to the innovation that adaptive outreach brings to a generation that hungers for real and meaningful change.

Statement of the Problem

The change observed in society is facilitated by technical advances, economic hardships, and according to Hillman, ongoing moral degeneration caused by a "culture gone awry", lacking a Christian worldview.[23] Complicating this phenomenon is the ability to instantly download and transmit information through the Internet and social media. The conditions provide for the dissemination of information to associated peer groups at breakneck speed regardless of the content, truthfulness, and pluralistic values being conveyed.

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[22] Reggie McNeal, *Missional Renaissance: Changing the Scorecard for the Church* (San Francisco: Jossey-Bass, 2009), 41-87.

[23] Hillman, 7-32.

In today's society, everyone maintains the potential to become an instant messenger (global activist or quoted personality). They promote their own special interest slant on the information being communicated and in most situations the content lacks verification as to the level of its accuracy. These issues highlight the challenges, discontinuous change, and diverse viewpoints brought to bear upon society. The situation continues to blur reality for the majority of believers and church leadership in America.

The conditions become barriers to leaders of traditional outreach programs. Churches in America have difficulty in sustaining their programming in the same fashion they have previously experienced. The aggregate effect continues to fuel cynicism.

These cultural headwinds and adversity inhibits the believer's ability to assimilate and mobilize in society. The economy, referred to as "The New Economy"[24] is here to stay. It is forcing everyone's hand into becoming more resourceful and intentional. During this apparent generational shift the lack of capital and funding will continue to be an issue for churches, individuals, and organizations who want to conduct effective and sustainable outreach.

These conditions are having a distinct impact upon budgets and will require a dramatic change in the way operations and programming need to be conducted in order to survive.[25] It is a real challenge that every organization must now face if they plan to engage with any public and/or secular demographic in society without an intentional plan for service.

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[24] Gary Harpst, Micro-Business Conference and Seminar Lecture and Power Point Presentation based upon his book entitle, *Six Disciplines Execution Revolution*, Columbus, OH. August 13, 2010.

[25] Ibid.

Churches are becoming more aware in seeing their core support base shrink due to attrition and the inability to attract new memberships beyond those who currently attend. Church members are concern and focus upon current a economic condition, which makes giving to worthwhile causes (sponsored by churches) even more difficult during times of stress and uncertainty.[26] Often, primary support givers are retiring and have to rely on fixed incomes. This factor alone will severely affect the support levels of the graying church to maintain basic budgets and the funding of outreach efforts.

Bridging a widening cultural gap to an up-and-coming generation who are becoming more alienated and hostile to initiatives of faith is of highest concern. Believers seek to restore their ability to cultivate and nurture discipleship though mentoring and the development of spiritual formation.

The church has no other choice but to find ways to replenish their aging and declining membership in the face of increased adversity and reduction of income in order to regenerate, sustain, and fulfill its mission. The problem individuals and spiritual leaders must address is very clear: ***the majority of churches in the United States do not practice a viable measure of adaptive outreach which impedes their overall ministry efforts and cultural significance.***

This concern goes directly to the heart of the matter facing believers and churches today. Solving this main problem provides believers a starting point to arrest and begin to reverse the debilitating trends plaguing its current and future effectiveness. Other ancillary or secondary problems involving cultural relevancy and the lack of

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[26] C. Kirk Hadaway and P. L. Marler, "How Many Americans Attend Worship Each Week? An Alternative Approach to Measurement," *Journal for the Scientific Study of Religion* 44, no. 3 (September 2005): 307-322.

intergenerational relationships associated with this primary problem may be resolved in time if adaptive outreach can be implemented at adequate levels.

The opportunity to reconnect and restore the relationships between generations and communities in communicating God's plan of hope and redemption can be achieved. Without an understanding and commitment to address this primary issue, the crisis facing faith based communities will only intensify and create greater chasms to overcome when attempting to reach others with the gospel.

Outreach in the past may not have been as effective or efficient as it needed to be. There is something to be said during this time of transition and study. Transitions bring about a much needed change and adjustment to keep relevant the mission and vision that all believers have in common.[27] When conducting ministry that provides hope and accountability for the well being of others, Christians have the ability to become restorers of the faith in reaching those who are in a continuous state of change. This issue, once addressed would be a significant step towards restoring the effectiveness of outreach in a sustainable manner.

The Purpose of the Study

The purpose of this study is to determine the nature of the contributing factors leading to the missional disengagement and ways to address it. This research project is timely due to the urgency and severity of the crisis facing Christian leaders and communities in America. During the course of this study, conditions hindering the faithful, which stifles their effectiveness in outreach and how these conditions can be overcome, will be scrutinized.

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[27] Gerald H. Twombly, *You Snooze, You Lose: Thriving In These Turbulent Times!* (Indianapolis: DMA Books, 2010), 45-50.

The research project shall attempt to define and present a new perspective currently utilized by early adopters, forward looking churches, and faith based businesses to arrest the alarming crisis of spiritual decline in America. Based on discussions with several authors and numerous resources used in this study, along with the real time interviews conducted thus far, adaptive outreach has the ability in establishing a protocol for reaching an un-churched population by today's faith-based communities. The key will be whether sufficient information and available practitioners who are participating in such an approach are able to validate this observation. Otherwise, churches and individuals will continue to struggle with the issues identified within this project.

The study will ascertain the effectiveness this style of outreach has in its ability to keep pace with cultural trends. The desired outcome of this effort is to explore sustainable outreach models that will, once defined and understood, at some level enrich the lives of others while maintaining a kingdom-focused mindset. The aspiration of such dialogue constitutes a discovery that a change in perspective can become a constant guiding force leading to a more congenial and active society of faith.

Knowing there are opportunities worthy of consideration may provide leaders with a renewed level of enthusiasm needed to overcome the challenges that churches and individuals are faced with in connecting to people as the post-modern era emerges.[28] This study will act as a solid shoreline for manning the boats in preparation for reaching a tipping point as increased engagement by the faithful contributes to the improved performance and effectiveness of those willing to observe, learn, and serve the community for the greater good. Other research in this area confirms that when levels of

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[28] Dan Kimball, *The Emerging Church: Vintage Christianity for New Generations* (Grand Rapids: Zondervan, 2004), 15-16.

engagement increase by those who become involved contribute to the belief they are making a difference in life.[29]

In an attempt to regain balance and alignment for cultural significance, a clear understanding of this phenomenon will be required. The outreach process involves reclamation, restoration, and replenishment through adaptive means and self-awareness by those who are involved.

Research Methodology to Study the Problem

Acquiring the data necessary (concerning the stated problem) will require qualitative interviews featuring contemporary authors/speakers, church leaders, and businessmen currently engaged in adaptive style outreach and missional techniques. In addition, selective quantitative surveys will be constructed and sent to these leaders and agents for change. The data collected will determine what barriers might hinder adaptive outreach and those conditions that facilitate this type of outreach to flourish in today's contemporary society.

The material will then be grouped accordingly and presented in an experimental, community learning lab to test the principles and models of adaptive outreach in a setting called, "The Discovery Zone." This part of the research project will complement the effort of this present-day, contemporary study of "Adaptive Outreach. The results found from the case studies and leadership interviews conducted will in turn be introduced to participants who want to explore the opportunity to raise their levels of effective in ministry and service to others. It will demonstrate whether adaptive traits are transferable.

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[29] Towers Perrin, "*Working Today; Understanding What Drives Employee Engagement*," *The 2003 Towers Perrin Talent Report*, accessed October 30, 2011, http://www. keepem.com/doc_files/Towers _Perrin_ Talent_2003(TheFinal).pdf. This article will be further addressed in Chapter Three (3) of this project demonstrating the role engagement serves between profit and non-profit organizations.

Research Questions to Guide the Study

A well defined set of questions will help to develop the properties that make up adaptive outreach. This will assist in this study's attempt to facilitate a working understanding of this approach to ministry and service for those who decide to include adaptive strategies and missional tactics into their current and/or future programming needs and efforts.

Having defined "Adaptive Outreach" as the missional process of serving others with the intent to reclaim, restore, and replenish relationships and places, the study will focus on three primary questions:

1. What types of ministry qualifies as adaptive outreach?

2. What are the barriers to adaptive outreach?

3. What conditions are conducive for implementing adaptive outreach?

These questions seek to identify how adaptive outreach works. The first question allows for the approach to be properly defined and differentiate what makes it so unique to existing efforts. The second question will help to determine what barriers, if any, an individual or organization needs to be aware of that may impede its effectiveness. The third question will allow for such answers to demonstrate what constitutes a favorable environment for executing the innovative practices of adaptive outreach. The three questions presented above will enable the author of this study's to begin the detailed discovery process with focus.

Significance for the Broader Church

Addressing cultural trends with the ability for attaining sustainability will impact all churches, their members, and those who desire to participate in adaptive outreach. The

knowledge and responsiveness to adapt in such a way it transforms society would be a

major breakthrough in preventing what some perceived as tantamount to losing a

generation. Ruth Woodhouse, a mother and contributing editor to Yahoo! Voices states,

> We certainly have significant cause for concern - and our society needs to be addressing these issues very seriously. The fact that so many people have been abandoning the Christian fundamentals handed down through the generations is largely to blame for the lost state of so many youth today. More and more individuals - of all generations are losing their way and becoming morally and spiritually bankrupt as a result. It stands to reason that the youngest, most needy and vulnerable are the most deeply impacted.[30]

The adaptive outreach model may provide for the creative solutions and honesty

being called for to deal with the issue of connectivity needed for reshaping culture in a

positive light. Kinnaman picked up on this in his book by noting the need for creative

change and transparency:

> We need new architects to design interconnected approaches to faith transference. We need new ecosystems of spiritual and vocational apprenticeship that can support deeper relationships and more vibrant faith formation. We need to recognize the generational shifts from right-brain skills like logic, analysis, and structure to the right-brain aptitudes of creativity, synthesis, and empathy. We need to renew our catechisms and confirmations—not because we need new theology, but because their current forms too rarely produce young people of deep, abiding faith. We need to rethink our assumptions and we need the creativity, honesty, and vitality of the next generation to help us.[31]

This research will assist those who have a heart for service and desire to connect

in a more meaningful way as churches and individuals seek viable solutions. The efforts

to connect with peers and others who need restoration and guidance, maybe found in this

type approach to outreach. Having this type of information available will provide

valuable examples for those willing and bold enough to engage in such a form of service.

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[30] Ruth Woodhouse, "*Are the Youth of Today a Lost Generation?*" Yahoo! Voices, accessed January 17, 2012, http://voices.yahoo.com/are-youth-today-lost-generation-889929.html?cat=9.

[31] Kinnaman, 13.

It presents a process of identification for current and younger generations based on a contemporary message of truth and hope.

Several categories of adaptive services are listed with a "balance and alignment chart", *Figure 1.1* (page 22). The quadrant chart is used to identify the practical areas where adaptive strategies converge and are utilized for achieving projected efficiencies and cultural relevance.

This visual aid helps in determining the focus and calling that guides the efforts of those who want to blend such an approach to ministry. Through the process of selection, it provides clients the direction and tools to seek a level of ongoing engagement that serves as a catalyst and motivation for leaders and administrators to follow.

The particular chart developed to illustrate such balance and alignment provides forward looking ministries a more expressive way to articulate their situation and describe their commitment to missions.[32] The format determines the makeup of which adaptive measures to select when consulting with clients.

The chart is developed to illustrate the areas of service that maximizes savings and boost effectiveness of a planned missional development. The format of this chart will be utilized further in the research project to better understand the dynamics involved in modeling the different expression of faith and balancing strategy-execution when conducting adaptive outreach.

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[32] CSN/Athletic Alliance LLC, "Adaptive Outreach Model," AACML's Annual International Denominational Seminar, Fort Lauderdale, FL, August 3, 2011.
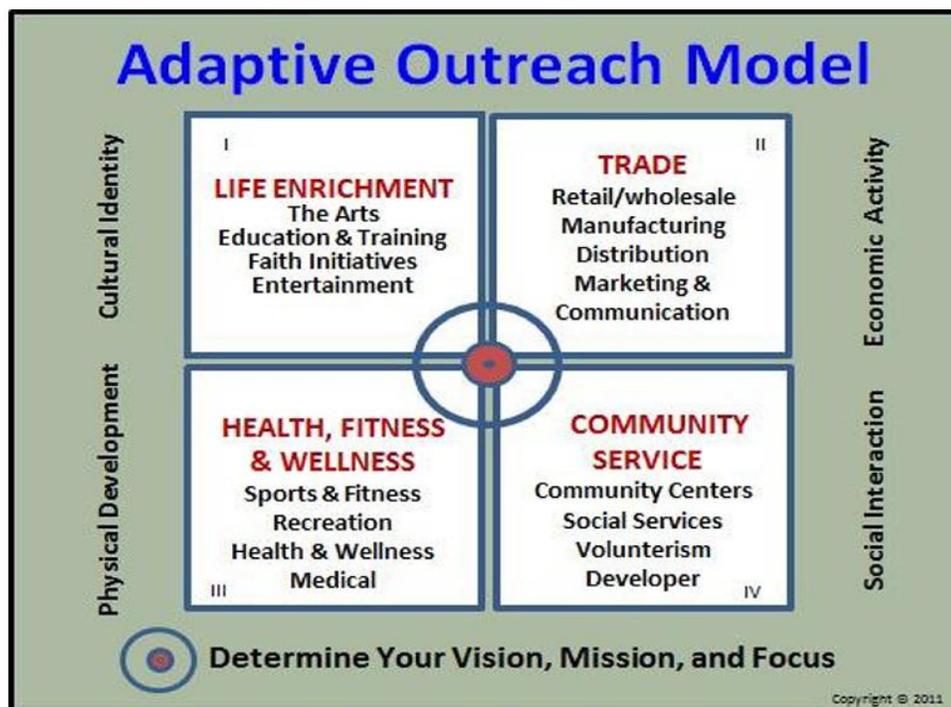
Source: Information from Daniel R. Pritt of CSN-Community Sports Network 2011.

Although many organizations stress structure, image, and/or tradition, future organizations looking for sustainability will need to focus upon new programming and integrated service opportunities. This will help organizations in a similar situation to maximize the available resources in the form of capital and manpower needed to successfully conduct the mission of service as an effective "change agent".[33]

The Adaptive Outreach chart presented has been instrumental in defining how areas of service can be sustainable in ministry. As this study advances, the information, materials and analysis presented will help to enlighten how this chart can become a tool to identify the form in which reclamation, restoration, and replenishment of individuals, communities, and society as a whole can occur.

[33] Hillman, 101.

Assumptions and Limitations

This study is being conducted with three basic assumptions that will help define the limited scope of this project. Each assumption helps to frame the research in a way that provides depth to that content and materials in order to focus on the stated problem.

(1) Churches along with Christian leadership need to keep their outreach relevant to the communities and individuals they serve. (2) Financial sustainability of outreach, including economic development is believed to be attainable. (3) Leaders of churches and organizations are receptive to implementing strategies promoting faith initiatives through service and the exchange of goods and services involving the process of training and education.

This project is not without limitations. Limitations to preserve the study's scope, integrity and focus are as follows:

1. Not all outreach efforts qualify as adaptive outreach and thus will limit the case studies and research.

2. It is not the purpose of this endeavor to determine the duration of time it might require for establishing an adaptive outreach approach to ministry.

3. The level of economic impact or the amount of development within a given community will not be the focus of this project.

The latter two items will be left for those who might be inclined to extend this project's basic research beyond its current scope at a future date. Predicated upon the level of interest, time constraints, and motivation needed to continue this important journey, it does provide justification that additional research would facilitate broadening this fascinating opportunity for future Kingdom development in ways similar to this in-depth study concerning adaptive outreach at this time.

Definitions of Terms

"Adaptive management" can be described as a form of optimal decision making while facing adversity and uncertainty. Best practices are examined for obtaining long term improvements, taking into account the impact of economic, social, and performance criteria.[34] It is a format in which decisions are made in light of the current and future conditions while being mindful of the well being of those within a group, organization or business.

"Adaptive outreach" is the missional process of engagement that accounts for change.[35] It functions as a multifaceted strategy and system used to cultivate unity of purpose, collaboration, and the sustainability of the efforts performed for the well being of others. The lordship of Jesus governs all interactions involving this dynamic process of extending ministry/service when engaging individuals, their cultural milieu, and purpose for any current or future activity.

A "Change agent" is a member of society who can effectively make a difference in life by influencing others though their obedience to Godly principles. An individual who reflects biblical applications in life leads to the transformation of people's hearts, minds, and the culture that surrounds them.[36]

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[34] George H. Stankey, Roger N. Clark, and Bernard T. Bormann, *Adaptive Management of Natural Resources: Theory, Concepts, and Management Institutions USDA*, accessed October 23, 2011, http://www.fs.fed.us/pnw/pubs/pnw_gtr654.pdf. This report is based upon Peter Senge's 5 Disciplines of learning and management theory, which is a major component for acquiring best practices within a business organization or learning structure.

[35] Daniel R. Pritt, "Adaptive Outreach Prospectus" (Findlay, OH: Winebrenner Theological Seminary, 2011), 4.

[36] Hillman, 6-14.

"Community" is extended to encompass an understanding beyond the traditional sense of regional proximity and local fellowship. This definition includes a more global and social perspective of interaction with a shared vision involving the element of connectivity. A physical and/or digital sense of belonging to one another due in the information age must now be included when the concept of community is used during discussion.

"Displacement" the difference between the perception of what was as compared to the reality of what is and/or can be regarding values, content, events, and information.

"Displacement gap" is the variance or amount of dissonance experienced between awareness levels, communication positions, and collective events or opportunities.

"Engagement" is defined as a level of committed focus, desire, and discretionary effort provided by individuals for achieving a unified common good. It is a willingness to contribute to a greater cause through an orderly and creative means leading to improved identity and branding. In business, the goal is to measure this form of performance and attitude which equates to greater productivity, advocates, and income.[37] This leads to a competitive advantage in the marketplace that each owner or organization seeks for their areas of specialty in obtaining a level of elevated productivity.

"Marketplace ministry" is a form of outreach where businesses and churches conduct ministry in the secular and sacred commerce markets. Financial sustainability and a Christian worldview make up a mindset and operating principles that guide all decisions and activities conducted externally for the well being of community.[38] It is an

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[37] Perrin, 1-10.

[38] Robert Fraser, *Marketplace Christianity: Discovering the Kingdom Purpose of the Marketplace* (Overland Park, KS: New Grid Publishing, 2004), 109-136.

environment that allows for the exchange of goods and services while exhibiting an opportunity to communicate biblical principles.

A percentage of profits are reinvested to support other forms of ministries or to propel further adaptive outreach opportunities. The business and/or people associated with the element of trade and faith initiatives are those willing to express their core values, exhibit a heart for missions, a desire to serve others, and proclaim the Gospel. Their focus on others and is generated from a position of gratitude and love for God and their neighbor.

"Missional" can be defined as an external movement that involves the act of sending and having a mindset for the purpose of redemption initiated by God.[39] It becomes an outward expression demonstrating God's love and compassion for all of mankind. Adaptive outreach, with its Kingdom-focused agenda, requires this manner of thought.

"Positioning" is a term defined as a form of marketing and is more readily accepted in religious and faith based circles as opposed to the advertising overtone currently observed in society.[40] Without "positioning," it is very difficult to reach a technologically savvy, un-churched, and self-absorbed "iY" generation. Informational branding and dealing with social causes requires a level of sophistication they have come to expect.

"Process" is a series of ongoing actions, activities, or events, which generates and/or facilitates change. Process is best suited during times when emergence, flow,

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[39] McNeil, 19-39.

[40] T. L. Bates, *Positioning Your church: A Strategy of Developing a Healthy and Growing Ministry* (Oklahoma City: TQL Press, 2009), 35.

and/or complexity have been detected as variables influencing the dynamics of an emerging outcome. It is not to be confused with "program," which is a fixed routine designed to manage, direct, or determine a predictable result.

"Shared memories" are significant ways of transferring meaningful events, life lessons and applied ideas in a public setting. It replaces the traditional word, "testimony" due to the religious implications now being restricted in various contemporary public and social circles. By presenting narratives in this format, readers, viewers, or listeners can connect with vivid stories of life experiences and/or best practices by everyday heroes or high profile role models.

"Tipping point" is defined as a moment in time which an idea, behavior, or trend captures the hearts and minds of a society or community and becomes exponentially infectious.[41] Different forms of communication and advocacy are used to achieve the viral status by the item or idea being conveyed or propagated.

The definitions presented above will guide the study and the analysis that follows the research. During the course of the project the terms and concepts will add clarity in articulating the role this dynamic new application of outreach can serve.

<div align="center">**Outline of the Research Project**</div>

Chapter One: Introduction to the Project

Chapter Two: Biblical and Theological Foundations

Chapter Three: Literature and Other Sources

Chapter Four: Research Methodology and Procedures

Chapter Five: Analysis of Data

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[41] Hirsch and Ferguson, 23-49.

Chapter Six: Summary, Findings, Conclusions, and Recommendations

Chapter One serves as an introduction to the project's topic and the problem being studied. The need for sustainability of effective outreach will be discussed. This will lead to the proposed examination of adaptive strategies that may reverse the current trends contributing to the cultural disconnect plaguing faith based communities, individuals, and businesses. The problem is clearly defined and highlighted within this section of work.

Chapter Two will provide a theological and historical perspective for understanding the missional process of service and the prospect of positioning within a biblical and a historical framework. Relevant and effective examples for cultivating community participation and spiritual formation will be reviewed. A clear understanding for gaining insight to Kingdom-minded ministry that reflects adaptive style services shall be presented and evaluated to determine the impact it has had upon outreach and culture.

Chapter Three is used to present, review and understand the literature; both past and present material, that is relevant and provides enlightenment to the subject matter. Special consideration of previous efforts to address and understand the missional disconnect will be discussed. Formative adaptive type approaches to ministry will be contrasted and contextualized with past and existing outreach examples. Other areas of adaptive style applications will be presented and discussed. A summation of the materials researched will conclude this chapter.

Chapter Four presents the tools and methods to be used in conducting the research to gain the data for this project. Personal interviews will help in gathering the pertinent information needed to complete the project. Referenced materials, figures, and case studies will be apart of the research process as it relates to the stated problem. Any

limitations of the process will be noted if and when appropriate regarding this section of the work.

Chapter Five will clearly present the data along with a general analysis of the findings. The quantitative and qualitative material collected through four research methodologies and including comparison graphs will be examined for patterns and the information extrapolated may gain new perspectives. Workable solutions address the missional disconnect issues facing individuals of faith. American churches may come to light due to the efforts of this study. The research will be evaluated within this chapter to ascertain a thorough understanding and application of adaptive outreach properties.

Chapter Six will summarize the project's research and other applicable areas of study concerning adaptive outreach. Effective applications of this financially viable model of ministry will generate opportunities for service, support, and positioning for Kingdom-minded leaders to reflect upon as they search for a sustainable approach to outreach. Areas for future research in adaptive outreach will also be presented within the submitted material for additional review.

All further resource materials will be placed within the Appendix following Chapter Six. This project will allow individuals, communities, and businesses (eager to explore and engage in adaptive outreach) the opportunity to learn more about the viable and contemporary approach to service. The intent of this study is to facilitate the cultivation and sowing of the Kingdom in this generation and in individuals to come.

CHAPTER TWO

BIBLICAL AND THEOLOGICAL FOUNDATIONS

The emergence of a Postmodern era has opened the door for relativism and pluralistic mindsets influencing cultural change that is antagonistic to Christianity.[42] Secularism Humanism paints the biblical narrative and the belief in God as being irrelevant.[43] Displacement, globalization, and the dawn of the information age are complex variables that will continue fuel the change, uncertainty, and mixture of world views that challenge the status quo.

The challenge facing individuals and American churches is to find a way to re-establish God's authority in the hearts and minds of the people who now perceive the world differently than previous generations. Current trends make it difficult to reason with individuals that would normally be open to the gospel. Although the overall culture of the twentieth century promotes a reductionist and mechanistic view of the world, western society as a whole, revered Scripture as being sacred and the Judeo-Christian values as the predominate form of belief in America. Traditional values and institutions are being severely challenged and in many cases circumvented for alternate solutions and guidance. Unless a reliable process and a means for better communications is deployed that cultivates trust and credibility, society will continue to go elsewhere for answers.

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[42] Dan Kimble, *The Emerging Church: Vintage Christianity for New Generations* (Grand Rapids: Zondervan, 2003), 21-30.

[43] Roy Wood Sellars, "The Humanist Outlook," *in The Humanist Alternative*, ed. Paul Kurtz (Buffalo: Prometheus, 1973), 135.

The instability of today creates anxiety in the lives of others who continue to seek fulfillment in their lives. Within the context of Chapter Two, the biblical, historical, reasoning, and experiential perspectives of adaptive outreach will be examined. Insights gain from such review may provide an alternate path to thrive in times of uncertainty and volatile change to avoid making the mistakes of previous generations.[44]

Christians or the churches they attend in America are somewhat isolated to the cultural upheaval and social changes currently being experience by society. Present day churches and faith-based organizations are experiencing a surge in "de-churched" (those who have left) and "un-churched" (those who have never attended) types of individuals than in the past.[45] Individuals are less inclined to join traditional religious organizations that adhere to an absolute value system for fear of being labeled out of touch, closed-minded, and/or in some instances, ridiculed by special interest groups led by activists of opposing viewpoints with ample resources to litigate their causes.[46]

All of history demonstrates the turmoil in which such misguided intentions and various scripts are played out. The biblical narrative specifically speaks to mankind's depraved nature, willingness to worship false idols, and need for redemption. In light of this, Chapter Two explores adaptive outreach as presented throughout the Old and New Testament narratives that illustrate such conflicts and life lessons.

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[44] George Santayana, *Reason in Common Sense: Volume One in "The Life of Reason"* (New York: Dover Publications, Inc., 1980), 284.

[45] David Kinnaman, *You Lost Me: Why Young Christians Are Leaving Church . . . and Rethinking Faith* (Grand Rapids: Baker Books, 2011), 23.

[46] Persecution of individuals exercising their faith will continue if not properly addressed. Under the disguised argument of intolerance, society is also beginning to limit the practice of free speech and religious liberties. Benjamin L. Corey, "Yes, There Is Christian Persecution in America and Here's What it Looks Like," *Patheos*, March 6, 2015, accessed December 15, 2015, hppt://www.patheos.com/blogs/form erlyfundie/yes-there-is-christian-persecution-in-america-and-heres-what-it-looks-like/.

A general overview of adaptive outreach from the context of history and the emerging church movement of today will be examined. This chapter will scrutinize adaptive outreach's relevancy for addressing past, present, and future challenges and hidden uncertainties in times of transition.

Old Testament Examples of Adaptive Outreach

Even though the specific term, "adaptive outreach," does not appear in Scripture "per se," the concept is readily expressed and practiced in the Bible and throughout all of history. The different stories associated with man's ability to adjust, capacity to deal with emergence (new beginnings), and the challenges of building relationships/consensus are easily distinguished throughout the biblical narrative and secondary sources. Whether it is within the context of a personal, collective, and/or a religious perspective, the practice of "adaptive outreach" attempts to address reality and truth as it is or should be from a redemptive Kingdom perspective.

In turning to the Old Testament, the interactions and stories of engagements are transformational and insightful for understanding the adaptive process people practiced from Genesis through Malachi. The running narrative is a record of "salvation history" and redemption, which demonstrates mankind's interaction with the one true God (Monotheism) who desires to have fellowship and communicate with His creation.

Those born into the Hebrew faith relate their adaptive journey through heritage of what God has set before them in honoring the promises made to the Patriarchs and especially Abraham. The awareness of God, following his will and the subsequent practice of his Law, provided the hope of salvation and the opportunity to restore the

missional relationship that was originally intended for mankind to experience and follow.[47]

Appropriately, the narrative begins in Genesis. The very act of creation demonstrates the adaptive dynamics involved in how nature and life emerged. According to the Scriptures, God created the cosmos and all that was within them, including the modeling man in his image (Genesis, Chapters One and Two [NASV]).

Part of man's innateness imparted to him by God, the Father, is the desire to create, communicate, and honor God. Such inclinations for change are displayed in Genesis 2:18. Scripture states that upon creating Adam, God determined it was not good for man to be alone, and therefore, created woman in the form of Eve. Apart from the theological implication and dialogue, which such a suggestive oversight could ignite, God's action on this matter implies the process of observation, reflection, and adjustment in a sequence of events that had already been determined as being good. It indicates the process of discernment (an awareness of what is and the reflection of what could be) regarding Adam's level of loneliness and need for a helpmate. Such an action demonstrated God's adaptive consciousness at work in providing a generative solution to the original creation model.[48]

Also, in the subsequent chapter, Adam and Eve were eventually sent from the garden of Eden into a very different environment regarding their disobedience. Their defiance of God's commandment regarding the tree of knowledge of "Good and Evil"

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[47] In both the Old and New Testament this interpretive theme is seen as being joint heirs (*missio Dei* - Mission of God) regarding the process of being known, loved, and sent by the Creator to expand God's Kingdom, first to the Hebrews and then to the Gentiles. Reggie McNeal, *Missional Communities: The Rise of the Post-Congregational Church* (San Francisco: Jossey-Bass, 2011), 24-29.

[48] Genesis 2:20-25 [NASV].

resulted in the two having to make an immediate exit and adjustment in their way of life

to survive.[49] From that point forward Adam, Eve, and their children, and all of mankind

were destined to a life of uncertainty that mandated adaption in order to survive. It was

another external extension of the human spirit (survival) that necessitated an adjustment

in learning how to cope in life outside of the Garden of Eden with a new set of emerging

variables.

Later in Genesis, two contrasting consequences regarding adaptation can be

observed. The first demonstrates what happens when the process is left unchecked.

Corruption amongst civilization had become so bad that God commissioned Noah to

build an ark to avoid the coming judgment regarding the flood. In extreme situations

runaway syncretism occurs when people lose sight of their core value system that anchors

their norms and way of life.

Without proper restraints in place, the inability of determining right or wrong

interferes with rational judgment and behavior as in the days of, a) Noah, b) during the

time of the Exodus (the construction the golden calf as told in Exodus 32:7-10), and c)

the worship of false idols once the people of Israel settled in the promise land (Judges,

Kings, I and II Chronicles) many centuries later.[50]

Prior to the building of the ark such conditions existed; chaos, lacking moral

judgment, and respect for God except that of Noah and his family. People allowed their

actions to affect their beliefs and in turn their beliefs to undermine or impact their

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[49]Genesis 3 [NASV].

[50] As people adjust to cultural trends, conditions, social behavior, and the blending of different belief systems/actions are vulnerable to extremes. Ed Stetzer, "Avoiding the Pitfalls of Syncretism," *Christianity Today*, June 2014, accessed July 15, 2015, http://www.christianitytoday.com/edstetzer/2014/june/avoid ing-pitfall-of-syncretism.html.

degenerate behavior; this pattern of disarray seems to escalate as this feedback cycle of

disregard for life and others increases. Without a moral code of conduct and a form of

accountability to godly principles, society breaks down quickly and void of remorse.[51]

The adaptation process was left unchecked and generated unregulated feedback leading

to extreme changes, an inability to know right from wrong, and rational judgment safe

guarding the truth and ethical standards, which morality is based upon (Genesis 6).

The second example has Noah and his entire family participating in adaptive

outreach regarding the mission God gave him to escape the impending peril upon

mankind. To complete his mission of building the ark required the capacity to discern,

plan, and execute a process that had never been completed prior on such a scale. The

adaptive process in his situation required analytic skills, design, and assessment of

resources, never before experienced to escape God's judgment. From a project

management perspective, Noah's adaptive capacity in the areas of communication had to

be extraordinary for the duration it took to build the ark and for his family to have

remained faithful, having the provisions to fulfill God's extended plan of salvation.

Abram the father of many nations also encountered several situations that

demonstrated his ability and capacity to adapt in order to survive (Genesis 11:18, 25-26

[NASV]). His story demonstrates an adequate measure of adaptive outreach being

applied as he encountered multiple challenges regarding travel, diverse cultures

exchanges, and survival in unfamiliar terrains that eventually was promised to him.

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[51] Self-Perception Theory, Cognitive Dissonance, and Image theory are the three ways which determine the sequence interactions between actions and beliefs/value systems resulting in observed behavior. Learn Portal, *Cognitive Dissonance and Self-Perception Theory*, accessed October 23, 2015, http://www.elearnportal.com/courses/psychology/social-and-community-psychology/social-and-community-psychology-cognitive-dissonance-and-self-perception-th.

Upon his biological father Terah's passing Abram moved the immediate family to new surroundings away from Ur. Although Scripture is vague as to the exact location,[52] it does indicate a different place no longer tied to where he was living at the time. Abram was to travel to different locations and continued to experience new situations unfamiliar to him. Whether it was planned or unscheduled, in order to endure the journey it required adaptation and outreach; getting to know the land, its people, weather patterns, terrain, local dialect, customs, and culture to survive and thrive would become a necessary daily process.

Within Abraham's travels, both he and Sarah were faced with ongoing uncertainty and many difficult situations that required a variety of decisions to be made. From Abraham and Sarah's encounter with Pharaoh (Gen. 12:10-13), to Lot's options in selecting his pastures (Genesis 13:2-18), and God's promise in becoming the father of many nations (Genesis17:2-9), and even the remote likelihood of having a son later in life (Genesis 17:1-7, 15-16) demonstrates the process of adaptive outreach being practiced. In each situation and phase of their lives they made decisions in the face of adversity and uncertainty, stretching their understanding of the world around them. Abraham and Sarah faced many adaptive challenges which required awareness and discernment to forge ahead in life.[53]

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[52] There are several articles and commentaries written about the possible routes Abraham (then called Abram) and his family took on their journey to the "Land of Canaan." The fact that he and the family migrated from one place to another would have implied change and being adaptive during the process to mitigate the resources, terrain, and different cultures encountered.

[53] Knowing the difference between "technical problems" and "adaptive challenges" is a function of adaptive leadership in determining whether a solution requires existing technical knowhow to solve the problem or an extension beyond the current requisites available where learning must occur. Ronald Heifetz and Marty Linsky, *Leadership on the Line: Staying Alive through the Dangers of Leading* (Boston: Harvard Business School Publishing, 2002), 13.

The adaptive process is clearly demonstrated when Abraham negotiated with God regarding Sodom and Gomorrah; delaying God's wrath and persuading him to readjust the number of finding fifty righteous men to locating only ten righteous amongst the wicked (Genesis 18:16-33). The change in expectations demonstrated God's willingness to adapt and provide Lot (Abraham's nephew) and his family a way to escape the ultimate judgment from a place of sin and condemnation.[54]

Later in Genesis, Joseph, the youngest son of Jacob's twelve sons is brought to the forefront. He faced multiple situations where he was forced to survive by adapting from being placed into a pit by his own brothers and then eventually sold into slavery to a passing trade caravan heading to Egypt. He faced multiple situations which helped form his communication and survival skills as being a reliable voice of truth and savvy manager of resources providing solutions along the way.

His ability to face uncertainty, learn, and grow from the variables he encountered is legendary for he eventually thrived and prospered in the land of the kings. God restored him to prominence at a level which he was able to serve his entire family and manage the affairs of Pharaoh in Egypt. Without adjusting to the challenges he encountered it would not have been possible to extend the services and shelter he did to his family.

The Genesis narrative illustrates how Joseph never lost hope, was obedient during times of adversity in eventually fulfilling his role in Jewish history. Without Joseph's ability to adapt and negotiate his situation, history would have painted a different story.

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[54] Genesis 18:16-33 implies that God was willing to consider Abraham's plea on the behalf of righteous for the two cities. God agreed to something contrary to his original judgment. God reflects whether or not Abraham was even to be informed of such decision. Upon hearing Abraham's reasoning for mercy, God reconsidered and deferred his wrath. Having such a dialogue regarding empathy and mercy provides for an alternate reality to play out in an adaptive manner for both Abraham and God.

The book of Exodus documents the adaptive journey of the Hebrew people first being enslaved and then eventually being led out of that bondage by Moses. He was born in Egypt, raised as an Egyptian yet according to Scripture learned of his Hebrew heritage. Moses ended up fleeing to an unknown place after his rage got the best of him, seeking shelter in a foreign land only to return to free his people from oppression. The events in his life were transformative.[55] He was able to adapt to multiple conditions and situation where discernment helped shaped his character and journey as the eventual leader who was selected to lead God's people from their oppressed captivity and laborious lifestyle.

Even the plagues released upon Egypt required Moses and his people to alter their daily lives and adjust to the conditions that facilitate their release from captivity. Their adaptive capacity and ability to communicate provided them a means to escape and ultimately survive forty years wandering in the wilderness.[56]

The Israelites, upon their exodus from Egypt encountered change from the way they did things during their time in slavery and living in an urban setting. Any society that has been regimented to the brutality and structure of slavery and then finds themselves without the infrastructure to manage the masses would surely have been forced to organize and adapt at many levels of extending themselves (outreach) in order to have mobilized, communicated, and survived the experience to begin their massive migration.

After the waters parted and consumed what remained of Pharaoh's army the Israelites began their trek back to the Promised Land when he sent out a scouting party

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[55] Exodus 4:19-20; Acts7:29 [NASV].

[56] Genesis 37-38 [NASV].

that included Joshua and Caleb with the other members of their forward deployment squad to scope out a path back to the Promise Land. This demonstrates adaptive capacity, which requires observation, acquisition of data, and feedback to make good decisions.

The barriers encountered by Moses were the element of risk (fear of failure) and a false perception of reality that prohibited progress. It took an additional forty years before the same opportunity materialized again. Had they executed the adaptive outreach process correctly, they would have continued to explore the opportunity by asking better questions and listening through improved feedback. The outcome might have saved the Israelites a lot of time.

The books of Leviticus, Numbers, and Deuteronomy fill out the Pentateuch; the adaptive process of observations, listening, saying, and doing (living out the Law in real time) documents the adaptive outreach process in great detail.[57] The discourses within the books of the Old Testament document the experiences and path traveled by the Israelites.

When irrevocable and exponential deep changes like that of enslavement (structure and oppressed) transitions into a nomadic life style (chaotic yet free); it mandates individuals, leaders, and groups to reinvent their life style, seek new resources and modify the current social structures of their existence. People change only when they are compelled to or they have decided it is in their best interest to do so. [58]

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[57] Moses and his immense entourage of followers had to organize quickly to meet the needs of the people's creating a chain of command to support their nomadic lifestyle. All who followed Moses and Aaron out of Egypt would have had to readjust to the hardships any desert experience would have created.

[58] What is being referred here is "SOC-Self-Origination Criticality" discovered by Per Bak, a Danish theoretical physicist and discussed in a 1987 published article pertaining to counting grains of sand in volume, size, and mass is predictable as destabilization and reorganization principles are observed. They pertain to an array of applicable significances which modern technology and understanding of nature is applied. Joshua Cooper Ramo, *The Age of the Unthinkable: Why the New World Disorder Constantly Surprises Us and What We Can Do About It* (New York: Little, Brown, and Co. 2009). Robert Quinn, *Deep Change: Discovering the Leader Within* (San Francisco: Jossey-Bass, 1996), 3.

Those who were led out of Egypt and wandered in the desert forty years were force to readjust and regroup. This process continued as they made their way to the Promise Land where mantle of leadership was eventually transferred to Joshua prior to crossing the Jordan River as the Israelites took one city after another in order to eventually inhabit the lands promised to Abraham generations before (Numbers 21:25, 35). Each conquest was infused with different variables and circumstances which God led them through to ultimately secure new lands and a life of faith promised to them.[59]

The practicing of adaptive outreach is a continuous process practice by the prophets and facilitators of God's will in the Old Testament. Amos, Jeremiah, Isaiah, Elijah, Ezra, and Nehemiah all illustrates an ability to adjust, make do, achieve their calling, and survive. The stories told regarding the Judges and Kings (Saul, David, and Solomon) demonstrated their adaptive capacity to navigate the difficult geo-political and spiritual issues of their day as each character served as God's agents of change.

In review of Old Testament characters and the situations recorded, the biblical narrative tells stories of adaptive challenges, transitions, and situations to convey the adaptive nature of man, culture, and God, who created all things. The change and stress encountered by the people and characters of the Old Testament will test any belief/value system. The resilient people of the past showed both the reluctance to adapt and the willingness to embrace it in various ways.

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[59] Throughout the Old Testament narratives involved adversity, obedience, sacrifice, election, disobedience, change, and restoration in adaptive environments where life lessons applied. Joshua, Judges, Ruth, I and II Samuel, I and II Kings, I and II Chronicles, Ezra, and Nehemiah [NASV].

New Testament Examples of Adaptive Outreach

Adaptive outreach is an approach to service and ministry that speaks to the ebb and flow of interactions between people. It defines ministry in terms of engagement (involvement) and service by those who want to make a difference in life. Those who understand their purpose and calling (participants engaged in mission) can effectively and fundamentally impact society in significant, theologically sound, and life giving ways.[60]

During his early ministry and travels, Jesus encountered people who were in need of physical, emotional, and inner healing. In reading the gospels, Jesus always used the present moment as an opportunity to engage those around him in the most appropriate way possible. His awareness allowed him to "see, hear, say, and do" at the right time.[61]

Jesus healed those who needed to be healed and consoled those who were downtrodden, desperate for hope and mercy. He treated each situation and event as a learning opportunity and helped those he met gain a greater insight into the nature of God and his kingdom. Whether he used an object lesson, told a parable, or led with a question, he engaged the people in their natural setting as he fulfilled his mission of redemption. He connected to his disciples and others in unique ways, always mindful of the emerging present and results of his actions. Jesus never compromised his principles of truth. He treated each encounter as a way to reveal the mysteries of life and God's Kingdom.

An example of this finds Jesus at Jacob's well, where the Samaritan woman arrived to draw water from the local watering hole. The meeting did not occur within a

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[60] This takes on an element of risk; "leap of faith" urgency and perceiving situations as opportunities rather than an event to evade or ignore. Michael Frost and Alan Hirsh, *The Faith of Leap: Embracing a Theology of Risk, Adventure, and Courage* (Grand Rapids: Baker Books, 2011), 23-26.

[61] A packet was presented within January's cohort session. It was a communications handout and formation matrix reviewed within the DM 880 session. D. R. Pritt, 880.8 Classroom Handout Chapter Six, WTS, January 28, 2016.

designated place or worship, synagogue, or a religious event; occur naturally similar to a

modern day encounter over a drinks, public places, and/or events that Christians have

been conditioned to avoid due to dogma. Jesus crossed traditional barriers and in this

situation, went to the well that provides the setting for this relevant New Testament

adaptive outreach illustration.

The encounter occurred beside a well and involved water (*hydrozoa*; a double

entendre, analogous for "living water").[62] The setting is Samaria, a culturally sensitive

area where the religious establishment would surely marginalize and condemn. A

Samaritan woman speaking directly to a Jewish man of faith (although Jesus initiated the

conversation), would be inappropriate and unthinkable; violating a fixed social precept of

the religious right.[63] The entire territory located between Judah in the south and Galilee in

the north was considered as an area to circumvent due to their mixed heritage and

extended religious practices.[64]

On this particular trip to the north, the disciples traveled through this region using

it as a short cut. Sychar, a crossroads near the old capital of the northern kingdom, close

to where the secondary temple once stood, was a type of modern day rest stop in that day

for obtaining food and necessities. The disciples went into town while Jesus found his

way to the well that was nearby waiting for his disciples to return.[65] The occasion

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[62] James L. Resseguie, *Narrative Criticism of the New Testament: An Introduction* (Grand Rapids: Baker Academic, 2005), 65-66.

[63] The Samaritans: Jews and Samaritans, accessed December 15, 2011, http://www.bible-history.com/Samaritans/SAMARITANSJews_and_Samaritans.htm.

[64] Ibid.

[65] John J. Rousseau and Rami Arav, *Jesus and His World: An Archaeological and Cultural Dictionary* (Minneapolis: Fortress Press, 1995), 267.

provided Jesus an opportunity to engage the woman at a place where people obtained

water for their families, livestock, and visitors. By asking if she would be willing to draw

him a drink it invited an open dialogue that ensued. It is within this context the Gospel of

John presents Jesus as a heavenly sojourner, willing to reach out across cultural divides,

and overcoming religious biases to make a difference in the life of this woman (John 4:1-

26).

The woman was open to receiving what Jesus had to say demonstrated reciprocal

concern for Jesus and notices he did not have a bucket or a means to draw water yet he

was able to able quench her spiritual thirst once credibility and trust had been established

between she and the Messiah (who could reveal to her all things).[66]

She in turn (now engaged, empowered, and having clarity regarding the situation)

went and told others of the events that occurred. The experience compelled her to tell

others about the encounter. The dialogue had a profound effect upon her and provided the

catalysis and motivation to tell her story to others.

Hearing her message and the things that Christ revealed, prompted family

members, townspeople, and others to return to validate what they were hearing, and was

indeed accurate and reliable. When the mysteries and truths (authority of God) are

revealed it alters the way people think and respond (behave).[67] In this situation it led to

transformational change that impacted the women's entire community.

Jesus, being reenergized by the encounter (John 4:32-34) was invited to say

within the community (access) for two additional days in spite of the mainstream

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[66] Resseguie, 66.

[67] Richard T. Pascale, Mark Millemann, and Linda Gioja, *Surfing the Edge of Chaos: The Laws of Nature and the New Laws of Business* (New York: Three Rivers Press, 2000), 3.

religious standards of the day to even associate with residents of this marginalized region

considered inappropriate and a waste of time (John 4:39-42).[68]

The significance of this story is the fact that Jesus met the woman where she

lived; doing something that she had most likely done many times before as a common

chore, not unlike what others might be doing as an everyday occurrence in life.[69] This

discourse provided by John, demonstrates Jesus' willingness to approach the situation to

include those he met, sidestepping the exclusionary inclination his disciples might have

taken had they remained with Jesus at the well initially.

He provided the discernment and revelation that led to the forgiveness of sin and

the hope of tomorrow within the woman. The encounter resonated with the woman,

transforming her heart to the point that she felt compelled to share with others.

Providing a solution to one's situation earns trust.[70] On that day, Jesus earned her

trust and those who returned to the well with her later in the day. He was rewarded with

an invitation to stay with people who had been marginalized by the religious elite and

cultural structure of the day to bridge the perceived practices of the day.

Jesus used the platform of the well to interact with the Samaritan women who he

began to engage. Her life and cultural experience (text and context) was demonstrated by

Jesus in recalling her past (value identification and comparison) to offer an alternate

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[68] The theological implication being revealed in this act of ministry is that of being, going (Luke 10:10), and (Revelation 3:20) opening the door to dine with those who knock. The door is a metaphor that represents barriers preventing further dialogue, intimacy, and fellowship.

[69] Elizabeth Fletcher, "Women of the Bible," *Samaritan Woman: Her Story* (1997), accessed January 7, 2012, http://www.woeninthebible.net/2.8.Samaritan_woman.htm.

[70] The challenge in ministry and Christian theology is providing solutions for access and make disciples. "When you make disciples, you always get the Church, but if you make a church, you rarely get disciples." Mike Breen, and Steve Cockram, *Building a Discipling Culture* (Pawleys Island, SC: 3DM, 2011), Kindle location 90-91 of 3400.

narrative providing God's standard (a solution) for relief (the removal of false idols) and forgiveness to insure a new beginning in kingdom living (worldview). Both Jesus and the women throughout the encounter continued to access and respond in an adaptive manner to each other's words and actions culminating in a transformed life and new paradigm for the Samaritan woman and her entire community.

Additional insight to the practice of adaptive outreach can also be found within the imagery of a mustard seed used in a sage narrative which Jesus presented.[71] The orthodox interpretation of this particular parable (type of medium) focuses upon the exponential growth properties the kingdom of God in starting small and ending huge once introduced but along the way providing cover for others.

The parable like so many others told by Jesus, demonstrates the kingdom of God's ability to infiltrate an area and expand its range of influence exponentially once sown. Mustard was a natural growing plant and tolerated in the wild. However, to bring it within the proximity of other plants was dangerous and violated rabbinic principles due to its inert ability to quickly overtaking anything it came near in the garden.

The plant is able to cast off numerous seed pods within a radius of eight (8) to ten (10) feet in diameter contiguous to its main base of original shooting stalks. During the time of Christ, it was well known to separate certain vegetation when planting. This was accordance to the Law of Moses (Leviticus 19:19, Deuteronomy 22:19-11) and the rabbinic, Mishnah (CE 200) which expressed previously established laws of the day that were being followed. It represented a form of obedience and obligation in following such laws (Theological concept of holiness in keeping the Law). Also, the practice of

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[71] Luke 13:18-35, Mark 3:30-32, and Matthew 13:31 [NASV].

separation had a practical application for ensuring a greater yield for those desirable crops already sown and cultivated.[72]

The people in Jesus' day were well aware of this and when he told the parable using the metaphor of a tiny mustard seed to illustrate God's kingdom; it would have been shocking and controversial to hear the kingdom being compared to such an infiltrating, wild, indigenous plant and the limited dimension (size) of the seed. God's kingdom was to be huge and orderly. Their perceptions and expectations were being challenged and realigned by Jesus through this very provocative parable and creative object lesson being used by him to communicate with those he encountered that day.

It would have been a foreign (novelty) idea and conflicting image in the minds of the listeners illustrating the kingdom of God to an advancing weed. Such teaching would be counterculture to their traditional ways of gardening (life), challenging the established orthodox understanding (current cultural norms and values) of the day. Jesus used the moment and topic as unique way to invite further dialogue (debate) and reflection in how to reconcile and respond to such an apparent paradox introduced. Jesus was intentional in getting those around him to re-examine the status quo and question the established cultural norms so that new perspectives in thinking and reality could take root.

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[72] The mustard seed parable used throughout Scripture (Matthew 13:31–32, Mark 4:30–32, and Luke 13:18–19) creates a strategy for access. In modern times, the mustard has been domesticated and grown commercially. In the time of Christ, it grew out in the wild and only to a height of approximately ten feet. The indigenous weed easily takes root and creeps by reproducing exponentially, which allows more shooting stalks to grow producing greater amounts of seed pods, which multiply the plant's stalk density. Eventually the whole area is consumed with mustard plant vegetation as new pods are opened and discarded. Each pod has between two and three seeds. One mustard plant has been known to produce 250+ seeds per growing season. The indigenous shrub has yellow blooms and blends with other common vegetable blooms as well. Today, mustard is grown commercially having various white, brown, and black seed variations. It can be used in multiple applications once boiled; flavoring in meals and salad, medicinal use in first aid. It is seen more as a shrub rather than a tree but in some commentaries the image of a tree is considered as an embellishment (hyperbole) in expressing how large God's kingdom can become. A mystery is presented and solved.

A secondary implication of the parable conveys the kingdom of God as being pervasive in providing life changing dynamics, healing redemptive properties, and shelter for those who do seek refuge. The kingdom's mission is to fill the voids left unattended, to weed out (over take) all other vegetation (false idol) and as that process is achieved, God's kingdom and influence expands exponentially and geometrically in places where seed has been sown, filling any remaining space and/or existing voids.

Many corresponding parallels can be drawn from the dialogue that Jesus had regarding the mustard seed parable. Jesus' actions are indicative of the missional process of engagement what in contemporary management terms is described as an "adaptive leadership."[73] Addressing a preconceived mindset held by one's intended audience, using conflicting images or some strife (comparison framing) for opportunities of resolution and discovery which creates new forms of understanding and cooperation.[74] Facing adaptive challenges (readjustment opportunities) are present elsewhere in Scriptures where the renewing of the mind process and paradigm shifts are recorded.

Their mission was to demonstrate the new found perspective of "Loving God and others" in ways Jesus taught and modeled. They followed his commands and went forth into the community expressing their beliefs and perspectives with authority and conviction, believing they were doing the "will of the Father".

Their actions were to do more of the same which Christ did and in turn their numbers expanded greatly, first mainly in Jerusalem and then beyond.[75] The adaptive

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[73] Ronald Heifetz, Alexander Grashow, and Marty Linsky, *The Practice of Adaptive Leadership: Tools and Tactics for Changing Your Organization and the World* (Boston: Harvard Business Press, 2009), 2, 14, 18-23.

[74] Ibid., 102-105.

[75] Luke 10:10 [NASV].

outreach process is demonstrated once again in sending out the disciples to locate people of peace in Luke 10:10. They extended Jesus' directions and went out in groups of two, seeking people of peace that would then provide access to others while providing housing, food, and context in reaching others. They returned with the feedback stories that Jesus used to help the disciples to adapt using their new awareness gained by having experienced uncertainty, change, and the nature of the people they visited. Each engagement became a teaching moment for those who participated; Jesus used these encounters to demonstrate that adaptive outreach had a role to play in God's kingdom and the mission of redemption.

The author of Acts provides insight into those events following Jesus' death on the cross and resurrection. Acts records the actions and growth of those who were eye witnesses of the events and remained faithful in their belief that Christ was raised from the dead. Having only the Old Testament and the Holy Spirit to guide them, their experience and future took on new meaning. They were a part of a new world order: God's kingdom had finally been modeled and its participants were being energized by the Holy Spirit.

Immediately after the resurrection and until the day of Pentecost, the followers of Christ were challenge to fully understand what had transpired. During the forty days Christ appeared to many and spoke to them things about the kingdom of God and their new reality (Acts 1:1-11) in going forward.[76]

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[76] The use of "things" in Acts 1, verse 3-b is a carryover nomenclature from the Emmaus road narrative found in Luke 24:14-27. One can only surmise it most likely was the same consistent instructions that Christ imparted in both situations regarding Scripture involving the gospel story. It was such things that were being heard and worked through from a theological understanding of the truth visually and emotionally, which demonstrated what had occurred.

Other events from this day of transformation and filling of the Comforter occurred. Three thousand people were added to the ranks of believers that day. The disciples, who now have risen to the rank of apostles in light of being sent (The Great Commission), had to quickly adjust and set into motion a strategy of taking care of the immediate expansion regarding those who converted that day in Jerusalem. Logistics, instructions regarding "things," housing/feeding and feeding issues of those that responded became an adaptive challenge for there were no easy solutions in meeting all of the needs who were transformed that day including the organizational structure.

From that time on, their structure of growth was through the network of synagogues and the interpretive models of adaptive outreach practice in and about home gatherings. The network of believers became decentralized yet the Jesus movement was guided by basic principles expressing the Lordship of Jesus, through the lens of the Old Testament Scriptures, and the teaching of Jesus.

Other New Testament examples of adaptive outreach include Peter, Cornelius, James, and the Jerusalem council Acts in taking care of the widow and people who were converted at different events. The Good News continued to spreading outward. In a seminal illustration of adaptive outreach, Paul the apostle addresses the Athenians while visiting Mars Hill.

Paul's encounter is placed around 5CE and displays such an approach and challenge in ministry.[77] He appropriately connected to the citizens of Athens which

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[77] Athens was a religious melting pot and center for Greek culture. The numerical make up of approximately thirty thousand people may have been limited as compared to other metropolitan areas. Tarsus was more of a active trade and educational center but Athens was held as a pivotal platform for religion and philosophical thought. Rodney Stark, *The Rise of Christianity: How the Obscure, Marginal Jesus Movement Became the Dominant Religious Force in the Western World in a Few Centuries* (San Francisco: HarperCollins Publishers, 1997), 132.

numbered only 20,000 people[78] in that era in a manner which accounted for the inherent

cultural differences and varied conditions prevalent in that region. Paul secured common

ground (platform) for communicating the God of creation as real and knowable to an

inquisitive yet skeptical audience.[79] In dealing with the nature of things, Paul asserts

God's authority in the city before the predominately pluralistic Athenian polity and

philosophers in presenting the resurrected Christ as a historical fact. This scene is in

many ways mirrors the conditions of today. His audience expressed multiple ideologies

of the day and worldviews prevalent in Western society.

Gaining an entry to where people gather for activity and social discourse was

successfully acquired by Paul on two occasion; first to Jews and then to the public. This

allowed him to observe and assess their ways of life providing Paul the insight to shape

his plea to those who he eventually came in contact with as a sojourner in the Greco area

and especially at the Acropolis. Paul, during his stay in Athens was able identify the

context and dialects (texts, literature, and prominent ideas of the day) as being influential

to his audience. He was a contextual cross cultural observer of emotional response

utilizing information in both the market place and before the authorities (leaders) at Mars

Hill (Acts 17:16-34).[80]

In today's terms this would be described as practicing a level of emotional and

social intelligence seeking awareness of his current and future setting in order to

communicate with a diverse indigenous audience of peers and like minded public figures.

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[78] Stark, 84-85, 102-103, 131-142, 219.

[79] F. F. Bruce, *The Apostle Paul: Of The Heart Set Free* (Grand Rapids: Wm. B. Erdman Press, 1977), 235-247.

[80] Bill Easum, *Unfreezing Moves: Following Jesus into the Mission Field* (Abingdon Press: Nashville, 2001), 22.

Paul also quickly identified the values and truths (held by the Athenians and sub-groups) which made up the immediate community (Acts17:16-18). [81] Paul allowed for the listing of idols and contrasting behavior(s) of the people which Paul's message was intended to reach (Acts 17:18).

The outcome of the encounter resulted in some dismissing Paul (Acts 17:32-33), others saying they would hear him again at a later date. Luke points out there were people who responded and believed. This story, according to scholars, is considered a prime apologetic model to be used by Christians today in balancing relevance in culture with the sensitivity of speaking the truth from a biblical perspective.[82] The account demonstrated Paul's ability to relate and adapt to the situation in questioning people's view of reality without compromising God's redemptive message while maintaining an open cordial dialogue.

The adaptive approach demonstrated by Paul facilitated the seeding of the gospel in the market place at the Acropolis. He was respectfully aware of the different world views, philosophies, and cultural barriers that he anticipated would be encounter once accepting the invitation to speak. Paul used the skills of observation, questioning, reasoning, history, theological understanding, and compassion, saturated with reflection and truth to combat the prevailing sentiments (philosophical and religious perspectives) in communicating God's love and authority.

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[81] Daniel Goleman, *Emotional Intelligence: Why It Can Matter More than I Q* (New York: Bantam Book, 1995), 7-8.

[82] Lars Dhle, "Acts 17 as an Apologetic Model," accessed July 10, 2014, www.damaris.org/content /content.php?type=5&id=220.

Paul's example of engagement with individuals holding to different views and belief systems, not knowing the outcome at the time, required an adapted approach for introducing his alternate narrative of reality (a compelling story).[83] The way in which Paul went about engaging the Athenian culture and protocols of the day illustrates the practical application of adaptive outreach in action.

Theological Foundation for Adaptive Outreach

In First Corinthians, Paul sums up a concise theological understanding of adaptive outreach. He expresses his desire and objective that he is willing to "become all things to all men in order to save some." Paul writes,

> Though I am free and belong to no one, I have made myself a slave to everyone, to win as many as possible. To the Jews I became like a Jew, to win the Jews. To those under the law I became like one under the law (though I myself am not under the law), so as to win those under the law. To those not having the law I became like one not having the law (though I am not free from God's law but am under Christ's law), so as to win those not having the law. To the weak I became weak, to win the weak. I have become all things to all people so that by all possible means I might save some. I do all this for the sake of the gospel that I may share in its blessings.[84]

Paul who considered himself the "least of the Apostles" (I Corinthians 15:9) was concise in framing his role as a servant and spiritual leader. He did what he had to do and whatever it was needed in order to share Christ to those he met and traveled with throughout the Roman Empire. His actions were aligned with his vision/mission and ethical commitment to righteousness; never compromises his biblical principles or suggesting otherwise to those he ministered to during his time on earth.

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[83] Alan J. Roxburgh, *Missional MAP-Making: Skills for Leading in Times of Transitions* (San Francisco: Jossey-Bass, 2010), 87-110.

[84] I Corinthian 9:19-23 [NASV].

Paul distinguishes the Jews under the law and those Gentiles who are under grace. He also contrasted the weak and was willing to identify with all in having people consider the fact that Christ died for their sins and the resurrection was proof of that undeniable fact. Paul's emotional intelligence, insights, and adaptive capacity demonstrate the Apostle's (the one who is sent) willingness and confidence needed to engage people where they lived. Paul was willing to "see, hear, say, and do" in order to become what ever needed to be to win some.

What is implied in this segment is the process of "renewing of one's mind' in regards to transformation that Christ offers and that followers should practice daily.[85] Using Jesus' teaching and Paul's theological interpretation of the Great Commission illustrates an adaptive model of engagement to follow. Based upon a larger context in light of the letters that Paul's wrote, he was an effective change agent for God's kingdom as he attempted to expanding relationships that adaptive outreach provides. For Paul it was a way of life as he faced uncertainty and proceeded on his missional journeys throughout the region.

The Historical/Tradition Background of Adaptive Outreach

Bill Easum provides insight to the context of adaptive outreach in terms of God's people expressing their faith from a missional point of view. "The Scriptures show a bias for salvation history rather than institutional viability. Beginning with God' promise to

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[85] The command to be transformed by the renewing of one's mind mandates renewal and testing to discover God's will in the lives of people. It is a call to learn new things in being Christ-like. The process implies that individual and the organizations they represent must pursue new paradigms to extend their current requisitions (adaptive capacity) for improving their effective in ministry/service to others and producing the "Fruit of the Spirit" consistently (Galatians 5). (See Appendix I for the sequencing of the adaptive outreach process; "see, hear, say, and do formational process"). Romans 12:2 [NASV].

Abraham and Sara that they will be a blessing to all mankind; the concept of 'blessed to

be a blessing' has been (at) the heart of Scriptures."[86] Easum also adds to this view:

> Both Judaism and Christianity were meant to be a blessing to the world. They
> are concerned with the movement of God throughout history, instead of the
> growth and health of organization or institutions. We desperately need to recover
> this distinction.[87]

Although Easum has a valid point; in all actuality, the execution of this over the

course of history has been inconsistent and difficult to convey in light of actions taken by

those with other missional positions and/or political agendas.

The Apostolic Period

The Apostolic period is usually identified as the window of time when the first-

century church (led by the apostles) went from being a local Jewish reform effort to a

movement of committed followers proclaiming Christ as the risen Lord and Savior

promised in Scriptures.

It was a time of transition where the new faith and its theological principles

expanded quickly beyond the region of Jerusalem to other places in the known

Greco/Roman world. It began when; "The Great Commission" was issued and extended

until the last apostle had passed away at the end of the first century (AD 100).

Originally perceived as a Jewish reformation effort, this new faith (later identified

as Christianity) quickly grew for it had the power to change lives and those that believed.

It was presented to both Gentiles and Jews in places that the Roman Empire controlled.

This period of time demonstrated how those involved in a distributive movement; self-

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[86] Easum, 17.

[87] Ibid.

organized and practiced responsive feedback in a time of political unrest and persecution

under the jurisdiction of Rome. Christ's resurrection and his teachings were proclaimed

known world.

The Apostles grew in their used of adaptive outreach and capacity during their

time with Jesus and to a greater degree in the decade that followed.[88] The events and

experiences were all new to them. The missional process of engagement in sharing the

gospel took root in an organic and distributed fashion. It laid the foundation for the faith

to become the accepted form of religion of the Roman Empire two Centuries later.

Early Christianity

The time after from the AD100 until the First Council of Nicaea in AD 325, the

new faith that Jesus initiated continued to grow, however, during this period of time

Christians were severely persecuted. It was not until Constantine in AD 312 declared

Christianity as the official religion of the Roman Empire did the threat of punishment

subsided. The church during this time in history became "recognized."

It changed from an organic and distributed movement to a more formal structure

promoting faith. Additional control required standardization of the theology that guided

worship and ways that faith would be expressed going forward; the state and religion

were inseparable. Several doctrinal councils during this era were convened to resolve

issues to obtain an agreed upon adaptive theology that would guide Christendom in future

times. The adaptive element in this time period was in the form of collaboration and

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[88] Alan Hirsch, *The Forgotten Ways: Reactivating the Missional Church* (Grand Rapids: Brazos Press, 2006), 16-27.

cooperation needed to solidify the faith and structure of the Church and churches that made up the body of Christ.

From this point on the Church became ridged having an institutionalized form of command and control management in place. During this time period, according to Ralph Winters, there were two forms of faith expressions that evolved; 1) Modalic (Parish or structured-focused) and 2) Sodalic (Spirit-led) models of ecclesia beginning to take shape that was practiced throughout Europe and the western world.[89] The first was a fixed model of worship conducted by the clergy of designated parishes connected to Rome, which practiced the Sacraments. The latter model was based upon an incarnational form of faith that became known as monasticism. They were communities focused upon learning God's Word, active artisan's skills being applied, book making, trades people, community, and prayer. Those associated with this Sodalic expression of faith were dedicated in serving God. Many times they looked for situations, places they could create community, and solitude.[90]

The best example of adaptive outreach in this period of time was that of St. Patrick and later Columba.[91] The two observed, listened, and then provided a strategy to meet the demands of the day whether it was building rapport, expanding God's kingdom, learning a new language, or other service-oriented ministry in the field in building relationships. They faced those who were not conditioned or educated in Christendom.

[89] Ralph D. Winters, "The Two Structures of God's Redemptive Mission." All-Asia Mission Consultation, Soul Korea, August 1973, accessed January 21, 2012 http://frontiermissionfelloship.org/uploaDs/documents/two-structures.pdf.

[90] Jean Sorabella, "Monasticism in Western Medieval Europe," *Heibrunn Timeline of Art History*, (New York: The Metropolitan Museums of Art, 2001), accessed June 20 2016, http://www.metmuseum.org/TOAH/HD/mona/hd_mona.htm.

[91] George G. Hunter, *The Celtic Way of Evangelism: How Christianity Can Reach the West Again* (Nashville: Abingdon Press, 2010), Kindle Location 351-533 of 2851.

The Celtic approach to adaptive outreach helped to empower individuals during this time at the grass roots level and focused their efforts in building a community that served God.

They were known for teaching literacy to those in the areas they evangelized and working from a holistic/relational approach in their obedience to God. This became known as the Celtic way of evangelism that in some scholar's minds saved Western Christianity.[92]

Medieval Era

This era began with the fall of the Rome in AD 476 and lasted up until the turn of the sixteenth-century (16th). Life, events, and skirmishes regressed to a local and regional level. People and small communities were on their own, living in areas that gave rise to local political figures that quickly moved to consolidate their power to control the land, people, the local parishes, which included resources to expand their drive to dominance.

The amenities and structures built by the Romans became in disarray and decayed rapidly. The Barbarian's raided what was left of the northern front of the Roman Empire during this time period. It was not until Pope Gregory who extended the work of St. Benedict cleaned up the political and religious disarray of the previous century. He "guided Christianity firmly into the monasticism that would protect, preserve, and characterized it during ht next five centuries."[93]

The influx of Islam after the 7th century inserted an unexpected change into the Middle East and Europe by ravaging the lands around surrounding the Mediterranean region and fought to overrun Constantinople, which remained intact as the seat of

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[92] Hunter, Kindle Location 704-1880 of 2851.

[93] Phyllis Tickle, *The Great Emergence: How Christianity Is Changing and Why* (Grand Rapids: Baker Books, 2008), 22.

religious authority of Christendom's the eastern center of influence; surviving beyond Rome's authority in the west.

Monasticism continued to flourish due to the focus of local economies, faith's decentralization, and community. From a historical perspective a Sodalic expression of faith demonstrates greater levels of resilience and effectiveness in complex times of uncertainty, change, and turmoil.

In the middle and late 9th century Charlemagne rose to power as emperor with the intent of "uniting Germanic people into one kingdom."[94] His commitment to the church was well known but his tactics were brutal in forcing opponents and subjects into submission by converting to Christianity. He reclaimed much of Europe but to the detriment of Christian principles where actions done in the name of the church, justified the means which results were obtained. It may have worked politically but failed from a long-term political arrangement, loyalty by those who remained, and or spiritual perspective. People followed due to fear and intimidation experienced or stories that shaped the perception of individuals.

During the latter Middle Ages, "Christianization of Europe, the authority of both Pope and the Holy Roman Emperor were more clearly defined and authority was reestablished in the western world."[95] Eventually, knighthood, chivalry, and the greater good were held in high regard when the church turned their attention to reclaiming a pathway for pilgrims to rest and visit the Holy Land; a place now controlled by Islam.

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[94] History.com Staff, "Charlemagne," *History.com*, 2009, accessed June 12, 2016, http//www.history.com /topics/charlemagne.

[95] Kathryn L. Helleman, "A Resource for Seminaries and Instructors Using Online Education Settings in Theological Education" (DMin diss., Winebrenner Theological Seminary, 2015, accessed January 12, 2016), 36.

From these excursions to reclaim access those coming back from the campaigns of war brought back with them insight regarding math, better medical practices, and other cultural experiences that enhanced Europe's awareness. Universities were developed and the building of structures (churches and seminaries) became common place.

Society as a whole began to move once again due to the adaptive nature that this period of time brought people.[96] From this people began to exchange many ideas and new ways of thinking, they promoted biblical truth and creation through the use of questing and dialogue. One of the barriers to the adaptive progress being made was the Church's attempt to control the content and beliefs being propagated in a limiting fashion.

The Middle Ages saw structure and chaos exchange positions as driving forces that impact an era of hardship, unrest, disease, alienation, skirmishes, the Great Schism of AD 1054,[97] political unrest, syncretism (adaptation), and learning identifies as incremental change during this extended period of human conflict and tradition.

The Reformation

The latter part of the 15th Century with the invention of the Gutenberg press and expanded access to read Scripture gave rise to the period of time during the early part of the 16th Century called, "The Reformation," an outgrowth of the altruistic "Renaissance" an impressionist age of rebirth and expression. During the Reformation Era, trade and exploration increased.

This is another time period in history that Phyllis Tickle notes where a new world order was about to change the way things were structures and practiced going forward.

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[96] Helleman, 36-37.

[97] Tickle, 19-20, 27-29.

She contends that leading up to the "Reformation" the people's will had no bearing upon the way worship was shaped and/or practiced by Roman Catholicism.[98]

People of faith challenged Catholicism's fixed approach to worship, escalating corrupting (granting of indulgences), and power structure. From Martin Luther's Ninety-five Theses, nailed to a door, the adaptive process of observation and questioning uncovered an imbalance (displacement) between the Church's behavior and theological proclamations, creating enough variance that a call to renewal was only a matter of time. The established Church's authority, frozen and resistant to change ended up being challenged. Criticism was landing on deaf ears and the institution's collective response was more of the same; fueling the dissonance to correct the corruption and lingering social indulgence perpetrated by the church's hierarchy.

Many people were accused of heresy, ostracized, and condemned during this period by a church holding to their tightly held beliefs and so resistance to change.[99]

It was during such times that the process of see, hear, say (think/reflect) and do were influenced by biases that were barriers to change. From the point of structure the Roman Catholic Church failed to practice an adequate measure of adaptive outreach as compared to the up and coming reformers.

A chain reaction of unintended consequences led to the emergence of Protestantism and new expressions of faith as a reaction to an entity that failed to listen to

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[98] Tickle, 43-61.

[99] The Inquisition hearings began in the early 12th century and continued well into the 19th century. It was a means of intimidation and in some cases outright extortion conducted by the Roman Catholic Church to nullify dissention within its ranks in protecting status quo and to stamp out heresy. Many times it was a all too often convenient means for extracting political leverage dictating religious and social policy. During the middle and latter parts of the 16th century this form of vigilance intensified due to the Protestant Reformation and new ideas. Jonathan Kirsch, *The Grand Inquisitor's Manual: A History of Terror in the Name of God* (New York: Harper One, 2008), 4-8.

the cries of the common man and properly respond to the needs of those who had become increasingly restless.

Many people were affected by this split in the church history. Traditions became archaic and the flow of change was an effective motivator to initiate an alternate outlet of faith. Both the Roman Catholic Church responded and those seeking freedom to worship began to reorganize and shape the future with a new perspective on life and ways to respond effectively. Had there been a more robust adaptive outreach practice by the Roman Catholic Church the outcome may have been different. The reformers, Martin Luther, John Calvin, John Knox, and eventually two centuries later, John Wesley, on the other hand, continued to exercise the adaptive outreach process to explore alternate forms of worship and communication of truth that ignited a change in the way worship, faith, and expanded participation would reorganize to thrive.

The Age of Enlightenment

Born out of the Reformation, came the change that had been gathering momentum regarding new ideas, perceptions, and challenges that reordered the Western world. This was a time like no other in history; society questioned everything from faith, literature, structure, the natural order of things, and new ways of thinking that supported reductionism, humanism, and promoted critical thinking based upon standardization approach to discovery. The area of science through the development of "scientific method" advanced mankind's urged to acquire knowledge.

From the perspective of traditionalist and the community of faith it was a period of chaos and unfettered philosophies detrimental to the faith. Beliefs and values were being dismantled and looked at as a component. Politically, the concepts of inherent

rights of freedom, ownership of property, self-governance, and justice for all, came from the creative depths of the human mind.[100] The ideal that separation between church and state should exist began during the Age of Enlightenment and has gained acceptance. This continues to influence today's growing secular animosity towards faith based initiative in communities. It becomes a real issue to contend with in times of change.

The authority of churches was once again was being questioned due to the open season on orthodoxy in the fervor to accept anything new. This generated a confrontational environment between Christian and those perceived intent to remove elements that could not be explained outside of reason and logic.[101] During such periods of instability many new ideas, ways of discovery, and inventions are generated. The aftermath of times of development are followed with evaluation, feedback, and when warranted adaptation. The new normal emerges for the well being of the whole or to when something of value surpasses a tipping point. For both progressives and traditionalist, the ebb and flow of exercising adaptive capacity is required to realign and cope with the change being experienced. The reorganization that follows seeks to regain equilibrium of hope and comfort. The change experience during this modernity influences all other generation to come.

The Modern Era

In light of cultural advancement, the development of sciences both hard and soft occurred during the Age of Enlightenment.

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[100] Peter Gay, *The Enlightenment: The Rise of Modern Paganism* (New York: W. W. Norton and Company, Inc., 1995), 20-21, 127-131.

[101] Tasha Brandstatter, "The Catholic Church and the Enlightenment," *People of Our Everyday Life,* accessed June 10, 2016, http://peopleof.oureverydaylife.com/catholic-church-enlightenment-5697.html.

A new development in faith started to sweep America and that was denominationalism. Between the times of the America revolution, after the war literacy increase and up until the twentieth-century (20th), multiple expressions of faith and organizational structures became common place as the country expanded and communication was expedited.

The country experienced three "Great Awakenings," I, II, and III during this period of religious fervor, focus, and evangelism.[102] Other men of faith were instrumental in the saturation of Christianity to the masses as America took advantage of its independence and expansion. This too required those new to faith to learn and structure their places of worship in a manner that supported worship. Many different groups practiced adaptive capacity during this time period as freedom of faith grew. Those who helped spread the faith were sensitive to the needs of other people; they nurtured new relationships while other groups did not. It was a time that biblical principles and Christian-Judeo values saturated America's individualism psyche.

Postmodern Era: The Emerging Church Movement

The "Emerging Church" according to most sources, the recent emerging church movement began during the last decade of the twentieth-century as a response to modernism.[103] The crossover into the age of information[104] where worldviews are readily accessible, debated, and technology doubles every few years due to the advances in

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[102] Edwin S. Gaustad and Leigh Schmidt, *The Religious History of America: The Heart of the American Story from Colonial Times to Today* (New York: HarperCollins Publishers, Inc., 2002), 58, 140-145, 196, 224.

[103] Tickle, 13-31.

[104]Thomas Koulopoulos and Dan Keldsen, *The Gen Z Effect: The Six Forces Shaping the Future of Busines*s (Brookline, MA: Bibliomotion, Inc., 2014), Kindle Location 1514-1881 of 4477.

memory storage, informational processing, and medical technologies,[105] continues to challenge traditional values and belief systems that North American churches have tried to hold on to and protect. They are losing influence and their appeal in society due to the magnitude of change experienced and the diminish level of moral authority.

According to Phyllis Tickle, society has entered the era defined as the "Great Emergence," where all Christians must adjust to the new realities that had remained dormant form a previous era no longer frozen in light of the deep change being experience.[106] Her view stems from the state of religious turmoil currently being experienced in the world, the needed defense of biblical truth, and increased interest in spirituality. Tickle draws from Bishop Mark Dyer's comparison that, "every five hundred years the church feels compelled to hold a giant rummage sale."[107]

To become relevant once again in a postmodern world, Western institutions of faith must take action to remove the dogma, antiquated mindsets, and the outdated programming that no longer benefits people. New spaces and thoughts are needed to open up new opportunities and forms of expression to experience God's plan of redemption. Such a paradigm is essential for understanding how the practices of adaptive outreach in history are best illustrated and fit the current mindset being espoused.

There is no doubt that both Tickle and Dyer, have come under criticism in the way they have package their idea that monumental change occurs in the neat and convenient increments of the times illustrated: The Reformation, faith's Great Schism of

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[105] Moore's Law is used in the field of information technology and deals with overall industry's ability to improve the capacity of information storage on processors chips. Currently, the amount of information stored doubles every two (2) years. Intel's website, accessed January 21, 2015, http://www.intel.com/content/www/us/en/history/museum-gordon-moore-law.html.

[106] Tickle, 16.

[107] Ibid.

AD 1054, The fall of Rome, Christ's death and resurrection, the Exilic period when the

Hebrew people were displaced in Babylon, and the building of the first Temple. The time

periods are all major religious events that changes history from the previous established

practices and beliefs of the day.

Tickle, a well respected authority in publishing and now as an accomplished

author, is very convincing regarding these defined periods of fluctuations in history,

including the change in describing societies attempt to regain their equilibrium and adapt

to a new normal. Using a Wesleyan quadrilateral; Scripture, tradition, experience, and

reason as a construct for her argument, Tickle provides valid consideration for the pivotal

events that demonstrates major transition noted regarding emergence in history.

There are, however, several obvious omissions from her narrative that historical

eras of change are neatly delineated within each five-hundred year periods of time. She

accepts Bishop Dyer's thesis regarding theological thread of Christology began with

Judaism's first temple in the days of David and Solomon and later during the exile of the

Jewish people to Babylon.[108]

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[108] Tickle interprets the monumental changes observed by both she and Bishop Dyer in terms of intensity. Patterns of past religious phases may stand out but do not rise to the level of, "The Great Emergence," which supersedes and displaces all other past renderings of transition. Technology and cultural dissonance (complexity/mindsets) has enlarged the flow and capacity for change (new ideas and competing philosophies contrary to traditional views and beliefs) beyond existing capacities. The phenomenon illustrates Per Bak's sand pile experiments demonstrating SOC-Self-Organizing Criticality and Adrian Bejan's work in the area of Constructal Law; both newly discovered principles of physics. During periods of control or onset of transitions, the flow of information and/or energy (measured in terms of pace and volume) is affected. Pressure and interdependencies begins to build (Self-Organize) until the information or kinetic energy reaches a tipping point (moment of "Criticality") and the energy or information is released creating a surge of transformation filling the disparity of displacement leading; ultimately reestablishing flow (Constructal Law). Those involve must adapt in order to cope with the new normal whether the disturbance (perturbation) is benign, incremental (reconcilable), or rising to the level of greatness (challenging established tradition). Tickle is speaking of seismic change from one generation to the next. Tickle, 41-61.

Tickle presents a compelling argument for her observation of the five hundred year increments of time it takes major change to occur.[109] She is not alone in observing major changes in society that resets culture. Peter Drucker, a well known business leader and modern thinker observes sequential change in organizational and economic models he profiles and has come to similar conclusion.[110]

Events like the industrial revolution and the development of technology, conflicts that ignited regional that contribute to global change are either glaring oversights or conveniently omitted for sake of argument. Constantine ushering in Christendom and its acceptance of becoming a state-approved religion would prove to be a pivotal event.

The so called "The Dark Ages" was associated with little change.[111] During the end of this period of history, the building of churches (Parishes) became the focal point of people's focus. The contribution of human capital led to the emergence of seminaries and higher education institutions. This in itself was an adaptive outreach process where people came together for a common cause to address the challenges of their day to manage the flow of information and trade between groups of people.

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[109] Although Tickle is a well respected in the publishing industry and known as a credible author, this glaring bias has been noted by numerous other scholars commenting about this issue. To omit the bench mark of Constantine's sanctioning of Christianity, the Creeds and edicts of the early church, world wars, age of enlightenment are valid considerations. However, upon reading Tickles follow up work, *Emergence Christianity,* she does answer her critics in that her emphasis was to illuminate significant transitions that contributed (as a Meta-Narrative) to the current status of "emergence" and the form that Christianity will gravitate going forward from a theological and contemporary praxis. Phyllis Tickle, *Emergence Christianity: What is it, Where it is Going, and Why it Matters* (Grand Rapids: Baker Books, 2012), 25-26.

[110] Peter Drucker, "The New Society of Organizations," *Harvard Business Review* (September-October, 1992), accessed March 20, 2016, https://hbr.org/1992/09/the-new-society-of-organizations/ar/1.

[111] The term "Medieval" is now best suited for this period of time since scholars, anthropologist, and archeologists have uncovered more information about this era of time. It is no longer considered a period of obscurity (totally dark), lacking change. Western civilization during this time went through the process of standardization which eventually crystallized. George Holms, *The Oxford History of Medieval Europe* (Oxford: Oxford University Press, 2001), v-ix, 47-49, 230.

Although, this was orthodoxy's golden age, the Great Schism of AD 1054 began to shatter the equilibrium experienced during the medieval period. This is mainly due in part as a response to the phenomenon that Tickle writes about in her research. Once again the safeguards that held a balance between order and chaos were circumvented due to a dependency of reasoning and the rationalization that the ends justify the means. The elements of syncretism and denial has currently fuel the contemporary behaviors now being displayed and experienced in society.

Self-biases and narcissistic greed (self-efficacy) dominate in today's cultural trends and conversations. According to Mark Driscol the current emergent church movement is trending in four directions of expression attempting to address this condition ranging from: a) People who want to become more relevant and maintain their orthodox heritage of respecting scripture as Sola Scripture, 2) others see the opportunity of taking a reformed or a deconstructionist's approach in the way faith effectively expressed where the focus is upon Jesus and a missional approach to evangelism and discipleship like that of the early church, 3) revisionist that are more likely to place their trust in experience and reasoning where Scripture and tradition can be loosely reinterpreted as general guidelines circumventing authority, and 4) those groups of people that are discontent with an institutionalized consumer experience geared toward the modernity era; opting for a more personal church model, which they trust would be better suited for a Postmodern world.[112]

Many of the leaders of the emergent church movement are separating themselves in a manner that will determine their reluctance, tolerance, and/or willingness to adapt.

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[112] Leonard Sweet, *Post-Modern Pilgrims: First Century Passion for the 21st Century World* (Nashville: Broadman and Holman Publishers, 2000), xviii-xix, 112.

Tickle illustrates this process of delineation rather well in presenting the different periods, which major change has occurred. An adaptive challenge, resolving the dynamic between what has been and that which is to be, whether it ought to be renewed, changed, or totally discarded, surfaces approximately in five hundred year increments.

When balancing the two extremes of order and chaos, if the adaptive feedback process is left unfettered, beliefs and practices in some instances quickly spiral towards idolatry, alienation, and the denial of authority. A similar effect is true when lacking a viable measure of adaptive outreach. There is a tendency to exclude new ideas and others. People's reluctance to change stifles innovation and the flow or exchange of information during the communication process. Overall, it impedes the redemptive process.

The Emergent Church Movement has begun to separate between those wanting to retain traditions of faith, yet seek to interface with a post-modern world and those with a more liberal mindset who interpret narratives as experiential indicators; to justify their actions under the cloak of common good. The slippery slope of unfettered compromising and capitulation (syncretism) dilutes Scripture, denying both authority and tradition as being irrelevant; perception of reality defaults to reasoning (human secularism) allowing self interest, and personal experience (relativism) to shape behavior and belief. The degree of interpretation, "of being in the world and not of it" (an element of engagement) affects one's personal theology and perception as it pertains to opportunity and risk.[113] It drives motivation to extremes and positioning people are willing to pitch their tent.

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[113] Although people's positions shift from time to time, events, situations, and the pursuit of truth can be polarizing. Through such adversity and problem solving, resilience, and the capacity for change is expanded as adaptive outreach addresses adaptive challenges. Abraham and Lot pitch their tents at different locations and the Bible clearly illustrates those two choices resulted into two very different outcomes; one leading to judgment and the other leading to survival. The concept is there but the modern phase is not.

Finding the right measure of adaptation to be applied so that truth is revealed and redemption flows meets the criteria of being a complex adaptive challenge (See Appendix J). Regardless of the action taken; credibility and trust will always be subjected to people's attempt control or distorted.[114] Having an ongoing system available to handle emerging phenomena will help in becoming Christ-like and fulfilling the stages of our lives.[115]

Reasoning

The missional process defined as "adaptive outreach" adheres to the "Golden Rule" during all forms of engagement.[116] From Jesus and the early church through what has emerged in history, the modern day mindset of: a) doing the will of the God, b) extend God's kingdom, and c) the practice of critical thinking provides the logic for implementing adaptive outreach.

Adaptive outreach is not another program to occupy time or way to fill pews through an attractional form of ministry. Adaptive outreach is an agile strategy that addresses the ebb and flow of interactions between people who desire a sense of belonging and purpose in life.

The Age of Enlightenment and Newton's contribution to scientific method regarding empirical data and analytics have become standards in academic pursuit in

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[114] Colson speaks to the liberal mindset describing their desire for truth to be discarded when selecting choice (the freedom to choose) over factual matters. He then makes the case for Christian Orthodoxy as a guide to protect main stream theological principles and the history of the Church. Charles Colson and Harold Fickett, *The Faith: What Christians Believe, Why they Believe it, and Why it Matters* (Grand Rapids: Zondervan, 2008), 204.

[115] Each stage in life creates wisdom that leads to greater effectiveness as a person develops. Derek Rydal, *Emergence: Seven Steps for Radical Life Change* (Hillsboro, OR: Beyond Words, 2015), xxviii.

[116] John C. Maxwell, *There's No Such Thing as "Business" Ethics: There's Only One Rule for Making Decisions* (New York: Warner Business Book, 2003), 19-36.

research and obtaining accurate information through the selected methods of qualitative and quantitative approaches.[117] It was during this environment that reasoning earned its proper place in the Modern and Postmodern eras.

Ministry is defined in terms of service conducted by people who care about others and are willing to effectively do something about it. In the modern age of deep change and the pursuit of truth, Wesley's quadrilateral premise of Scripture, tradition, experience, and reasoning safe guard objectivity is similar manor that scientific method attempts to locate truth.

Originally developed by John Wesley, the founder of Methodism the approach he applied to faith and biblical interpretation provided a level of reliability in search of truth in an era that saw the standardization of critical and analytical thinking emerge. Adaptive outreach relies upon the Wesley's quadrilateral approach for alignment and balance to evaluate patterns of behavior objectively and in a reasonable manner.

Objectivity and happiness requires individuals to suspend their own biases they impose upon other people, situations, information, and events involving interactions.[118] During stressful situation people overreact rather than respond.[119] The lack of attentiveness contributes to the mind's inability to see things that are overlooked during intense conversations. This phenomenon extends to those moments when people are trying to do more than they have the ability to function effectively; this is the problem

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[117] William L. Harper, *Isaac Newton's Scientific Method: Turning Data into Evidence about Gravity and Cosmology* (Oxford: Oxford University Press, 2011), vii, 3, 42-43, 45-46.

[118] Dan Gilbert, *Stumbling on Happiness* (New York: Random House, Inc., 2005), 77, 242.

[119] Daniel Kahneman, *Thinking, Fast and Slow* (New York: Farrar, Straus, and Giroux, 2011), 79-88.

people experience when multi-tasking in life such as texting while driving or during face to face conversations.[120]

Although Newton's third law of motion applies to physics, there is a corresponding analogy that can be applied in the area of communication and social theory.[121] When engaged in conversation (verbal or nonverbal) words, inferences, promises, and/or threats generate similar "equal and opposite reactions" as information is encoded and decoded in generating meaning and purpose. Interactions are unpredictable; subject to different interpretations, ongoing reactions, and consequences beyond the immediate. Since there are so many variables, diverse meanings, and emotions associated with the transaction of meaning and understanding, it meets the criteria of a complex adaptive system (CAS) and requires adaptive capacity to properly address the situation in ways that require learning and process.

Researching this dynamic provides insight to the phenomenon experience each day by people and the organizations they represent. Misunderstandings contribute to conflicts, chaos, mistakes, and alienation of those involved. Clarity and understanding provides mutual well being, information, and a common platform for building trust and value people can appreciate and embrace. Those who practice adaptive outreach attempt to see (observe), hear (listen), say (create strategies), and do (respond) to identify (encode) reality objectively. When common understanding and meaningful activity take occur under a shared set of guidelines increased levels of engagement seem to flourish.

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[120] "You hypocrite, first take the plank out of your own eye, and then you will see clearly to remove the speck from your brother's eye." Matthew 7:5 [NASV].

[121] Used as an analogy during visual presentations. D. Pritt, "The Discovery Zone: Greater Life for Individuals, Churches, and Communities" (Findlay, OH: CSI-Community Service Institute, 2015), 1.

The purpose of education is to improve communication, self-awareness, and the capacity to become independent to increase a person's capacity to work collectively. The more thoughtful and educated a person becomes their capacity to attain and maintain interdependency expands.[122] Those demonstrating the social skills of economic cognition, emotional, and social intelligence and are traits indicating individuals those are responsive, able to function, and practice good mental health.[123]

From a biblical worldview, all individuals are capable of experiencing interdependency and happiness in life that God intended to be experienced. People who experience transcendence have the opportunity work from a paradigm of enlightenment. This altered state of fulfillment impacts one's outlook on life and entails an expression of gratitude and appreciation of others.

This is contrasted to a state of dependency (lack of awareness) by those dependent upon an external support system (entitlements). Upon experiencing this level of clarity and self-awareness in life it cultivates alternate ways people see life, think, and respond.[124] God commissioned his followers to "go and make disciples of all nations."[125] Reasoning concludes that integrity must accompany activity that maintains reliability. Adaptive outreach attempts to respect such criteria of reasoning in using Wesley's method of alignment in seeking to answer Jesus' Great Commission call of engagement.

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[122] Steven Covey, *The 7 Habits of Highly Effective People: Powerful Lessons in Personal Change* (New York: Free Press, 1989), 185.

[123] This include the abundant life, spiritual formation, and transformation that God's mission of redemption seeks to restore. John 10:10 [NASV].

[124] People upon attaining a different perspective regarding their role and purpose are perceived as being well adjusted and productive in society. Jonathan Haidt, *The Happiness Hypothesis: Finding Modern Truth in Ancient Wisdom* (New York: Basic Books, 2006), 181-212.

[125] Matthew 28:16-20 [NASV].

Experiential Relevance of Adaptive Outreach

A few churches in the U.S. have taken the initiative in attempting to improve church attendance, participation rates, and become more relevant in their communities. These modern day followers of Christ are quickly it is not easy or a quick fix in light of the current conditions they are up against especially dealing with an unpredictable Postmodern society. Establishing trust and a means for open dialogue between people entrenched in consumerism and self-edification mindsets are a present day complexity. Building relationship in such a climate has become a difficult, prolonged, and risky process.[126] To undertake such tasks requires wisdom, trust, emotional intelligence, feedback, and patience during a time when sound bites have replaced dialogue and mutual trust is in short supply.

Overcoming this current state of self-interest and alienation requires awareness, reflection, and adaptive capacity. Without applying the proper adaptive tools and adequate measure of adaptive outreach it will impact the level of effectiveness that is attained. That is why the following experiential observations and experiences provide an additional dimension for implementing adaptive outreach in a community setting.

Facility and Community Development

The researcher has over thirty-year of experience in the business of design and construction of sports facilities, both indoors and out, which has provided several valuable insights as to the role individuals and organizations play in completing sites.[127]

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[126] Heifetz, 8-10.

[127] Organizational development, emotional intelligence, group dynamics, and change management are all disciplines that are drawn upon during the design and construction of private or public sports facilities.

There are over thirty sites that have been completed where behavioral observation has been noted.[128]

When people's opinion and participation are valued and become a part (integrated) of a larger vision or plan, people are more likely to volunteer and contribute to the cause. The dynamics of self-organization allows for the collective efforts of individuals and the entities they represent come together for a common cause and the well being of those they perceive are in need regarding quality of life issues.

People are willing to set aside their difference and suspend their perception of reality once the initiative/project and the degree of risk (or the opportunity) associated with the opportunity has been properly accessed and justified.

Upon determining the level of fairness regarding the process or proposed project, people respond based upon their availability and willingness to engagement at some level of comfort that those who contribute are making a difference in the lives of others or their community. Those types of projects having higher degrees of engagement, run smoother, and generate fewer change orders.

Community pride takes over where the whole is perceived as a greater than the self interest sum would allow. The planning process flows and people, to a high degree are content with the outcome, time, and resources they have committed to the collective endeavor of development.

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[128] Facilities completed during the sports design and construction business, which the author of this study owned and ran includes; a) Prasco Park in Mason, Ohio, b) Ashland University's D II Sports Complex, Ashland, OH, c) University of Findlay's Koehler Fitness Center, Findlay, OH, d) Ottoville High School, Ottoville, OH, e) Upper Scioto School Districts K-12 facility, McGuffey, OH, f) Lima Senior High School, Lima, OH, g) Lima Central Catholic, Lima, OH, h) Van Wert High School, Van Wert, OH, i) Van Buren High School, Van Buren, OH, j) and over fifteen other county or township fitness and recreation centers (Florida, Michigan, Missouri, Florida, Ohio, and Oklahoma). D. R. Pritt (Gym Corp and Athletic Alliance, LLC.), 1987-2015.

It is their way to connect and belong to something of greater value than they could have done for themselves. Projects or initiatives that fall short in providing clear vision and/or attempt to restrict (exclude) collective participation are entities that are driven by special interest. Those initiatives are very difficult to manage, seldom finish on time, or meet their budgetary targets. They become the types of projects that lack adequate participation levels required to insure deadlines are met and the overall integrity (quality and positioning) of the project is maintained. These types of projects seem to invite dissention, self-interest, and politics into the mix that compounds the complexity to complete such projects.

This is one complaint that is common place when people lack access in providing input and equal participation in a project. When transparency and information is withheld (whether planned or inadvertently overlooked) those projects become difficult to manage and complete.

Over this researcher's professional career, this phenomenon and the reoccurring social behaviors of people working together on public or private projects are common. When transparence, fairness, greater emphases being place upon feedback, and a willingness to explore opportunities by asking good questions, individuals and organizations are more apt to share their ideas, resources, and participate in all phases of creating collective value. This strategic approach to development, when applied to complex problem solving is best known as adaptive leadership.[129]

This form of leadership combined with a biblical worldview attempts to serve others in the same manner that Jesus modeled during his mission of redemption on earth.

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[129] Heifetz, 8-10.

In today's cultural context, many new forms of adaptive outreach are formulating as a response to the chaos encountered. When people were given the opportunity to contribute to either a greater caused or a project that provided benefit to the local community the project would transform from being burdensome to something of value to celebrate.

The people took collective ownership of the process they were willing to participate in once being informed of the overall plan of action. The results were increased levels of engagement, improved overall quality, and supplied a confidence level to begin the next project. Such results when applied to the faith based community should result in similar outcomes, predicated they are open to change, seeing things as they are, and dialogue. This approach to meeting the needs of others requires awareness, emotional intelligence, and a level of transparency that creates level and just playing fields.

CSN-Community Sports Network

Several years ago as a test market, Community Sports Network began to produce short PSA-public announcements services focused upon character, sports, and faith. The audio version played in over one hundred radio broadcast markets in the U. S weekly based through repeater towers and parent stations. A video version of these produced vignettes can be accessed through "You Tube," where longer production versions of the interviews exist. Interviews were conducted with interviewee reflection upon life's significance and provide insight to the listener or viewer of that scheduled broadcast.

The interviews attempt to inspire and motivate by modeling best practices and positive character traits. Several major sports figures, community educators, and leaders

in business have been interviewed who elected to share their stories of encouragement as a life lesson to be learned and applied.[130]

The discovery regarding this service activity was the ease in which interviews were obtained and how building rapport between the interviewer and the person being interviewed was so successful.[131] A behavioral pattern emerged: When positive questions are presented that pertained to identity and the interviewer is allowed to review the production piece before release, their engagement level increased in a dramatic fashion. The interviewee and those associated with the interview become part of the process. Future contact, due to the trust and relationship built are more than willing to offer and insure secondary interviews.

Many of those interviewed recommended CSN to their peers since the experience was enjoyable and showcased what they were passionate about. This strategy has allowed CSN unparallel access and the chance to build relationships with the most isolated people in society protected by security, personal assistance, and agents. CSN had discovered active engagement method of conversation and relational development that provided access and granted permission to reproduce people's stories.

When conducting adaptive outreach barriers are framed as training opportunities to strengthen a person's capacity for problem solving as each new challenge emerged.[132]

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[130] The interviews became a type of strategic therapeutic for those individuals being showcased. It allowed individuals to open up about what was important to them rather than their performance on the field of play, court, or business arena. Jay Haley, *Uncommon Therapy: The Psychiatric Techniques of Milton H. Erickson, M.D.* (New York: W. W. Norton and Company, Inc., 1986), 19.

[131] Bob DeGroot, "Establish Trust and Rapport," Sales Training International, 2000, accessed June 15, 2016, http://www.saleshelp.com/guestservices/destinations/newsletter/step7trustrapport.htm.

[132] This refers to the process of "sharpening the saw" in regards to problem solving, adaptive work, and personal development. Covey, 287.

Each interview conducted in this manner uses purposeful dialogue, contextualization, and shared cooperation to convey useful insights that people can apply daily in life. This is the same approach Jesus took as he traveled from one area to the other speaking, teaching, and healing those around him.

The interview process illustrates how an adaptive tool allows an individual to access and build trust between organizations and people. There are other adaptive organizations and individuals engaging their communities to spread the gospel and meet people's needs.

The reason this research writer decided to profile the experience presented is the information obtained through such activity and exchange in dialogue reveals a noticeable reoccurring pattern that can studied and replicated. The defined missional process of engagement this story illustrates worked well with those who contributed behind the scene details that occur when setting up the interviews with the designated individuals being interviewed. The viewership who valued the content received benefit from the information learned and the actions taken as they develop their own ways of communicating the gospel and reaching communities of faith.[133]

As a collective team effort to obtain and deliver the story that needed to be told, people were thanked and shown how their role impacted the whole. This built the trust, access, and relationship with those that made the interviews possible. The underlining mission and discourse touched more people than the individual's being interviewed.

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[133] Other entities conduct similar missions as those presented within this study: Prasco Park, U.S. Plastics, CREW, 3DM, and places like, The Service Station, practice adaptive outreach for obtaining access, identify language, clarifying values, to extend God's mission of redemption to those who are lost and seek purpose and belonging in their lives. Gilbert Bilezikian, *Community 101: Reclaiming the Local Church as Community of Oneness* (Grand Rapids; Zondervan Publishing House, 1997), 8-21.

Summary

Those individuals and organizations who explore adaptive outreach may discover it to be a suitable, reusable, and an effective process for assisting individual and organization through times of transition. Once a person notices something of interest their awareness level expands to absorb the new information filed in memory to be acted upon. From a biblical and theological perspective to adjust and grow Chapter Two supplies a frame work for noticing how adaptive outreach is used in Scripture and the theological precepts it is based upon. The historical and experiential dimensions of adaptive outreach identify when and where adaptive outreach had been performed in the past and where it might be heading in the future in light of emergence.

Reasoning provides the means to insure a balance perspective during times of discovery. It functions as a modern day counter balance to acquire proper alignment as events and new information unfold. Organizations tend to rely upon fixed routines that attempt to manage or determine results. Process is a series on going actions or events that facilitate change. Both need reasoning to stay relevant in being/becoming effective in ministry. An organization that is focused upon programming operates from what is known as compared to the adaptive process of discovery.

Reason dictates vision/mission mission, communications, and service be consistent and reliable when theory and practice is applied. Experience adds the personal texture in verifying conceptual models to contemplate. Chapter Two revealed the following about adaptive outreach from a historical and theological perspective:

- Negotiations are in play when adaptive challenges arise.
- Storytelling is a means to communicate to demonstrate something of value that creates opportunities for transformation.
- Questions reveal much needed information in terms of valuable feedback.

- Barriers, conflicts, risk, and/or self interest issues are always present.
- Observation, listening, reasoning, and follow up are all at some level required.
- There is always an applied insight, truth, revelation or mystery being revealed.
- Increased awareness occurs after something is pointed out.
- There is order (structure) and chaos (instability) that exist in the world and when uncertainty is encounter it requires realignment.
- Adaptive outreach is always active when change is encounter throughout Scriptures, traditions, reasoning, and experiences.

Chapter Two concludes the Biblical and Theological segment of this research study. Based upon the review and reflection and the information examined, adaptive outreach could (in time) shape people's perspective and approach for improving their effectiveness and improve engagement levels in ministry as change, chaos, and unforeseeable consequences disrupt a Postmodern world. Applying adaptive outreach resembles the missional form of engagement that Jesus, the early church, Celts, and monasticism have contributed to God's kingdom.

CHAPTER THREE

LITERATURE REVIEW AND OTHER SOURCES

The study of adaptive outreach began by observing the recurring social and organizational behavioral patterns, which emerge during the collaboration and construction of sports facilities. Clients and organizers of both the public and private sectors understand how impactful these sites, projects, and engagements are for nurturing relationships and achieving something significant in shaping the lives of others.

For participants, the memories created at these facilities last a lifetime and become defining moments as individuals and families reminisce about their experience for decades. These types of sites (neutral platforms) provide environments where people connect, interact as skills are developed, and form lifelong friendships with each other in the context of identity and community.[134]

It is in this environment the diversity of values and beliefs are exchanged as people and families see one another adjust from season to season as participants develop their skills and mature. Managers and owners of such facilities actively pursue ways to facilitate this process to foster a sense of belonging, happiness, and trust among those who develop, visit, and participate at such facilities. Marketers view this kind of environment as a wonderland for branding their products and influencing people.

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[134] Both sources demonstrate community involvement as filling a social void for sustaining well-being in life. Caz McCaslin and Bob Biehl, *Every Child is a Winner: Developing Confidence that Lasts a Lifetime* (Nashville: Broadman and Homan Publishers, 2002), 1-3. Gilbert Bilezikian, *Community 101: Reclaiming the Local Church as Community of Oneness* (Grand Rapids: Zondervan Publishing House, 1997), 22.

Spiritual Leaders who can help impart the importance of spiritual truths, life skills, and ethical behavior are beginning to grasp the potential these types of venues and environments have (platforms) for developing identity and relationships.

Being a part of such developments over the years has raised this writer's curiosity as to how involvement and participation motivate people to achieve a greater good and trust those who seek their advice. The dynamics regarding the organizational systems, shared improvements/memories, and the principles which guide such engagements is somewhat of a mystery. Researching these phenomena contributed to the development of learning labs to observe how people adapt to change while connecting with others.[135]

Many unanswered questions arose during the last two decades in this researcher's professional career in the development, construction, and staffing of these multiple facilities. Having a Christian worldview and the wonderment of how ministry and outreach efforts could navigate these initiatives became a primary quest to pursue. It was difficult to understand the reasons more faith based organizations and churches were not a part of the process. The relevant and immediate impact on individuals, families, and their communities were clearly apparent and plentiful. Each site and project became an extraordinary environment to shape individuals and influence their culture while demonstrating God's love in unique ways as adaptation occurred, especially once the facilities were completed.

New relationships were created and cultivated. People were encouraged and lifelong friendships developed, facilitating dialogues and further personal interactions. Many times the initiatives were well underway that other followers of Christ finally

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[135] D. R. Pritt, "Anatomy of Ministry Paper II: Prophets, Priest, Shepherd, and Sage Models" (Research paper submitted for DM 812, WTS, Findlay, OH, July 24, 2014), 3.

began to emerge only to ask how they could participate and contribute to the whole in seeing the project(s) through to completion.

It was as though some unwritten rule of hesitation and/or lack of understanding subdued such opportunity until permission was given to openly exchange ideas and become part of the process. Access to such initiatives and sites are universal predicated certain rules of neutrality, emotional intelligence, and openness are observed and applied. The author of this study, on many occasions, was granted unencumbered access to the community once it became known that fairness in participation was protected and people's input would be valued. The process enhanced open dialogue regarding the project's unity of purpose, the freedom to exchange ideas, and choose so that as a collective, the "innovation" was mutually shared.[136] On many occasions once this occurred invitations to share the gospel in public and to attend worship services within the local churches would follow unfettered during the course of doing business as the community's initiative progressed.

Chapter Three examines this pattern of authorization and adaptive process in light of the literature as it pertains to outreach, service, and the "change" (challenges) which people encountered. As the chapter develops, complex adaptive challenges which this study examines are recognized as opportunities for cultivating relationships and as situations where effective models of service facilitate ministry.

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[136] The similarities of observations reflect permission-giving communities of faith that cultivate understanding and growth based upon a decentralized approach to ministry and innovation. This is an open mindset approach to problem solving, which is by definition adaptive accounts for the changing variables encountered as different situations emerge. This is contrary to an organizational structure, which stifles ideas (closed mindsets) restricting input and curbing growth. Bill Easum, *Unfreezing Moves: Following Jesus into the Mission Field* (Nashville: Abingdon Press, 2001), 47.

The Forces of Change

Change can be very disorienting especially when it is foreign to one's established patterns of recall and expectations. People are naturally inclined to follow familiar routines and behavioral patters of thought and actions. As change is encountered, the mind processes the phenomena, information, and/or situation as identifiable or unknown. In an instant the brain determines whether the event is a threat to be rejected, isolated (contained) for further analysis, or something to be assimilated.[137] The way people respond to this process indicates the level of risk they are able to tolerate and/or adapt to change. The nature and complexity of the change influences a person's response to each experience and their relationships to the world around them. Adaptive outreach is predicated upon how this experience is processed and implemented. By learning more about the traits of change and the impact it has upon people's external view of reality, a better understanding of why adaptive outreach is vital in the twenty-first century will emerge.

Steve Moore, in his invitation to the North America's 2011 Missional Society's national conference clearly understands the way change affects people. Christians, due to the "Deep Change," which he differentiates from incremental or minor sequential change of the past, which people have grown accustomed are experiencing a time of "exponential and irrevocable change," which "require new ways of thinking and behaving."[138]

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[137] "The Mechanics of Adaptive Reflex" is the process of recognition as illustrated in a flow chart regarding what happens when people are introduced to change in the form of undefined data, stimuli, or novelty. Daryl Conner, *Leading at the Edge of Chaos: How to Create the Nimble Organization* (New York: John Wiley and Sons, Inc., 1998), 311.

[138] Change is transitional and creates disorientation. Steve Moore, "Reset: Mission in a Context of Deep Change," North American Mission Leaders Conference, September 29-October 1, 2011, 2-3, accessed August 20, 2014, jttp://www.themissionexchange.org/downloads/resetMag.pdf.

Moore quotes Robert Quinn, the well known author and specialist in organizational behavior and human resource management, in describing such change as being "major in scope, discontinuous with the past, and generally irreversible."[139] The uncertainty and exposure in the context of risk associated with the process becomes an unknown factor impacting people's willingness to participate. It is this type of change which challenges one's perception of reality and intuition of knowing what to do and how to manage.

Further investigation into other sources which parallels Moore's and Quinn's persuasions that a lack of pattern recognition and awareness due to the "nature of change" and "uncertainty" in terms of pace, volume, scope, and duration as it relates to the process of engaging in a post-modern society plays a significant role in people's willingness to engage and respond effectively.[140] Also, as a contemporary business consultant in organizational development, Daryl Connor speaks of consequential change in terms of transitioning from an old to a new paradigm and how such a process effects outdated information in light of new variables:

> We are now at the point, within many organizations, where the pressure by the load of change has outstripped the usefulness of the continuous approach (old paradigm) for managing transitions. We have more and more unanswered questions and unaddressed challenges. This means that many of today's leaders are playing the change game the way their fathers and grandfathers did. Imagine the Wright Brothers bidding against Lockheed-Martin with the same approach and skills that once made them successful. . . . The change game is the same, but a new paradigm of perpetual unrest has emerged.[141]

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[139] The original source located corroborates Moore's proper use of "Deep Change" in support of his passionate plea for attending the missional conference. Robert E. Quinn, *Deep Change: Discovering the Leader Within* (San Francisco: Jossey-Bass Inc., Publishers, 1996), 3.

[139] This article is on line and can be found in the resource center at the DELPHI group. Thomas Koulopoulos, *The Uncertainty Principle*: *A Short E-Book*, Pdf format on line, 2-4, accessed December 28, 2014, http:www.delphigroup. com/whitepapers/pdf/The_Uncertainty_principle.pdf.

[141] Conner, 93.

Connor's literary contribution to the process of change goes beyond what other writers convey. He illustrates how change is internalized and demonstrates the effect it has upon relationships and communication between entities. His perspective is from the position adaptation is required for productive growth. When change is fully understood in the context of opportunity it becomes a tool for those who are aware of the effective benefits it brings.

Change is a natural phenomenon and flow to be understood and utilized rather than to be feared and/or rejected. The process of change and how it is perceived shapes people's behavior and the perception of reality in how decisions are made in living life.[142] Many times it becomes a major contributing factor in whether an individual or organization remains the same or moves forward adjusting to the style and the pace of the change encountered.

Alan J. Roxburgh describes this state of transition as being in an "in between space" going from "modernity," a mindset of "control, clarity, and certainty" where it is common place to see things through the lens of the past using outdated maps (traditions) for direction when we are speaking the dialect of "Postmodernism."[143]

The social implications are profound as the change process ushers in new realities and diversification in setting expectations. When profound changes occur it forces

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[142] There are two main theories which are prevalent in communications which addresses sense-making; a) SPT-Self-Perception Theory where actions/behaviors shape a person's perception impacting the attitudes and beliefs expressed, as opposed to, b) CDT-Cognitive Dissonance Theory demonstrates that attitudes and beliefs are what determines the actions/behaviors observed in the process of understanding the world and used when communication with others. On the surface these competing views seem to contradict each other but when viewed as an interactive connective system (complexity science) they are a continuance of each other. Actions and behavior, as reality is being processed formulates attitude and individual mindsets and by acting from one's created world view/mindset (beliefs and attitude) people manifest what they hold true to be real during the communication process.

[143] Alan J. Roxburgh, *Missional MAP-Making: Skills for Leading in Times of Transitions* (San Francisco: Jossey-Bass, 2010), 24.

individuals to re-examine their views and positions from the perspective of the present reality. Individuals and organizations are faced with the decision to continue the traditional way of operating or to recalculate, reorganize, and adapt to new conditions being formulated. The new normal will take on a life of its own utilizing a fresh set of variables (informational nodes) to reorganize and grow.

Eric Swanson of Network Leadership speaks of Peter Drucker, the father of modern management, communicating to their group "anytime an organization fails to change at the rate of the world around it, that organization is doomed to failure!"[144] Periods of "deep change" expose individuals and organization to risk and uncertainty until the disturbance experienced reaches a reset point in the stabilization process of its surroundings.[145] It is at that point reorganization of reality and perception occurs.

Describing change as being "constant" is an understated misnomer for it fluctuates drastically. It is better defined as being ongoing and erratic. Deep change, unlike incremental change is major in scope and does not follow common assumptions or predetermined patterns of logic when it's encountered and ultimately recognized.[146] It retains the dynamic conditions that make complexity so difficult to manage. Complexity affects people differently based upon an individual's predisposition and established value systems they have lived by in life.

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[144] This quote was on Leadership Networks mission's web site until 2014. Upon writing Eric Swanson about Drucker's statement, Swanson replied and said it was a common quote Drucker conveyed to Bob Buford, founder of Leadership Network over their lifelong friendship. The e-mail response by Eric occurred in the summer of 2013. Eric Swanson and Rick Rusaw, *The [Externally Focused] Quest: Becoming the Best Church for the Community* (Loveland, CO: Group Publishing Inc. 2004), 177.

[145] At one point during this study it was noticed some authors describe change as being constant but the findings demonstrate otherwise. A better way to define it is to understand change as ongoing in a continuous way always fluctuating in the ways that it can be measured. Moore, 3.

[146] Quinn, 3, 45, 52.

The outcomes as change is encountered, creates multiple degrees of ambiguity and will challenge any individual or group to dismiss, ignore, and/or assimilate the new dynamics, which change has brought. Identification of information whether changes are determined helpful or a threat demands action. Change generates uncertainty, surrounds itself with urgency, and leaves people and communities vulnerable (exposed to risk) during the acclamation process in determining its intensity and relevance.

This risk issue associated with change is problematic because in many situations it creates fear, anxiety, and mental paralysis for leaders and members of any organization or congregation. It is how change is address whether growth and understanding emerges. Steve Moore author of "The Great Reset" along with Richard Florida, point out that once deep change is encountered though rapid innovation and development, it brings with it the great hope of opportunity and welcomed anticipation. Both indicate innovation leads to economic development and productivity created out of despair and fragmentation. Moore explains,

> Exponential and irrevocable change opens a window of unprecedented opportunity. Leaders fortunate enough to lead during deep change almost always have a once-in-a-generation opportunity to modify structures and "bet the farm" on innovative strategies that would otherwise never be considered mush less embraced.[147]

The ability to hear and see beyond what was and to simply realize what can be requires a new paradigm and the willingness to adapt. The continued argument about what is working or not worked in the past is easily overcome once the context of change is fully understood and the fluid connections between relationships are properly identified to see the deeper synergy and integration process at work when being adaptive. Margaret

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[147] Steve Moore paraphrases author Richard Florida description of exponential and irrevocable change; different than incremental change. It requires a new paradigm in thinking and doing. Moore, 3-5.

Wheatley in using Karl Weick's term, "enactment" (the act of observation, noticing and thinking about the act of "sensing") creates a new construct to explore any new emerging reality. As focus is placed upon emergence, right or wrong issues fade, and one's attentiveness is redirected to the potential outcomes regarding relationships that are available to explore.[148]

This process opens the door for mutual dialogue to explore through appreciative listening and storytelling each other's perception of reality. Values and actions are examined as common narratives of story-telling and/or the exchanges of values and belief systems are discussed. This transference of thoughts, ideas, trust, and narratives begin to establish different levels of connectivity which determines new images of reality, map making, and identity.[149]

Margaret J. Wheatley is a proponent of emergence that transforms. As the focus sharpens, dialogue begins to evolve around "effectiveness", "reflective questions" of what takes place, and creating solutions to achieve a greater good emerges. She quotes Weick, "We could stop arguing about the truth and get on with figuring what works best."[150]

In the paragraph which followed, Wheatley recaps Weick's position which indicates a somewhat controversial belief that "acting should precede planning …

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[148] Margaret J. Whealey, *Leadership and the New Science: Discovering Order in a Chaotic World* (San Francisco: Berrett-Koehler Publishers, Inc., 2006), 37.

[149] Hugo Letiche, Michale Lisak, and Ron Shultz, *Coherence in the Midst of Complexity: Advances in Social Complexity Theory* (New York: Palgrave McMillan, 2011), 249. Letiche and Lisak introduces the concept of "Similaca" which are resemblance images of coherence in the process where perceptions of understanding, the degrees of reality, and truth/false images are detected. Scripture demonstrates these areas can be affected through the worship of false idols and one's misunderstanding of authority as identity is created (i.e. value system and worldview(s).

[150] Whealey, 38.

because it is only when we act to implement something that we (actually) create the environment."[151] There are others who suggest the environment shapes our actions.[152]

Any change of scenery helps to reframe the past and provide possible new solutions to contemplate for the future. The adaptive challenge in dealing with such "deep change" becomes how individuals and/or organizations adjust to the new realities which change creates. People and organizations continue to move forward and, in the process, their propensity for change and willingness to adapt will determine their ability and capacity to thrive. If the issue of change is ignored or marginalized by individuals who think in terms of gradual/incremental change or command/control structures limiting their view of the future will be at a disadvantage in meeting the needs of others.

This is the displacement element and the inherent complexity which requires bridge building between the current dissonance/fragmentation experienced and the trust that is needed to conduct effective ministry that people of faith and those they touch aspire to experience. Instead of being a peculiar people, the salt and light of the earth, which Christians are commanded to be; effectiveness in ministry will be inhibitive until such adaptive strategies are in place to overcome the deep change being experienced.

Leaders and organizations are stretched beyond their capacity to see, hear, and respond effectively. Shifting conditions make it difficult to distinguish what's different

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[151] This is the same pattern experienced in developing community sports facilities when public discussions occurred. By experiencing an alternate story, the community was allowed to contribute to the narrative and shape the outcome. Levels of engagement increased. SPT-Self-Perception Theory: Action/behavior led to expressing the collective attitudes/beliefs of the community, which shaped individual mindsets. In turn, the process CDT- Cognitive Dissonance Theory allowed individuals to express their values and beliefs in action. Karl L. Weick is the social psychologist that wrote the book, "*The Social Psychology of Organizations*" published by McGraw-Hill Inc., in 1987 and has updated his work in 2006 with his second edition. Wheatley uses his research on organizational behavior and systems analysis quite often within chapter two when discussing "Newtonian Organizations in a Quantum Age." Wheatley, 39-40.

[152] Mary Jo Kreitzer, *Taking Charge of Your Health and Well-being*, "What Impact Does the Environment Have on Us?" accessed July 20, 2015, http://www.takingcharge.csh.umn.edu/explore-healing-practices/healing-environment/what-impact-does-environment-have-us.

about the past and the type of extraordinary deep changes being experience by people today. Without understanding the nature of change, the complexity surrounding it, and the ability to adapt to its fluid nature, people will continue to succumb to their inattentiveness, lack of understanding, and biases.

Being inhibited or paralyzed by change contributes to the lack of clarity and understanding regarding corrective action needed today. Change is clearly an indelible element in which a person must confront and properly address if they want to stay relevant when adapting to current state of affairs and participate within the dialogues, which change creates.

A Change in Science and Understanding

Understanding change and the unintended consequences, which it creates is best understood through the lens of the interdisciplinary research in what is now being classified as "Complexity Science." It is an area of study which addresses events or situations exceeding capacity and cognitive ability to respond effectively with past paradigms.

The conditions and resulting actions experience today exceed being complicated (predictable static condition) and are closely associated with a complex state of connectivity which is dynamic, intractable, and interdependent.[153] This current perspective for understanding the nature of change and discovery looks at events, situations, and different outcomes through the lens of interconnectedness, open-endedness, and uncertainty. It is different than the traditional mechanical (a determinist's

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[153] Ronald Heifetz, Alexander Grashow, and Marty Linsky, *The Practice of Adaptive Leadership: Tools and Tactics for Changing Your Organization and the World* (Boston: Harvard Business Press, 2009), 2, 14, 18-23.

reduction approach to problem solving) which has long been the standard of cognitive thinking since Sir Isaac Newton of the seventeenth century.

The postmodern age is where "linear sequential thinking is replaced with interactive abductive thought."[154] The new environment is where profound and many times unseen connections flow between events, ideas, and entities at will. The collective flow and movement is compared and behave as living organisms.

Emerging novelties in the information age which we now reside is common place.[155] It requires a different mindset when addressing static technical problems and treating them as inanimate object to be fixed or replaced by another component of a similar configuration and/or like value. In the latter half of the twentieth century, society has experienced social unrest, explosion of technology, and "aftershock."

Culture is more complex today than in the past. There is a greater level of sophistication, increased amounts of information to digest, and polarization that people in today's world experience due in part to technology and the reduction of attention spans, now influencing all generations. Such trends have begun to reshape broad generational

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[154] During the research of this project two books by the same author helped to guide a basic understanding of the two major approaches that are applied to discovery and development. The author has written multiple works, articles, and has observed over three decades in pasturing and consulting the patterns of thought stifling church growth. Based upon multiple seminars conducted by him and his team when answering many frequently asked questions, he thoroughly addresses the different mindset of the past that has governed our thoughts and actions making a compelling case for what is now considered the new paradigm called, "Quantum Thinking" which complexity science is based upon and has begun to infiltrate society thought process going forward. He has a comparison chart regarding the two mindsets on page 26 that is well worth the review demonstrating Christendom path of command and control which has led to the cultural dissonance experienced today. William Easum, *Sacred Cows Make Gourmet Burger: Ministry Anytime, Anywhere, By Anyone* (Nashville: Abingdon Press, 1995), 24-26.

[155] Wheatley, 27.

expectations of different demographic age groups and is a disconnect waiting to be "restored".[156]

People respond and think differently than that of previous generations who wanted to actually dictate and manage change. The current generation sees change as a variable of progress acerbating the chaotic conditions being experienced as the future continues to emerge.[157] The idea of fixing things is being propelled beyond complicated for conditions are now perceived as a runaway train, conditions inherently complex, which requires a different mindset for understanding problems and resolving intractable conflicts.[158] Recent global reports demonstrate the focus has graduated from just dealing with change, to understanding its complexity and the need for requisite/creative skills for addressing it.[159] This has become the new learning frontier to understand and preparation for as information and technology drives the twenty-first century's economy, migration patterns, and globalization.

Complexity is difficult to define but easily recognized. It retains three key properties which can be detected. The first is "multiplicity" which deals with the sheer number of variables or entities that can be identified within an event or various situations experienced. The second is "diversity." It focuses upon the nature and scope of those

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[156] There are two equally significant well known activist urging churches to understand the problem and the distinct opportunity they have to effectively re-engage. Tim Elmore, *Generation iY: Our Last Chance to Save Their Future* (Atlanta: Poet Gardener Publishing, 2010), 29-52. Gabe Lyons, *The Next Christians: How a New Generation is Restoring the Faith* (New York: Doubleday 2010), 49-68.

[157] Douglas Thomas and John Seely Brown, *A New Culture of Learning: Cultivating the Imagination for a World of Constant Change* (North Charleston, SC: CreateSpace Independent Publishing Platform, 2011), 37.

[158] Moore, 3, 5-10.

[159] IBM, News Room, "*IBM2010 Global CEO Study: Creativity Selected as Most Crucial Factor for Future Success,*" accessed July 20, 2014, http://www-03.ibm.com/press/us/en/pressrelease/31670.wss.

variables which are present and describes the kinds or types of variables that are being addressed. "Interdependency" is the third key and it pertains to how each element or node is interconnected and influences its environment[160]

Steven Covey characterized interdependency as relational and the means to ultimately achieve mutual "win-win." These negotiated outcomes are dependent upon different levels of trust being extended to and agreed upon between participating entities.[161] The awareness of such traits demonstrates what existed within the public domain when community service/sports facilities were developed, propelling the commissioning of this study. Understanding the attributes of complexity and striving to leverage the diversity between networks created by interdependency, such projects and initiatives flourished, yielding a "win-win" outcome for those involved.

The four force multipliers in complexity are: a) change, b) risk, c) information, and d) when people are involved. Such influence increases the uncertainty factor and reduces one's ability to forecast or predict outcomes in a reliable manner. Results can only be looked upon in terms of probabilities when information is exchanged and/or the flow of energy is being transferred or released.[162]

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[160] Gokce Sargut and Rita Gunther McGrath, *Learning to Live with Complexity* (Harvard Business Review, September ed. 2011), accessed July 9, 2014, https://hbr.org/2011/09learning-to-live-with-complexity/ar/1.

[161] Steven Covey speaks to such interdependence in terms of a "Public Victory" where one learns to work with others in a collective manner for a common good. It is a more developed state of emotional maturity which first requires a mastery of being independent over being dependant. Interdependency creates connectivity and nurtures external needs to belong as community is formed. Within the same book Covey reintroduces the concept of "paradigm" and "paradigm shift" as being a transformative change in one's core perspective. Stephen R. Covey, *The 7 Habits of Highly Effective People: Powerful Lessons in Personal Change* (New York: Free Press, 1989), 185-203, 23-44.

[162] Steve Moore, Missionexchange.org. "Complicated and Complex: What's the difference?" accessed March 5, 2014, http://www.themissionexchange.org/vlogArchivesPlay2.php?m=February&y=2012&flv-34504183.

The new approach requires discovery and new forms of learning (adaptation) to compensate for the disadvantage that abounds when dealing with or facing change and uncertainty in the context of complexity. Without the presents of an inquisitive/adaptive mindset it is extremely difficult to advance an agreed upon vision and mission which people aspire to imagine and willing to implement yet fail to engage.

Due to the innumerable possible connected actions and reactions in which to account for, it is understandable why society and organizations (especially churches and denominations) are ill-equipped, overwhelmed in most situations, and are the recipients of the indeterminate consequences, which impede their ability to function effectively in fulfilling their mission. This realization and new understanding reaffirms the insights, which the literature review continues to reveal.

The new paradigm of "complexity science" illuminates the emerging networks of "CAS-complex adaptive systems," as being intractable/open uncertainties reflecting the natural order of things; including the principle of "self organization." The novelty of emerging phenomena, which creates new realities (circumstances), requires a different approach than what has been available in the past when dealing with change, chaos, and problem solving strategies.

Without the awareness of how complexity affects the underlining variables associated with change and people's reactions to it, it is difficult, if not impossible to account for all of the potential connected outcomes that could occur or potentially present when assessing all possibilities.

Prediction of outcomes is speculative when it comes to complex issues and events. Results can only be measured in terms of probabilities, with guarantees. This

compounds the problem in determining how complexity adds another layer of difficulty to acquire a proper understanding of context and the connected dynamics associated with the process of engagement. Combined this realization with the nature of change, especially "deep change," knowing what works and how to proceed will continue to challenge and elude those who rely upon the past in making decisions. Individuals and church leaders struggle with the continued cognitive, emotional, and spiritual dissonance they see and feel.[163] Adaptive outreach attempts to accounts for the complexity and changes associated with this experience experienced that is so prevalent in today's society.

Observable Patterns of Unintended Consequences

There is another major issue called, "unintended consequences," which needs to be understood when complexity and change are present within an event or situation. It heightens the anxiety and uncertainty individuals and organizations experience as they attempt to manage different variables and circumstances. Based upon the ongoing dialogue between scholars and researchers it is an area of much concern which influences one's method of processing reality, its influence on the collective, and the appropriate responses in dealing with the transference of information.

The pace of change and developments of the previous generations have provided time for society to assimilate the changes they encountered. Technology and ideas impacts society weekly and in some cases daily. Even before people have time to breathe or in some cases regain equilibrium in coherence and meaning, change continues to accelerate. In the past it took decades and even in some cases the course of several

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[163] Dana Zohar, *Rewiring the Corporate Brain: Using the New Science to Rethink How We Structure and Lead Organizations* (San Francisco: Berrett-Koehler Publishers, Inc., 1997), 25.

centuries for change to disseminate throughout society to impact communities of

believers. Once an innovation or idea had been introduced, extended periods of calm

(equilibrium) would ensue. Unless a defined "tipping point" occurred, the new ideas and

innovation would then disperse throughout the population slowly over time until it

became a standard part of that generation's culture or greatness.[164]

The theory posits when innovation or change is introduced it would traverse from

early adopters, those who latched on to the new innovation initially, through the

subsequent types and demographical users who become potential advocates as the

innovation progresses through its intended life cycle of potential buyers and users in the

market place better known as a "tipping point."[165] The "tipping point" occurs when a

sizable number of people have assimilated the change to insure continuation of the idea

or product furthering market penetration and ultimately saturation.

Due to social media and the daily arrival of new technologies the speed which

opinions, tweets, and ideas are seeded into the public arena are instantaneous. The ability

to communicate has greatly condensed the cycle of diffusion in postmodern times. The

amount of time for people to evaluate change and the complexity encountered tends to

delay their response time in order to properly address the new changes bombarding

individuals and society.

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[164] Everett M. Rogers, *Diffusion of Innovation*, 5th ed. (New York: Free Press, 2003), 5.

[165] This diffusion of innovation model is not unique to Gladwell for until Everett Roger's (1995) introduced how ideas and innovations filtered into society it was looked upon as a plausible theory requiring further collaboration. Gladwell in titling his book, "The Tipping Point," due to name recognition and utilization of title, along with his popular writing style propelled Roger's premises to universal acceptance and made the two synonymous in business and the social science communities. Malcolm Gladwell, *The Tipping Poin*t: *How Little Things Can Make a Big Difference* (Boston: Little, Brown and Company, 2000), 12.

Significant innovations throughout history have led to the anticipated incremental improvements which normally occur once change had been introduced and acted upon. In modern times, this process has been well documented throughout the industrial age. However, in the postmodern era innovation has accelerated to a point that new and disruptive technologies introduced to the market skip iteration cycles. They have no time to progress through the normal diffusion bell curve and in some cases force consumers to learn whole new operating systems, leapfrogging over the competition.

In the past gradual improvements were normally made over extended periods of time. Today, as the immediate upgrades and/or the next idea or models of products are introduced, within weeks or months the markets clamor for the next version. Each product's diffusion cycles of new ideas and innovations are being exponentially accelerated. This has a tendency to skew people's perception of reality before they are able to assimilate any new emerging information within their lives in the form of a cultural norm or anticipated standard of behavior the new ideas and inventions create.

Essentially, the beliefs and values systems of the past are being challenged with new emergence factors created by the change currently being experienced. It is difficult to keep up with the pace and diversity which such variables generate possible outcomes that are unpredictable and unknown regarding a situation, response, or belief by those who are exchanging dialogue. Uncertainty does create an element of fear and the emergence from that encounter of the unknown may challenge people to reevaluate their reality, perceptions, and value systems. Risk aversion, the reluctance to accept a perceived value in the form of an opportunity as compared to uncertainty (perceived risk) plays a determining role in how change is rejected or assimilated.

Individuals and those around them are (directly or indirectly) influenced by the unsettling amount of change in the level of information being processed by the use of technology. It adds to peoples' fragmented anxieties shaping their emotions and perception regarding reality.[166]

David Shenk concludes ". . . as conditions change not only is the production of information keeps increasing, but accelerating, there is no sign that processing will ever catch up."[167] Keeping up with this phenomenon and people's reluctance to change makes transitional efforts even more difficult to implement. Overcoming the elements contributing to this tendency to remain the same requires awareness, focus, and a sustained/intentional effort to overcome the tendency to remain the same.

Marketers are always trying to exploit such situation in forcing change hoping new perceptions reach viral status long enough to either solidify their brand or choosing something new.[168] Easum sees this as a command and control issue regarding leadership's desire to manipulate the social patterns to avoid having to change.[169] The

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[166] David Shenk, *Data Smog: Surviving the Information Glut* (New York: HarperCollins Publishers, 1997), 31, 37-42.

[167] Ibid., 30.

[168] Richard Seel, *Culture and Complexity-Organizations & People* 7, no. 2, (2000): 2-9. "*New Insights on Organizational Change*," accessed December 10, 2014, http:www.new-paradigm.co.uk.

[169] Easum established how difficult it is to sustain change pertaining to the structures of management whether it is centralized or decentralized. In such situation those in control become entrenched in their resistance to change. Change is perceived as a threat rather than an opportunity to leverage. It becomes more difficult when adversity to change permeates an organization to actually begin the process of unfreezing it (Easum, "*Unfreezing Moves,*" 31-46). Fixed or rigid (Modalic-traditional/attractional) command structures resist being placed in compromising situations that disrupts their equilibrium. Those decentralized permission-giving communities of faith (Sodalic-missional externally focused) are built for emergence and tends to thrive when faced with adversity. Their approach in dealing with change is to develop additional capacity and resilience prior to transition. This is the call to action which Moore presents in the context of missional outreach. Those faced with "Deep Change" and do something about it have an opportunity to respond by adapting to the conditions they encounter, using it as a once in a life time springboard (Moore, 3-7).

flow of change and the introduction of new and overwhelming amounts of information are the very seeds of unforeseen consequences are embedded within the viral modernization process of change. It creates an extraordinary lag time (displacement) challenging people's perception to make the most of new developments which are now been described as "The New Normal."[170]

"For the first time in history, we are dealing with a technology revolution that shows no sign of stabilization but an indefinite continuation of exponential improvement."[171] According to John Hagel and John Brown such conditions will require new ways of learning to keep pace with the type of deep change currently being experienced in society.[172]

Jan Inglis and Margaret Steel of the "Integrative Learning Institute" agree that such conditions may actually exceed our ability to keep pace:

> We are living in complex times and are part of complex system that our past experience and training may not have prepared us to understand. Psychologist, Rover Kegan (1994, 2000) suggests, we may well be "cognitively and emotionally mismatched" to respond to the mental demands of modern life. As we move more fully into a global society it seems that all our systems are in chaos: our local economies, our health system, the environment, our community life, and often, at times, our own personal lives. We are living in a rapidly changing society, Indeed, as Vaill (1989) suggests, we seem to be living in a state of "permanent white water" and as Toffler (1970) observed nearly 35 years ago, these times are not just like a second Industrial Revolution, but are more like a second great divide in human history – parallel to the movement from barbarism to civilization! . . . Clearly, there is a wide gap between the societal challenges

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[170] Roger McNamee and David Diamond, *The New Normal: Great Opportunities in a Time of Great Risk* (New York: Penguin Group Inc., 2004), xvi, 21, 30, 43-50.

[171] Moore, 3-5.

[172] Personal improvement models, John Hagel III, John Seely Brown, *The Power of Pull: How Small Moves, Smartly Made, Can Set Big Things in Motion* (New York: Basic Books, 2010), 3, 121.

facing us in the 21st century and our collective capacities to effectively respond to them. This gap is severely threatening our survival as a species.[173]

Inglis and Steel concludes that gaining "complexity intelligence" to deal with such changes is best suited through "agents of change" who are perceived as cultural coaches functioning as "midwives" as emergence births reality.[174] Richard Seel, a specialist regarding organizational change, also uses the metaphor of a "midwife" to suggest that as uncertainty and the continuation of change emerges, it requires a personal touch and understanding with those involved to recognize the uniqueness of each event. Those new conditions and situations are best treated as what would be seen in living organisms which will eventually self organize social structures unlike that of a machine. The birth of the new process should not be forced or treaded mechanically as in replacing parts, but assisted and as one who understands the connectivity associated with the natural process of development.[175] Seel clarifies this unique function:

> The midwife metaphor, on the other hand, has the merit of seeing the organization as a complex self-organizing entity to be worked with rather than worked on. The complex systems approach invites us to work in the system, to give up the illusion that we can comprehend its complexity [from a machinist perspective] and to adopt more modest aims.[176]

With change and complexity, come the challenges of recognition, deconstruction, and reorientation to acquire a renewed understanding of reality and the emergence of the "new normal." The new situation or condition infused with additional information begins

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[173] Jan Inglis and Margaret Steel, "Integrative Learning Institute", "Complexity Intelligence and Cultural Coaching: Navigating the Gap Between Our Societal Challenges and Our Capacities." June, 2005 Integral Review, 35-36, accessed January 12, 2015, http://integral-reviw.org/documents/Complexity%20 Intelligence%201.%202005.pdf.

[174] Ibid., [Accessed January 13, 2015].

[175] Seel, 2-9.

[176] Seel, 6.

to challenge individuals and organizations to make decisions as to what appropriate action is to be taken. People can remain in their current state or elect to change in order to keep pace with the new realities, efficiencies, and nature of change creates the opportunity of engagement and functions as a midwife in birthing new alternate realities.

Understanding an individual or his/her their organization's proclivity and inclination for change is, by definition, a complex task and study within itself. Complexity science and what has become known as the "butterfly effect" has tremendous implications in regards to communication and the alternative possible outcomes which outreach can be conducted. Something of seemingly small and of inconsequential value has the ability to impact entire ecosystem, social structures, and the emerging future.

Daryl R. Conner, a leading change agent consultant for businesses and organizations, views this as a formidable challenge to overcome and provides insight to the reason it is so difficult to replace embedded traditions as a complex society continues making sense and meaning of their world. Conner proposes,

> Frames of reference exert a powerful influence on our lives functioning as a sort of closed-loop system. Our frames of reference determine our expectation, which influence what we perceive and how we process information. The information that we process drives what we think, which is how we establish the alternatives that we believe are available for making decisions. We engage in action based on these decisions that, in turn usually reinforce our original expectations. This self-perpetuation system is often a major source of resistance because many people unconsciously think [I will believe it when I see it, and I will see it when I believe it].[177]

Culture is a derivative of such thoughts, patterns of behavior, and expressed values. During major change the encroachment of cultural boundaries are severely tested. The

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[177] Daryl R. Connor, *Managing at the Speed of Change: How Resilient Managers Succeed and Prosper Where Others Fail* (New York: Villard Books, 1992), 99.

pace, duration, and the overall volume and complexity of change in combination with globalization, and shifting demographics have all intensified the challenge of maintaining "cultural cohesion" for communities. Observation and experienced from the context of the past and present are the bits and pieces of information which shape one's perception of the emerging future.

In the stabilization of disorder, those periods of disorientation, and discourse a natural phenomenon begins to emerge. It is what is now universally accepted as, "Self Organizing Criticality."[178] Periods of calm are from time to time punctuated with "perturbations" (disturbances) where the past and present are faced with a new surge of information and flow variables that totally changes the dynamics of a situation. This is what Per Bak, the Danish theoretical physicist, uncovered in 1987 studying sand piles. He uses the metaphor "avalanches" to describe the process when a complex system destabilized by releasing its energy in the context of collapsed sand pile only to reform once again after the process stabilizes. Bak compares this process to life itself.

The observable process of disequilibrium influencing the interconnected nodes of a complex system as order is reclaimed from the moment chaos occurs.[179] During destabilization energy dissipates prompting the sand to reorganize as another unique sand pile. The criticality becomes the "tipping point" when disequilibrium occurs until the process regains equilibrium to repeats process over again.[180]

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[178] Per Bak, *How Nature Works: The Science of Self-Organizing Criticality* (New York: Copernicus 1996), 26.

[179] Ibid., 24.

[180] Gladwell, 12-15.

The disturbance changes the dynamic (sand pile's shape, stability, topography and creating a new critical point of instability) from the illusion of predictability to chaos. Bak contends the stability is a temporary state of illusion as it continues to rebuild towards another future disturbance. Balance and/or alignment reaches a critical distortion point for the supporting structure can no longer maintain structural integrity, the critical instability forces the sand pile to expel energy by losing shape only to reorganize anew.

In the case of Bak's theoretical test model, once destabilization begins, the existing sand structure disintegrates by collapsing only to reorganize (regain stability) after it has repositioned itself so that building upon the new dynamic (reshaping) begins again. People and organizations experience this process in real life as they go about living their lives and a crisis occurs which they must rebuild from or upon in picking up the pieces. This natural process is known as "SOC-Self Organization Criticality" which is a recent empirical discovery of physics.[181]

The ability to self-organize and rebuild structure from chaos addresses the reasons things are viewed the way they are and seem to behave. With each perturbation or disturbance complex systems have the ability to realign (reshape) themselves in order to survive and thrive which building added capacity and resiliency.

At no time were the disruptions (cascading sand movements) of Bak's experiment predictable other than creating a "power law," the observable patterns between order and chaos that acknowledges at indeterminate intervals unknown quantities of sand (change) would eventually cascade down the slope of the pile until the flow of sand particles stabilized and reorganize with a new set of interdependent variables.

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[181] Joshua Cooper Ramo, *The Age of Unthinkable: Why the New World Disorder Constantly Surprises Us and What We can Do About It* (New York: Little, Brown and Company, 2009), 47-54.

According to Bak this reality is the way life behaves and can easily be seen throughout nature.[182] The importance of SOC is that although change occurs it is during the process new life, creative strategies, and opportunities emerge from uncertainty and the cascading chaos which ensued. This area of study suggests that when change occurs regarding complex issues, preparation for the unthinkable is almost impossible. However, having a system in place that is designed to accommodate or adapt to the new emerging realities brings a level of well being to those who are engaged and sophistication in social/emotional awareness enhancing people's ability to respond effectively.

Daniel Siegel, the foremost authority in the area of neuroscience regarding IPNB (Interpersonal Neurobiology), illustrates this very process in comparing it to the flow of a river where on either side of the river bank (proximity to criticality), a person experiences order (rigidity in their life) on one side of the river's bank and chaos (fragmentation) on the opposing side.[183]

The key is being able to cope and thrive in achieving integration through balance and alignment when navigating the two extremes. Widening the channel builds resilience regarding the flow of well-being, amplifying an individual's capacity to analyze, reflect, and adapt.

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[182] Bak's experiment laid the ground work for understanding non-linear complex systems. Events and topics such as of complex weather patterns, ecology addressing climate change, the new information regarding financial collapse, fires, animal migration, earthquakes, cancer research, oceanography, astrophysics, Homeland Security and defense issues regarding global terrorism, Pulsars and black holes, along with the miniaturization of cell phones, and now most recently, his research is being applied to social engagements, communications exchanges, along with the dynamics of organizational development all retain SOC-Self-Organized Criticality. It is only been since the middle and late 1990's this area of science has gained the momentum to produce tangible results in the understanding of living organism and social networks which life and cognition is based upon. Ted G. Lewis, *Bak's Sand Pile: Strategies for a Catastrophic World* (Williams, CA: Agile Press, 2011), Kindle Location 32, 89, and 171 of 5,436.

[183] Daniel Siegel, *Mindsight: The New Science of Personal Transformation* (New York: Bantam Books, 2011), 268.

Expressions of Faith

The current debate within Christendom today is whether a "Modalic" or "Sodalic"[184] (traditional or missional) expression of faith is the most effective approach of worship and method for reaching any given generation or mixed demographic group with the Gospel of Jesus Christ.

The twentieth century, faith has predominantly been expressed as an attractional model of worship. It is a recurring issue as to which model of Christology works more effectively within a given time period or situation to inspire people to follow Christ and practice a biblical worldview. The debate between the two has fluctuated over the ages. Such ebb and flows will continue based upon "our frames of references," organizational structures, and ability to self-organize through adaptation.

Both modalic and sodalic expressions of faith have and will continue to change with different focus over time. Modalic maintains a structured approach to worship where liturgy and organizational patterns of faith are more immune to any major change. It is an organizational model of hierarchy which utilizes a top-down chain of command, which values tradition and promotes order in controlled and self interest ways. Change in such structures comes slowly in the form of incremental change to be managed and regulated as the passage of generational tastes, acceptance, and leadership preferences fluctuates. This form of expression is more resistant to change and usually has difficulty in redirecting its resources to support new ideas and opportunities.

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[184] Ralph D. Winters, *The Two Structures of God's Redemptive Mission*, "All-Asia Mission Consultation, Seoul, South Korea," August 1973, accessed January 21, 2012, http://frontiermission fellowship.org/ uploads/documents/two-structures.pdf.

Stories are told and retold, verses are memorized and taught in traditional ways under the precept that authority is derived from the Scriptures and the established church is the reliable caretaker of culture. This form of faith is generally more inclusive where participants exercising their faith collectively as a centralized community would be expected to do. The spiritual needs of the community are met when programmed (predetermined) patterns of behavior, principles and worship are followed. Information is provided in downloadable bits of data allowing individuals to restate and exhibit the extrinsic principles conveyed.

At the opposite end of the spectrum is the sodalic expression of faith. It promotes a hands-on approach geared towards localized execution of the ministry's mission. The sodalic model is better suited for addressing novelty and change. It has the ability to modify its position based upon local feedback and maintains a quicker recognition system which needs are identified. The organizational format is bolstered by short single and double loop feedback cycles which are decentralization and anticipates change. Although the theology of faith is the same, its expression or the manifestations exercised is a bottom-up chain of command. It provides participants (not only skills) but the authority to act on the behalf of God's kingdom in whatever context they currently exist.

Individual participation at such a level is celebrated by the community of individuals and reinforced by the leadership structure endorsing such platforms of localized engagement. This expression of faith is focused upon doing (as Paul would do in an adaptive manner) as an act of believing which carries a personalized mission of faith to win some (1 Corinthians 9:19-27 [NASV]).

Sodalic formats cultivate the flow of change and rewards creativity and problem solving as being attributes of God as each faith journey emerges. A more engaged body of believers having less resistance to change is embraced by collective body of Christ. As the mission is accomplished, tasks are completed which meet the daily physical and spiritual needs of individuals and the community. Adaptability resides in both forms of expressed faith. However, due to the pace and emphasis of mission, the flow of change is regulated differently between the two when compared as opposable modalities.

The opposable viewpoints which current authors intensely debate can be seen in a different light than being an either/or proposition. Mark Yarger's research about transitioning from a traditional attractional church to a more missional format provides insight to this dilemma. His findings indicate an effective transition is dependent upon context which a pastor or para-church organization operates, and the current make up of its resources, the community setting which it finds itself, along with the predisposition for ministry by its members. His findings suggest a blended phased-in-approach before a definitive pattern of new growth emerges and becomes the new normal.[185]

In review of his findings, Yarger concluded many policies and procedures of the past are not conducive to the revitalization and immediate transition for meaningful relevance and effective leadership regarding current outreach efforts and worship practices. Something other than what has been done must now be introduced to stabilize the Elizabethtown Church of God. A more sensitive growth initiative emphasizing a missional process is in order. From his research the congregations and its leadership must

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[185] Mark Yarger, "Leading the Transition from a Traditional Attraction Based Ministry Model to a Missional Model of Ministry" (DMin diss., Winebrenner Theological Seminary, 2013), 219-227.

be willing to embrace change and the complexity which today's conditions exhibit or suffer the consequences of past neglect.

Ronald Heifetz is an advocate of such actions who encourages all leaders to look at the whole using objectivity and with reflection to understand the multiple dynamics involved. The analogy he uses is to view the situation as from the balcony of the dance floor where sight lines are un-obstructive and the interactions between order and chaos can be observed. By getting on the balcony above the dance floor, Mark obtains a level of objectivity and feedback regarding how each participant interacts within their given space, the environment which they perform, and the obstacles they must overcome.[186]

The conditions and connections he has collected and recorded within his research, suggested his efforts needed to be gradual and steadfast. Transitioning from one style of worship to another within any given time frame is difficult. It requires the awareness of one's environment, emotional composition when dealing with the diversity of mind sights that people have within a congregation. The interdependency of people all having their own perception of reality (opinions and identity) is a complex adaptive challenge and not a technical problem to be worked through.[187]

Rather than pre-concluding the issue of one form of expression over another, a renewed approach mandating the review of their overall strategy, creation of new feedback loops, and synthesis of information/needs, the decision to adapt was made.[188] His case data requires members to learn as they go in developing the collective

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[186] Ronald Heifetz and Martin Linsky, *Leadership on the Line: Staying Alive through the Dangers of Leading* (Boston: Harvard Business School Publishing, 2002), 51-74.

[187] Ibid., 13, 55, 62.

[188] Donella H. Meadows, *Thinking in Systems: A Primer*, ed. Diana Wright (White River Junction, VT: Green River Publishing, 2008), 30-33.

"emotional intelligence" (empathy and listening skills) and the complexity awareness to address the former pattern of decline.

The disturbance occurred at the point when the Elizabethtown Church of God began to lose membership due to the transition of generational culture; outdated practices of the past and the economic uncertainty it creates, which inhibited the church's ability to stabilize (bounce back) and/or fund their struggle to regain the momentum to thrive. Mark took an adaptive approach during their intervention phase by developing an innovative way to address engrained patterns of the past and balancing current needs by generating an alternate story line (an overall system story) involving the future to address the "Deep Change" (profound and major) by creating a new map for those involved. This included the collective that involved the congregation's future image and the role they felt compelled to fulfill.[189] Yarger's study uncovered the need for storytelling by reframing the church's situation in the form of a compelling opportunity rather than a threat to avoid or withdraw from.[190]

Using creative deviance (as an alternate means of storytelling) for addressing change provides the opportunity to learn in a collective learning environment. It cultivates the capacity for adaptation in group situations that face adaptive challenges.[191] Such an approach requires participation, observation, and the ability to listen in

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[189] Easum, 31, 63.

[190] Goleman seminal book called, "*Emotional Intelligence*" paved the way to understand and assess people's ability regarding behavioral awareness, attitudes, drive, interpersonal communications skills, and their potential to connect rather than retreat from dialogue." Daniel Goleman, *Emotional Intelligence: Why It Can Matter More than IQ*, 10th Anniversary ed. (New York: Bantam Dell, 2005), xxii, 34.

[191] Ronald Heifetz, *Leadership Without Easy Answers* (Boston: President and Fellows of Harvard College, 1994), 190.

meaningful ways relying upon different aspects of multiple intelligences when cultivating change.[192] The objective is to collect as much information and data as possible, learn to look at the interconnectivity of relationships throughout, treat the event as a compelling opportunity allowing those involved to become part of the solution.

The strategy is unlike the hierarchal reductionist's approach of the past where a top-down form of leadership is prevalent and directives influence action throughout the organization. Command and control forms of leadership facilitate a downloaded form of instruction, limiting itself to single loop learning by its members.[193] The depth of seeing is only one dimensional and prevents participants from seeing the underlining connectivity and interactions below the surface. Contrary to a rigid organizational structure, the early church practiced decentralization an apostolic form of authority and leadership. It encourages those at the local or grass roots level to act. As this form of empowerment is modeled, the observational and response cycle required a faster reset period to close the displacement (dissonance) from what the organization experienced as opposed to what they now observe from how they live, work, and worship. Many times in today's churches the dissonance is perceived as a run of the mill type problem or issue that requires additional effort and focus rather than a new approach.

According to Heifetz and Linsky, one must be able to differentiate between a technical problem and a more complex problem, defined as an adaptive challenge.[194] In the field of complexity and organization change getting this wrong leads to even greater

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[192] Howard Gardner, *Changing Minds: the Art and Science of Changing Our Own and Other Peoples' Minds* (Boston: Harvard Business School Publishing, 2006), xiv-xv, 149.

[193] Heifetz, 18.

[194] Heifetz and Linsky, 13, 55, 59.

problems or a failure of leadership to help people overcome difficult reoccurring

problems to flourish. The mistake would be like trying to treat a chronic symptom but

until the systemic disease is cured, what is ailing them really takes a toll on individuals

and groups. The run of the mill type problem or issue seems to remain intact. It requires a

different strategy and paradigm to resolve it.

Those who embrace a missional transitional approach to faith are perceived as

disruptive to established forms practices. They are fulfilling an emergent countercultural

role to the traditional mainline church and addressing the educational patterns practiced

in the past.[195] Missional emphasis (being externally focused) has begun to make inroads

within some churches today. The early adopters and leaders are at a pivotal point in

helping to reframe the way outreach is implemented to complement a transitional

approach to ministry and close the gap. Those who labor for this expression of faith

desire this expression of faith to grow beyond a notable theological fad or trend into a

sustained movement which meet the changing conditions postmodern churches face.

The mainstay attractional form of churches continues to occupy and maintain

their fortifications (gated communities) regarding their organizational structures and

forms of connecting; fearful of losing control. Congregations retain their programming

with the expectation conditions will return as they once were. This occurs even though

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[195] In the area of business, education, and organizational structure there are standard models of activity and expectations, which are associated with the flow of information and the exchange of goods and services. When a new entry or idea is introduced into an existing market, a penetration strategy is used to establish that which is new or runs counter culture to the established brands and standard. Such change is perceived and defined as disruptive if it is different than the dominant market leaders of the present that strive for continuous improvement rather than new innovation. Educational practice and systems of the past rarely changed. Clayton M. Christensen, *Disrupting Class: How Disruptive Innovation Will Change the Way the World Learns* (New York: McGraw Hill, 2008). 21-34. A prime example of disruption can be seen in the establishment of "Khan Academy" in the new era of learning. The new innovative format with its creative approach to education now is endorsed by the Bill and Linda Gates Foundation. Salman Khan, *The One World School House: Education Re-imagined* (New York: Twelve, Hatchette Book Group, 2012), 64.

the world and culture is much different today that the individual or organization is willing to admit. The common mistake is to redress their activity of the past in declaring the change as something that will reconnect to those that are potential converts who are perceived as being momentarily distracted. The rules of engagement and forms of communication have definitely changed but the intended repackaged of programming has been reissued to an audience that has migrated to a different place and perceives the Church as incongruent with their contemporary life-style or perception of reality.

The missional approach to ministry has new stories to tell which are beginning to resonate within the changing surroundings, which society is trying to navigate. Different perspectives and metrics are beginning to emerge to evaluate the missional movement's effectiveness when addressing the new normal saturated with complexity, change, and uncertainty.

This has played out before with the era of the Celtic movement. It is a familiar pattern as people of faith and organizations behave as nomads in their search for relevance and a proper response to the fluid changes of this century. Their strategies must concentrate on relationships, well-being, and vocation to be effective.

Existing standards of thought and traditional behavior is being met with change where equilibrium quickly destabilizes, creating concentric ripples and chaos. Pete Ward in his book, "*Liquid Church*" notes such a fluid condition by quoting philosopher and futurist Leonard Sweet:

> If the Modern Era was a rage for order, regulation, stability, singularity, and fixity, the Postmodern Era is a rage for chaos, uncertainty, otherness, openness, multiplicity, and change. Postmodern surfaces are not landscapes but wavescapes, with the waters always changing and the surfaces never the same. The sea knows no boundaries.[196]

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[196] Pete Ward, *Liquid Church* (Grand Rapids: Baker Books, 2002), 15.

The missional movement today is a self organizing movement trying to obtain a sense of direction in creating meaning out of chaos and the disorientation being revealed. During times of instability and insecurity, innovation begins to congeal (self-organize) to address the dissonance observed. Creativity in times of uncertainty and transitions allows innovation to converge fulfilling new emerging needs and uncharted territories.[197] The challenge in becoming missional or adaptive is to reach the status of being recognized as a movement and process surpassing its tipping point and determining the future organizational structure to sustain its empowerment of individuals and their collective communities.

Surfing on the Edge of Chaos by Richard Pascal and his co-authors Millemann and Goija, examined the awareness of balancing order and chaos. Their conclusion is that though chaos, both creativity and innovation emerges to help replenish structural voids left unattended to by the change that occurs.[198] Without disequilibrium it is difficult, if not impossible to reclaim stable high ground to advance from a state of chaos to a stable environment that empowering people to thrive. Most individuals and organizations will try to survive such conditions, maintaining the programs of the past they have been conditioned to present. The missional movement is an attempt to apply an early church model of Christianity in a postmodern era seeking effective results.

Having the capacity and ability to ride the wave of chaos in balancing order and chaos provides churches, organizations, and society a once in a life time opportunity to achieve a common good for God's kingdom. Without such alignment and "motions of

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[197] Seel, 6.

[198] Richard T. Pascale, Mark Millemann, and Linda Gioja, *Surfing the Edge of Chaos: The Laws of Nature and the New Laws of Business* (New York: Three Rivers Press, 2000), 263-269.

coherence"[199] social awareness and the understanding of the waves of change will continue to evade society; shortchanging the inherent reciprocity and open dialogue between entities willing to embrace the strange conditions being encountered. The tools of the past must be updated to meet the demands of the future. [200]

Easum framed this process as an attempt to replace modernity's rigid top-down organizational "command and control" patterns of the past as it seeks to rediscover its true mission as practiced by the early church.[201] His modified approach in consulting churches is based upon Kurt Lewin's "freeze-unfreeze-freeze" model of organizational change.[202] To facilitate this context in which change occurs, Easum makes a distinction between churches that are at risk as being stuck (frozen) and those who are healthy are unstuck (unfrozen).

The later types of churches based their organizational structure of a bottom-up on a decentralized movement. This allows participants latitude in the execution of service while achieving their missional objective both on a personal and collective basis once engaged within their selected endeavor.[203]

Easum points out that the process remains open and unfrozen, allowing ongoing changes of innovation to flourish. Ward compares what Easum would qualify as organizational frozen states as "solids." He suggests abandoning the one size fits all

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[199] Margret J. Wheatley and Myron Kellner-Rogers, *A Simpler Way* (San Francisco: Berrett-Koehler, Publishers, Inc., 1996), 88, 89-103.

[200] Pascale, Millemann, and Gioja, 263-269.

[201] Easum, 22-28.

[202] Peter Barron, "Change Management Consultants," *Kurt Lewin 3 Phases Change Theory Universally Accepted Change Management*, accessed February 20, 2015, http://www.change-management-consu ltant.com/kurt-lewin.html.

[203] Easum, 31-46.

standardization of interpreting churches as structures offering the same materials and

begin viewing them more as movements comparing them to relationships that are fluid.[204]

Ward proposes,

> One size fits all is made into a virtue by those who run solid church. Everything about regular Sunday worship is designed to make us feel that even if we don't like it, we should still attend because it is good for us. As with cough medicine, we endure the bad taste because we are told that it is doing us good.[205]

Ward goes on to provide an even clearer picture as to the obstacles churches and

Christians are up against in order to convey the context in which faith is being

challenged. The incremental mutations are conditions which churches must continually

overcome in order to stay relevant, proclaiming a message of compassion in deeds and

execution when dealing with a world of uncertainty that has infiltrated their space rather

than withdraw, which is common place when displacement occurs in gated communities.

"Solid church does not disappear in liquid modernity: rather, it experiences a

subtle mutation"[206] Ward goes on to say,

> Just as in modernity the pre-modern aspects of church continued, so in liquid modernity the pre-modern, parish-based church and the modern congregation or gathered church also continue. But while they may exist, they do not remain unchanged by the fluidity of people's lives and the surrounding culture. Liquid modernity brings out the mutation in the parish and in the congregation. These changes have emerged almost imperceptibly, so much so that many church leaders may not have noticed what has happened. Those running parishes and congregations think that they are doing what the church has always done. Unfortunately, neither the congregation nor the people in the wider parish have stood still. Liquid modernity has seeped under the church door and into the sanctuary.[207]

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[204] Ward, 16-19.

[205] Ibid., 20.

[206] Ward, 25.

[207] Ibid., 25.

Easum's repeatable "systems story" probes deeper into group dynamics. It is the way entities think and behave regardless of what is on paper or illustrated that matters. Such story patterns are ingrained in all organizations reflecting their individual ethos as their beliefs and value are displayed. Those organizations maintaining engrained narratives stymie new ideas and innovation as they attempt to resist any and all changes, which threaten their perceived sense of reality and patterns of faith. Ward contends,

> Two systems stories seem to dominate stuck and unstuck congregations. Stuck congregations have a "Command-and-control, Stifling Story." Unstuck Congregations have a "Permission-giving, Innovation Story." These two systems stories are at opposite poles with many variation of the story in between. The more stuck a congregation is, the more controlling and stifling it is. The more unstuck a congregation becomes the more permission-giving and innovative it is.[208]

Churches and organizations which are "stuck-frozen," according to Easum, place higher values upon policies and procedures guided by their set of rules over God's mission to preserve the status quo. This form of command and control maintains and fortifies a predictable state of continuous equilibrium for those who are in a position of authority. It also reinforces reoccurring patterns of belief, disbelief, and actions; whether those shared stories and behavior are dysfunctional or not.[209]

Such tendencies insure patterns of the past are set to be repeated time and time again. The pattern is a closed loop of cause and effect inhibiting feedback and progress. It generates self-guarded protectionism in its avoidance and the denial of the changes experienced. This phenomenon requires clarity in how the mind processes thought once a person encounters a situation which responses are quickly given without reflection.

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[208] Ibid., 31.

[209] Ward, 32. Also, in such a condition as described above, Ronald Heifetz quotes Jeffery Lawrence, "There is no such thing as a dysfunctional organization, because every organization is perfectly aligned to achieve the results it currently gets." Heifetz, Grashow, and Linsky, 17.

"Systems one-fast thinking," known as jumping to conclusions, rarely graduates to a "systems two-slow thinking" level reaching the "knowledge funnel."[210]

Good ideas and recommendations fall short of the criteria for assimilation due to reactionary responses. Any opportunities for change may only rises to the level of speculation, lacking the status of being reliable in minimizing uncertainty and risk. The fear associated in not knowing or just taking the time to think things through prevents the flow of ideas and innovation to take hold. It short circuits any potential transformation going forward.

In several works reviewed, the hesitancy for change does involves an element of risk which introduces fear into the equation as the uncertainties of change are encountered. This factor requires the understanding of how something becomes known. This area can be addressed through an educational awareness process that deals with the anxieties associated with one's reluctance to change.[211]

Most specialists in the area of organizational change management and ministry can easily describe the social and economic consequences beseeching western churches. The difficulty is in selecting the right course of action to take, which leads to the reconnection of those who live in a continuous state of flux, fragmented, and believe they are disconnected. These are the very same people who have unlimited access to

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[210] Daniel Kahneman, *Thinking: Fast and Slow* (New York: Farrar, Straus and Giroux, 2011), 23. The "knowledge funnel" is a mental/visual construct illustrating how mysteries are refined into a heuristics and how heuristics become reliable algorithms. Roger Martin, *The Design of Business: Why Design Thinking is the Next Competitive Advantage* (Boston: Harvard Business School Publishing, 2009), 8.

[211] Panic disorder syndrome (The Fear Factor) involves current attitudes and states of minds that exist during a person's life. In the "Discovery" learning labs the attitudes of participants are measured using "The Attitude Continuum" scale to determine current mindset and cultivate discussions regarding the issue of fear and reservations to engage. Gerald H. Twombly, *Transforming Culture: The Church at Work in the World* (Nappanee, IN: Development Marketing Associates, Inc., 2004), 13, 97-99.

information, challenge authority when they see it, and who continually question the values and practices of what Christianity provides.

As the research for this project evolved it is evident there are multiple variables associated with an individual's or group's ability and/or inability to deal with change and different levels of engagement. Most authors recognize the desire to predict and control the outcomes which programming is based upon as being an open-ended and complex challenge to address with no easy answers.

The literature has uncovered two basic styles of faith being expressed. Whether the terms be "sodalic" or "modalic" coined by Dr. Winters are used or the vernacular of "stuck-frozen" or unstuck-unfrozen", and/or rigid as compared to fluid does not seem to matter if the organizational mission is carried out in the context of discovery and awareness.

Understanding the process of change and the issue of complexity in light of uncertainty will determine the effectiveness of the process called adaptive outreach. This area of study involves numerous dynamics regarding the intricate interdependencies and challenges that currently exist, which have gone unattended to in an effective manner by most churches in America. That is the reason a decision was made to develop interactive learning labs to test the validity, reliability, and effectiveness of adaptive outreach as being a mean to connect between generations and those who are apart of one's community.

Application: A Cause for Exploring Effective Action

The Discovery Zone was created to examine, test, and explore the learning

process in adjusting to change as a transformative, self-organizing model of effective

outreach. Four integrative areas of importance contribute to the process and journey for

understanding adaptive outreach and its usefulness. Topics such as cognitive awareness,

emotional intelligence, learning traits and educational (personal and group)

communication skills, and attentiveness would be reviewed to help format the different

learning simulations for allowing the collection of data and comparison feedback which

the study requires.

This becomes the next step in the process of understanding adaptive outreach

when engaging others through dialogue and the use of emotional intelligence.[212] These

are some characteristics that feedback provides during the exchange of information in a

person's attempt to connect and understand. The adaptive process is not unlike the same

challenges encountered every day by UPS, Fed EX, or TSA's Air traffic controllers

utilizing their resources to meet demand, organize logistics, stay on schedule in order to

complete their objectives and satisfy stakeholders.

Instead of focusing upon the sheer number of boxes, multiple types of planes,

crews, and passengers arriving at different terminals or packages making their transfer

points and dwelling upon the interdependency of how they must all interconnect on time

and intact, the learning labs worked specifically with people regarding their perception,

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[212] Multiple communication and learning theories were examined during the research process to determine if an alternate "systems story" could be easily developed and inserted. Specific areas of dialogue and reflection were utilized during each session attended by Discovery Zone participants: 1) Who are we in the context of past, present, and future as it relates to identity and mission? (Priests), 2) How is the world perceived and can the journey of change become an essential process of becoming? (Sages), 3) What can be said about the journey through observation and proclamation (story telling)? (Prophets), 4) When change is encountered, what new expressions of faith emerge? [outward signs that transformation has taken place] (Shepherds).

identity, and their awareness levels of seeing and hearing beyond the obvious to deal with their emotions, attitudes, and established behavioral patterns.

Participants who attended the experimental learning labs brought their behavior patterns, biases, opinions, and system stories to participate in a shared learning experience lasting a total of twelve hours spread out over an agreed upon schedule. Each incremental session allowed participants to contribute their thoughts equally in an open, reflective, and trustworthy manner. The purpose was to create a safe and guided learning environment which individuals could express their opinions and explore different subject areas of interest in how they could possibly enhance their life and the lives of others (imagining an alternate reality). It was the literature and review of other sources which prompted this writer to implement the new developments in modern thought to create an interactive way to measure effectiveness during the research phase of this study.

This was very reminiscent of the community developed projects conducted utilizing "appreciative inquiry" for initiating dialogue.[213] Roxburg talked about the art of framing and mapping as communities embrace such change upon knowing their context would influence their decisions as their environments change and new relationships evolve.[214]

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[213] "Appreciative Inquiry" in the areas of organizational development is a clarification process utilizing positive questions of reflection which draw out people's strengths and perception of reality leading to either a personal or a collective common good. This leadership approach to addressing change was originally developed in the 1980's at Case Western Reserve and is now becoming a standard practice and therapy to use when change and complexity are determining factors. David Cooperider and Diana Whitney, *Appreciative Inquiry: A Positive Revolution in Change* (San Francisco: Berrett-Koehler Publishers Inc., 2005), 7-12.

[214] Within his book Roxburg provides ways in which to prepare individuals to change by examining a person's: 1) Context, 2) Core identity, 3) Ability to perceive a parallel culture, and 4) Form new partnerships. This is all presented as a compelling narrative during the process of mapping new territories. Roxburgh, 127-187.

Wheatley wrote "one of our greatest challenges, after so many centuries of separation and fragmentation, is to discover new ways of thinking and sensing that allow us to comprehend the whole in society especially during the process of cultivating relationships."[215] This approach to community organization encourages participation generating interest in the anticipated changes each initiative would create.

Without the ability to adapt and see beyond the obvious, effective outreach becomes a wider chasm to bridge while the emerging future continues to outpace the realities of the past only to extend the displacement factor even more. The adaptive process accounts for the variables of change and the different levels of engagement as people go about discovering their God given potential.

Summary of Literature Review

A strategy addressing the ongoing changes and levels of participation in ministry is needed to address the dissonance between Christianity and culture. When examining the interconnected relationships associated with change and perception, adaptive outreach may prove to be a reliable way to navigate the uncharted territories of uncertainties which have emerged. Adaptive outreach's mission is to secure a platform to meet people's needs and build upon those relationships regardless of the spatial barrier and/or social/religious impediments that currently exist amongst people, communities, and their organizations. Understanding the complex dynamics associated with this process allows for the Creator's gift of life to be enjoyed, revealing new patterns of ministry and services

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[215] Wheatley, 42.

where order and chaos become useful utility tools for individuals, organizations, and communities to thrive in their mission and service to others.[216]

Jesus' compassion and ability to understand the context of his surroundings helped him to be an effective communicator of love and compassion. His insights, unconditional love, and messages were spread by the early church. They had but few principles to go by as they engaged their surroundings but they were transformed by what they had experienced, believed to be true backed by their own lives given to their cause.

Christianity's spread throughout the Roman Empire and beyond was propagated by permission-giving communities of faith. Later the decentralization slowly congealed in to a more controlled institutionalized expression of faith which attempted to order society's ethos and mindsets in predictable ways.

Over time, Christendom oscillated between the two opposable forms of expressed faith in implementing their forms of liturgy best suited for engagement as each generation experienced the change they encountered. In creating the "Discovery Zone" learning labs, the testing of adaptive outreach will help determine whether it is a viable engagement, service/ministry process for addressing change and complexity in meeting the needs of others in the twenty-first century.

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[216] There are numerous human behavioral patterns, invisible fields of influence, and biases that social psychologist have identified which affect relationships and one's ultimate state of happiness. Complex living beings have the ability to think, communicate, self organize, and adapt. People constantly seek to self-affirm their perception of reality and the purpose for their lives in a fragmented world. Connection through relationships will help to restore such fragmentation and alienation. Wheatley, 45-47, 137-156. This process is played out in the areas of: 1) Identity and behavior (image, actions, and deeds), 2) Structure (constructs pertaining to organizational change and command systems for managing life), 3) Culture (the expression of self-individuality and as a collective in groups), and 4) Worldviews (outlooks on life defined as perspectives and mindsets). The way they handle the energy flow of change and their approach to understanding the world around them through awareness is a complex and an ever changing process. D. R. Pritt, "The Discovery Zone Experience: Learning Lab Topics and Tool Box" (Findlay, OH: Discovery Zone Marketing Brochure in conjunction of learning lab handouts; Priest, Prophets, Sages, and Shepherds folders, 2013).

CHAPTER FOUR

RESEARCH METHODOGY AND PROCEDURES

Adaptive outreach is an active missional process which allows people to effectively address unforeseen variables and change as they encounter ministry/service opportunities. It is a suitable approach for exploring fluid situations involving ever changing phenomenon, which is best achieved through qualitative and inductive research methodologies.

Interviews and case studies are designed to explore diverse perspectives, beliefs/experiences, attitudes, and/or motivations of those involved on subjective matters (e.g. variables that influence or affect levels of engagement). It is a way to reveal nuances and intricacies (the underlying story) below and beyond the surface narrative.

The qualitative method for research provides a more insightful and personalized manner for understanding cultural details than would normally be obtained exclusively through quantitative means, such as questionnaires.[217] It is for this benefit the study begins with selected interviews and progresses to case studies. Interviews attempt to record and reconstruct a natural flow of storytelling which in turn eventually provides the structural framework for generating and presenting case studies which this research project also aspirers to do.

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[217] Paul W. Gill paraphrases Silverman who penned the seminal book for conducting qualitative research. Paul W. Grill, "*Methods of Data Collection in Qualitative Research Interviews and Focus Groups,*" *British Dental Journal* 204, accessed August 10, 2015, http://ww.nature.com/bdj/journal/v204 /n6/full/bdj.2008.192.html#a.

The quantitative method of research has been selected as a primary abductive approach for this research study. As a secondary and supplemental means for gathering empirical data, a focused survey has been developed for sampling participants attending learning lab workshops created exclusively for this part of the study. According to Dee Hock founder of VISA™ and author of *The Chaordic Age*, both forms of documentation capture a leader's experience and sentiments when managing organizations that display "Chaordic" behavior.[218]

Since it is a place where adaptive outreach is introduced and explored, the quantitative form of research shall provide the means to evaluate the newly incorporated insights gained from the quantitative portion of this study. Having a more controlled environment will provide an opportunity to test whether the adaptive outreach patterns, process, and its decentralized principles of engagement are useful and transferable.

"The Discovery Zone" (see Appendix A) learning lab workshops (problem solving simulations for exploring change and adaptation) were intentionally created to test several hypotheses inherent to the adaptive outreach process. A quantitative approach for gathering data will be the method of choice for this third aspect of the study. The interactions that transpire during the workshops contribute to the design of adaptive outreach initiatives and future regional learning workshops are currently being scheduled.

Participants of the Discovery Zone experience, upon being introduced to the process and nature of adaptive outreach, will have the opportunity to measure their awareness, understanding, and command of the concept introduced in real time. Those completing the workshop will complete a "Likert Scale" formatted survey (see Appendix

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[218] Dee Hock, *Birth of the Chaordic Age* (San Francisco: Berrett-Koehler Publishers, Inc., 1999), 5-14.

E) to rank the nominal, ordinal, and interval comparison data gathered from this portion of the study regarding adaptive outreach. All procedures will follow the acceptable guidelines for documentation and encoding in regards to acceptable research practices applied using a quantitative means of analysis. The survey's results, in conjunction with the primary leadership interviews, case studies, and any appropriate graphs demonstrating the relationships between the three forms of collected data will be presented in Chapter Five.

Factors and Guidelines Shaping the Study

The postmodern era has embraced pluralism. Multiple worldviews have reached several tipping points as new ideas are diffused throughout culture with the touch of a button (keystroke).[219] An awareness regarding this development and ultimate impact such change has on society must be understood to adequately address the fractionalization of values/beliefs systems and adjust to the ever changing complexities people currently face going forward.

Understanding the detailed process of change, displacement, avoidance versus assimilation, and what to do about it shall impact the effectiveness of any action taken regarding any anticipated outcomes. This is the type of information and conditions that aided in the selection of case studies to profile along with those individual leaders who will be interviewed.

Four engagement principles of dialogue are adhered to when collecting data and during the formation and introduction of learning labs: a) exercise active listening, b) respecting the rights of others, c) the suspension of one's tendency to judge, and d) when

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[219] Everett M. Rogers, *Diffusion of Innovation,* 5th ed. (New York: Free Press, 2003), 144.

voicing perspectives and observations, they must be done in a caring and sincere manner so the labs function in the manner they were designed. Debora Ancona in *Sensemaking: Framing and Acting in the Unknown* provided the foundational framework (leadership and understanding) to structure the learning labs that allowed the introduction of adaptive outreach to the selected participants.[220]

Ezekiel's "wheel in a wheel"[221] imagery provided the interpretive prophetic insight needed for evaluating such a system capable of effectively engaging the conditions being experienced that is in a continuous fluid state. The research journey and format is designed to be a twofold integrated process where the study itself accompanies the introduction and practice of adaptive outreach. The idea of creating an environment where adaptive outreach could be introduced, observed, practiced, and evaluated (all at the same time) became an efficient and favorable model of choice for this work.

The research project has evolved as a study within a process where the essence and effectiveness of adaptive outreach (in real time) is simultaneously explored, researched, and the results are immediately reintroduced to the process. The feedback obtained during the interviews and the adaptive workshop(s) will help to formulate a strategy for implementing adaptive outreach in other venues, versions, and situations. Overall, the essence of the project is to understand how adaptive outreach becomes a viable construct for individuals and groups adjusting to change when new situations generate emergence.

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[220] Debora Ancona, "Sensemaking: Framing and Acting in the Unknown," Boston: MIT-Sloan School of Management's Handbook on Leadership Principles and Sensemaking, accessed January 30, 2014, http://wwwsagepub.com/up m-data/42924_1.pdf.

[221] Ezekiel 1:15-16 [NASV].

Participants in the study are encouraged to expand their capacity and willingness for exploring the adaptive outreach process (service model) to secure platforms for engaging others. Better awareness and understanding would cultivate open dialogue between individuals and communities, providing windows of opportunity for churches and their membership to reconnect with people.

The creation of a longitudinal study allows for future innovation cycles to confirm the long-term reliability properties this unique process has for cultivating spiritual formation and discipleship. Such an extended study currently exceeds the focus and scope of this effort due to the limited time to complete this initial phase of research. Other notable restrictions to this study are: a) the restricted number of participants, range of case studies, and the amount of interviews conducted is somewhat small in scale, b) measuring the amount of time it takes for adaptive outreach to become an ingrained practice of service, and c) the overall economic impact the adaptive process could have within an organization or community.

Qualitative Interviews

Qualitative, standardized open-ended interviews will be directed to nine (9) experienced leaders, all representing organizations engaged in service to their communities. The selection criterion is based upon their ability to manage multiple variables and address complex situations where change and engagement are major factors in their responsibilities. Also, each leader is tasked to sustain their organization's future endeavors.

Their role includes piloting new projects and/or services initiatives that touch the lives of people. Proper informed consent forms regarding the interviews will be standard

protocol if participant's names, comments, and their stories of discovery become public knowledge. However, for this study the anonymity of the interviewees will remain confidential for the life of the project through the use of generic formatting of their true identity.

The interview includes seven (7) open-ended behavioral and sensory questions, allowing some transitional feedback to occur before addressing each subsequent question. This segment of the study is design to explore the leader's approach to change, engagement, and complexity from a biblical and organizational development context.

Leadership Questions

Adaptive Outreach is the missional process of service that accounts for change and different levels of engagement. The following list of questions will be utilized in the data collection process when interviewing leaders demonstrating adaptive leadership traits:

1. Do you encounter situations where change is a definite challenge or major factor in your position? If so, would you elaborate on how the novelty is addressed?

2. How do you personally and organizationally, deal with fluid conditions?

3. What role does feedback play in this process; and if so, how important is it?

4. What motivates you to become a more active/engaging participant?

5. Are there any particular skill sets that you rely on in your desire to become more effective?

6. What obstacles have you been able to identify that may slow or inhibit the flow of progress when addressing adaptive challenges?

7. Has being more attuned to complex situations and/or encounters made you more or less likely to adapt? If so, in what ways?

The formulated questions are directed to individual leaders who manage or are associated with externally focused service entities who must account for multiplicity, diversity, and interdependency-dynamics creating unforeseen consequences. The leaders being interviewed are also accountable for overseeing and protecting their organization's brand in the community. The recorded information regarding the adaptive leadership questions will become a model for launching a longitudinal study extending this investigative process to other leaders of similar organizations and future participants who seek to become more effectiveness in ministry and service to others.

Qualitative Case Studies

The following organizations were selected for review regarding adaptive outreach. They demonstrate an inclusive and fluid approach to ministry and/or service when attempting to complete their mission:

1. Cherry Street Mission, Toledo, OH

2. Hancock County Habitat for Humanity. Findlay, OH

3. CSN-Community Sports Network, Findlay, OH

4. Union Station, Bellefontaine, OH

5. CSI-Community Service Institute (Discovery Zone Initiative and The One Up Project), Findlay, OH

6. AACML- The Apostolic Association of Churches, Ministers, and Leaders International, Jupiter, FL.[222]

During the course of networking, the organizations chosen above were known throughout their community to be a reliable and effective outreach service entity that

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[222] The research project has taken into account the diversity of each organization's collective contribution to the study. The criteria was based upon the alignment of their vision and declared missional objectives being achieved from an operational context, i.e. guiding principles of service when engaged in problem solving, making adjustments, and meeting the needs of the community.

displayed non-traditional approaches in ministry regarding their vision/missional objectives. This was appealing to this researcher for multiple reasons. A key variable of survivability requires new ways of communicating and problem solving for organizations to thrive, especially in today's climate of skepticism, resource competencies, and political correctness. Sustainability criteria in competitive markets indicate an organization's ability to adapt.

The probability in qualifying as a selected case study increased exponentially as their missional objectives were evaluated in light of their "community effectiveness" and "financial business patterns" were reviewed. Those organizations who qualified for this segment of the research were properly informed of the pending research study to be conducted.[223]

Informed consent forms (meeting standard research protocols) were to be completed by each organizational entity for this portion of the study had the information not existed in the public domain, via brochures, published reports, or internet websites. The anonymity of those individuals associated with the case study process will be deemed confidential. Their organization's story will be presented in a manner demonstrating clarity, fairness, and of upmost integrity.

Quantitative Discovery Zone Exit Surveys

The Discovery Zone anonymous survey (See Appendix E) completes a three faceted approach for gathering information regarding the dynamic of adaptive outreach.

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[223] The case study phase of this project will follow the recommended standards for qualitative research methodology as presented in Mahan, Troxell, and Allen's book called, *Shared Wisdom*. Jeffrey H. Mahan, Barbara B. Troxell, and Carol J. Allen, *Shared Wisdom: A Guide to Case Study Reflection in Ministry* (Nashville: Abingdon Press, 1993), 27-60.

The creation of learning labs serves as a type of container (designated safe zones) where shared narratives (story telling), skilled conversations, and reflective dialogue occur in real time intervals as changes and complexity topics are addressed once the internal cohort analysis and reflection process has been conducted at the conclusion of each session individuals attend.[224] A survey created for this phase of the project will be issued to all participants attending the Discovery Zone hosted workshop.[225]

The researcher of the project created an overall set of guidelines to pilot the different categories of engagement, change, and dialogue topics presented at the two day event. The one page summary provides an equal opportunity safe-zone for all attendees to interact with each other and the mentors who guide the learning lab sessions.[226]

The anonymous survey will encompass nine (9) well developed questions in a "Likert" formatted inquiry, having five levels of ranking beginning from left to right: 1) Not helpful, 2) Somewhat helpful, 3) Helpful, 4) Very helpful, and 5) Extremely helpful options for participants to circle. Once a selection is made, each question allows for open-ended subjective comment area for further reflection regarding their Discovery Zone™ experience. Prior to the process of completing their survey and upon attending their last multisensory learning session, subjects conduct a short panel review guided by other associated cohort group members. At the end of each learning lab there is an open forum to ask questions and dialogue about what was observed and experienced.

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[224] William Isaacs, *Dialogue: The Art of Thinking Together* (New York: Currency, 2012), 292-293.

[225] D. R. Pritt, "Discovery Zone Exit Survey: Measuring Adaptive Outreach" (Findlay, OH: CSI Online Publications, 2015), 1-2.

[226] D. R. Pritt, "Discovery Zone Guidelines" (Findlay: CSI-Community Service Institute, 2013), (See Appendix G).

The simulation allows for the introduction and extended transfer of information regarding adaptive capacity and outreach learned amongst those in attendance.[227] The collective dialogue facilitates organizational learning by using a shared narrative where skilled conversation and reflective dialogue occurs as each group co-creates meaning between each participant and their respective cohort group in the context deepening one's faith and confidence in becoming a change agent practicing adaptive outreach.

Those participating are challenged to rethink the missional process of service using observation and integration as a means for exercising emotional intelligence when activating the process of "Mindsight," a state of consciousness dealing with one's awareness and their capacity to respond.[228] Not only are they exposed to new and different concepts in real time, they begin to self organize to manage the critical flow of information in an adaptive manner having a degree of intentionality guiding them.

The attendees collectively reconvene to share their insights and newly gained perspectives about reality. The process reinforces the transformative learning that occurs in most adaptive outreach opportunities. At the conclusion of the workshop learning labs, participants are issued the Discovery Zone survey forms to record their sentiments and opinions. The information collected which the study currently draws its findings from, is then gathered, encoded, and analyzed. The data is converted into visual charts and graphs; plotting the patterns of similarities, abnormalities, and novelty inherent within the project and then compared to one another. The collected data will be presented and displayed throughout Chapter Five of this study.

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[227] Terry Doyle and Todd Zakrajsek, *The New Science of Learning: How to Learn in Harmony With Your Brain* (Sterling, VA: Stylus Publishing, LLC., 2013), 76-77.

[228] Daniel Spiegel, *Mindsight: The New Science of Personal Transformation* (New York: Bantam Books, 2011), viii.

Summary

Several events have been held to date to ensure adequate sampling of participants for this specific research project. The results are based upon the above process, analytics, and demographics employed regarding the collection of data through interviews, case study, and questionnaire procurement from those attending, hosting, and participating in the interactive workshops. The research study includes the assessments of mentor/guides who have led each learning lab session and conducted assigned micro interventions. The events and information monitored within this project will also help to confirm whether an inductive learning experience is transferable in elevating one's effectiveness when conducting ministry and service using a process rather than traditional programming options.

Those individuals and organizations who explore adaptive outreach may discover it to be a reliable, suitable, and an effective process for impacting lives after they are properly introduced to it and experience it for themselves. Upon testing adaptive outreach's potential for addressing change and different levels of engagement, this newly rediscovered and contemporary approach for ministry/service may well indeed reverse the current attrition rates and communication challenges faced by American churches. In time this study could change people's perspective and approach for regaining their effectiveness in extending God's kingdom in the twenty-first century as change, chaos, and unforeseeable consequences impacts society.

CHAPTER FIVE

RESULTS AND ANALYSIS OF DATA

Chapter Five presents the data gathered regarding the study of adaptive outreach. The research information collected originates from three different data acquisition streams and perspectives: a) six qualitative case studies featuring organizations that demonstrate real-time adaptive services (engagement), b) interviews of leaders responsible for entities that apply adaptive outreach activity traits, and c) a quantitative survey measuring the adaptive outreach process as an effective model of ministry/service that accounts for change and different levels of engagement.

The original questions guiding the adaptive outreach study found in Chapter One will be reexamined based on a review of the qualitative and quantitative data retrieved. This process provides the vertical and horizontal axis (Matrix) for discovering any unique pattern(s) and/or emerging storylines to answer the following questions: *1.What type of ministry qualifies as adaptive outreach? 2. What are the barriers to adaptive outreach? 3. What conditions are conducive for implementing adaptive outreach?*

The process of comparison analysis between the three modalities of research conducted helps to differentiate adaptive outreach's capacity as being a reliable system of adaptive service. Once properly formatted, Chapter Six will be reserved for interpreting the data and any practical applications revealed from the research study conducted.

Case Studies

Six qualitative case studies within this portion of the research project provide a listing of adaptive outreach traits exhibited by those organizations engaged in current ministry and/or service to the public. The organizations profiled have been selected based upon the biblical, theological, and historical illustrations of adaptive outreach presented in Chapter Two. The literary review discussed in Chapter Three regarding the variables of change, uncertainty, and the construct of complexity, also provided context for selecting the case studies being examined in this chapter.

The researcher visited each organization's site of operations to conduct a walk though and a comprehensive assessment of materials that each organization had made public regarding their group's vision, mission, and operational functions. The notes taken from those specific site visits are embedded within each appropriate case study narrative developed for this segment of research and formatted accordingly.

As each case study was compiled, an assessment score-card evaluating thirty different characteristics of adaptive outreach was created. Those traits were segmented into six main areas of importance to assist the encoding process of the subjective information gathered.[229] An adaptive outreach rating system (See Appendix B and C) was created, which provided an overall score to each organization's profile, ranking their adaptive capacity, inclination for addressing adaptive challenges, and dexterity to change.

The assessment system measured key indicators commonly exhibited by organizations that encounter uncertainty in the form of adaptive challenges where change,

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[229] Case study main category trait assessed and rated score was based upon: a) Complexity, b) Nature of change, c) Organizational development, d) Effectiveness, and e) Services/Ministry Traits. Each category had several sub-traits and characteristic (30 total bench marks per score card) being evaluated. D. R. Pritt, "Adaptive Outreach Score Card Key" (See Appendix B, 214).

effectiveness of ministry, and engagement are critical to their missional success and service to others.[230] This newly developed assessment system will be included in all future research associated with the ongoing longitudinal study that has been established, allowing further researchers a consistent methodology and scale of measurement regarding adaptive outreach.[231]

Case Study Number One

Cherry Street Mission in Toledo, Ohio is nestled in a major urban environment and is an established ministry. The organization's focus began as a soup kitchen shortly after World War II and then expanded into providing shelter for the homeless. It has grown to encompass over nine (9) different ministries and is considered one of Northwest Ohio's leading nonprofit ministries impacting thousands of individuals.

The organization has recently expanded into adult education and vocational training for those who come to their center for help. Cherry Street Mission's revitalization center, now opened, earned an assessment score of 9.8 regarding their adaptive capacity. The organization embraces an adaptive (agile) approach to ministry and services they engage in.[232]

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[230] The score card is used as an assessment ranking system. The scale is based upon 1-10 possible points. Scores lower than 3 indicate an insufficient level of adaptive outreach capacity for overcoming barriers. Scores between 3.1 and 3.9 suggest limited adaptive capacity for effectiveness. Scores between 4-6 signifies a functional level of adaptive capacity capable of achieving sporadic effectiveness. Scores of 6.1 to 8 imply a greater consistency in service effectiveness. Scores of 8.1 and above demonstrate exceptional adaptive capacity, able to overcome the displacement "GAP," meeting or exceeding all expectations in being an effective agent of change in ministry/service engagements. Those entities scoring in the highest categories are more likely to thrive when facing adversity and adaptive challenges during times of uncertainty and ambiguity. (See Appendix C, 216).

[231] All contend used for creating each organization's case study is derived from public and/or open source information platforms. Inform consent signatures were not required for this phase of the study.

[232] D. R. Pritt, "Adaptive Outreach Case Study Number One: Cherry Street Mission" (See Appendix A, 200-201).

Case Study Number Two

As a regional charter of a much larger international organization, the Habitat for

Humanity of Hancock County of Ohio is located in Findlay, Ohio. This regional

organization was selected due to the sheer number of variables and communication

factors they address as local residential construction initiatives are completed. The

Findlay chapter is remarkably strong in their approach to adaptive outreach from both a

strategic and tactical perspective. They scored exceptionally high regarding the traits,

characteristics, and adaptive capacity on the newly created evaluation scale. They

received an overall rating of 9.6 regarding their case study review.[233]

Case Study Number Three

Community Sports Network (CSN) uses appreciative inquiry and storytelling as

an insightful way to develop their shared narratives using media as its platform for

ministry. This organization demonstrates adaptive outreach when novelty, emergence,

and change come together during the interview and production process. Taking short

engagement trips to secure stories of athletes, educators, and business people (leaders)

who participate in demanding situation, CSN deals with uncertainty and emergence each

time an interview is done. The organization is very fluid (nimble) and capable of

adjusting to the challenges they encounter.[234] The organization also model many

characteristics and active traits of the adaptive outreach process in the services provided

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[233] D. R. Pritt, "Adaptive Outreach Case Study Number Two: Habitat for Humanity, Hancock County Chapter" (See Appendix A, 202-203).

[234] It is noted that the researcher of this study co-founded this organization in 2006. CSN have recently hired a new director as of 2013 and functions as a non profit 501 (c) 3 entity apart from the two founders who began this ministry. In regard to participating in the case study portion of this research, CSN's current director was consulted regarding the overview, assessment process, and materials reviewed regarding the study being conducted.

to other ministries of the community regarding communications, relationships, and storytelling. Other businesses and service groups receive content on a regular basis from CSN for repackaging and redistribution of materials. CSN received a rating of 8.7 regarding its adaptive capacity.[235]

Case Study Number Four

Union Station is a centrally located community service center that has facilitated a consortium of social outreach services in a rural area of Western Ohio. The founder and board president of this organization has been practicing adaptive outreach for some time. This person is extremely effective in building thriving organizations that can handle diversity and uncertainty on when faced with adaptive challenges.

Union Station has built in adaptive capacity due to the sheer number and a diverse clientele annually served. Their ability to adjust politically and socially while meeting the needs of a wide range of ministries and demands placed upon this organization clearly displays adaptive capacity in achieving missional success. This entity received an assessment score of 8.6, a somewhat lower than the other case studies profiled due, in part, to their necessary "command and control" management system which the organization currently operates.[236]

Otherwise, this newly formed organization of Logan County exhibited comparable traits commonly associated with the adaptive outreach process similar to the other organizations selected for this study.

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[235] Pritt, "Adaptive Outreach Case Study Number Three: CSN-Community Sports Network" (See Appendix A, 204-205).

[236] Pritt, "Case Study Number Four: Union Station of Logan County" (See Appendix A, 206-208).

Case Study Number Five

Community Service Institute (CSI) is a newly formed entity that provides organizational development services to groups and businesses who want to improve their effectiveness in communication and ministry. The organization has several adaptive outreach initiatives currently being guided by a refined vision and missional purpose. CSI's effectiveness occurs in the marketplace where they continue to meet the needs of clients and the people in both secular (public) and sacred (private) environments.

Upon interviewing the organization's three board member and several site visits where their missional projects are being conducted, this entity continues to thrive in adaptive capacity.[237] Currently their assessment score is at 9.3 with growing potential still on the horizon due to the organization's innovative operational approach to service and ministry.[238] This organization is quick to point out that an adaptive DNA missional process is at the core of all that they do.

Case Study Number Six

The Apostolic Association of Churches, Ministers, and Leaders International (AACML) located in Ft. Lauderdale, Fl. was selected due in part for it best reflects the early church model as a distributed (decentralized) organization that helps train leaders, pastors, and teachers. They have upwards of three thousand (3,000) network affiliates who are focused upon ministry and service globally in place.

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[237] The researcher of this study serves as CSI's current director. However, for the purpose of objectivity and critical review, a current board member provided the information and overall assessment review that resulted in this entity's adaptive capacity score.

[238] Pritt, "Adaptive Outreach Case Study Number Five: Community Service Institute" (See Appendix A, 209-210).

Of all of the organizations reviewed, they take adaptive outreach to a new level in their approach to ministry and the defining initiative they cultivate. Upon review they achieved a score of 9.4 regarding their adaptive capacity and share many adaptive outreach traits that other case study reviews detected during the evaluation process.[239]

Case Study Results

Based upon the six organizations reviewed, analyzed, and scored, the case studies and adaptive capacity rating (score) each entity received indicates exceptional capacity to engage in adaptive outreach. The assessment results are presented in Figure 5.0. A total of six main categories were scored during the review process regarding each case study developed. Within the six categories there were thirty collective characteristics of adaptive outreach that actually contributed to each case study's assessment score.

The organizations selected conduct their ministry/services in an environment of uncertainty that deals with a) multiple variables, b) diverse conditions, and c) underlying interdependency where small actions can significantly impact the connective lives of those who are involved or associated with their efforts. This also extends to third-party affiliates in a direct and/or indirect manner regarding those who are affected through the impact of the ministry or services being rendered. The following graph highlights the frequency which each trait appeared during this phase of the study.

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[239] Pritt, "Adaptive Outreach Case Study Number Six: AACML" (See Appendix A, 211-212).

Figure 5.0.
Case Studies 1-6 Adaptive Outreach Case Study Scores

#1 Cherry Street Mission, #2 Habitat for Humanity, #3 Community Sports Network, #4 Union Station, #5 CSI, and #6 AACML

Note: The white numerals within the colored bar graph columns are the actual adaptive assessment scores per category (earned) by each organization selected.
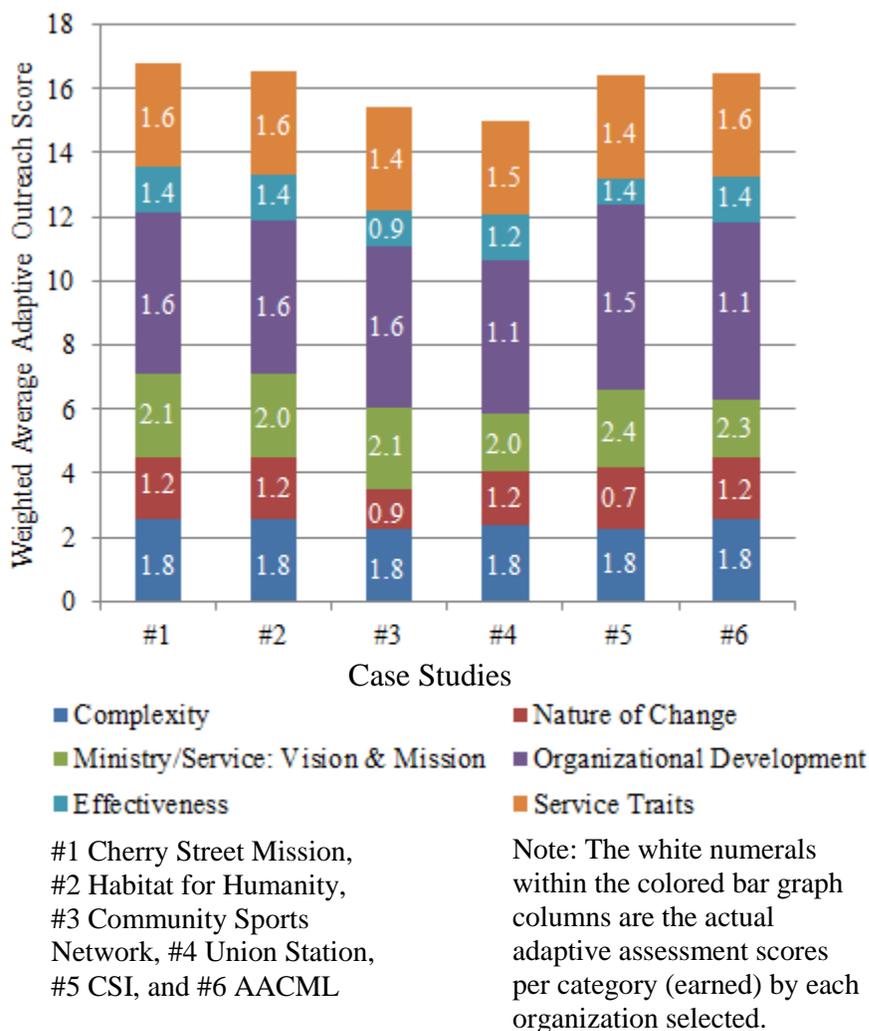
The organizations profiled address their adaptive challenges by relying upon a strong vision to drive their missional activities as deep change in culture occurs. All six entities embrace change and look upon such fluid situations as opportunities to engage (embrace) and serve effectively. Their efforts are guided by a few universal principles: a) Jesus is Lord, b) expansion of God's kingdom, c) co-workers on a joint mission of redemption, d) ongoing learning and training of disciples, e) focus upon process and relationships, f) spiritual formation and discipleship is a process not a program, and

g) the actions done contributes to the whole in significant and effective ways for the common good and the well being of all.

These case studies also reveal those evaluated maintain a solid biblical world view and holistic perspective as their organizations go about fulfilling their all inclusive/diverse visions and missions. The case studies verified each entity's adaptive capacity to perform adaptive outreach. These nimble/agile organizations are very frugal, efficient, and strategic, which accounts for a level of sustainability in operating their ministry or service. The organizations selected in the case study portion of this research are all future oriented and highly motivated. They have an optimistic mindset, seasoned with the attitude of appreciations and gratitude.

The organizations are compassionate and exhibit a high degree of complexity intelligence using: a) Reasoning ability, b) Emotional capacity (EQ), and c) Social cognition (communication skills dealing with groups/the acceptance of others) for determining reality and purpose. They are participatory minded and inclusive in utilizing volunteer networks or service associates to leverage their missional objectives when maximizing their resources.

The groups reviewed think outside the box when developing strategy or engaged in problem solving situations. They are adaptive in order to survive and thrive. The true value in the entities profiled is that they model adaptive outreach more so than other organizations that could have been selected and hence, demonstrate those features that this study aimed to explore and highlight. The study's role is not to exclude other organizations that displayed such traits, but to explore those entities that consistently engage in adaptive outreach for comparison analysis purposes.

Leadership Interviews

The leadership questionnaire was distributed to ten (10) different people who were responsible for the organizations which provide information, training, and/or personal care to individuals and /or other groups who need assistance, whether it is mental, physical, economic, social, or spiritual help.[240] Out of the ten people contacted, nine leaders responded within the time frame allotted and answered the questionnaire either in written form, verbally over the phone, or in person. Those who responded did not necessarily represent the actual organizations profiled in the case studies portion of this research study as presented earlier. The results of those interviewed and their response to the questions regarding adaptive traits, conditions, and barriers can be found in Figures: 5.1, 5.2, 5.3, 5.4, 5.5, 5.6, and 5.7 presented later in this chapter.

Each question presented had several variables regarding the number of responses a leader could return. This researcher decided that all answers warranted consideration; however, for the brevity and focus of this study, those responses having a frequency of greater than four are of significant value in understanding a leader's capacity to appreciate/exercise adaptive capacity and the opportunity to engage in adaptive outreach.

All participants read the study's informed consent policy, process procedures, and gave their consent. As agreed, the names of those interviewed will remain anonymous in exchange for their candor and the ongoing relational value entrusted to this researcher, which continues beyond the publication of their responses they freely provided.

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[240] A larger sampling of interviews would enhance this portion of the research conducted, however, in light of the consistency of their responses, the information and data collected is a reliable cross section of people displaying adaptive capacity when leading organizations that addresses diversity and change.

The leadership interviews provide a deeper understanding of the ways that leaders in authority address adaptive challenges, change, and levels of engagement.[241]

Leadership Interviewee One

This participant in responding to the leadership questionnaire regularly encounters diverse situations in being a hospice chaplain. Communication and emotional intelligence (EQ) in "reading the room" is a major factor according to this interviewee as adaptive outreach opportunities arise as one's level of adaptive capacity is assessed.

Without being adaptive and sensitive to others in counseling roles, the effectiveness of the ministry performed would greatly inhibit one's ability to help others.[242] From the six main categories measured regarding adaptive traits, conditions, and barriers, this leader identified fourteen (14) different adaptive markers with five or more other leaders, which suggest a high capacity for engaging in adaptive outreach.[243]

Leadership Interviewee Two

This leader provides an in-depth perspective to this segment of the study due to the many organizations and roles this person maintains in his/her community. From the six main categories measuring adaptive traits, conditions, and barriers this leader identified twenty two (22) different adaptive markers with five or more other leaders,

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[241] Increased levels of emotional engagement leads to improved well-being, attachment to vision, and missional success. Angele Camilleri, "Emotional or Transactional Engagement: Does It Matter?" *Digital Option* (June 2013), accessed January 20, 2016, http://www.digitalopinion.co.uk/article/205/.

[242] This interviewee brought this observation to the forefront during a verbal conversation verifying the receipt of this leader's completed questionnaire. Leadership Interviewee #1, "Adaptive Outreach Leadership Questionnaire," Findlay, OH: December 19, 2015.

[243] In regard to the scale used for determining each leader's adaptive capacity, a low score was any mark below nine (9). Any leader's score between ten and thirteen had a "functioning measure" of adaptive capacity rating scale. Those who scored fourteen (14) to eighteen (18) received a "high" rating for adaptive outreach. Scores above this level were rated as a "very high." At the top end of the scale, leaders could received an exceptional rating (scores between 19-21) or ultimate level of adaptive capacity (22 or above).

which suggests a higher than anticipated capacity (exceptionally or extremely high) for engaging in adaptive outreach.

Leadership Interviewee Three

From the six main categories measuring adaptive traits, conditions, and barriers this leader identified eighteen (18) different adaptive markers with five or more other leaders, which also suggests high capacity for engaging in adaptive outreach.

Leadership Interviewee Four

As a pastor, this spiritual leader is concerned with the emotional, spiritual, and behavioral patterns of those influenced by ministry. This also requires awareness that the little things have the potential to impact the effectiveness of ministry and service in diverse and significant ways.

Barriers to adaptive outreach were determined to be arrogance/pride, fear, and the exclusion of others by this leader. Essential adaptive traits, listed by this interviewee were willingness to adjust, improve, and participate in a learning community. Several responses corresponded to the results other leaders submitted. From the six main categories measuring adaptive traits, conditions, and barriers this leader identified twenty one (21) different adaptive markers with five or more other leaders, which suggests an exceptionally high capacity for engaging in adaptive outreach.

Leadership Interviewee Five

This leader has a unique past and recently became an owner of a business that serves the public in a service-related industry. This person's desire was to build trust and credibility with clients, suppliers, and employees. Having the ability (emotional insight

and intelligence) to understand contributed to this person's adaptive capacity and awareness. Although this leader's focus was on how important feedback is when engaging adaptive outreach this person needs to improve their adaptive capacity.

From the six main categories measuring adaptive traits, conditions, and barriers this leader identified only five (5) different adaptive markers with five or more other leaders, which suggests an extremely low capacity for engaging in adaptive outreach opportunities at this time. This is a leader who would benefit from additional coaching to become more effective in management and leadership skills.

Leadership Interviewee Six

From the six main categories measuring adaptive traits, conditions, and barriers this leader identified twenty (20) different adaptive markers with five or more selected traits that other leaders also selected. This indicates the leader's ability level to exhibit a high degree of adaptive capacity when engaging in adaptive work.

Leadership Interviewee Seven

This interview was done in person during a meeting where other business was transacted. The participant expressed that his/her role as leader was to make sure the changes that do occur is utilized to strengthen the vision of the organization led. This leader indicated that without adaptive capacity and without being able to adjust to the emerging factors and surprises encountered each day; the ministry would be limited in the achievements set forth by the board of directors. By having a strong vision/missional plan in place with minimal guiding principles that guided the organization, this leader felt empowered based upon the feedback provided.

From the six main categories measuring adaptive traits, conditions, and barriers this leader identified seventeen (17) different adaptive markers with five or more other leaders, which suggests a high capacity for engaging in adaptive outreach.

Leadership Interviewee Eight

From the six main categories measuring adaptive traits, conditions, and barriers this leader identified twenty four (24) different adaptive markers with five or more other leaders, which suggests an extremely high capacity for engaging adaptive outreach. This person has served in multiple (for profit and non-profit) organizations, in the region as a business owner and developer.

Leadership Interviewee Nine

From the six main categories measuring adaptive traits, conditions, and barriers this leader identified twelve (12) different adaptive markers with five or more other leaders, which suggests an adequate level/capacity for engaging in adaptive outreach.

Leadership Interview Results

It was apparent that taking qualitative information in narrative form and trying to quantify/encode subjective responses was a challenge. The difficulty in obtaining consistent information conducive to empirical results is an adaptive challenge within itself. Due to the multiplicity (the sheer number of possible linguistics configurations required for creating meaning and understanding),[244] the diversity of perspectives from people, all having a different experience (lenses to view and practice leadership), and the mutuality of connected management principles, it required a creative way to encode the

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[244] Michael D. McMaster, *The Intelligence Advantage: Organizing for Complexity* (Newton, MA: Knowledge Based Development, Ltd., 1996), 35.

complexity of information as being relevant for pattern recognition and used during comparison analysis.

The likelihood of identical responses was statistically improbable due to the magnitude and range of answers that could have been provided, which would have limited this approach to research as being contextual only. However, upon reexamining the problem of converting the random information into useable data came in the form of a new assessment tool designed to convert each leaders' response in a way to identify and retrieve pattern response frequencies. Several common responses addressing change and adaptive capacity did indeed emerge from the study conducted indicating there were additional insights embedded within the information collected.

The leadership questionnaires measured seven elements of adaptive challenges: *1) Change, 2) Response to change, 3) The role feedback plays, 4) Engagement stimulus, 5) Effectiveness, 6) Barriers, and 7) Complexity ramification*. There were actually several distinct and distributive patterns generated from the random responses collected through this second leg of research methodology.[245]

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[245] Interviewees one through nine, interviewed by researcher, Findlay, OH, September 15-25, 2015 (See Appendix D, 218-235).

Figure 5.1.
Question One: How is change addressed?
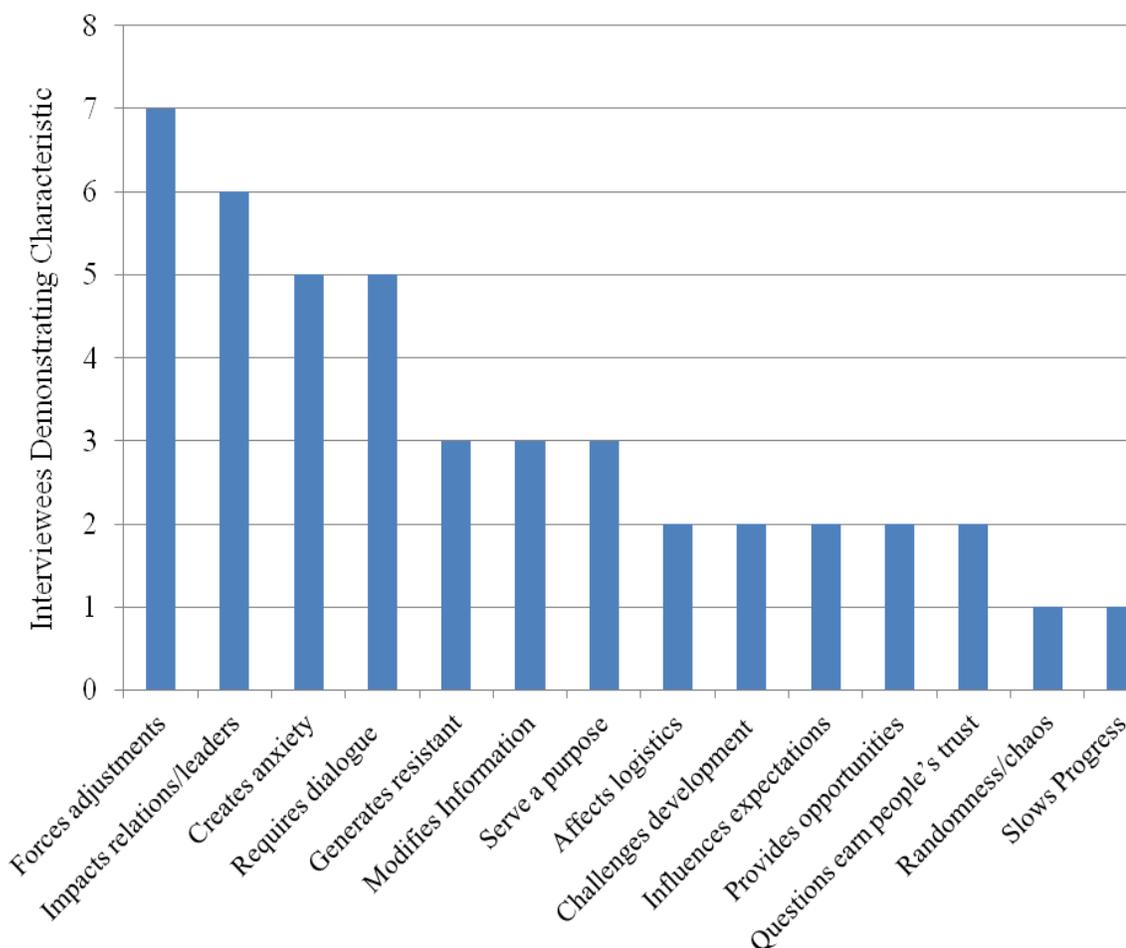
In the first leadership question, there were five primary response patterns that reached an answer frequency of five or more defining the interviewees' view of *"change"* has in being a factor when leading organization:[246]

- Change forces adjustments in order to cope
- Change impacts relationships and leadership decisions
- Change creates anxiety to deal with in life
- Change requires dialogue to fully understand it.

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[246] All nine out of nine participants who responded agreed that "change" was a definite major factor to deal with, which impacts leaders and those organizations they guide. D. R. Pritt, "Adaptive Outreach Leadership Questionnaire Results" (Findlay, OH: CSI Online Publishing, 2015), 1-9.

In the second response category there were only three main patterns identified that reached a frequency level of five or more. Those interviewees provided their reaction to change in terms of defining one's "*response*" to the transition they constantly face in their jobs. Determining appropriate actions to take when change is experienced (what was as compared to what is) requires awareness and discernment on the part of those involved.

Insufficient levels of adaptive outreach leads to avoidance or excessive assimilation, something that the faith based community ought to be very sensitive to in light of today's cultural shifts. Reaction (fast thinking) or reflection (slow thinking) are important variables (cause and effect) that contribute to the further distortion of truth or effective realignment that change (displacement) generates when uncertainty emerges.

Figure 5.2. Question Two: How do you deal with fluid conditions?
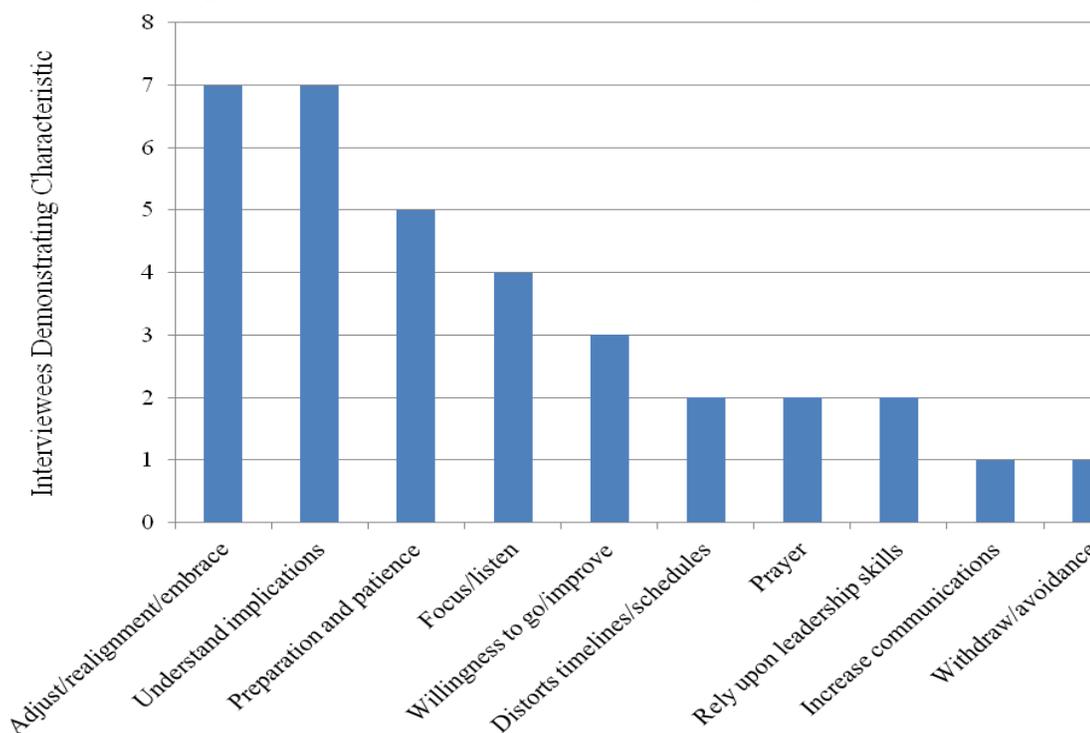
How individuals and leaders respond and their perception of the process creates very different outcomes in the lives of people and their communities. The interviewees provided the following observations in their answers:

- Adjust, realign, and embrace change (adapt to it)
- Must understand its implications
- Preparation and the use of patience to address it.

Regarding interview question three; the focus upon the role of "*feedback*" within the context of an adaptive challenge was presented to the interviewees. Having a way to process information quickly provides for realignment of values and beliefs by individuals or organizations. It is critical, for without *"feedback"* the displacement gap widens and reality is distorted. Without having the capacity to respond effectively in a relevant, reflective, and meaningful manner, it contributes to the alienation of people (unintended consequences of reacting). People need time to process the feedback to respond in an appreciative and generative manner.

Figure 5.3. Question Three: What role does feedback play in the change process?
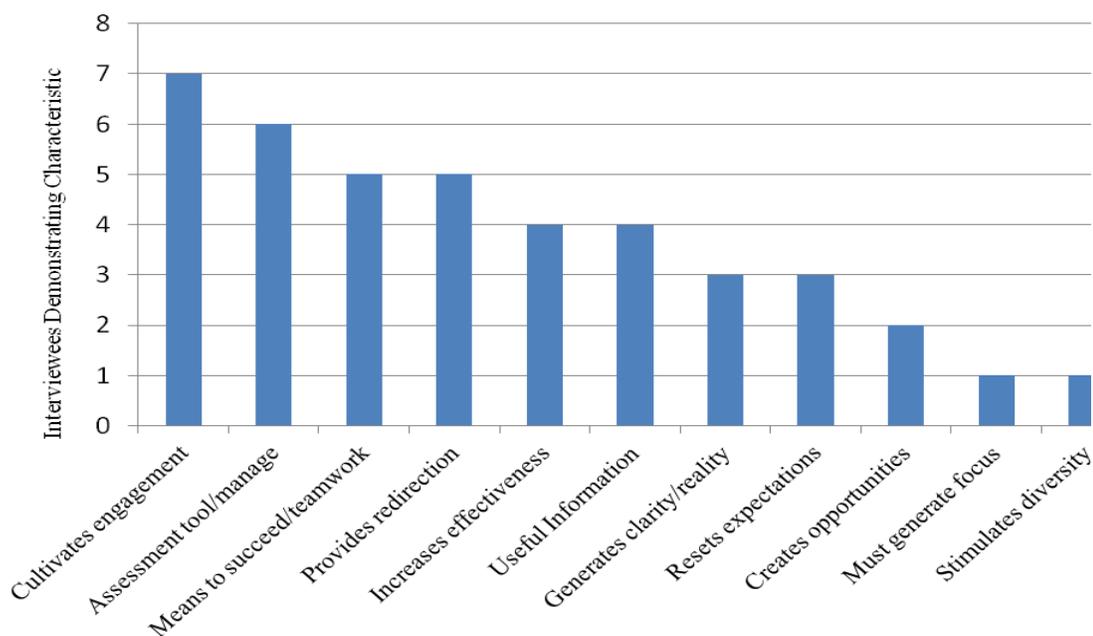
Their responses generated four primary areas of insight and focus regarding the role that feedback plays when change is encountered:

- Feedback cultivates engagement
- Feedback is a leadership tool

- Feedback becomes a means to succeed and way to facilitate teamwork
- Feedback provides redirections (adaptation).

Question four of the leadership questionnaire invited comment from participants to express their views pertaining to the subject of "*engagement*." This is a very important topic that determines the level of effectiveness in ministry or service. Emotional and social intelligence needs are to be constantly monitored for improving this area of concern.

Many churches and organizations in America lack adequate participation within the social and operational structures they support. The area of engagement affects people's lives in achieving an entity's or one's vision and mission in life.[247]

Two levels of engagement exist: 1) Transitional, and 2) Emotional.[248] Defining one's level or degree of involvement is critical for an organization to fulfill its vision and mission and continue to grow. Engagement impacts the likelihood that other individuals increase their level of participation, passion, and willingness to learn (adapt). Without engagement churches and good causes run the risk of shrinking due to the lack of support, stamina, and enthusiasm required of a community or relationship.

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[247] Although this article focuses upon the costs of disengagement, research indicates there are other repercussions associated with those leaders who deal with the lack of participation in an organization. Striking a good balance in regards to engagement (commitment levels) increases participation and minimizes "burn-out" of leaders who are in or associated within organizations lacking adequate levels of engagement. Keith Ayers, "The High Cost of a Lack of Engagement," accessed February 20, 2016, http://engagementisnotenough.com/pdfs/Cost_of_Engagement.pdf.

[248] Human resource departments of businesses and organizations desire greater attention to their vision/mission and the branding required when cultivating loyalty and commitment. Moving from a temporary commitment to that of full advocacy and efficacy impacts a person's psyche and/or ethos regarding core values and beliefs to go the extra mile to insure those primary goals/objectives and attachments prevail. Camilleri, 1.

Figure 5.4. Question Four: What motivates you to become a more active participant?
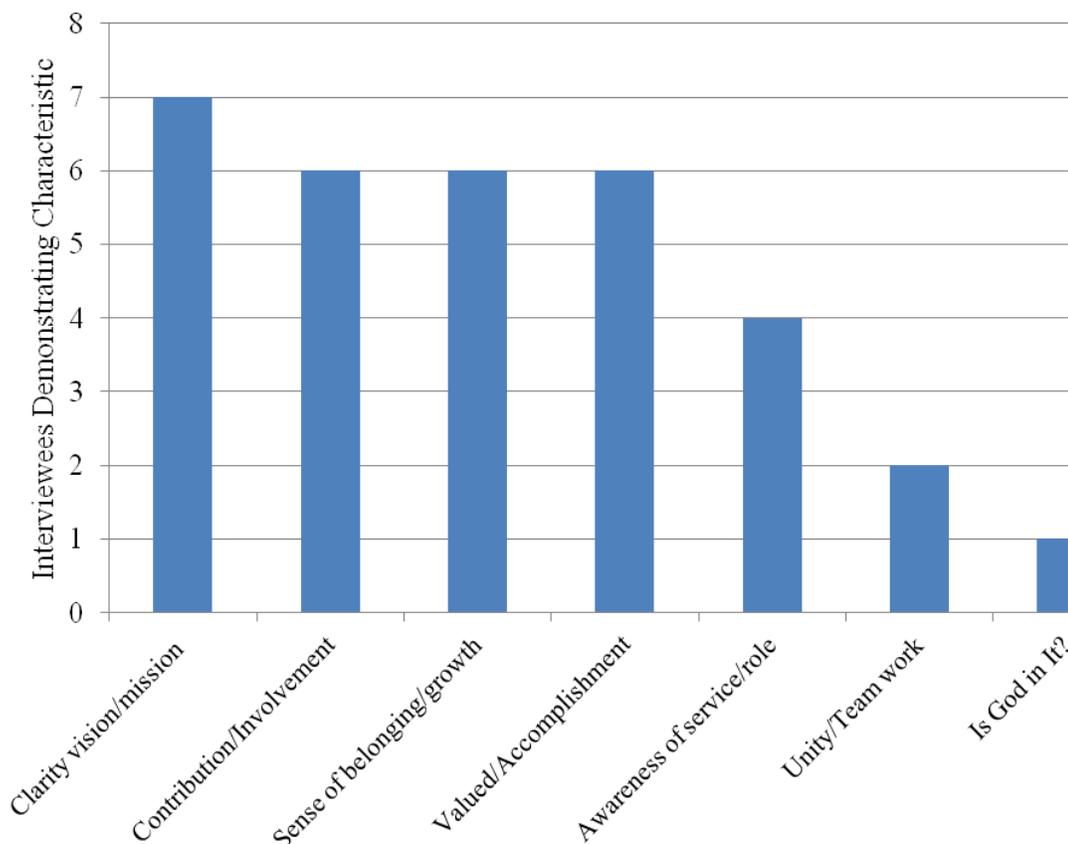
Regarding this question, there were four primary patterns detected in the responses being sampled from the context of adaptive outreach, capacity, and leadership encounters:

- Having clarity of vision and mission cultivates engagement
- Being able to contribute adds to involvement
- A sense of belonging and opportunity for growth contributes to engagement
- Having an awareness of value and sense of accomplish fosters engagement.

Question five provided information regarding leaders' insights pertaining to "*effectiveness*" when ministry/service is performed. Without knowing an organization's or an individual's impact or level of usefulness, the ministry and/or services perform is less likely to be fully valued.

Subjective results are difficult to quantify unless properly assessed and contextualized. This is a primary issue for understanding adaptive outreach as to the strategies and execution applied to problem solving as individuals attempt to meet or exceed expectations while addressing the needs of individuals and/or organizations.

Figure 5.5. Question Five: What particular skill sets do you rely on to become more effective?
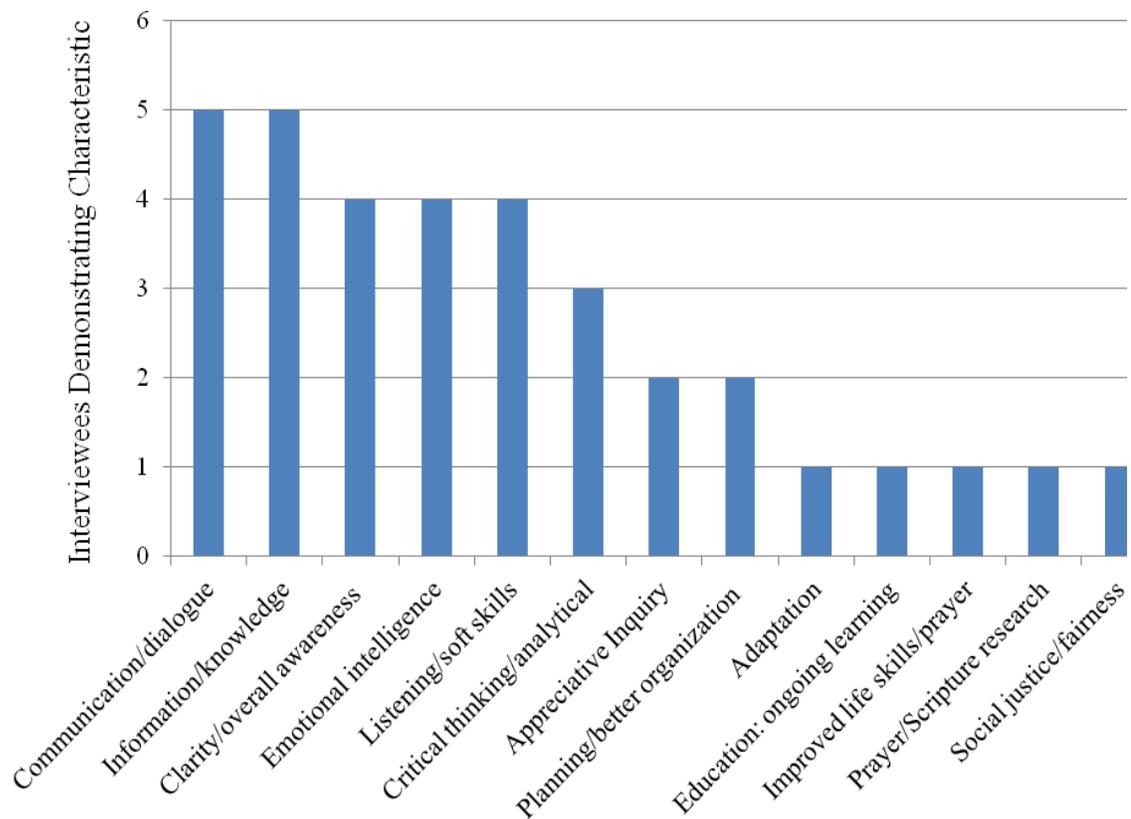
A lack of effectiveness affects the morale and motivation of those involved, limiting engagement or the ability to cultivate it. Only two main essential patterns were detected from the array of responses submitted regarding this question:

- Communication and dialogue are two actions considered useful
- More information and knowledge helps increase effectiveness.

Question six deals with "*barriers*" which is one of the original research questions listed in Chapter One that this study intended to explore and address. The barriers

become the impediments to practicing an adequate measure of adaptive outreach by those who resist change and lack an external focus for service when attempting to build relationships or reaching out to others.

This obstacle affects leaders, their organizations, and their effectiveness in becoming realigned to focus upon external service of outreach and discipleship.[249] Ignoring this information will impact people's ability to connect. Removing barriers facilitates dialogue, cultivates understanding, and awareness between individuals; allowing for the exchange of information and the cultivation or relationships.

Figure 5.6. Question Six: What obstacles slow progress when addressing adaptive challenges?
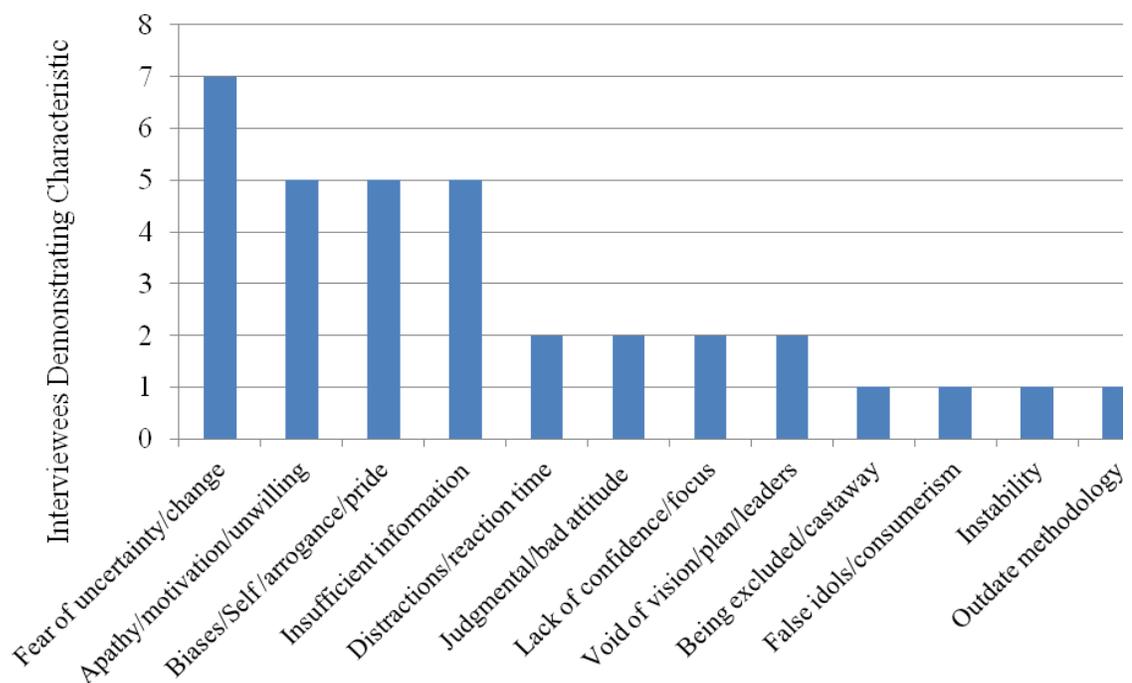
This area addresses the leader's perception of "*barriers*" to their ministry and service when encountering adaptive challenges:

- Fear of uncertainty and change itself are barriers
- Apathy/motivation/unwillingness to act.

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[249] Rick Rusaw and Eric Swanson, *The Externally Focused Church* (Loveland, CO: Group Publishing, Inc., 2004), 35-51.

- Biases, self, arrogance, and pride
- Insufficient information.

The final question involves "*complexity*" and how it influences leadership and the perception of reality. There are five primary response patterns that emerge during this leg of the study. The importance of this topic demonstrates the difficulty in addressing issues of engagement, change, and effectiveness; the same variables that continue to challenge society and Christian communities.

When problems and situations are misdiagnosed the results can be devastating to those needing help and to the entities and people that try to assist. Technical problems can be solved by acquired information and expertise of those persons who have the knowledge to do so. Adaptive challenges are different and it requires additional information and wisdom to resolve those unique issues that are intractable and always fluid. Knowing the difference requires understanding the complexities that are involved.

Challenges maybe complicated and manageable but if the situation is an adaptive challenge (non linear and intractable) the issue is considered complex and requires a different approach. Not knowing the difference creates displacement[250] and energies being spent with little or no results, if misdiagnosed. Knowing what to do and not do is essential for exercising the level of fluid (wisdom) and emotional intelligence (EQ) required to overcome the sizable "displacement gap" that continues to plague fluid

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[250] During the research process the concept of "displacement" has become a major subject matter and contributor to understanding why misunderstandings arising between people and/or the organizations they represent (See Appendix G). Displacement is the perceived difference of what was as compared to the reality of what is or can be during the discovery or dream phase when using "Appreciative Inquiry's 4-D approach" as a way to close the gap during an intervention when obtaining a consensus. Richard Seel, "Introduction to Appreciative Inquiry," *Culture and Complexity Organization and People* (Chedgrave, Norfolk, UK: New Paradigm Publication, 2008), 5-7, accessed January 3, 2015, http://www.new-paradigm.co.uk/articles.htm.

situations that contributes to the ineffectiveness of individuals and organizations that do

not practice adaptive outreach or pursue reality.[251]

Figure 5.7. Question Seven: The likelihood of adaptation?
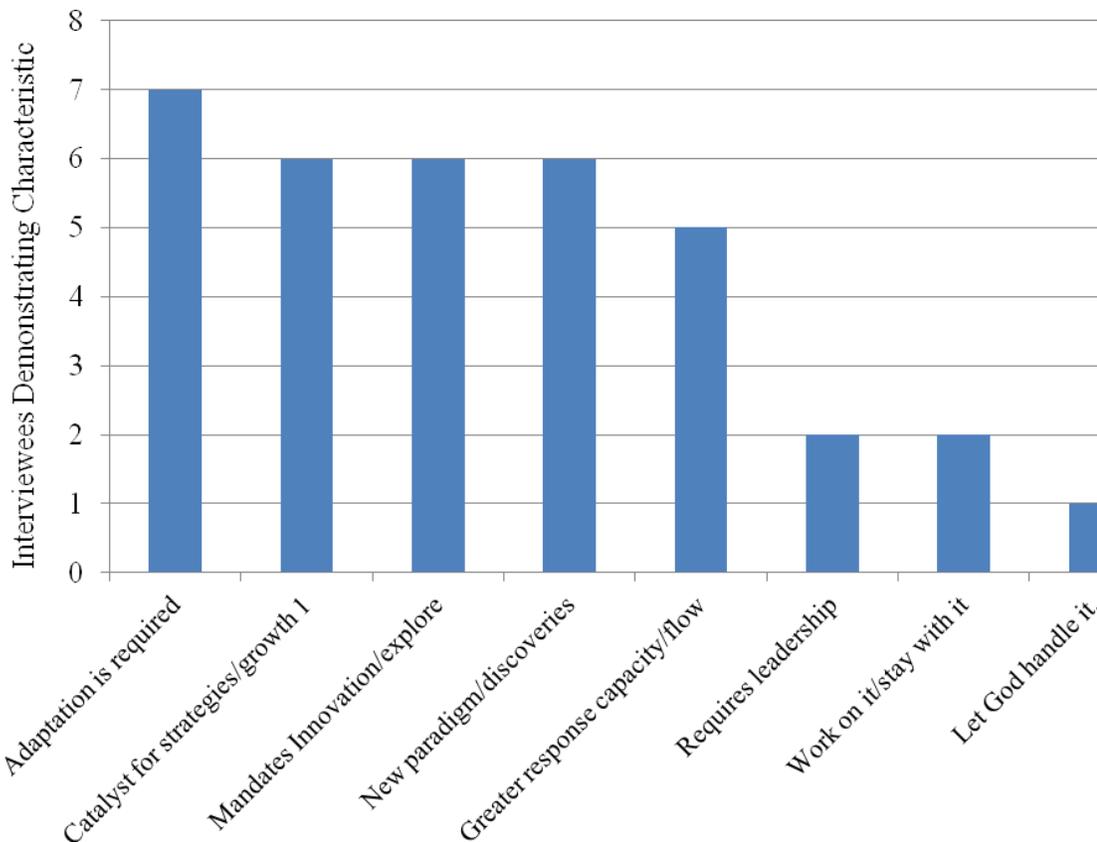
The results of this process are significant in demonstrating trust and reliability

when faced with uncertainty. Leaders indicated when complexity was detected they were

more likely to adapt:

- Adaptation is required
- Complexity is a catalyst for strategies and growth
- When one is more attuned to complex situations it mandates innovations and exploration
- New paradigm/discovery is cultivated when complexity is encountered
- Greater response capacity and flow is stimulated.

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[251] The displacement gap has been defined as the amount of variance (distortions or dissonance) between perception and reality. D. R. Pritt, "The One Up Project: Helping Others to Help Themselves" CSI Power Point Presentation in an Open Community Forum, Bellefontaine, OH, July 12, 2015.

Although it is important to record each of the leader's opinions, it would have been even more insightful to have had the leaders explain why and/or what determined their recognition of complexity regarding this question. There are other worthwhile considerations of secondary selections that may add to the insight of how leaders view adaptive challenges that did not reach the minimum frequency levels to be included in the above narrative review and analysis. However, a full presentation of the characteristics selected by adaptive leaders can be found in Appendix E.

Overall, this segment of research indicates that leaders are faced with many of the experiences that complexity, change, and uncertainty bring in life.[252] It would serve any leader or organization well to learn more about these qualities, barriers, and conditions in determining adequate levels of adaptive outreach being practiced in ministry or service.

Discovery Zone Exit Surveys

The qualitative survey approach to research provides an added dimension for testing adaptive outreach's effectiveness in ministry/service. Experimental learning labs were created and developed to test the overall effectiveness and influence adaptive outreach has in cultivating awareness, increasing capacity for change, and function as a means for engagement. Three separate "Discovery Zone," learning lab workshops were held in succession for the purpose of fully understanding adaptive outreach's capacity as a way to address change (overcoming the displacement gap), expanding additional neural pathways of thought, and inspire greater levels of engagement.

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[252] IBM Global Business Service. "IBM2010 Global CEO Study: Capitalizing on Complexity, Insights from the Global Chief Executive Officer Study," accessed July 20, 2014, http://public.dhe.ibm. com/common/ssi/ecm/gb/en/gbe03297usen/GBE03297USEN.PDF.

The decision to create a continuous feedback cycle within the study itself generated many significant discoveries and improvements regarding the research methodology applied during the testing of the "communication" and "transfer" phases. The study quickly became a catalyst for the adaptation process itself (occurring in real time) where discoveries were quickly assimilated into the different editions and sessions of the Discovery Zones that were held.

The formulation of questions, techniques, strategies, materials, learning/training exercises, and implementation procedures and process, all played a role in the transference of knowledge and understanding regarding adaptive outreach. This third leg of research contributes to the understanding how the study of adaptive outreach works as an adaptive learning process.

A total of ten (10) people out of ten responded to the qualitative survey issued at the conclusion of the last learning lab session. Their participation in the most recent Discovery Zone workshop attended provides the basis which this portion of the research derived the data being presented and analyzed. The survey included nine questions of which eight were specifically germane to this study (See Appendix F). Under each question there were several sub-topics associated with adaptive outreach that were measured.

Participants could select from a scale of one to five: *1) not helpful, 2) somewhat helpful, 3) helpful, 4) very helpful, and 5) extremely helpful* that served as a base line rating system. Each participant provided feedback regarding their recent contextual understanding of their adaptive outreach learning experience. They assigned a value in to each category's sub-topic, rating its level of helpfulness. Overall, the survey

demonstrated a favorable rating and acceptance to the Discovery Zone by all participants who attended. All together there were nineteen (19) different favorable characteristic, traits, and attributes of adaptive outreach measured in the survey (See Appendix F).[253]

Survey Question One

When it comes to the details, beginning with question one, the sub-topics pertaining to change, identity, dialogue, learning, and emotional intelligence were all rated as being very, or extremely helpful, and found to be important areas that impact perception and the adaptive outreach process.[254] The more effective individuals are in these areas of importance, their chance for relevancy increases and communication opportunities grow yielding a greater awareness and understanding between people.

Participants of the Discovery Zone are individuals who experienced displacement (dissonance) and different levels of alienation during their controlled search for understanding, purpose, and a reason to belong. Reaching these types of people in the future in a manner that resonates with their spirits will add to God's kingdom and reignite a heart for continued service. Based upon this quantitative segment of the research conducted there is reason to believe that guiding individuals through a missional process of exploration and discovery they become much more engaged in the topics they were introduced and those who were also involved in the learning labs.

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[253] In selecting a center point as being "helpful" there is an inadvertent positive slant to the survey. It should be noted that there were other preliminary learning labs sessions held leading up to this particular Discovery Zone event. The survey itself went through two iterations prior to standardization. It was during the optimization to improve one's experience, which illustrates that adaptive outreach process at work. From those previous workshop trials, the likelihood of the workshop's positive impact became apparent.

[254] D. R. Pritt, "Discovery Zone Exit Survey: Measuring Adaptive Outreach" (Findlay, OH: CSI Online Publishing, 2015), 1-2.

Figure 5.8. Survey Question One: Adaptive Learning Labs
1. How helpful were the adaptive learning lab experiences in understanding
the following topics?
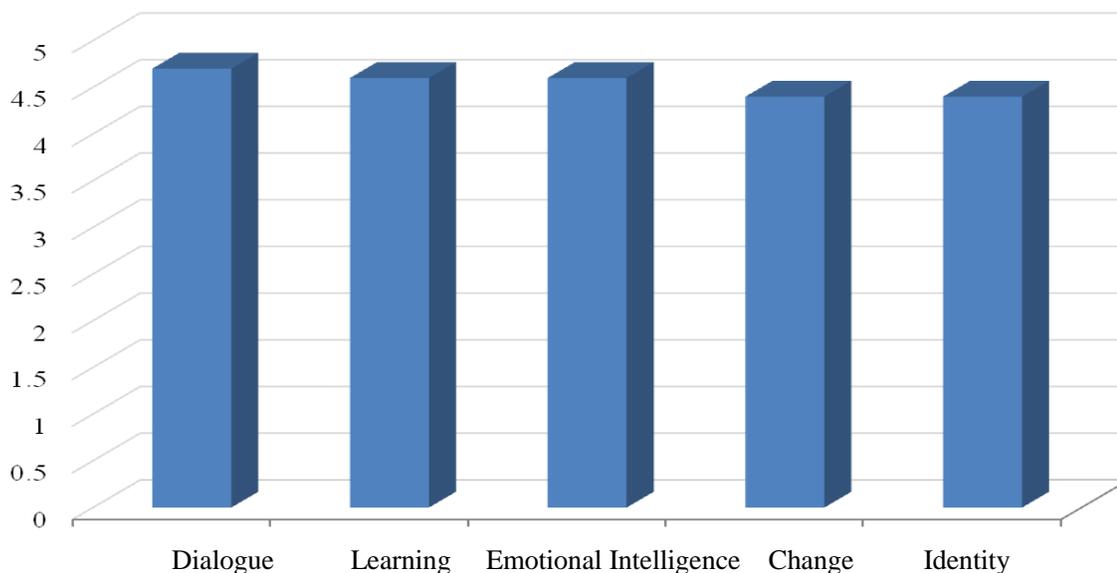
Survey Question Two

Other traits of adaptive outreach were measured in the survey. The topics of

perception, values/beliefs, truth/reality, and behavior provide context and relevance to the

adaptive learning experience as demonstrated by those responding to the survey's

question two. These traits also attest to the participant's growth in awareness and

understanding of the complex variables involved in learning and communication.[255]

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[255] David Kantor, *Reading The Room: Group Dynamics for Coaches and Leaders* (San Francisco: Jossey-Bass, 2012), 6.

Figure 5.9. Survey Question Two: Awareness
2. How helpful was it to learn that context (variables) affects one's awareness in the following areas?
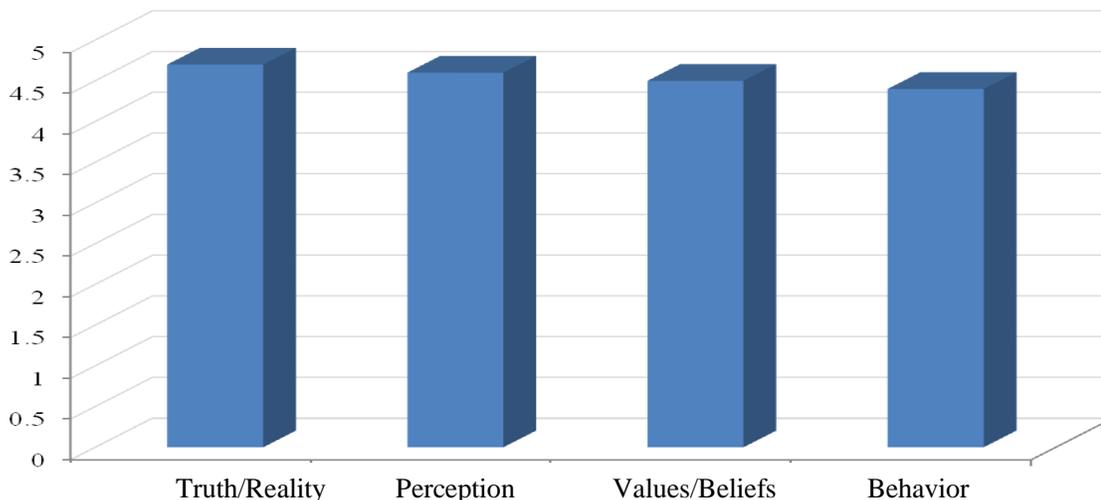
Survey Question Three

When it comes to engagement, listening, communicating, problem solving, and building relationships the results indicate adaptive outreach is well suited for helping individuals in addressing these areas. People today want and need tangible results in personal development regarding life skills, soft skills, and professional development in the form of transformation.[256] These are all prime areas where adaptive challenges are encountered, which require individuals to seek additional insights and understanding to recognize/adjust, predicated they have the direction, knowhow, and the motivation to grow their capacities into competencies.

Once introduced to solving mysteries through the lens of exploration and discovery, they are better equipped and seasoned with personal experience. They are better equipped to recognize (familiar or unfamiliar) their surroundings in patterns that

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[256] Dan Rogers, *Life Revitalization Center Development Plan: A Residential Vocational and Career Center for Investment in the Revitalization of Individual Lives and in the Overall Well-being of our Region* (Toledo, OH: Cherry Street Mission Ministries, 2015), 4-8.

suggest ambiguity and paradoxical information to reconcile during the activity they are a part of during group sessions.[257] They become more adept in their ability to address and process alternate ways of thinking when problem solving and dealing with adversity.

Such awareness and novelty helps people to make sense (meaning) of the reality that is continuously being realized. It is an adaptive process cultivating trust and an appreciation of diversity in obtaining a common and shared point of reference (truth).

Figure 5.10. Survey Question Three: Process
3. When adaptive outreach is practiced, how helpful of a process is it for …?
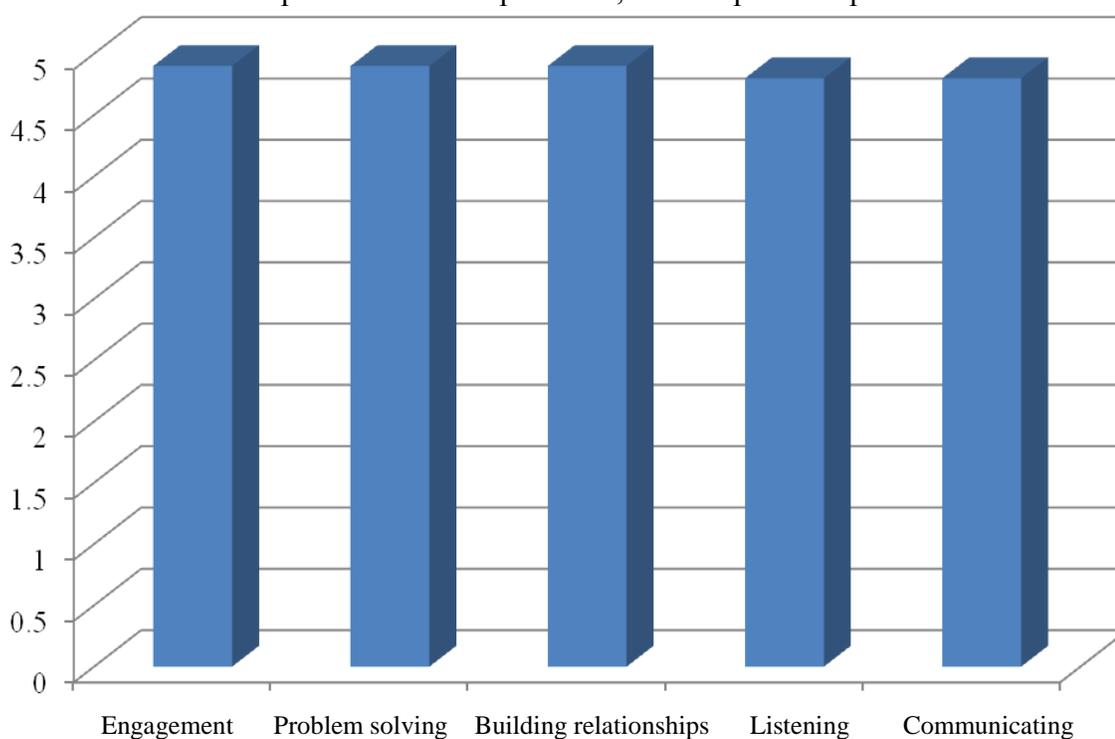
Questions Four through Eight

Those who responded to the survey's question four felt adaptive outreach was extremely helpful for establishing one's confidence and improving a person's effectiveness in ministry (See Figure 5.11).

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[257] Roger Martin, *The Opposable Mind: How Successful Leaders Win Through Integrative Thinking* (Boston: Harvard Business School Press, 2007), 5-7, 139-167.

Questions regarding the level of helpful regarding; a) the adaptive tools

introduced (Question Four), b) practicing adaptive outreach in a church setting (Question

Five), c) adaptive outreach's missional focus (Question Six), and d) confidence in

becoming a change agent when using adaptive outreach (Question Seven). These

questions were straight forward without sub-topics. The results are displayed in *figure*

5.11 regarding the overall level of helpfulness rated by participants (See figure 5.11).

Question eight only asked how likely the participant would participants be in

recommended the Discovery Zone experience to others.

Figure 5.11. Survey Questions Four through Eight.
How helpful were the categories (4.Adaptive Tools, 5.Effectiveness, 6.Missional Process,
7. Becoming a Change Agent, 8. Recommending Discovery Zone to Others) presented?
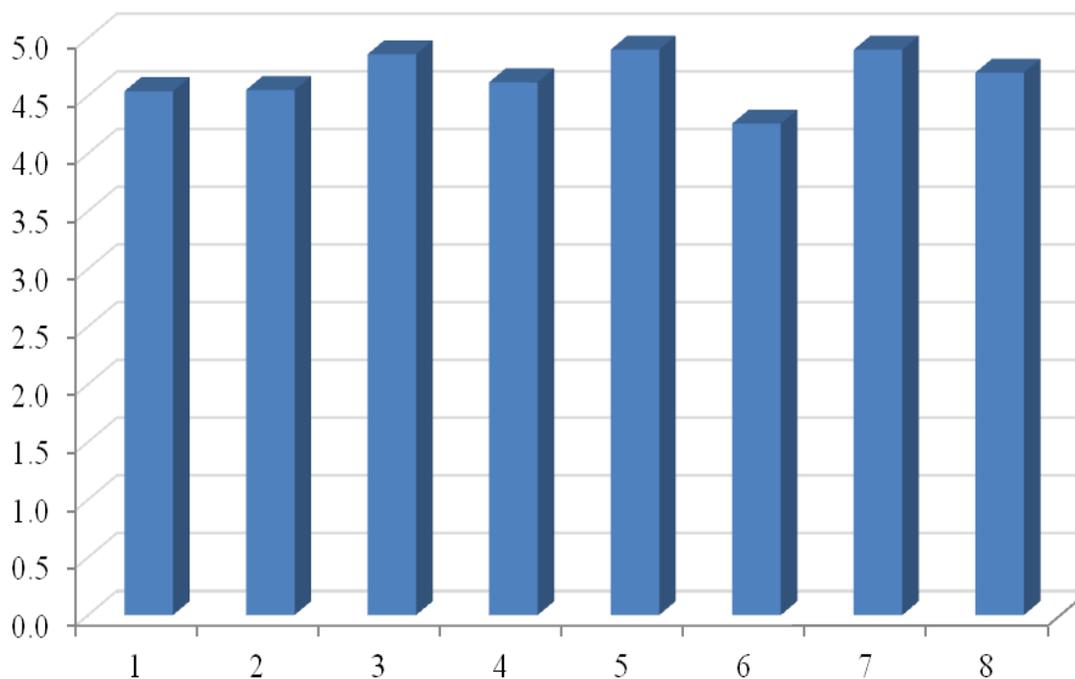
No question (four through eight) or sub-topic received an average score lower

than four (4) ("very helpful" on the 1-5 Likert Scale). The chart does not show much

variance due to the consistent overall high ratings received. Since questions four through

eight were single response questions their overall scores are included within the figure above (See figure 5.12 and Appendix F, 241-260).

Survey Summary

The Discovery Zone learning labs explore interactions where observation, understanding, and the generation of meaning were introduced, refined, and practiced under neutral conditions during each learning lab session.[258]

The experimental lab constructs were created based upon previous known information regarding the areas of interpersonal neurobiology, the psychology of learning, consciousness, and neural plasticity (the brain's integrated ability to create fresh neural pathways and thinking patterns).[259] Based upon Andy Newburg and Mark Waldman's work in the field of brain-scan research, neurotheology, and neurophysiology, the two researchers have concluded the following:

> God is part of our consciousness and that the more you think about God, the more you will alter the neural circuitry in specific parts of your brain. This is why our team of scientists can confidently demonstrate God can change your brain. The human brain is uniquely constructed to perceive and generate spiritual realities. God can change a person's brain by use of logic, reason, intuition, imagination, and emotions to integrate God and the universe into a complex system of personal values, behaviors, and beliefs."[260]

The Discovery Zone workshops provided an environment to observe and explore Godly principles and awareness while exercising adaptive outreach. Support for this was

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[258] "Sensemaking," as mutuality and "mindfulness is practiced allows the exploration of wisdom, relationships, and accountability amongst individuals. This level of conversation occurs when adaptive challenges, self awareness, and appreciative inquiry topics use "dialogue" as a media in finding common ground. Karl E. Weick, *Sensemaking in Organizations* (Thousand Oaks, CA: Sage Publications, 1995), 23.

[259] Curt Thompson, *Anatomy of the Soul: Surprising Connections Between Neuroscience and Spiritual Practices that can Transform your Life and Relationships* (Carrollton, TX: Tyndale House Publishers, Inc., 2010), 6, 45-47, 157.

[260] Andrew Newberg and Mark Robert Waldman, *How God Changes Your Brain: Breakthrough Findings from a Leading Neuroscientist* (New York: Ballantine Books, 2009), 4.

demonstrated in Chapter Two in using the Wesleyan Quadrilateral in the areas of

Scripture and historical review. Basic instructions and engagement strategies are

reviewed, demonstrated, and then entrusted to the participants.[261]

Individually and together, as a team (collective), through a systems approach to

problem solving, they used logic, reasoning, intuition, scripture, personal and group

observations, intuitions, imagination, and emotional intelligence to solve

mysteries/paradoxes in making changes to their perceptions and belief systems as new

data is acquired through the exercises and simulations, which were conducted.

Coming together, as a community of learners within the context of a biblical

worldview and engagement, participants gained confidence during their Discovery Zone

experience. The environment provided the freedom to discover and be themselves in their

quest for common understanding of reality and truth as they relied upon each other in

practicing community feedback.[262] Those in such a safe learning environment become

much more aware of the missional process for addressing change and God's mission of

redemption in such context. Their anxiety levels decrease through exploration and

discovery as uncertainty, perceived risk, and lack of comprehension due to displacement

is replaced by a new state of awareness and level of confidence for participating in the

adaptive outreach process.

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[261]Guiding principles handout used for engagements: a) Jesus is Lord, b) a well defined vision/mission (purpose-objectives), c) basic communication tools (observational and engagement strategies), and d) critical thinking (reflection) to resolve adaptive challenges (situations that are always changing). D. R. Pritt, "Discovery Zone Guidelines" (Findlay, OH: CSI On-Line Publishing, 2015), 1.

[262] Participants of any learning community provide collective feedback, which allows each member of the group to learn from each other. Gary Harpst, *Six Disciplines Execution Revolution: Solving the One Business Problem that Makes Solving All Other Problems Easier* (Findlay, OH: Six Disciplines Publishing), 141-154.

Comparison Analysis

Several characteristics and variables of adaptive outreach have been properly

identified within each of the three data streams (research modalities). Their results can

now be compared to each other through the lens of a multi-disciplinary review process

called, "comparison analysis," (QCA) normally used in social science research when both

qualitative and quantitative data findings have been acquired.[263]

This research methodology is best suited to uncover any additional relevant

connections, patterns of symmetry, and/or related functions that can be correlated

between the inductive and deductive assessments derived from the existing three streams

of research data collected thus far.

Comparison analysis becomes the fourth stream of research methodology to

provide an extra level of scrutiny in determining the overall consistency and reliability of

any previous analysis regarding adaptive outreach. Supplementing this process was the

use of both formative and summative evaluations during and after the information was

collected and tabulated.[264] This was especially beneficial as the Discovery Zone learning

labs were further developed and held at different intervals during the overall study.

Modifications to improve the learning lab session occurred regularly and at the end of

each major event. All workshop events were evaluated before, during, and afterwards to

ensure improvements were properly aligned to the objectives and scope set forth as

adaptive outreach was experienced by each learning lab participant.

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[263] Nicolas Legewie, An Introduction to Applied Data Analysis with Qualitative Comparative Analysis, "*FQS Forum: Qualitative Social Research*," vol. 14, no. 3 (2013), accessed September 10, 2015, http://www.qualitative-research.net/index.php/fqs/article/view/1961/3595.

[264] John Boulmetis and Phyllis Dutwin, *The ABC's of Evaluation: Timeless Techniques of Programs and Project Managers* (San Francisco: Jossey-Bass, 2005), 8, 136-150.

Case studies that demonstrated adaptive capacity thrived in conditions considered complex, diverse, and ever changing established a bench mark for qualitative comparison. Those organizations selected, exhibited a high score regarding their tolerance for change. The results of a low score would indicate otherwise; a lack of adaptability and indicate the organization's effectiveness in ministry or services would be inhibited. The study does not suggest those who had lower scores, that their efforts and visions are any less vital or significant.

However, it does indicate an organization's inability to close the displacement gap, created by change and outdated perception, which at some level distorts reality. Experiencing such disequilibrium should indicate a need for an individual or organization to reexamine their efforts for addressing current issues and overall effectiveness of their ministry or services rendered.

If there is a genuine desire to meet the needs of others and to achieve missional objectives they will need to increase their awareness and adaptive capacity to thrive. An organization that is fixed or frozen in its way of thinking and operating cannot expect to maintain their authority and relevance in a complex environment of deep change where those they intend to serve are in an ongoing state of flux and distress. The results of the case studies bring this out in their attempt to be engaging with a missional process or viable operating system (adaptive outreach) that accounts for change and invites engagement.

The leadership questionnaires segment of the study attempts to measure the same, adaptive capacity, and awareness as the case studies did. There are several correlations between the two streams of information gathered. Leaders who are responsible to keep

their organizations fresh, relevant, and effective are subject to the same conditions as the organizations they are obligated to lead. They also experience the same adaptive variables evaluated by the assessment score card, but in a more personal manner.

Participants of the Discovery Zone exercised a different perspective by experiencing adaptive outreach from the context of becoming more like Christ. Their focus was learning from a biblical worldview while pursuing a journey of discovery to better understand God's perspective and mission. This proved to be beneficial in pattern recognition throughout the course of attending the Discovery Zone workshops that were held. Upon comparison, the third segment of information (surveys) gathered, supports the tabulated scores of the case studies and the leadership interviewee's frequency results.

All three areas of research suggest there are consistent traits and patterns to adaptive outreach that are transferable. The comparison analysis process revealed there was more information involving the leadership interviews yet to be discovered.

Each case study utilized a score card rating those organizations having adaptive capacity. The survey proved useful in demonstrating adaptive outreach in different classes and categories could be distinguished and effectively be learned. The leadership interviews demonstrated a leader's capacity to score and recognize adaptive outreach. What remained was a way to compare each leader's responses between peers. This provided reason to develop an assessment tool comparing the selection process between leaders using "qualitative comparison analysis" in plotting their effectiveness in recognizing the presents of adaptive outreach.

The actual value that qualitative comparison analysis brought to the research process itself was invaluable. Using a weighted assessment graph helps to neutralize any

inherent bias this form of encoded data collected during the comparison process

regarding leaders (figure 5.12).

Having such a leadership assessment tool will help churches and individuals

become better equipped in selecting their future leaders. Potential candidates for

leadership positions would be more qualified to handle complex situations. Identifying

those individuals and organizations would benefit in cultivating the congregation's

adaptive outreach and leadership capacity for handling greater responsibilities as spiritual

leaders.

Figure 5.12.
Adaptive Leadership Collective Scores
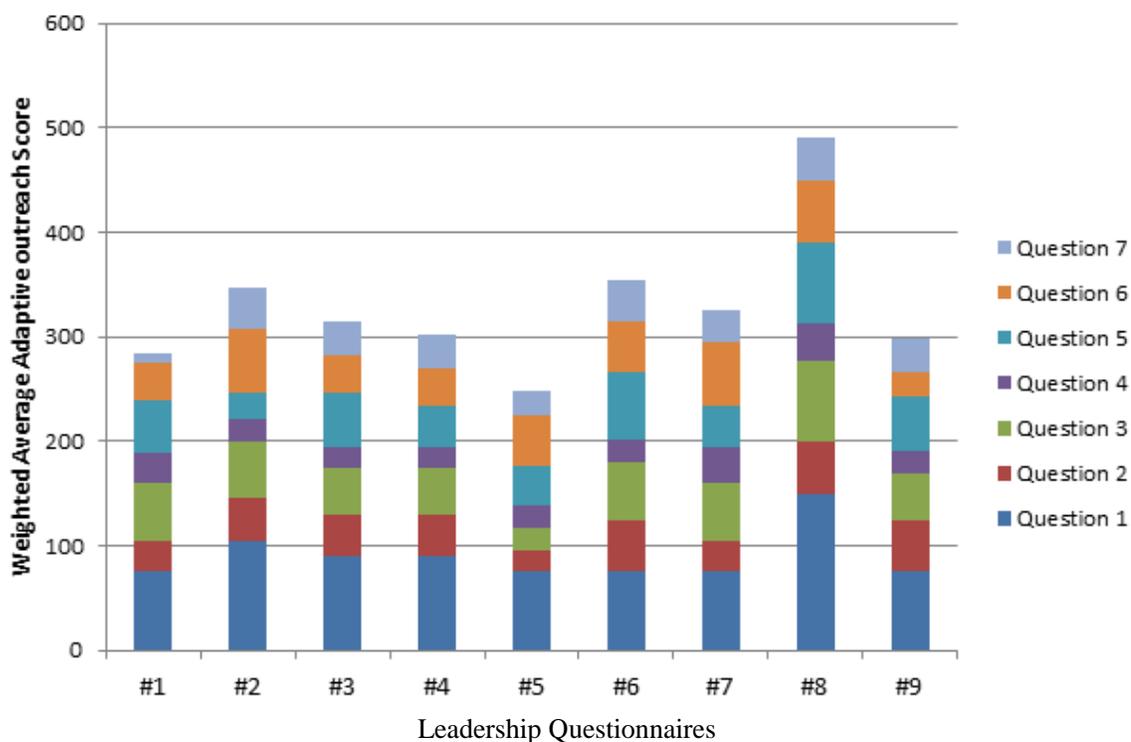
Other insights revealed during this study, which the comparison analysis

uncovered, included the following list of properties. Organizations or individuals that

practice adaptive outreach tend to be:

1. Very frugal, effective, and efficient with their resources; constantly utilizing feedback to improve their ability to communicate.

2. Kingdom oriented and externally focused upon missional success.

3. Steeped with strong vision/strategy in obtaining alignment and balance regarding the way they execute their calling in life.

4. Striving for sustainability in having multiple support revenues and alternate income streams.

5. Future oriented and imaginative (visualization) guided by few basic principles.

6. Empowered through distributed leadership to act on the behalf of the whole.

7. Cultivating lifelong learning and the creation of learning communities.

8. Highly motivated and team oriented who actively nurture their awareness and relationships with others.

9. All inclusive where everyone participates and has a significant role to play.

10. Exhibit a high degree of gratitude while downplaying any form of entitlement (demonstrating empathy/compassion by having a sincere concern for others).

11. People who embrace change and are willing to explore new things.

12. Willing to take on complex adaptive challenges (CAS) and treat them as opportunities.

13. Respectful and personable: Individuals who are oriented to looks for ways to serve or make a difference in life.

14. Focused upon process rather than programs.

15. Creative in thinking outside the box (intuitive, creative, and inventive).

Upon conducting the comparison review, it should be noted the case studies were compiled from the context of someone looking "inward" into the workings of each organization as opposed to the leadership interviews, originating from the perspective of the leaders, themselves articulating their "outwardly" views to the questionnaire addressed.

The surveys did the same, but from an "upward" perspective for their focus was experiencing adaptive outreach from the context of participation in seeking God's truth; evaluating their new found awareness gained from actually "looking upward."[265]

This pattern is reminiscent of several recent dissertations conducted at Winebrenner Theological Seminary with regard to spiritual formation and the transcendence process of becoming Christ-like. In those recent studies, three delineated functions (upward, inward, and outward expressions of faith) emerge, which indicate the presence of spiritual formation and the adaptive outreach process are both at work.[266]

All three streams of data collected provided valuable information and clarity to the study of adaptive outreach. Comparison analysis proved to be a valuable tool for examining the overall triangulation research in regards to adaptive outreach. Using comparison analysis in conjunction with the three independent forms of data collection (case studies, leadership interviews, and surveys) having this as a fourth point of reference generated consistent findings regarding adaptive outreach's characteristics, reliability, and effective levels of performance as being a reliable engagement model. It also provided a summative evaluation of the consistent characteristics exhibited by those individuals or organizations engaged in adaptive outreach.

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[265] Recent research has described spiritual formation and the process of discipleship as having three forms of development; 1) upward, 2) inward, and 3) outward. Thomas R. Gardner, "Integrated Spiritual Formation" (DMin diss., Winebrenner Theological Seminary, 2015), 159.

[266] From this writer's perspective, Chapter Five was instrumental in the process of "knowledge acquisition transitioning into knowledge creation (Hellman dissertation, 2015, 169); similar to those responding to the survey. Comparison analysis performed a restorative function by revealing the research process in itself was formational as adaptive outreach was being implemented. It provided a road map for becoming more Christ-like, arresting the fear of conducting research while gaining confidence in this study's overall reliability. It was a moment of inner healing knowing that God's call was heard, answered, and now fully verified. Gardner, 24-41, 173.

Chapter Summary

From the qualitative case studies, interviews, and the qualitative experimental learning labs conducted, what has emerged through this research are new realities and possibilities that the adaptive outreach process is formidable in addressing the issues of change and engagement when practiced. It leads to a better recognition of variables, conditions, and reframing strategies that contribute to the realignment of perspectives as relationships are built.

This particular study has been beneficial in producing the kind of information that can expand people's awareness, capacity for change, and the appropriate levels of adaptive outreach to practice. Each sequential step of recognition, rendering, response, and realignment provides a more meaningful understanding of truth and accuracy of reality.[267] The adaptive outreach process reinforces the exchange of information in an environment of exploration and discovery where all participants have an equal say in creating a shared point of view that facilitates dialogue and the respect for others. From the research data collected, adaptive outreach is a viable missional process that uses identity (awareness), context, learning, and realignment (change) to engage a world steeped in chaos, fear, and uncertainty.[268]

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[267] Daryl R. Conner, *Leading at the Edge of Chaos: How to Created the Nimble Organization* (New York: John Wiley & Sons, Inc., 1998), 311.

[268] The revised Discovery Zone 2016 tri-fold brochure illustrates the progressions in presenting, conducting, and evaluating adaptive outreach in a controlled and safe learning environment for participants. D. R. Pritt, "The Discovery Zone: Greater Life for Individuals, Churches, and Communities" (Findlay, OH: CSI-Community Service Institute, 2015), 6.

CHAPTER SIX

SUMMARY, FINDINGS, CONCLUSIONS, AND RECOMMENDATIONS

People seldom take the time to notice the things they are not aware of in life. The old adage, "out of sight, out of mind"[269] illustrates the challenge people have in being attentive to those things that matter most. Without seeing and hearing being matched by asking good questions and applying critical thinking, individuals and organizations become complacent in life. They become set in their ways, resistant to change, and perceive the world from their limited point of view. Such living creates a state of static equilibrium, contributing to the alienation and displacement experienced today as change reshapes the world, culture out paces people's ability to remain current, and cope.

What was typical, no longer remains; what is, continues to change so rapidly people have little time, energy, and the insight to respond appropriately, making it extremely difficult to take action without the capacity, awareness, and willingness to adapt. The beliefs, traditional values systems, and programs of the past are overwhelmed by the volume and flow of new information and changes they were formed initially to address. Chapter Six provides the platform to summarize the research about this phenomenon and the role adaptive outreach is able to fill in regards to ministry and service in the twenty-first century.

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[269] Originally attributed to the author Thomas Kempis of the 12th century and since originally cited by John Heywood's *Woorkes. A Dialogue Conteynyng Prouerbes and Epigrammes*, 1562, as reprinted by the Spenser Society, 1867. However, in recent times it has become a very popular phase in an episode of M*A*S*H aired by CBS. Ken Levine and David Isaacs, "Out of Sight, Out of Mind," M*A*S*H 101st Season 5, Episode # 4 originally aired October 5, 1976, accessed January 16, 2016. http://www.free base. com /m/0j5_t8c.

Much has been uncovered during the study of adaptive outreach. In many ways this dissertation has been transformative for it has been life-changing, from a career perspective as well as this researcher's missional calling in life. The research journey warrants a review of the new paradigms, sounds, and topics explored, which this study has recently charted and developed so others can retrace the journey of discovery and learn likewise.

Churches and individuals of the twenty-first century face seemingly insurmountable challenges and uncertainties regarding their effectiveness and relevance in culture. The need for developing new strategies and approaches in conveying God's love and mission of redemption in meaningful and sincere ways to those alienated must emerge and keep pace with the flow of change. Without the awareness and willingness to face reality, a person's natural tendency is to deny, withdraw, and/or project one's shortcomings onto others. Ruth Haley Barton speaks to this very issue by stating:

> … [O]ur culture promotes a profound sense of denial about the presence of sin in our lives and the ways our sins and negative patterns wound others. In our litigious milieu, even when something is our fault, we are encouraged not to admit it unless we can derive some benefit from that. We are, in fact, encouraged to twist facts or misuse language such that the spotlight of blame can be focused somewhere else. We use all sorts of means, ranging from flat-out denial to subtle misuse of language, to avoid having to admit when we are wrong.[270]

By not dealing quickly enough with the deep changes that have occurred within the recent past, our propensity for denial has created a greater displacement (gap) among people, generations, and cultures, which they must overcome personal biases to thrive. The current state of affairs and the decline of values and morals, which culture and society continues to shape, are in fact, self inflicted. People are hesitant and in many

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[270] Ruth Halley Barton, *Sacred Rhythms: Arranging Our Lives for Spiritual Transformation* (Downers Grove, IL: InterVarsity Press, 2006), 104.

cases, even forgetful of their past, making the same mistakes over and over again[271] to the

exclusion of any sane alternative even to the point they are according to Henri Nouwen

who quotes Santayana, "doomed to repeat it."[272]

The research suggests that adaptive outreach has the potential to change lives and

bridge the barrier of displacement. Truth and reality may not be as universal to what

people think it might be without objectivity and the engagement of others. Reality comes

at the expense and process of realizing that there may be other points of view,

"milestones" in life, and/or information that must be considered. As memories fade in

one's rearview mirror, new scenery, and terrain can lead to greater opportunities. Such

process needs to be explored and charted from the context people are willing to explore

other adaptive possibilities while seeking truth.[273]

Paul's statement exemplifies this process of adaptation, "old things had passed

away and as all things (encountered) become new," a reality in "renewing of the mind,"

which is a part of life itself when it comes to growth and transformation genre in

Scripture.[274] The renewing of one's mind and the metaphor of new wine skins are equally

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[271] Two axioms come to mind when repetitive attempts are made to solve problems, which provides insight into the way people think and behave; both are attributed to Albert Einstein. "You cannot solve a problem with the same mind that created it," and a more familiar quote, "Those who do the same thing over and over again, expecting a different result fits the definition of insanity." Upon further review, the latter quote, although applicable, is not supported with reliable citations. However, there is strong support for the first quote being attributed to Einstein. Elisha Goldstein, "When You Can't Trust Your Mind: Monday's Mindful Quote with Albert Einstein" *Mindfulness and Psychotherapy,* Psychcentral, accessed January 19, 2016, http://blogs.psychcentral.com/mindfulness/2010/04/when-not-to-use-your-mind-to-solve-your-problems-albert-einstein/.

[272] George Santayana, "He who forgets the past is doomed to repeat it." Henri Nouwen, *The Living Reminder: Service and Prayer in Memory of Jesus Christ* (San Francisco: Harper and Row, 1977), 18.

[273] Martin Johnson, "Key Behaviors and Milestones in Adult Discipleship-Fashioning Intentionality, Personalization, Oversight, and Assessment" (DMin diss., Winebrenner Theological Seminary, 2015), 182.

[274] I Corinthians 5:17 [NASV].

apropos in comparing the discoveries and truth revealed along the way as adaptive outreach continued to be explored.[275]

Where Chapter Five served as the vehicle for the coding, presenting, and analysis of data, Chapter Six provides an opportunity to make sense of the entire research journey. It actually signifies the exchange of the baton (knowledge creation) to begin the anchor leg of effective service in God's kingdom, not only for this researcher but for those who follow and are called to do the same. The final chapter of the study provides the summation of the overall project as it lays out the findings, conclusion, limitations, and recommendations how the right measure of adaptive outreach creates a greater capacity for change and addresses the different levels of engagement to increase a person's effectiveness in ministry/services.

<div align="center">The Problem Statement</div>

This study began with the hypothesis that something could be done regarding the conditions and trends North American churches and individuals were currently experiencing in their attempt to regain their relevance in a critical time of deep change. In order to do that, the problem had to be properly identified. An actual problem statement was generated which pointed out that the majority of churches in the United States do not practice an effective measure of adaptive outreach which is an impediment to their overall ministry efforts and cultural significance.

The research confirms this, but the insight gained suggests the problem runs deeper and is more pervasive than originally thought. It involves the recognition of other basic functions contributing to this chronic state of affairs. Although this study was very

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[275] Romans 12:2 [NASV].

helpful in diagnosing the issue, it also uncovered a precursor to the problem; treating complex adaptive challenges (CAS) as though they were technical problems, which past programs with fixed routines were designed to address. This study indicates it is more complex and suggests that new processes, not programs are needed to resolve this critical problem to overcome the displacement gap and chaos that has ensued.

The Larger Context

When persistent problems disrupt the status quo and they are the same problems, there should be enough insight and motivation to try something different. However, due to the factors of conditioning (focus on efficiency, predictability, and need to quantify everything) the command and control operating systems is difficult to overcome during times of risk and being exposed to unintended consequences. Not all problems can be managed in this manner.

Persistent challenges that exhibit nonlinear behaviors are considered intractable and require an adaptive approach (learning and feedback) to overcome them. When the whole landscape or variables associated with a situation or problem shifts; making many self-preservation strategies, procedures, and repeatable programs of the past obsolete, a change in strategy is required. To solve such complex issues takes a new paradigm, organizational development (systems theory for leverage), and willingness to adapt to overcome the tide of discontent and alienation, which change instigates. One cannot use old wine skins to hold new wine especially when today's climate of change and pace is so volatile and filled with uncertainty.[276]

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[276] Luke 5:36-39 [NIV].

Nor can churches and individuals bridge the gap of displacement without having the requisite adaptive capacity and means to do so. This complex adaptive issue will persist using yesterday's logic and treating such conditions as a technical problem thinking that it will dissipate over time.

The purpose of this study has been to understand adaptive outreach and how by creating a greater capacity for change makes solving all other problems (challenges) easier. When practicing an adequate measure of adaptive outreach the gap of displacement is bridged; allowing individuals and organization to regain their footing and relevance in society as truth is pursued equally.[277] Resolving the fundamental issues of identification and awareness regarding the strategy/execution process of engagement will help people to become more effective in ministry or service throughout life.

<center>Biblical and Theological Foundation</center>

Chapter One of this study presented the current conditions and context that abounds in what is now being defined as the informational/digital age and how the problem being examined alienates individuals and society as a whole from God and each other. It also provided the first insights to the impact it has on churches and the identities of people who God wants to redeem.

Chapter Two looked at this process from the perspectives of a biblical worldview using Scripture and tradition through the lenses of church history and the "emerging church" movement in light of the cultural trends seen today and broadcast over many platforms of communication.

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[277] Jesus said, "Know the truth and the truth will set you free." John 8:31 [NIV].

The narrative in Chapter Two demonstrated the biblical and theological foundations of adaptive outreach. As the process was traced throughout, using Scripture and history, many examples demonstrate how adaptive outreach was utilized both in the Old and New Testaments.

Jesus demonstrated the adaptive outreach process throughout his entire ministry in in how he engaged those he encountered throughout his early ministry by asking questions (appreciative inquiry), listening to their responses (active listening by hearing their needs), and including those around him in the story lines (dialogue) of his message.

In the book of Acts, Luke writes about Peter's encounter with Cornelius (vs.1-8), his family, and the vision that followed regarding food (vs. 9-23), and the baptism of Cornelius (vs. 24-48). The theological issue of including the Gentile community into the fold of God's kingdom was a significant change and something that those in Jerusalem ended up accepting, which clearly demonstrated adaptive capacity and outreach.[278]

The apostle Paul, "becoming all things to all people so that some would come to know Christ,"[279] and his sermon on Mars Hill (Acts 17:22-31 [NASV]) both exhibited adaptive capacity and engagement in adaptive outreach. The whole book of Acts actually demonstrates the process used by the Holy Spirit for the empowerment of those who spread the faith.

St. Patrick and the Celtics, The Reformation, science's contribution in the age of Enlightenment, along with the industrialization at the beginning of the modern era impacted the theological positions being developed, which requires the new paradigm for engaging others. The First and Second Great Awakening were an impetus for the

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[278] Acts 10:1-48 [NASV].

[279] I Corinthians 5:23 [NASV].

proliferations of denominations during this era also demonstrating adaptive outreach. The evangelistic fervor created deep change in the lives of many people.

All activities have some measure of adaptive outreach associated with the cause and effect being experienced by individuals and society as a whole. In many ways adaptive outreach is a process of learning (becoming) and follows God's call for redemption, transformation, which connects to the minds, souls, and spirits of individuals for the well being of all to expand God's kingdom.

Literature Review

Chapter Three examined the prevailing literature and thoughts regarding change and the process of engagement. It compared leading authorities' perception of novelty, worldviews, and how that being adaptive impacts theology and behavior. The rationale for behavior and thinking the way they do influences people's faith or lack thereof in life. This is especially true during the latter decade of the last century when complexity science came of age fueling the deep change that has transformed the world.

Whether one's perception of time is past, present, or future-oriented, Scriptures deal with the human factor, emotions, and the behavioral patterns that adaptive outreach takes into account during the alignment and balancing process when used in building relationships. The primary concerns in this chapter were that institutions, ideas, and programs that are static become antiquated in light of new information and changing worldviews.

The human mind, communications, risk, information and people in general are complex living organisms, which are always changing; and to address such change requires the capacity to adapt in order to stay relevant and effective. God's Word never

changes, but situations, conditions, and events do in a manner that is irregular and ongoing in life. God's message is designed to address bring about transformation every chance it gets.

The emergence of now is never consistent other than at any moment prior to the past. Yet God has created a structure and system to navigate order and chaos with something so reliable and dependable so his love extends into the flow of history in a manner that speaks to each person regardless of the barrier, situation, or change involved.

Adaptive outreach from the literature review demonstrates the capacity to engage such conditions and allow God's Word to resonate with those who want to experience and share his love and message. Adaptive outreach is not just a study about a process, but it ended up being a means to experience the way life is meant to be lived.

<div align="center">Report and Analysis of Research</div>

Chapter Four provided the plan for testing the hypothesis regarding the problem statement. It was during this phase questions were created, methodology chosen, and the implementation tasks were identified to gather qualitative and quantitative data to be coded, formatted, and analyzed. It was determined that some assessments were needed to qualify the subjective information that was gathered. Reggie McNeal, in his book *Missional Renaissance*, speaks to post modernity's need for new ways of measuring effectiveness in ministry beyond attendance, offerings, and prayer requests and suggest a new score card that can measure ministry's effectiveness.[280]

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[280] Reggie McNeal, *Missional Renaissance: Changing the Score Card for the Church* (San Francisco: Jossey-Bass Publishing, 2009), 111-128,

The demand for new metrics is at the forefront of today's theological reflection, the research methodology that is applied should coincide with evaluating new paradigms. That is why four separate streams of research regarding adaptive outreach were selected and applied during this investigative study: 1) Case studies, 2) Leadership interviews, 3) "Discovery Zone" surveys, and 4) Qualitative comparison analyses became the added measure of evaluation to enhance the triangulation desired for such a research project.

Chapter Five provided the structure to collect and review the information obtained to determine the level of viability or reliability adaptive outreach has as a process to address the trends and conditions described in Chapter One. The results were insightful and as suspected, told an even greater story of the reason individuals and churches are, in the situation and condition (out of necessity) they are in and, forced to address in order to achieve missional success and thrive.

Each mode of research contributed to the mounting evidence that adaptive outreach is an effective process for ministry and service. As the study evolved regarding the traits and characteristics of adaptive outreach, adaptive outreach transitioned from being a "heuristic" (intuitive modality of viability) to something much more dependable based upon the results collected, reviewed, and presented.[281]

The barriers to adaptive outreach were also identified, along with the conditions that contributed to a better environment for using it as a tool in ministry. The research findings from the methods applied indicate adaptive outreach is well suited for addressing change and levels of engagement. Conducting the research in this manner contributed to

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[281] Martin refers to three types of logic needed for mutual understanding when obtaining a consensus: a) inductive, b) deductive, and c) abductive. The latter (abductive reasoning) is described as utilizing diversity of resources when cultivating collaboration. Roger Martin, *The Design of Business: Why Design Thinking is the Next Competitive Advantage* (Boston: Harvard Business Press, 2009), 10-11.

the diverse understanding that individuals and organizations can use adaptive outreach for building trust and relationships in beneficial ways.[282]

Project Findings

The Discovery Zone workshops serve as a safe environment to learn and grow. The learning workshops function as an extended flight simulator would when training airline pilots, drone operators, and/or ground tactical teams. It replicates real time situations and events that challenged participants to account for the displacement gap generated by change. The learning labs challenge participants to explore new avenues (optional protocols) where individuals increase their capacity to resolve the dissonance (discrepancies) they were able to notice and experience. This type of experiential and social learning seems to enrich the process of creating meaningful wisdom that individuals and leaders need in order to cope with the complexities of uncertainty and emergence that are so common in today's challenges.

These experimental labs allow for competency based learning under the mindset of exploration and discovery where involvement is looked upon as a missional opportunity rather than a potential failure or confrontational threat to avoid or to ignore in ministry. The results of the survey portion of this study indicate that the adaptive outreach process is an effective and reliable means or platform for addressing change and different levels of engagement; worthy for training as a systematic approach to learning and adaptation (form of discipleship) so other can go, and do likewise.[283]

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[282] Martin., 41-44, 57-78.

[283] Having a strategic approach to ministry/service, spiritual formation, and discipleship is supported by recent research that identifies intentionality, personalization, oversight, and assessment as milestones (actions) contributing to becoming more Christ-like in life. Johnson, 182.

Through the study, it was made apparent to this researcher there is a distinct difference between a program and a process. Programs are scripted routines, encased by methodologies designed to insure reliable outcomes based upon predictable results. Modernity's influence on the industrial age has controlled and preserved this approach as events and situations in life are managed.

Programs have the assumption of predictability built into to their organizational structures using a top down command and control authority system. Programs work if variables stay the same or there is a need for incremental growth objective(s) with efficiency levels of production to be obtained.

Society now finds itself in the informational age driven by newly developed technology where access to information has now been decentralized and authority is many times circumvented. Change is an unpredictable variable; novelty continues to emerge at an ever increasing rate and level of complexity. Emergence is unknowable until it happens. Programs are mainly static and focused on repetitive outcomes contrary to the reality that people need a system and competencies that can handle change.

Those techniques, policies, and procedures that remain focused upon the past are deficient and ill-equipped when addressing new paradigms of the emerging future. People must have the capacity to change in order to effectively engage the postmodern world that exists today. To close the gap between perceptions of what was and the reality of what is or what can become requires a dynamic skill set of having the design of adaptation embedded within to remain relevant and effective during times of transition.

"Process" is a series of ongoing observations, tests, feedback, analysis, and the applications of new strategies of becoming in life. One may replicate conditions

conducive to change but never duplicate the results that changes create due to the complex, unique, self organizing nature of God's creation. It takes a different mindset and extended process to transform the unknowable into the consciousness of being known. That is the reason for being adaptive and thinking in terms of "process" can be much more effective in life, for God created nature to work in that manner.

Limitations of the Project

Limited Size of the Sample

The sample for this project was limited. It consisted of only six qualitative case studies, nine interviews with leaders (also qualitative) completed, and ten Discovery Zone participants who filled out a general survey (quantitative), measuring people's recognition, awareness, and inclination to utilize adaptive outreach.

Although the study is limited in numbers, the quality, value of testing, and prototyping presented in Chapter Five is valuable in laying the groundwork for further research. There are many other case studies, leadership interview, and surveys that have been generated since the original formatting and analysis of information transpired, which will find its way into an extended longitudinal version of this study.

Limited Diversity of the Sample

Since the inception of this unique study, it was envisioned that an adaptive service model would eventually be develop on a larger scale from the initial work completed. This would allow for further research to continue in this significant adaptive area of interest.

Now that the preliminary study has been completed, additional age groups involving demographics, psychographics, and social/economic levels can be added. By

establishing the first study, it was no doubt limited in many ways; however, the sampling

can now be expanded to include individuals, groups, and organizations outside the

original committed group of willing participants.

Pre-measurements of Respondents

Upon reflection, more testing would have been helpful for the establishment of a

base line, however, the insight revealed is part of the adaptive process when emergence is

encountered and feedback is obtained. The Discovery Zone survey (the quantitative

portion of the research methodology) verified that exercising adaptive outreach

contributes to an individual's overall awareness of process and application as a strategy.

Without a pre-test, the degree of awareness, nature of change, and levels of engagement

achieved through adaptive outreach eludes measurement. It is this type of important

information any future research should produce.

Although such preliminary evaluations were not included in the original scope of

this study, determining the amount of transformation and levels of engagement from the

start of the research process and during the learning lab experience would be of great

interest and enhance all future results. Corrective action has been taken to insure such

detailed information is collected during any and all subsequence Discovery Zone events

being planned. The additional data will be included in an external longitudinal study.

Economic Impact of Adaptive Outreach

No research or analytics were conducted regarding the financial properties of

adaptive outreach. However, there is an element of sustainability that resonates

throughout the process of adaptive outreach. Although it was not within the scope of the

original study, it is reasonable to conclude that having a platform to address change and

the element of engagement, one could extrapolate there is a financial benefit inherent in the process of adaptive outreach.

This should equate into some undetermined level of support or efficacy (advocacy, time, and/or capital) applied to the process of ministry/service to insure missional achievement by those who become more engaged. Those who demonstrate adaptive outreach properties are focused upon different income strategies to sustain the continuation of their selected service or ministry's mission.

The Hawthorne Effect

The Hawthorne effect is evident in most, if not all social research projects. This type of observational bias impacts the results where participants are aware of the assessments and reasons for the study being conducted as the information is being collected. The goal is to remain neutral during the process.

Due to the success of the Discovery Zone experience, the author of this study presented both actual scores and weighted scores in an attempt to offset any potential biases shaped by the enthusiasm displayed at the time the information was gathered during the learning lab sessions.[284]

Project Summation

Adaptive outreach has been defined as the missional process of service that accounts for change and different levels of engagement. The research study has shown the adaptive outreach process to be an interdisciplinary strategy to overcome barriers that inhibit communication, understanding, and unity between people and organizations. It

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[284] Geoff Payne and Judy Payne, *Key Concepts in Social Research* (Thousand Oaks, CA: Sage Publications Ltd., 2014), 107-111.

creates a platform to span the disconnect created by displacement and perceptions that people maintain as a construct to view their lives and those around them in order to cope and makes sense of their surroundings in life.

As a utility and lens for addressing change and increasing levels of engagement, the adaptive system that was created seeks to locate, understand, and build relationships while using self awareness, critical thinking, and theological reflection as a means for exchanging information, creating meaning, and resolving the uncertainties that chaos generates in life. Adaptive outreach cultivates participation by embodying the gospel in the context of a biblical worldview.

The adaptive service model helps to identify different dialects (verbal and nonverbal indicators) used to communicate so relationships are built. When adequately applied, beliefs and value systems are exposed and reshaped. The process provides a window of understanding to create meaning on a just and level playing field between people, organizations, and their communities. When used, the process reduces ambiguity, fear, and the guess work (uncertainty) associated with complex adaptive challenges.

According to Barton, "a person's deepest longing is to be known and loved unconditionally.[285] The barriers to reconnect and belong must be fully understood and removed for trust to take hold, love to be experienced, and wisdom to flourish. Adaptive outreach provides such a format, which individuals can experience, know, and engage in as they seek to better understand and participate in God's kingdom as globalization, diverse worldviews, and migration continues to impact the pace, nature, and magnitude of change.

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[285] Barton, 91.

This study has authenticated adaptive outreach's capacity to generate awareness, compassion, and understanding between people. It challenges a consumer mindset and self efficacy of "me" or "I," whose lives are influenced by a mechanistic, reductionist view of the world. Such a mindset adheres to an operational system that supports a "command and control" (top down/waterfall) structure that strives for efficiencies yet continues to alienate people.

A new reality has emerged to the discovery of others; you, they, we together, are all interdependent. Christians are sent into the world of secularism and pluralism to convey God's love to people in a manner, which that they can understand and relate to in their attempt to connect. It is not about the past as much as it is meeting the future with a new approach for discovery, mutuality, and collaboration; knowing that complexity, when fully understood, acknowledges change, order, and chaos having established its rightful place in creation.

The insights, which this research project has uncovered will provide individuals and churches the opportunity of a lifetime to regain a greater degree of relevance and effectiveness when serving others in ministry. When the strategies of adaptive outreach are implemented, the process allows individuals and groups to close the gap of displacement by replacing people's skepticism with a renewed sense of hope, allowing its participants to reestablish trust and regain balance in their lives.

In light of the data gathered and analyzed from Scripture, history, literary review, and the research conducted, which include case studies, leadership interviews, and the surveys; adaptive outreach is and becomes a reliable process for addressing change and engagement. The application of adaptive process accounts for change and the different

levels of engagement in a universal, contemporary, and receptive manner. The impact empowers individuals and churches to communicate and exhibit God's love to a post-modern world to the exaltations of God's glory.

Recommendations

This study is unique in that it examines a new paradigm and context which ministry is being conducted in light of deep change while authority is being disregarded. From the patterns that have emerged regarding this study there are five basic recommendations to consider.

The following recommendations provides a road map that will help navigate service and ministry going forward in a postmodern era of uncertainty burdened with risk, skepticism, and alienation:

1. Begin to retool, update, and/or even discontinue outdated behavior patterns and ineffective programs of the past, which lack responsiveness and begin the process of building adaptive capacity from the context of an early church model of being sent with the awareness of complexity science.

2. Expand the Discovery Zone experience for individuals and leaders of organizations to investigate adaptive outreach as a modality that cultivates exploration, awareness, and lifelong learning, which is participatory, engaging, and inclusive whether it is online, hybrid system, or face-to-face awareness training and development of people and organizations.

3. Continue the collection and the refinement of data regarding adaptive outreach through the creation and networking of other meaningful adaptive service initiatives (movements of God) in ministry.

4. Cultivate and expand the adaptive formational and organizational development process using discipleship (coaching/mentorship) as a means for growing relationships; leading people on to God's agenda.[286]

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[286] Henry T. Blackaby and Richard Blackaby, Spiritual *Leadership: Leading People on to God's Agenda* (Nashville: Broadman and Holman Publishers, 2001), 20.

5. Develop an online longitudinal study that leads to the refinement of an entire assessment/metric system aiding the development and placement of adaptive outreach.

Future Study

It is also suggested that any future research involving adaptive outreach begins with assessments and metrics to establish a solid foundation to determine the level of effectiveness or the amount of growth that occurs with each missional excursion.

Comparison analysis pointed to the need for greater use of "psychometrics" in understanding why people responded the way they do. This would be helpful in providing additional insight in the area of learning and decision making where agility is required and senior leaders are selected or trained.[287]

Patterns emerge regarding the leaders and participants in the area of leadership which suggested a correlation between adaptive outreach capacities and "the five big personality traits."[288] Future application of adaptive outreach could be used as an assessment tool for identifying the right blend of personality traits of those individuals who may fill senior leadership positions; such new application could prove very helpful in selecting those most capable in leading other onto God's agenda.[289]

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[287] Stephen J. Gerras, The Big Five Personality Traits: A Primer for Senior Leaders, *U.S. Army War College*, December 2014, accessed January, 15, 2016, http://www.carlisle.army.mil/orgs/SSL/dclm/pubs/Big%20Five%20Personality%20Primer%20for%20Senior%20Leaders.pdf?pubID=1179.

[288] Jason Rentfrow, "The Big Five Models of Personality," *World of Psychology*, Psych Central, accessed January 12, 2016, http://psychcentral.com/blog/archives/2009/11/10/the-big-5-model-of-personality/.

[289] Blackaby, 20.

Final Reflections

The Discovery Zone and adaptive outreach research experience in many ways resembles Thom Gardner's model of spiritual integration and formation. One's focus is to become Christ-like through the process of, "*a) quieting, b) listening, c) restoring, and d) becoming.*"[290] The progressive steps to wholeness can be interpreted as a condensed journey similar to what participants experienced in the Discovery Zone workshop they attended: a) "Seeing" (taking time to observe and indentify patterns and rhythms of life), b) "hearing" (listening for truth and what God is saying), c) "saying" (proclaiming stories of redemption, restoration, and verbalizing strategies for change), and d) "doing" (demonstrating Christ-like love in a life of service in fulfilling a person's God given potential and calling in life). This is the spiritual formation cycle that provides the construct for growth, understanding, and change as a way to participate, belong, and serve effectively.

As Gardner describes his inner healing model of spiritual formation, the two approaches, his and the one identified here in this study follows a similar pattern to transcendence (awareness that cultivates spiritual formation and intimacy with God) to wholeness.[291] There are some minor differences that would affect the endurance and resilience of any participant during the process. Depending upon the flow (duration, pace,

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[290] Thomas R. Gardner, "Integrated Spiritual Formation" (DMin diss., Winebrenner Theological Seminary, 2015), 11.

[291] Life is complex, non linear, and full of uncertainties (unpredictable), which requires some understanding of complexity science. It requires reasoning ability, emotional capacity, and social cognition to meet life challenges that are adaptive in nature (where it requires ongoing learning to see and understand the underlining connections of the whole). Jan Inglis and Margaret Steele, "Complexity Intelligence and Cultural Coaching: Navigating the Gap between Our Societal Challenges and Our Capacities," *Integral Review* 1, 35, accessed December 28, 2015, http://www.integrativelearninginstitute.com/Complexity%20 short.pdf.

and approach and how displacement is addressed), change and challenges in the right measure can become a positive tool of opportunity. Adaptive outreach can help regulate the pace and access by overcoming the pit falls and barriers, which inhibit dialogue, lack of empathy and understanding that prevents wholeness and the formation of community.

As Gardner identified, the removing of spiritual barriers is an essential step in becoming more Christ-like (restored whole); the process is most effective when there is a repeatable and learned methodology that cultivates such results.[292] There is an additional value for understanding that it is an adaptive challenge (properly identified) and the process (adaptive strategy/execution journey) that takes place in life, which makes understanding, transformation, and engagement sustainable.

Without such an awareness whereby alignment, balance, and wisdom (truth) is relentlessly and methodically pursued, the formation and relevance envisioned, along with one's effectiveness in ministry maybe, at best intermittent and short lived.[293] Adaptive outreach is the process that cultivates such engagement and empowerment needed to enrich transformation.

The case studies were conducted to illustrate what this destination might look like. The leadership questionnaire/interviews generated a narrative of the activities one could expect to see and do. The Discovery Zones were created to prepare those who wanted to begin the journey in learning more when experiencing adaptive outreach.

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[292] Gardner, 159.

[293] There are four core competencies that lead to enduring results: 1) repeatable methodology, 2) accountability coaching, 3) an execution system (reliable process), and 3) community learning. Adaptive outreach embraces such dynamic when missionally engaged. Harpst, 166.

This research project was the vehicle and means to insure each participant arrived at their destination safely and in one piece (whole) regarding the application of adaptive outreach. Overall, participants were introduced to approximately thirteen and a half (13.5) hours of actual training, dialogue, and observation time. Participants encountered many challenges that engaged their reasoning ability, emotional capacity, and societal cognition designed to raise a new found awareness of one's environment.[294]

The exchange of ideas and understanding through the adaptive process bridged the inherent gaps of displacement and uncertainty (obstacles blocking the road) in making change an ally of ministry as collective and distributive leadership exercises were navigated. In general, people spend enormous amounts of time and resources in attempting to solve technical problems rather than the adaptive challenges they commonly encounter in life. If they were to properly identify the differences consistently resolving all other issues and challenges becomes much easier.

There comes a point in life when being effective requires a new paradigm and strategy to resolve such complex challenges people face daily. The adaptive outreach service model is an essential tool for overcoming such challenges. People who use and experience adaptive outreach tend to be more engaged as they build stamina, competencies, and capacity in exercising their God given talent for extending his kingdom regardless of their background, biblical literacy, environment in becoming Christ-like on their journey to wholeness.

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[294] A shorten form of this article is available on line; however, a complete publication of this important research in a pdf form was located and used in providing the full context for the perspective expressed above. Inglis and Steele, 37-43.

Conclusion

Adaptive outreach process is a contemporary approach for building relational

bridges in the twenty first century. The adaptive strategies examined stands at the door of

opportunity to empower all believers for ministry/service as modeled by Jesus and the

early church.[295] As a holistic integrated system of empowerment (with eyes to see, ears to

hear, wisdom to speak, along with the capacity to do the things one is called to do), the

process allows individuals to become God's active agents of change in a world that

reinvents itself faster than the perceptions of the past can comprehend and effectively

respond.

The new paradigm serves as an all access pass (visa) filling a role as an interpreter

to explore the inevitable surprises and mysteries, which emerge daily in life. The

collective process helps people to overcome their reluctance to change and promotes

engagement. It provides a way to deal with the unforeseen circumstances that poor

choices make and provides the feedback to produce the "Fruit of the Spirit" throughout

the enduring pursuit of the truth and happiness. Finally, those who work to improve their

adaptive capacity preserve a strong vision and biblical worldview to cultivate the hope

that is in all of us to multiply the faith so desperately needed in this age to thrive.

This research study has examined adaptive outreach capacity and traits with four

research methods used in gathering data. The results of this effort found that adaptive

outreach is a viable and universal process, well suited to regain our balance and

alignment "for such a time as this"[296] Today's unrest, chaos, and uncertainty contribute to

the alienation of mankind throughout the world. Emergence brings forth opportunities to

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[295] Allen Hirsch, *The Forgotten Ways* (Grand Rapids: Brazos Press, 2006), 206-208.

[296] Esther 4:14 [NIV].

overcome the displacement gap, a distinctive barrier that inhibits the exchange of dialogue, understanding, and awareness.

Adaptive outreach, when applied in appropriate measures, has the ability to transcend such barriers that inhibit one's effectiveness in ministry. As a leadership tool for understanding and becoming, it directs people to God's agenda, allowing people to reconnect and participate in God's ongoing adaptive mission of redemption.

APPENDIX A

CASE STUDIES

Adaptive Outreach Case Study # 1: "Cherry Street Mission" 10-15-2015

Background
        Since 1947 Cherry Street Mission in Toledo, Ohio has been operational in the heart of Lucas County. As a para church ministry, their missional involvement within the community began as a soup kitchen, for the indigent, shortly after World War II in the urban setting of downtown Toledo. The organization's mission is to, "serve all of those that knock on their door in need, restore the downtrodden in the process of reestablishing hope to the hopeless, and releasing God's greatness to their community."
        Their vision is to "share the Gospel of Jesus Christ with every man, woman, and child affected by homelessness and poverty. This vision extends to those who would benefit from life changing services and holistic care seeking safe environments in the areas of transitional housing, rehabilitation, and competency training (Life Revitalization Center) addressing the deficiencies that exist regarding character, vocation, spiritual, and relational competencies of people who need a second chance at life and restoration.
        The organization has established itself as a model of excellence in the care of people; who a secular society describes as being marginalized, irrelevant, and unproductive. The current executive director has been with the organization for ten years and they have been successful in consolidating nine different aspects of ministry (now consolidated under one roof) within their realm of influence serving 1,700 people who come to their place of operations, annually. The sustainability model is based upon donations and billable services that they provide businesses and the community.
        The organization's leadership practices adaptive outreach due to the multiple complex issues and situations they encounter each day. They engage upwards of 7,000 volunteers both from the faith based, public (including other nonprofit and community entities), and business district at large throughout the year to participate in the projects they initiate, hold, and/or sponsor throughout the Toledo, Ohio area. Further information about this dynamic organization (adaptive ministry service) that is touching the lives of so many can be found at http://www.cherrystreetmission.org/.

Description
        Since Cherry Street Mission's missional statement clearly states they take in "all who knock on their door," it creates a complex matrix of variables to address. They are faced with the sheer volume of people that seek help on any given day or week, the diversity of each individual, which involve their life story (problems, conditions, variables, levels of competencies, and/or emotional challenges), and the interdependency (the emergences of potential possibilities, opportunities, and alternate connected solutions involving life lines).
        Working within the organization requires critical thinking, reflections, and explored feasible options that can be readily available at a moment's notice. Cherry Street Mission exemplifies, "the whole of the organization is greater than the sum of its parts." Their systems are endowed with having a few guiding principles/axioms in place to act on the behalf of those in need and those individuals involved when extending (outreach) ministry.

Analysis

"Times, they are always changing." In the selected case study of Cherry Street Mission and in light of the onsite tours taken at their location, their organization has many integrated facets of services that can deal with change and different levels of engagement. Each of the nine areas of service can function individually or as a whole. They have a high degree of resilience due to the strength of their vision (purpose) and a condensed feedback cycle that allows for involvement and discovery. They are regularly reviewing their performance and outcomes to identify best practices and are willing to change if something is found to be to be ineffective. Their ongoing desire is to improve the efficiency and effectiveness of their mission.

Those associated with Cherry Street Mission are focused upon developing individuals, their competencies, and relationships by expressing God's love in meaningful and significant ways that leads to transformation. CSM attempts to redirect people's attention to the things that matter and are of upmost importance (valuable) when conducting ministry. Through God's assistance and the leadership (mDNA) embedded at Cherry Street Mission, challenges are looked upon as opportunities and stepping stones to begin the redemptive journey for all involved.

Evaluation

Cherry Street Mission exemplifies a "both/and" approach to being missional. They have a brick and mortar place of operations, yet each member associated with the organization is empowered to act on their own as a change agent (guide) representing God's Kingdom. It is a model that embraces uncertainty with certain principles that God has laid out throughout Scripture.

Those who seek understanding through creative means would benefit when examining this unique ministry where services addresses the chaotic needs of those who cannot want more than they are willing to do for each other. It is not a place where people are enabled; it is an environment that failure is not an option regardless of the outcome. It becomes a place where any action is utilized as a path of hope, redemption, and a chance to succeed in life; knowing God and what is (is not) at the center of all that we do (exercising our talents) in fulfilling our God given potential in and for life.

Theological Reflections

One must be willing to serve others throughout each day regardless of the context or situations that may arise. Scripture demonstrates this in the stories that are told and Jesus modeled. The mission of redemption can be expressed in many different ways and at Cherry Street Mission it is the creative adaptive process that constantly emerges to the delight of God and to the betterment of mankind. It is in those times of grace and understanding we sacrifice for each other as Jesus Christ sacrificed for us while on the cross to save his bride, "those who become the church."

Adaptive Outreach Case Study # 2: "Habitat for Humanity" 10-15-2015

Background

  According to Habitat Humanity's website, the organization, whose international headquarters' is located in Georgia has helped 6.8 million people in over 92 countries to obtain safe, decent, and affordable shelter since the inception of the non-profit organization (1976). The organization is the 13th largest charity in America according to Forbes 100 and has $1.5 billion revenues annually whose focused mission is to address the issue of poverty housing from a Christian world view that adhere to the teaching of Jesus, "we must love and care for one another" in both words and the actions taken in life. The organization was founded by Millard Fuller who was awarded America's highest citizenship award, "The Medal of Freedom", for collaborative and innovative partnership and is considered to have revolutionized the concept of philanthropy's approach in serving others. According to their projections, their effort cannot keep pace with the growing need of 1.6 billion people who are in need of adequate housing and a safe environment to live. Their most famous volunteers are the former President, Jimmy Carter, and his wife Rosalyn who joined Habitat's cause in 1984.

  They have over 1,400 independent local affiliated chapters in the U. S. who work under the guiding principles of, 1) putting faith into action, 2) the economics of Jesus (God magnifies the effects of our efforts), and 3) The "theology of the hammer" (partnership is founded on common ground-bridging theological differences by putting love into action for the well being of others). Their website is, http://www.habitat.org/.

Description

  "Habitat for Humanity brings key partners together to adapt and transform housing markets, improving opportunities for low-income people to obtain quality products and services that were previously out of reach." This organization has leverage connectivity and belonging to a focused common cause in the hearts and minds of individuals, suppliers, and the communities they serve. They are a decentralized entity that empowers their local chapters and leaders to established networks with those they help and work with as each structure/house is built. The Sustainability model is based upon donations, sponsorships and sales generated by their "Restore" retail locations.

  Habitat for Humanity has helped people obtain a safer place to sleep at night, along with the strength, stability, and independence to build better lives. Habitat served nearly 1.8 million people through home construction, incremental construction, rehabilitation, repairs or increased access to improved shelter through providing products, construction, and resource services. The organization's success is tied to their systematic approach to engagement and networking capacity, all focused upon participation and the well being of others. It is their effort to include individuals, organizations, and businesses, along with suppliers in alignment and sequencing to complete projects to fulfill their missional role of transformative service as people seek a sense of community.

Analysis

  The organization is global, yet works with their independent local affiliates under the unified vision/mission of providing shelter to those who need shelters. They deal with complexity with each and every housing project they undertake along with the relationships they cultivate and maintain.

The sheer number of people, risk (acquisition of site, design, permitting, materials, logistics of people, and sequencing) associated with each initiative can be exponential. The coordinated and information that is needed to complete a project is an adaptive challenge: an interruption of detail and sequencing requires the organization and those involved becoming nimble, ready and able to fill in and bridge the gap. It requires a flexible systems approach to deliver what is being promised on time, every time. This is the integrity (from a reliability standpoint) their volunteers and networked partners are compelled to exercise to maintain and grow relationships that are mutually interdependent.

Evaluation

Habitat is an inclusive organization that allows for diversity and thrives in transformative modes of communications and actions due to it singularity of purpose. The organizational key to effectiveness is their missional focus and process. Habitat takes on the characteristic of a living organism while promoting engagement at all levels and phases of ministry/service in completing their tasks to achieve their main objective. Habitat for Humanity demonstrates the role of an adaptive problem solver/change agent in all phased of an initiative. Their capacity for discovery, feedback, and follow through contributes to their effectiveness in communication and fulfillment (execution of their mission). It is truly a case where the whole is greater than the sum of its parts and that small contributions of actions can have huge impact regarding the overall results.

Regardless of people's religion, race, political tilt, lifestyle, and/or economic condition, this organization provides a level playing field with limited guide lines that are conducive for effective and meaningful service. The organization promotes a unity of purpose and mission. Their social justice efforts are magnified by the lens of fairness, working together for a common cause, and the dignity that extended to others by exercising God's love.

Theological Reflections

Theological themes and reflections found throughout the development of this case study are, 1) do as Jesus did as God's love is manifested in tangible ways that inspire others to go and do likewise, 2) people of peace (similar as in Luke 10) are sent out in teams to make a difference in lives of others, and 3) having the faith of a mustard seed, exercising our God given talents and resources can move mountains (provide hope) for individuals families that have struggled in life.

Giving that embodies adaptive service, transforms lives both in the hearts of those who give and those who receive. The transcendence of entitlement to gratitude is infectious as Gods love is extended and demonstrated in tangible ways that matter most. Providing different levels of engagement and opportunities for change (in being agents of change) serves a greater good allowing those involved to experience the gift of grace, purpose, and belonging as they continue their journey of significance.

Habitat for Humanity is another story, platform, and/or universal modality that demonstrate redemption in bringing people together for the purpose of serving God and others. It is what disciples are called to do when exercising the "theology of the hammer" answering God's call to serve.

Adaptive Outreach Case Study #3: "**Community Sports Network**" 10-15-2015

Background
        Community Sports Network was founded in 2006 as a way to communicate the Gospel and capture stories of motivation and inspiration. They produce "Coaching Points" which are one minute vignettes used by radio affiliates as fillers and public announcements regarding character, sportsmanship and faith. Their stories are packaged in the context of motivation and inspiration. This ministry has come along side of several authors, speakers and radio personalities to give them a platform to proclaim the Gospel and their message of hope and empowerment. In recent years CSN has had over 120 affiliate radio stations using their materials embedded within their broadcast schedule. This ministry has been a stepping stone for other projects and current initiatives. They are creative in the way they obtain their stories and maintain their relevance in today's fast paced cultural trends and tastes.
        CSN also provides both electronic and printed versions of the on-line radio slots too. They have a small budget that goes a long ways in achieving their missional objectives. Their approach to ministry is through exploration and discovery. The operational approach is based upon years of experience in the media industry when using appreciative inquiry. They reapply the lessons learned during the interview process and then reapply their tradecraft in the context of being servants representing God's kingdom.

Description
        The organization focused upon youth sports, college and the pro sports market. People can view the material in various formats: Stories of, a) Preparation, b) Motivation, c) Inspiration, and d) Application for different markets platform. Their tagline serves at their mission statement; "Communicating Values for Life." The word "life" serves as a literary double entendre and in their case, a triple entendre for it means, 1) life abundantly, 2) eternal life, and 3) as one's life calling in being productive. The organization places themselves in uncertain situations, which require a person to ask questions, adapt, and respond appropriately based upon the emergence (response/reactions) being experience or observed.
        This process has served the organization well in obtaining high profile interviews rather than sound bites normally associated with other media outlets (a reliable pattern of implementation). Their attitude is one of gratitude and service rather than entitled when wearing their all access press credential. They always place the interviewee's needs and their story first which is unorthodox and counter culture of the overall media industry. They have, in recent years, expanded their range of stories and categories to include education and business leaders in helping others to tell their story. Their sustainability model is based upon donations and some products they provide businesses and the community at large.

Analysis
        CSN has taken an adaptive approach to their area of outreach ministry and it has gotten them into places and situation that normally impossible or off limits to the public and/or seasoned reporters. The tool of "appreciative inquiry" of leading with no more than a question in hand and attitude of servitude has allowed them behind the scenes of most major sporting events. They lay aside gotcha journalism, bias reporting, and self

serving interest and accusations to build a relationship with the person of interest and the organization that helped to provided access for obtaining the interviews. This organization and ministry has built a platform that functions as a visa in the area of communication focused upon dialogue and diversity. They will continue to flourish using such approach of love and respect in the area of serving those who seek to connect and belong.

Evaluation

Many lives have been changed due to their efforts. They have partnered with several organizations since their inception; some who have seen 30 to 100 people per month respond positively to the Gospel from the materials they have produced. The adaptive outreach approach (extending the service of concern and care) is less prevocational and allows those associated with the process the anointing of authenticity and peace. They in turn respond by participating in a safe environment of trust and openness once they understand the services rendered are provided as a platform promoting their best interest.

Their biblical approach to ministry meets all of the positive psychology criteria being explored today. This adaptive outreach approach in ministry is able to address change and different levels of engagement where gated communities previously existed. They are very comfortable with ambiguity and paradoxes for they are dealing with people who are complex in nature and the context of which they live.

CSN has found a unique way to open dialogue for the purpose of exchanging ideas by identifying the language spoken, values held, and the extension of God's kingdom to over throw false idols. Sitting on the sideline never provides the game experience people need to fully understand and experience the interdependency that engagement provides.

Theological Reflections

When people overlook the needs, values, and the identity of others, they allow their own self interests to get in the way of communication and the opportunity of building relationships. Jesus used parables, truth, and questions to lead others in the discovery and transformation that awakens the passion and spirit of others. This is a proven model of outreach he demonstrated, and includes the mission of redemption and servant leadership. This case study illustrates how adaptive outreach speaks to the context and difficult situations that are encountered daily in society preoccupied with change.

It is a natural conversational model of evangelism and discipleship that has the ability to find common ground amongst a postmodern audience who are full of skepticism, who have the needs to be known and loved unconditionally as Christ loved individuals and the Church. It's time for those who have followed Christ to become Christ like and get involved in expanding his Kingdom while on earth. Their missional theology is external rather than attractional in the fact they go to the crossroads they are called by getting in the games they look for in life.

Adaptive Outreach Case Study #4: "Union Station" 10-15-2015

Background

Union Station of Bellefontaine, Ohio provides office, service, and programming space for community social entities serving the people of Logan County. This Midwest farm community has many social, educational needs, and employment issues they deal with regularly. The area supports several regional manufacturing companies that contribute parts and services to the main North America Honda plant just east of Bellefontaine.

Union Station's case study was selected due to the multiple variables, adaptive challenges faced, and the networking (collaboration) that was required to establish such a diverse (faith based) life center for their community. Spaces for operations were in short supply in the Bellefontaine area until the idea of utilizing one of the existing elementary schools (scheduled for demolition) became available. This occurred when the leadership of five churches enlisted (came together in a spirit of collaboration and servitude), proposed to the local school board a plan to enhanced social programming services at a centralized location to those in need living in Logan County.

Certain people of the community and main denominations who felt threatened with such a consolidated vision of service became active barriers who thought the site should be turned into more profitable retail ventures and green space. The current spiritual leadership persisted and for a dollar the transaction that was foretold a year earlier, and occurred to the delight of many. The 32,000 sq. ft. structure and property has an appraised value of over one million now that it is fully occupied with several start up businesses, ministries, and local social services addressing community needs. Their impact touches 30,000+ participants annually. Their sustainability model is based upon donations and renting space that they provide other to services in the community.

Description

Union Station is currently looking to expand their facility and services by adding a new gym, educational wing, and a performing arts area to address their need for additional programming space. The organization is visionary in their attempt to innovate and adapt; they have initiated action to pursue afternoon and evening daycare services at their site. It would be an extension (outreach) of ministry to for those parents who work in the afternoon and evening shifts in the manufacturing industry. The proposal has received stiff opposition and intense criticism by local officials due to the possibility disrupting neighborhood lifestyles, possible theft, and safety concerns.

Those associated with Union Station are intent in exploring unique ways of service in co-creating strategies and systems, which met the needs of others. Incremental and deep changes are looked upon as opportunities for cultivating engagement. More about Union Station's journey can be found at; www.unionstationoflogancounty.org

Analysis

Those who represented Union Station maintain a strong vision/mission and persist in prayer to build the trust needed (through their words and deeds) in the community to support their ministry. It was the reliability needed within the community to ensure such a ministry survived. To this researcher's knowledge, no one who began this journey of

development had any prior experience in setting up such an integrated functioning facility. They took an adaptive (learn as you go) outreach approach in meeting needs in the community. The process requires a greater focus on communication (appreciative Listening and question formation), scheduling, and the ability to address complex issues that dealt with a) change, b) risk, c) information/data (scheduling), and d) people (needs/personalities/likes and dislikes assessments).

Now, as a valued partner of the community and friend of local law enforcement, when politicians (government representatives) arrive from the state and federal levels, it is Union Station that is showcased. Such resolve and strength of vision provided the means to overcome the resistance and uncertainty associated with the endeavor. The site and organization now has the credibility they needed to communicate the hope, redemption, and recovery opportunities to a receptive community in need.

Evaluation

Had the spiritual leaders of Union Station not stayed true to their calling, this valued facility of hope and restoration would not be in existence today. They faced many barriers that could have prevented them from achieving missional success. The organization's score card measures the number of people they help on a daily basis in the areas of food services, sports participation, adult educations, the affordability of clothes to those who are in need.

Their income stream of donations, leasing out space, and providing unique services supports the operations of Union Station. The programs touch over 17,000 people per year and their way of presenting the Gospel is indigenous to the people they service. It is an amazing story of perseverance in engagement, seeing needs, listening to the stories of those who identity has been lost and now found. They have learned to close the feedback loop (cycle) using the emotional intelligence and tapping into people's passion of service.

The leadership has found a way in a participatory way to include all in the process of redemption. This has had the profound effect of rallying those who have been helped to become advocates of the life center, knowing people's needs are address and transformation occurs.

Theological Reflections

Major Theological insights indentified and revealed in this case study are in the area of a) vision, b) compassion, and c) responding to God's call as his kingdom and form of redemption is extended to those in need. The leadership at Union Station was resilient in their focus and pursuit of ministry and to their credit, regardless of the resistance or obstacles they encountered. They did not allow distractions to encroach or detour their resolve in the mission they undertook or their convictions to finish the race.

These are the actions what Christ demonstrated amongst his disciples in order to fulfill God's will and mission. Also their resolve was similar to that of the Apostle Paul. Those involved completed their mission. They utilized the process of seeing, hearing, saying, and doing; complete the cycle of a living faith from beginning to end.

Union Station's influence over their community's culture was greatly enhanced due to the new perception that all things can be done with, in, and through Christ who strengthens those willing to step out of the boat and act upon their faith. The value in

what this organization has done lends credibility to the overall adaptive process and the God they serve. What a witness to those who seek understanding and belonging in life using an adaptive service model of engagement in achieving a level of missional effectiveness.

Adaptive Outreach Case Study #5: "**CSI-Community Service Institute**" 10-15-2015

Background

CSI-Community Service Institute is a newly formed training institution dedicated to increasing people's level of effectiveness in service through the application of "adaptive outreach." Founded in January of 2015, CSI is a small underdeveloped group of seven committed, highly trained individuals (spiritual leaders), who have come together as a team of specialists to provide; a) assessments (evaluations), b) engagement strategies, and c) project management, and e) integrated training services for individuals and their organizations who want to increase their effectiveness in ministry or services rendered.

Their vision is to inspire people to fulfill their God given talent, mission, and potential in life. Their mission is to equip individuals to exercise (express) God's love in a more effective, personal, and sustainable way. CSI's efforts influence those they come in contact within the categories of, communications, training (coaching/mentorship), spiritual formation/discipleship (cultivating lifelong learners) and entrepreneurship (vocation and market place ministries opportunities). Their sustainability model entails the creation of multiple services rendered able to generate billable income streams.

They have recently networked collaborative agreements with several entities that increase their ministry appeal in the area of adult education, business, and operational development in both the secular and sacred service market areas. In developing the "Discovery Zone" learning lab workshops, the organization also provide interactive environments to encourage people to explore, experience, and apply adaptive outreach in diverse ministry trips (excursions) and service settings within communities.

Description

CSI is about the continuous practice of adaptive outreach from a Kingdom (Jesus is Lord) focused perspective. When experienced, this approach to ministry/service raises the levels of self awareness, critical/reflective thinking capacity, and the confidence to engage in ministry initiatives.

Currently, each member of the organization selects a significant project of interest as their primary incarnational mission of choice and enlists other talented members of the group to assist in the development of that particular initiative. The group then self-organizes around the appropriate priorities using their skill sets for achieving missional effectiveness with those individuals or organizations attached to project. Emphasis is placed on developing relationships as the process of spiritual formation and discipleship are cultivated in the lives of those who participate (internally and external affiliation).

The process transforms those individuals who are introduced to and actively apply adaptive outreach in increments ways that meet the assessed needs of the intended project and/or those associated with it. This process is constant in all of CSI's involvement of services provided as they work with individuals and leaders of organizations they are committed to.

Analysis

In observing CSI and their leadership team, their whole process is adaptive in the way they model ministry from the context of observation, experimentation (reflection), and discovery. The insights (sage elements) uncovered when change is encountered are

reintroduced and applied within each new cycle of engagement. It utilizes primary principles of faith (Jesus is Lord) to conduct adaptive type services in communities.

They use the experiences the learning lab (practice session) as stepping stone to gain the awareness needed to refine the skill sets that facilitates adaptive growth. This is all going on while solving the mysteries they attempt to resolve in each selected project. Those involved gain experience. Such experience leads to a greater inclination for participants to continue the process of engagement; securing additional platforms which adaptive outreach can be enacted thus elevating one's effectiveness in service/ministry.

The process reduces the probability (threat/fear) of missional failure and redefines the situation or simulation as an opportunity to learn from God about the things that are revealed. CSI's methodology strengthens those who desire a greater understanding of redemption through exploration and the creation of additional story lines (co-creating meaning and memories) that contribute to people's God given identities/calling in life.

Evaluation

CSI has captured the true essences of adaptive outreach in being missional by establishing an incarnational model of this process that applies the Gospel in multiple, diverse, and creative ways of discovery and service. Once refined and packaged, their efforts have the potential to impact the world in ways people have yet to experience in light of the changing cultural trends, technology and alienation affecting future generations to come.

Their involvement in addressing uncertainty and emergence (elements of complexity) seems to be very effective for addressing change and different levels of engagement required for effective ministry. During the observational and research phase of this case study their approach to ministry maintains the ability to overcome barriers that inhibit communications between people of need and those who care. In their efforts of understanding and providing encouragement, trust is established and relationships are built. It is at that point authentic questions can be asked and explored together creating a level playing field to facilitate further engagement.

Theological Reflections

One must be willing to serve others throughout each day (The Golden Rule) but not to the extent people infringe upon the dignity of others by imposing our views, biases, and fixed structures of management upon the expectations of others. The theological principles expressed and validated within the review of CSI are, "Jesus is Lord," "God's Kingdom is real," "Redemption," "discipleship," "spiritual formation (renewing of one's mind)," and "adaptive outreach" are all being enacted in accordance to a biblical worldview and aligned within the organization's vision/mission. The organization takes to heart the Great Commission of going to every nation (community) by upholding their assigned task of making disciples. Their ministry is a service of developing spiritual leaders and individuals who welcome opportunities for life.

Although initially, the volunteers of the organization are small in numbers, their influence and impact will move mountains in due time. As CSI gains momentum, like the New Testament Church, their approach to ministry/service has the potential to multiply greatly and bare a harvest of spiritual fruit for those who are willing to follow during a generational era where true hope and effective actions are in short supply.

Adaptive Outreach Case Study #6: "AACML-The Apostolic Association of Churches, Ministers, and Leaders International" 10-15-2015

Background

AACML is a spiritual leadership network located in Ft. Lauderdale, Florida of like-minded professionals, educators, and ministers who are committed to fulfilling God's will and the incarnational mission of expanding his kingdom on earth. The organization places great emphasis on "Jesus is Lord" in all that is done and the initiatives they sponsor. AACML provide specific training regarding each of the fivefold ministries listed in Ephesians 4; the "APEPT" (Apostle, Prophet, Evangelist, Pastor, and Teacher) concept is followed in developing and equipping commissioned change agents to be sent into the world to expand God's kingdom.

The organization has been operational for over 20 years and has over 3,000+ affiliates globally, which their executive and general council help develop and grow. The organization provides counseling and training services to those involved in leadership positions all over the world. They have an accredited Bible college and selected instructional staff to call upon and draw from. The organization provides intercessory prayer for their affiliate members 24/7 and direct access to the organization's leadership for encouragement and advice.

They also sponsor an annual international summit where representatives from 30+ nations come for training and worship. They work through a decentralized network of believers who share a few common engagement principles that guide the organization's mission of equipping the saints for spiritual warfare and ministry. AACML's leadership is also focused upon Market Place Ministry in providing and sustaining projects that generate income to fund their activities, membership fees, and other projects like feeding the hungry, regional job creation and opportunities for underdeveloped countries to spread the Gospel and assist communities in need.

Further information about this network of committed Christians having a global impact and representing many characteristics of adaptive outreach can be found at their online website http://aacml.com/.

Description

This organization is a global ministry that is without walls. Barriers seem to be porous when they are engaged. Their membership represents networks of believers. The leadership of AACML are good listeners in that they fulfill the role of an apostle (seeing the big picture and knowing what to do), sage (able to listen and provide reliable advice), prophet (proclaiming the truth of reality), shepherd (having the emotional intelligence that displays empathy, compassion, and understanding), and priest (Scriptural support in reminding others of God's guiding hand and principles of action).

The organization provides coaching and mentorship for learning. They are established spiritual leaders that lay the foundational process of discipleship throughout their connected network of engaged Christian leaders globally.

Analysis

This organization best represents the spreading of faith from an early church model in the missional approach taken to strengthen those associated with their cause(s). No other organization studied during this case study research phase of the project

demonstrated such an openness regarding their method of missional engagement, willingness to adapt, and autonomy involving service to others. Instead of a traditional command and control approach regarding operations this entity encouraged innovation at all levels of their organization to the empowerment of others when displaying and implementing ministry characteristics of an adaptive outreach approach to improve effectiveness in ministry.

Evaluation

AACML demonstrates a "both/and" approach to service versus an "either/or" positioning in ministry. They are an extremely creative group of people that is grounded in biblical principles of the Apostolic (those being sent) and the Prophetic that guide their vision and missional expression of ministry. Managing the complexities of people and projects that are in multiple geographic areas of the world is something to see and experience. Their dedication to prayer and approach in seeking a consensus of God's will amongst their ministry teams is first and foremost an intentional priority of this organization.

In evaluating the level of competency, the organization is strong in vision and strategy but somewhat less effective in the area of implementation due in part to the low number of second generation change agents available to travel and commit to ministry full time. This is quickly changing now that they have begun a secession and leadership training plan that addresses change, uncertainty, and communication.

AACML has been introduced to the adaptive service/ministry model and are now implementing the process throughout several of their initiatives and are currently experiencing exponential growth regarding their global presence (footprint) and impact. They have implemented an aggressive technical effort to modernize their communications and training ability due to the feedback and requests received from their associated membership, which is another verification that the organization is responsive and willing to adapt to the needs of their members.

Theological Reflections

Jesus defined his mission in terms of forgiveness, sacrifice, service to others, and redemption. AACML has embraced these theological principles on a global scale in taking the Great Commission seriously and to all nations. Signs and wonders are associated with this process of being and becoming incarnational in their effectiveness. They embody the traits of adaptive outreach at every level of their organization and ministry. Their affiliate members have gone the extra mile in attempting to discover their space/purpose in missions in light of the overall commission of making disciples of and in every nation.

Faced with adversity in moving mountains, their approach to problem solving becomes another opportunity (adaptive challenge) for God's glory to shine. They are reluctant to assume or take credit for the things that God has done or is going to do as the organization and their anointed members continue to gain access for proclaiming the message of love, abundant life and the principle of "Jesus is Lord" in all things. Their effort in ministry epitomizes adaptive outreach in all phases of the missional process when doing as Christ did and continues to do in the twenty first century.

APPENDIX B

CASE STUDY ASSESSMENT SCORE CARD TEMPLATE

Adaptive Outreach Score Card "Template"

Case Study # ___ *Adaptive Outreach Rating/score:* <u>**9.8**</u>

- **Complexity:** *Possible total points 1.6.* <u>*1.6*</u>
    1. Conditions: Multiplicity <u>+ .2</u>, diversity <u>+.2</u>, and/or interdependency <u>+.2</u>.
    2. Current influencers: Change <u>+.1</u>, risk <u>+.1</u>, information.<u>+.1</u>, people <u>+.1</u>.
    3. Exercises Complexity Intelligence: Reasoning <u>+.2</u>, emotional capacity <u>+.2</u>, and social cognition <u>+.2</u>.

- **Nature of Change:** *Possible total points 1.4.* <u>*1.4*</u>
    4. Type of change encountered: Incremental **-.1**, deep <u>+.3</u>, or both <u>+.1</u>.
    5. Duration: Ongoing <u>+.2</u>, or intermittent **0**.
    6. Pace of change: Slow **0,** intermediate <u>+.1</u> or fast <u>+.2</u>.
    7. Perception of change: Threat **-.2**, or opportunity <u>+.2</u>.
    8. Responsiveness: Maintains status quo **-.2**, or adjust/adapts <u>+.3</u>.

> Values of +.3, +.2, +.1, 0, -.1, -.2, -.3 are assigned to the adaptive capacity traits identified as being essential.

- **Ministry/Service:** *Possible total points* 1.6. <u>*1.6*</u>
    9. Sense of Vision: Strong <u>+.3</u>, weak **-.2**.
    10. Clarity of Mission: Strong <u>+.3</u>, weak **-.2**.
    11. Communications: Strong <u>+.3</u>, weak **-.2**.
    12. Focus of ministry/service: Inward **-.2**, outward <u>+.3</u>, upward <u>+.3</u>, or all <u>+.1</u>.

- **Organizational development:** *Possible total points 2.4.* <u>*2.1*</u>
    13. Mindset: Humanistic/pluralism **-.3**, consumerism **-.1**, or faith based/biblical worldview <u>+.3</u>.
    14. Systems thinking: Whole/network <u>+.3</u>, component/segments **-.1**, or both <u>+.1</u>.
    15. Guiding principles: Few <u>+.3</u>, or many **-.2**.
    16. Engagement/participatory: All inclusive <u>+.3</u>, limited **0**, exclusive **-.2**.
    17. Management: Command/control/enablement <u>**-.1**</u>, decentralized/empowerment **+.3**, or both <u>+.1</u>.
    18. Feedback: Continuous <u>+.3</u>, sporadic <u>+.1</u>, rare **-.2**.
    19. Education/training lifelong learning: Process<u>+.2</u>, programs **-.2**, or both <u>+.1</u>.

- **Effectiveness:** *Possible total points 1.2.*
    20. Those with needs: Strong <u>+.3</u>, weak **-.3**.
    21. Public/community Perception: Strong <u>+.3</u>, weak **-.2**.
    22. Stake Holders Perception: Strong <u>+.3</u>, weak **-.2**.
    23. Researcher's Perception: Strong <u>+.3</u>, weak **-.2**.

- **Service/Ministry Traits:**
    Possible total points1.8. <u>*1.8*</u>
    24. Very frugal, effective, and efficient w/resources <u>+.3</u>.
    25. Striving for sustainability <u>+.3</u>.
    26. Future oriented <u>+.2</u>.
    27. Highly motivated <u>+.2</u>.
    28. Very appreciative/compassionate <u>+.3</u>.
    29. Relationship oriented <u>+.2</u>.
    30. Think outside the box <u>+.3</u>.

> ***** The **score card assessment scale** is based upon 1-10 possible points. Scores lower than 3 indicate an insufficient level of adaptive outreach capacity for overcoming barriers. Scores between 3.1 and 3.9 suggest limited adaptive capacity for effectiveness. Scores between4-6 signifies a functional level of adaptive capacity capable of achieving sporadic effectiveness. Scores of 6.1 to 8 imply a greater consistency in service effectiveness. Scores of 8.1 and above demonstrate exceptional adaptive capacity, able to overcome the displacement "GAP," meeting or exceeding all expectations in being an effective agent of change in ministry or service. Those entities that score in the latter two categories are more likely to thrive when facing adaptive challenges and times of uncertainty.

APPENDIX C

CASE STUDY ASSESSMENT SCORES

Case Studies: Adaptive Outreach (Actual) Assessment Scores

Categories: Case Studies	**#1**	**#2**	**#3**	**#4**	**#5**	**#6**
• Complexity	1.6	1.6	1.4	1.5	1.4	1.6
• Nature of Change	1.4	1.4	0.9	1.2	1.4	1.4
• Ministry/Service: *Vision & Mission*	1.6	1.6	1.6	1.1	1.5	1.1
• Organizational Development	2.1	2.0	2.1	2.0	2.4	2.3
• Effectiveness	1.2	1.2	0.9	1.2	0.7	1.2
• Service Traits	1.8	1.8	1.8	1.6	1.8	1.8
Adaptive Outreach Rating: Total Score	**9.8**	**9.6**	**8.7**	**8.6**	**9.3**	**9.4**

The **score card assessment scale** is based upon 1-10 possible points.
- Scores lower than 3 indicate an insufficient level of adaptive outreach capacity for overcoming barriers.
- Scores between 3.1 and 3.9 suggest limited adaptive capacity for effectiveness.
- Scores between4-6 signifies a functional level of adaptive capacity capable of achieving sporadic effectiveness.
- Scores of 6.1 to 8 imply a greater consistency in sustained service effectiveness.
- Scores of 8.1 and above demonstrate exceptional adaptive capacity; able to overcome the displacement "GAP," meeting or exceeding all expectations in being an effective agent of change in ministry or service.

Those entities that score in the latter two categories are more likely to thrive when facing adaptive challenges and times of uncertainty.

APPENDIX D

LEADERSHIP INTERVIEWS

Leadership Interview One

Qualitative – Leadership Questions

The following interview questions are a part of research project currently being conducted about the process of "Adaptive Outreach." The results will be used in a dissertation project to be published in 2016. As a participant of this study you will be granted access to the overall results and continued longitudinal data that is collected by CSI-Community Service Institute and researcher, Daniel R. Pritt, of Findlay, Ohio 45840.

Informed Consent: The respondents of this research interview/questionnaire shall remain anonymous as data is collected, analyzed, and published.

1. Do you encounter situations where change is a definite challenge or major factor in your position and if so, would you elaborate on how it is addressed? YES
   - ORGANIZATION INTRODUCES NEW RULES OR POLICIES
   - ADD ONS, ADDENDUM, NEW EMPLOYEES (NEW BROOMS EXPECTED TO SWEEP BETTER) RANDOM MIX AMD MATCH.SOMETIMES IT IS LIKE PUTTING NEW WINE IN OLD WINDESKINS.
   - TRAINING - HAVING SEMINARS, MEETINGS THAT ACKNOWLEDGE THE CHANGE ENCOURAGING PEOPLE TO ACCOMONDATE CHANGES
   - SCRAPPING OFF SOME STAFF POSITIONS - LETTING SOME PEOPLE GO
   - HOLD TEAM MEETINGS FOR DISCUSSIONS

2. How do you, personally and organizationally deal with such fluid conditions?
   - FUNCTION AS BEST AS I CAN TO MEET BOSSES/ORGANIZATION EXPECTATIONS AND AT THE SAME TIME KEEP MY JOB
   - ADJUST MY SKILLS, PLANS, OBJECTIVES, TO ALIGN WITH THE TASK, SITUATIONS, - I AM MORE EFFECTIVE WORKING ALONE AND NOT IN A TEAM IN FLUID CONDITIONS BECAUSE I DO NOT HAVE TO CONVINCE OTHER TEAM MEMBERS.
   - ORGANIZATION ASKS PEOPLE TO BE FLEXIBLE AND WORK AS A TEAM , SUPPORT EACH OTHER….BUT SOMETIMES PEOPLE DO NOT ALWAYS APPRECIATE EACH OTHER …THIS CAUSES PEOPLE TO DO THE MINIMUM AND MAINTAIN THEIR OWN SURVIVAL

3. What role does feedback play in this process and if so, how important is it?
   - FEEDBACK TO EMPLOYEES IS GREAT, IT HELPS ONE TO KNOW IF THEY ARE MEETING THE MISSION OF THE ORGANIZATION, APPLYING APPROPRIATE SKILLS AND STILL HAVE A ROLE TO PLAY IN ORGANIZATION.
   - FEEDBACK TO EMPLOYER IS GOOD BUT ONLY IF IT IS IMPLEMENTED. PEOPLE NOTICE WHEN THEIR IDEAS ARE NEVER INCORPORATED

- FEEDBACK PROVIDES INDICATORS OF GROWTH AND AREAS OF IMPROVEMENT; WITHOUT FEEDBACK THERE IS NO WAY OF KNOWING IF ONE IS GROWING IN THE RIGHT DIRECTION. SO, FEEDBACK SHOULD BE ACTIVELY PURSUED

4. What motivates you to become a more active participant?
   - WHEN I KNOW WHAT I AM DOING
   - WHEN MY ROLE IS DEFINED
   - WHEN MY CONTRIBUTION IS ACKNOWLEDGED AND I AM APPRECIATED
   - WHEN I AM KEPT IN THE LOOP
   - WHEN I AM NOT DISCRMINATED

5. Are there any particular skill sets that you rely on in your desire to become more effective?
   - ADJUSTING TO NEW SITUATIONS FAST
   - THINKING ON MY FEET
   - KNOWING MY BIBLE AND HAVING THEOLOGICAL PRINCIPLES
   - BEING ANALYTICAL
   - WHOLISTIC AND NEUTRAL APPROACH – I FUNCTION WELL IN DIVERSITY –CULTURAL, RELIGIOUS, GENERATIONAL, SOCIO-ECONOMIC, RACE, ACADEMIC.   CANNOT BE SWAYED IN JUDGEMENT DUE TO THE AFOREMENTIONED TO DISCRIMINATE AGAINST ANYONE

6. What obstacles have you been able to identify that may slow or inhibit the flow of progress when addressing adaptive challenges (issues or problems that stifle progress)?
   - MISPLACED PRIORITIES - PEOPLE JUDGE THE ORIGIN (PERSON) OF THE IDEA INSTEAD OF EVALUATING THE CONCEPT TO SEE IT ALIGNS WITH THE MISSION AND VISION AT HAND
   - OVERVALUING TRADITIONS AND NOT WANTING TO FORM NEW TRADITIONDS THAT MATCH THE TIMES
   - FEAR- THOSE WITH POSITIONS MAY FEAR LOSING THEM , THEY FEAR BEING ADAPTIVE MAY CHANGE THE STATUS QUO AND THEY WON'T BE ABLE TO COPE OR BE NEEDED
   - SELFISHNESS – IF IT THEY DO NOT BENEFIT DIRECTLY

7. Being more attuned to complex situations and/or encounters has made you more or less likely to adapt and if so, in what way(s)?
   - MORE LIKELY TO ADAPT – COMPLEX SITUATIONS TEND TO PRESENT "MANY WAYS TO KILL A CAT" SO I WILL ADAPT IN THE PROCESS OF LOOKING FOR THE BEST WAY POSSIBLE, ANALYSE SEVERAL OPTIONS.

Authorization to use and include your answers in the research results is freely given predicate all information is accurately presented within the published research study:

Interviewee: #1   Date: December 17, 2015   Interviewer: <u>Daniel R. Pritt</u>

Leadership Interview Two

Qualitative – Leadership Questions

The following interview questions are a part of research project currently being conducted about the process of "Adaptive Outreach." The results will be used in a dissertation project to be published in 2016. As a participant of this study you will be granted access to the overall results and continued longitudinal data that is collected by CSI-Community Service Institute and researcher, Daniel R. Pritt, of Findlay, Ohio 45840.

> **Informed Consent:** The respondents of this research interview/questionnaire shall remain anonymous as data is collected, analyzed, and published.

1. Do you encounter situations where change is a definite challenge or major factor in your position and if so, would you elaborate on how it is addressed? In my 16+ years as a pastor, the institution of change has definitely been a challenge. The typical mindset when trying to incorporate change seems to be an automatic disapproval or dislike, uneasiness and even anxiety. It many times creates distrust in the minds of others about the one trying to bring about the change. I still cringe at these words that I hear way too often when discussing the consideration of change in ministry, "But, we have always done it this way." Even if that way is not working, many are reluctant to try something else. The bottom line is that most people don't like change even if the change could improve the situation. In my position, I try to infuse change slowly and let the results speak for themselves. One of the worst things a frontrunner can do is to overwhelm those under their leadership with big changes in a short time period. It will just cause confusion, chaos and kickback. Another very important aspect to incorporating change is to involve those whom the change will affect most in the process. Hear people out, let people be free to express their concerns and opinions. Most people just want to know that their feelings and opinions will be taken into consideration.

2. How do you, personally and organizationally deal with such fluid conditions? It is very important to be able to go with the flow. When dealing with the topic of change, I prepare myself and the other leaders involved to expect reluctance and negative feedback from the people. I remind them that it more often than not will be a slow process. Change takes time. Patience is a critical part of successful change. I never attach a hard timeline to the incorporation of change. You cannot force change, but neither can you shirk back from it. Knowing what to expect helps you stay the course.

3. What role does feedback play in this process and if so, how important is it? Feedback is very critical to successful change. Not only do people need a voice, but their experience, wisdom, opinions and insights can add credence to the overall plan for the initiation of change. The collaborative voice of the people can be a powerful tool and can save the leadership a lot of time, energy and headaches in the process. What people have to say is important regardless of whether or not it is something you want to hear.

4. What motivates you to become a more active participant? I am more likely to become an active participant when I am given an opportunity to be heard. It is important that I feel like I am given a chance to contribute to the discussion, the process and the overall outcome of the experience.

5. Are there any particular skill sets that you rely on in your desire to become more effective? I would say communication skills are the most critical skill set necessary in order for all of us to be successful in every area of our lives. This is the ability to not only be able to express ourselves effectively but to be able to listen well. I don't think you can overemphasize the importance of good communication skills.

6. What obstacles have you been able to identify that may slow or inhibit the flow of progress when addressing adaptive challenges (issues or problems that stifle progress)? As stated earlier, I think the greatest obstacle of change is the reluctance of humans to embrace change. It seems to be in our nature to recoil at the thought of doing things different than we have always done them. The challenge in the process of collecting the energy, patience, and resolve is to focus on changing mindsets. There has to be a paradigm shift in our thinking in order to see change as our friend instead of our enemy. With this end in mind, it makes the challenge of being a "change agent" seems less daunting and insurmountable.

7. Being more attuned to complex situations and/or encounters has made you more or less likely to adapt and if so, in what way(s)? There is no doubt that the complexity of current world conditions, in the physical and spiritual realm, have made me more unyielding regarding the importance of adaptation. If we don't adapt to the changing tide of our times, we will eventually go under. One can only flounder so long before they run out of energy and resources needed to keep their head above water. Since it is unlikely that the tide will change, we have to change our stroke or technique. It is a matter of survival.

Authorization to use and include your answers in the research results is freely given predicate all information is accurately presented within the published research study:

Interviewee: #2   Date: <u>12/28/2015</u>   Interviewer: <u>Daniel R. Pritt</u>

Leadership Interview Three

Qualitative – Leadership Questions

The following interview questions are a part of research project currently being conducted about the process of "Adaptive Outreach." The results will be used in a dissertation project to be published in 2016. As a participant of this study you will be granted access to the overall results and continued longitudinal data that is collected by CSI-Community Service Institute and researcher, Daniel R. Pritt, of Findlay, Ohio 45840.

> **Informed Consent:** The respondents of this research interview/questionnaire shall remain anonymous as data is collected, analyzed, and published.

1. Do you encounter situations where change is a definite challenge or major factor in your position and if so, would you elaborate on how it is addressed? I believe two areas that are the most resistant to change are education and the church. Educators have to be dragged into change kicking and screaming. The same thing can be said for the church. I'm not saying doctrine needs to change, but realizing change is needed to accommodate the needs of the people has to be considered. I believe to make change happen you have to insure the group you are working with is a s diverse as possible. Have someone from all walks of life that may have different opinions to express is key. This will help broaden the scope that the group considers, and make any decisions made much more acceptable from the whole. Making sure the leader of the group will allow everyone to offer opinions and listen will also be key to success. Maybe the most important part is patience. Give people time to come on-board with new ideas.

2. How do you, personally and organizationally deal with such fluid conditions? Again, patience is the key. Allow people to adapt to the idea of change. If they are forced into something they are more likely to resist. Having time to digest the change can have a huge impact.

3. What role does feedback play in this process and if so, how important is it? If you give people time to digest change you better give them some forum to express their opinions. This will help them buy into the suggested change. It doesn't have to mean that you have to make changes, but you should be able to support the change. This is where diversity of the group working on the issue makes a big difference. If you have already dealt with the feedback it is easy to show the strength of the decisions made.

4. What motivates you to become a more active participant? I enjoy being part of any group that has an open forum and is clear about a goal. It doesn't matter as much how we get there, but it is important that we are all part of the process. Working in that type of environment is exciting because you are part of something bigger than yourself.

5. Are there any particular skill sets that you rely on in your desire to become more effective? One of the things I really have to work on is listening. Understanding what others are saying. Sometimes it comes down to the 5 Whys. Ask the question 5 times to get to the real motivation behind an answer. If you can dig down to that level you discover true driving forces. This is a skill I have to work on each day. The skill I rely on most is the ability to summarize what has been said. Looking at the big picture and expressing it in a way the group can get behind.

6. What obstacles have you been able to identify that may slow or inhibit the flow of progress when addressing adaptive challenges (issues or problems that stifle progress)? If there isn't enough diversity in the group you are working with can bring things to a halt. The small group will be fine, but the whole will have issues accepting the progress. It may take longer to solve a problem with a more diverse group, but the results will be more likely to be accepted. There are some people who, no matter what you do, will not accept change. They have always done something one way and that is it. They have to forced into the change or they may leave. A tough decision either way, but there are times that has to be considered.

7. Being more attuned to complex situations and/or encounters has made you more or less likely to adapt and if so, in what way(s)? Adapting to complex situations and/or encounters expands my horizons. This is what makes every day exciting because anything is possible. I believe Einstein said imagination is more important that knowledge. All change comes from someone's imagination by looking at what is possible. That is very exciting to me. More and more each day I love to hear what people are thinking. I like asking the questions that will make them stretch their horizons because it will stretch mine in return. Through God I know anything is possible, and if I am not willing to adapt I limit what God can do through me.

Authorization to use and include your answers in the research results is freely given predicate all information is accurately presented within the published research study:

Interviewee: #3   Date: <u>12/22/15</u>   Interviewer: <u>Daniel R. Pritt</u>

Leadership Interview Four

Qualitative – Leadership Questions

The following interview questions are a part of research project currently being conducted about the process of "Adaptive Outreach." The results will be used in a dissertation project to be published in 2016. As a participant of this study you will be granted access to the overall results and continued longitudinal data that is collected by CSI-Community Service Institute and researcher, Daniel R. Pritt, of Findlay, Ohio 45840.

Informed Consent: The respondents of this research interview/questionnaire shall remain anonymous as data is collected, analyzed, and published.

1. Do you encounter situations where change is a definite challenge or major factor in your position and if so, would you elaborate on how it is addressed? Yes. When working for anyone, the need for stability is a major factor, and some people are unwilling to change because it takes them outside their comfort zone. What one needs to look at is: is the change needed? If we don't change, what are the consequences? If we do make the change is it for the good or for a personal interest? Once these questions are answered, there needs to be an intelligent format in making that change, one we used in manufacturing was the Plan – Do – Check – Act cycle created by Deming. We must first plan the change and its effects, then do – set the plan in motion, next you will need to check to see if the plan you put in motion was the correct way to make the change, so you collect data. The final step is to act on the change, basically implement the change. Let is work for a while then do the process again if needed. I have found in the academic and church settings that the idea of change is not in their vocabulary. Change is very foreign to them. There seems to be resistance to change, but without change, there will be no success. Change is inevitable. Sometimes survival is being open to change. Change can also be defined as transformation, Biblically speaking; this is what Christ states that we need to do, be transformed in mind, heart, and soul. Only then can the Kingdom of God continue.

2. How do you, personally and organizationally deal with such fluid conditions? I personally am open to change if it is for the better of the situation or organization. In being an organized person, I will use the plan, do, check, act format in researching what the change will do. In fluid conditions, we sometimes have to fly by the seat of our pants and make the change and then work through the details later. This is not all bad either. I can do both.

3. What role does feedback play in this process and if so, how important is it? Feedback is very important, how do you know if what you changed is working toward the goal? Feedback gives the plan the data as to if the implementation was what was needed to make the improvement. To study the situation with feedback allows others to be a part of the change and then they can find ownership and pride in the development of that change. It is a team effort rather than an idea of an individual.

4. What motivates you to become a more active participant?
My motivation for being more active in the process is that I have been asked "what do you think". If my feedback is taken seriously and not dismissed then I will become a more active participant, if not, then I will stand by the sidelines and just watch.

5. Are there any particular skill sets that you rely on in your desire to become more effective? Most definitely! My skills and gifts are what make me effective. My gift of reasoning and not become anxious is a utilized, I am a thinker. I am also an organizer, who needs check sheets and data to make decisions. Yes, sometimes these can become barriers, but in the long run it is better to get good results in order to be more effective.

6. What obstacles have you been able to identify that may slow or inhibit the flow of progress when addressing adaptive challenges (issues or problems that stifle progress)? Usually it is the pride of others that get into the way of progress. They want it done their way or no way. They have tried to put an "I" in the word team, when that happens, it slows or stops all progress.

7. Being more attuned to complex situations and/or encounters has made you more or less likely to adapt and if so, in what way(s)? I have been through so many different situations in my life that adapting to my environment has been beneficial and part of the way I live life. So in short, I am more likely to adapt. I have experienced the need to adapt throughout my life, but I keep what is true instilled in me so the adaption does not become cumbersome or stressful, I keep the focus on what is truth and work with the flow, whether it be the correct change or one that needs improving.

Authorization to use and include your answers in the research results is freely given predicate all information is accurately presented within the published research study:

Interviewee: #4   Date: 12-18-15   Interviewer: Daniel R. Pritt

Leadership Interview Five

Qualitative – Leadership Questions

The following interview questions are a part of research project currently being conducted about the process of "Adaptive Outreach." The results will be used in a dissertation project to be published in 2016. As a participant of this study you will be granted access to the overall results and continued longitudinal data that is collected by CSI-Community Service Institute and researcher, Daniel R. Pritt, of Findlay, Ohio 45840.

Informed Consent: The respondents of this research interview/questionnaire shall remain anonymous as data is collected, analyzed, and published.

1. Do you encounter situations where change is a definite challenge or major factor in your position and if so, would you elaborate on how it is addressed? Yes, taking those who have suspicion and skepticism and begin the process of building trust and using that process as a chance to cultivate long-lasting relationships (models of honesty).

2. How do you, personally and organizationally deal with such fluid conditions? Try to become better preparation in the areas of training and observation (listening to employees and customers alike) so I can do a better job.

3. What role does feedback play in this process and if so, how important is it? Feedback is extremely important and can improve the level of performances in most anything that is done.

4. What motivates you to become a more active participant? I'm happiest when serving other by doing God's will & w/ people coming to know Christ & salvation.

5. Are there any particular skill sets that you rely on in your desire to become more effective? Mainly Soft skills; my approach is to understand and communicate better using emotional intelligence.

6. What obstacles have you been able to identify that may slow or inhibit the flow of progress when addressing adaptive challenges (issues or problems that stifle progress)? Meeting people where they are without judging others while understanding their problems and situations.

7. Being more attuned to complex situations and/or encounters has made you more or less likely to adapt and if so, in what way(s)? Having information of knowing what to do and what to say in providing information to people so they have the ability to manage their lives.

Authorization to use and include your answers in the research results is freely given predicate all information is accurately presented within the published research study:

Interviewee: #5   Date: 12/23/2015   Interviewer: Daniel R. Pritt

Leadership Interview Six

Qualitative – Leadership Questions

The following interview questions are a part of research project currently being conducted about the process of "Adaptive Outreach." The results will be used in a dissertation project to be published in 2016. As a participant of this study you will be granted access to the overall results and continued longitudinal data that is collected by CSI-Community Service Institute and researcher, Daniel R. Pritt, of Findlay, Ohio 45840.

> **Informed Consent:** The respondents of this research interview/questionnaire shall remain anonymous as data is collected, analyzed, and published.

1. Do you encounter situations where change is a definite challenge or major factor in your position and if so, would you elaborate on how it is addressed? Changes are subjective or based upon circumstances. The scope of the direction and operation of the Association is international. Sometimes changes in different regions and territories vary depending on the circumstances. For example, if we are planning to implement programs in specific regions that require governmental approvals, that can slow the process, therefore affecting targeted completion points. Given challenges, typically the leadership and the infrastructure are evaluated to determine the most effective measures needed.

2. How do you, personally and organizationally deal with such fluid conditions? Personally, prayer is always the first recourse. Organizationally, structure is essential. An evaluation process exists. It is reformatted and restructured every two years to maximize effectiveness. Implementing the right leaders with the right tasks and skill set as well as personal communicative abilities is the key. Great leaders surround themselves with greater leaders.

3. What role does feedback play in this process and if so, how important is it? Feedback is paramount; a great leadership management protocol. It affords interaction and fosters creativity and productivity. It is essential on an international level, especially with ambassadors and representatives (ministers and leaders) who are the actual hands on individuals/personnel. It expands vision and scope. It creates leadership possibilities.

4. What motivates you to become a more active participant? In a word; vision. Vision is the drive. The mission! The attitude of wanting to fulfill and accomplish goals successfully. The objective is to help people; to create, develop and deliver programs that improve their lives.

5. Are there any particular skill sets that you rely on in your desire to become more effective? A myriad of skills. First, prayer which is an essential part of my life as a Christian. Prayer and Faith. The Holy Spirit. All the knowledge and education gleaned throughout my life including but not limited to, finance and accounting;

engineering; psychology; theology, divinity, Biblical studies, Ministerial studies; economics; business administration, development and management, human resources; international law; music theory and performance; life enrichment and empowerment.

6. What obstacles have you been able to identify that may slow or inhibit the flow of progress when addressing adaptive challenges (issues or problems that stifle progress)? Human understanding or a lack of desire to be progressive and or a lack of desire for growth development, expansion and progressive adaptability. A lack of willingness to be inclusive, expressive and exploratory. (In many of those cases a lack of information and motive is involved.)

7. Being more attuned to complex situations and/or encounters has made you more or less likely to adapt and if so, in what way(s)? Personally, complexity is opportunity. Complexity is also a driver and motivation. It affords the opportunity for creativity. The goal is to evaluate situations and encounters carefully, studiously, and effectively (and when necessary aggressively create SOLUTIONS.) I am more likely to create viability, meaning a solution to the situation, and employ counter measures to fulfill the goal which is completion and fulfillment (aka success.) (Failure to complete a task is not optional.) Therefore, and if one program or situation does not lend itself to the fulfillment of desired goals, that then is considered the Plan B, and a new Plan A is created to counter any and all complexities that may or may not present itself. Adaptability requires human fluidity and expression. Alas, the glass is half full rather than it being half empty. Adaptability then is also applicability; computationally task and team oriented and is successful. Adaptability is movement toward the successful fulfillment of a goal and the ongoing implementation and applicability of the same.

Authorization to use and include your answers in the research results is freely given predicate all information is accurately presented within the published research study:

Interviewee: #6   Date: <u>December 28, 2015</u>   Interviewer: <u>Daniel R. Pritt</u>

Leadership Interview Seven

Qualitative – Leadership Questions

The following interview questions are a part of research project currently being conducted about the process of "Adaptive Outreach." The results will be used in a dissertation project to be published in 2016. As a participant of this study you will be granted access to the overall results and continued longitudinal data that is collected by CSI-Community Service Institute and researcher, Daniel R. Pritt, of Findlay, Ohio 45840.

> **Informed Consent:** The respondents of this research interview/questionnaire shall remain anonymous as data is collected, analyzed, and published.

1. Do you encounter situations where change is a definite challenge or major factor in your position and if so, would you elaborate on how it is addressed? There is not a day or moment that goes by that I'm not faced with a fluid condition in the leadership role that I have here. A leader's role is to be a "change agent" using change to actually drive and shape the conditions we encounter to fulfill the vision we are compelled to fulfill. If an organization does not intentionally manage the change then change manages it and you have chaos. The tension between chaos and structure brings out the best in people and organizations; it makes them think and choose to follow and in the end be become a creative team member in providing solutions and resolving problem.

2. How do you, personally and organizationally deal with such fluid conditions? I embrace it! Our efforts to achieve objectives becomes less effective when we avoid or ignore change for it is a tool and variable that can either help or hurt any organization or leadership team. For leaders to be effective, they must assess the situation and constantly adapt to change by using it for the common good of the organization and those that seek a better life.

3. What role does feedback play in this process and if so, how important is it? It is essential in providing a 360 degree view of reality. It's the assessment tool that every leader needs to instill hope and focus to be productive in ministry and meet set expectations. Feedback is the consciousness needed for a leader to make the decision to achieve their objectives.

4. What motivates you to become a more active participant? There is no way to be a more active participant if a person is doing all they can and should do. If they are not performing to their maximum potential then they have a priority issue, an alignment or motivation problem, which needs to be fix or change. Getting everyone and including me, in position to fulfill the vision and mission in making progress. Staying on track and doing it well is the motivating factor I use to stay focused. In light of the organization here, a person is committed at 100% or there will be a change in realignment of priorities, or one's future!

5. Are there any particular skill sets that you rely on in your desire to become more effective? Yes, I try to treat everyone with respect, fairness, and apply God's total love he has for me and at the same time, at the level he loves others. The golden rule is a valuable guideline that sums this up really well for me.

6. What obstacles have you been able to identify that may slow or inhibit the flow of progress when addressing adaptive challenges (issues or problems that stifle progress)? Without a burning platform which creates an urgency to get things done it becomes an obstacle to progress and fulfilling one's mission. Apathy (lack of drive/passion) and unclear objective inhibits engagement. A nonnegotiable in leadership is having a stable condition that does not change. We need a dynamic state of flow in order to grow.

7. Being more attuned to complex situations and/or encounters has made you more or less likely to adapt and if so, in what way(s)? It has made me more likely to adapt; adapt or die is the model of life and all about living! God has created it that way. The other thought when faced with complex situation a leader leads or get out of the way; anything less is not a part of change and change is the life blood of life itself. Getting movement in the right direction and having one's priorities and efforts contributing to the overall vision is the process of adaptation. It's not a choice, it's a lifestyle when called to serve and being in Christ.

Authorization to use and include your answers in the research results is freely given predicate all information is accurately presented within the published research study:

Interviewee: #7   Date: 12/18/2015   Interviewer: Daniel R. Pritt

Leadership Interview Eight

Qualitative – Leadership Questions

The following interview questions are a part of research project currently being conducted about the process of "Adaptive Outreach." The results will be used in a dissertation project to be published in 2016. As a participant of this study you will be granted access to the overall results and continued longitudinal data that is collected by CSI-Community Service Institute and researcher, Daniel R. Pritt, of Findlay, Ohio 45840.

Informed Consent: The respondents of this research interview/questionnaire shall remain anonymous as data is collected, analyzed, and published.

1. Do you encounter situations where change is a definite challenge or major factor in your position and if so, would you elaborate on how it is addressed? Change is always a major factor. Nothing stays the same and in my role as the director of CSI we embrace change for it affects everything we do. For some it creates anxieties and for others opportunities. It requires a strong vision to weather the effects it has on people. Being in the midst of change forces us to gather and have the right information at the right time to make informed decisions that impact relationships and other leaders. It required dialogue to earn people's trust and set expectations.

2. How do you, personally and organizationally deal with such fluid conditions? My outlook on change has changed and no longer am I stressed about it now that there is more information and models of how it can be used in organizational development. It provides the reasons to adjust having to obtain more information to deal with the emerging and underlining issues/implications it creates. Gaining confidence in one's profession and developing leadership skill in myself and others. Focus is a skill that I rely upon when change is noticed.

3. What role does feedback play in this process and if so, how important is it? Feed back is extremely important for missional achievement/success. It allows people to readjust/adapt to the new realities that emerge and opens up additional opportunities and roles to participate. Without feedback one's level of effectiveness is impacted. Having it provides a way to readjust/adapt and gather the information needed to manage, lead, and set new expectations.

4. What motivates you to become a more active participant? Learning and seeing other learn of their opportunities in how they can become a change agent and learners for life. Having a great vision and clarity of mission inspire a person to overcome any adversity to reach the goals set by the individual or organization. Seeing and counting team wins: It provides a sense of accomplishment and belonging.

5. Are there any particular skill sets that you rely on in your desire to become more effective? Critical thinking and reflection so that when needs we can adapt to new

realities in life. Listening skills and appreciative inquiry of asking questions. Using emotional intelligence to understand and as a leadership tool to understand others

6. What obstacles have you been able to identify that may slow or inhibit the flow of progress when addressing adaptive challenges (issues or problems that stifle progress)? Fear of change and uncertainty of not knowing. Not having enough information to make good decisions. Peoples biases, dogma, and prejudges espoused by everyone thinking reality is universal to all which it is not. False idols/self centeredness and consumerism.

7. Being more attuned to complex situations and/or encounters has made you more or less likely to adapt and if so, in what way(s)? It has made me more incline to adapt. Complexity requires a person to think differently (new paradigms). Addressing CAS systems mandates innovation to kee the flow going to generate greater adaptive capacity and leadership skills.

Authorization to use and include your answers in the research results is freely given predicate all information is accurately presented within the published research study:

Interviewee: #8   Date: January 3, 2016   Interviewer: Daniel R. Pritt

Leadership Interview Nine

Qualitative – Leadership Questions

The following interview questions are a part of research project currently being conducted about the process of "Adaptive Outreach." The results will be used in a dissertation project to be published in 2016. As a participant of this study you will be granted access to the overall results and continued longitudinal data that is collected by CSI-Community Service Institute and its researcher, Daniel R. Pritt, of Findlay, Ohio 45840.

> **Informed Consent:** The respondents of this research interview/questionnaire shall remain anonymous as data is collected, analyzed, and published.

1. Do you encounter situations where change is a definite challenge or major factor in your position and if so, would you elaborate on how it is addressed? I do. However, if change seems to be the way I should go, I really spend time in prayer about it to discover God's will on the matter. If necessary and this is the really touchy point, I will consult with another person or persons about the direction I should go. However, I must be careful that I am not looking for a "way out" of God's will as apparent to my spirit in these consults.

2. How do you, personally and organizationally deal with such fluid conditions? I often go to Hebrews 11:8: "He went out, not knowing where he was going." As Oswald Chambers said in His Utmost for His Highest, "One of the most difficult questions to answer in Christian or secular work is 'What do you expect to do?' I don't know what I am going to do. The only thing I do know is that God knows what He is doing and expects me to trust Him in every aspect of my life. God does not tell me what He is going to do. He reveals who He is. I try to let my attitude about my life be a continual willingness to "go out" in dependence upon God."

3. What role does feedback play in this process and if so, how important is it? In matters of feedback, my wife, men's group, my mentors in the Lord are important components in this process if that is necessary. I must be led by the Holy Spirit to do so not by the fear of the unknown and the stubbornness of my own heart.

4. What motivates you to become a more active participant? Is God in it? Does it make sense from a personal standpoint if God has let me know that He is working in it. Sometimes I must take the step of faith to find out either a yes or no answer no matter how much sense it makes from a worldly standpoint. I also must be diligent, responsible and wise as a serpent and gentle as a dove always deferring to God.

5. Are there any particular skill sets that you rely on in your desire to become more effective? Prayer, Bible reading and study, and research.

6. What obstacles have you been able to identify that may slow or inhibit the flow of progress when addressing adaptive challenges (issues or problems that stifle progress)? Mostly my lack of desire to change or adapt. I always remember that our special forces are trained to adapt to any circumstance that may come up and we are called to trust in the Lord with all or our hearts, do not try to understand Him from a human standpoint, just acknowledge Him in ALL my ways and He will direct my path. I am always fighting myself and taking control of every thought.

7. Being more attuned to complex situations and/or encounters has made you more or less likely to adapt and if so, in what way(s)? Over the years having learned not to try to make sense of what God does or allows in my life, I can surrender completely to Him any and every aspect of my life whether biblical or secular as those two cannot be separated. My mission is to not worry about my life nor about my body just, as the Nike ad says, "Do It!" if God is calling.

Authorization to use and include your answers in the research results is freely given predicate all information is accurately presented within the published research study:

Interviewee: #9   Date: 01-02-2016   Interviewer: Daniel R. Pritt

APPENDIX E

LEADERSHIP FREQUENCY RESPONSE TABULATIONS

Observational Traits/Frequencies for #1-9 Interviewees

Interviewees:	#1	#2	#3	#4	#5	#6	#7	#8	#9	Totals
Question #1: Change										
• Change is a factor	1	1	1	1	1	1	1	1	1	9
• Affects logistics						1		1		2
• Creates anxiety		1	1	1	1			1		5
• Challenges development		1	1							2
• Forces adjustments		1		1	1	1	1	1	1	7
• Generates resistant		1	1	1						3
• Influences expectations	1							1		2
• Impacts relations/leaders	1		1	1	1	1	1			6
• Modifies Information	1							1	1	3
• Provides opportunities							1	1		2
• Randomness/chaos	1									1
• Requires dialogue		1	1	1				1	1	5
• Questions earn people's trust	1				1			1		3
• Serve a purpose			1				1		1	3
• Slows Progress						1				1
Question #2: Response										
• Adjust/realignment/Embrace	1	1		1		1	1	1	1	7
• Distorts timelines/schedules	1		1							2
• Focus/listen		1			1			1	1	4
• Increase communications						1				1
• Prayer						1			1	2
• Preparation and patience			1	1	1	1		1		5
• Rely upon leadership skills						1			1	2
• Understand implications	1	1	1	1		1	1	1		7
• Willingness to go/improve				1			1	1	1	4
• Withdraw/avoidance				1						1
Questions #3: Feedback										
• Assessment tool/manage	1				1	1	1	1	1	6
• Creates opportunities						1		1		2
• Cultivates Engagement	1	1	1	1		1	1	1		7

Interviewees:	#1	#2	#3	#4	#5	#6	#7	#8	#9	
• Increases effectiveness	1	1				1	1			4
• Generates clarity/reality							1	1	1	3
• Provides redirection	1	1		1				1	1	5
• Means to succeed/teamwork	1		1	1	1	1				5
• Must generate focus		1								1
• Resets expectations							1	1	1	3
• Stimulates diversity			1							1
• Useful Information		1	1	1				1		4
• Awareness of service/role	1				1		1		1	4
• Contribution/	1	1			1	1	1	1		6
• Clarity vision/ mission	1		1		1	1	1	1	1	7
• Is God in It?									1	1
• Sense of belonging/ growth	1	1	1	1			1	1		6
• Unity/Team work							1	1		2
• Valued/accomplishment		1	1	1		1	1	1		6

Questions #5: Effectiveness

	#1	#2	#3	#4	#5	#6	#7	#8	#9	
• Adaptation		1								1
• Appreciative Inquiry			1					1		2
• Clarity/overall awareness			1			1		1	1	4
• Communication/dialogue	1	1		1	1	1				5
• Critical thinking/ analytical	1			1				1		3
• Education: ongoing learning						1				1
• EQ	1				1		1	1		4
• Information/ knowledge	1			1		1		1	1	5
• Improved life skills/prayer						1				1
• Listening/soft skills		1	1		1			1		4
• Planning/better organization			1						1	2
• Prayer/Scripture research								1		1
• Social justice/fairness							1			1

Questions #6: Barriers

	#1	#2	#3	#4	#5	#6	#7	#8	#9	
• Apathy/motivation/unwilling					1	1	1	1	1	5
• Being excluded/castaway				1						1
• Biases/Self /arrogance/pride	1	1	1	1				1		5
• Distractions/ reaction time		1					1			2

Interviewees:	#1	#2	#3	#4	#5	#6	#7	#8	#9	
• Fear of uncertainty/change	1	1	1	1		1		1	1	7
• False idols/consumerism								1		1
• Instability							1			1
• Insufficient information		1	1		1	1		1		5
• Judgmental/bad attitude				1		1				2
• Lack of confidence/ focus	1				1					2
• Outdate methodology	1									1
• Void of vision/plan/leaders	1						1			2

Questions #7: Complexity

	#1	#2	#3	#4	#5	#6	#7	#8	#9	
• Adaptation is required	1	1		1	1	1	1	1		7
• Catalyst for strategies/growth	1	1	1	1		1			1	6
• Greater response capacity/flow		1	1	1	1		1	1		5
• Let God handle it.								1		1
• Mandates Innovation/ explore		1	1	1		1	1	1		6
• New paradigm/discoveries	1	1				1	1	1	1	6
• Requires leadership						1		1		2
• Work on it/stay with it					1				1	2

APPENDIX F

DISCOVERY ZONE EXIT SURVEYS

Survey Respondent One

Discovery Zone Exit Survey
Your input is valued. Please respond to the following questions so the workshop can help others to become more effective in ministry. Circle your preferred response.

Please use this scale of 1-5:
1 Not helpful, **2** somewhat helpful, **3** helpful, **4** very helpful, **5** extremely helpful.
Comments are also welcome. **Informed Consent**: The respondent's of this research survey will remain anonymous as data is collected and published.
Thank you for your participation. D. R. Pritt/CSI © 2015

1. How helpful were the adaptive leaning lab experiences in understanding the following impact topics?

   a) Change   1   2   3   **4**   5
   b) Identity   1   2   3   4   **5**
   c) Dialogue   1   2   3   4   **5**
   d) Learning   1   2   3   4   **5**
   e) Emotional Intelligence   1   2   3   **4**   5

   Comments: I was leading sessions, but these responses are what I observed

2. How helpful was it to learn that context (variables) affects one's awareness in the following areas?

   a) Perception   1   2   3   4   **5**
   b) Values/beliefs   1   2   3   4   **5**
   c) Truth/reality   1   2   3   4   **5**
   d) Behavior   1   2   3   4   **5**

   Comments:

3. When adaptive outreach is practiced, how helpful of a process is it for …

   a) Engagement   1   2   3   4   **5**
   b) Listening   1   2   3   4   **5**
   c) Communicating   1   2   3   4   **5**
   d) Problem solving   1   2   3   4   **5**
   e) Building relationships   1   2   3   4   **5**

   Comments: All of these were reflected in the sessions held.

4. How helpful were the tools introduced during the Discovery Zone (such as emotional intelligence, appreciative inquiry, dialogue, and storytelling) in applying adaptive outreach?   1   2   3   <mark>4</mark>   5

Comments: In being one of the presenters, I feel that there is room for improvement for what we present.

5. How helpful do you believe adaptive outreach is for improving the effectiveness of ministry in culture?   1   2   3   4   <mark>5</mark>

Comments: It is only through adaptive outreach that we can be effective in the culture today.

6. Did the learning lab sessions help you understand the missional process of adaptive outreach?   1   2   3   4   <mark>5</mark>

Comments: I believe so from the responses I got from my students.

7. Was adaptive outreach helpful in building your confidence as being a "change agent" when representing God's kingdom?   1   2   3   4   <mark>5</mark>

Comments: Again, yes, by the responses we got when reflecting on sessions.

8. How likely are you to recommend the Discovery Zone to another individual, organization, or church body?

   Unlikely   Somewhat Unlikely   Neutral   Somewhat Likely   <mark>Definitely</mark>

Comments:

9. What changes would you suggest in making the Discovery Zone more meaningful (applicable) for you, your organization, and/or your church?

Comments: <mark>Maybe make it a one full day experience instead of an evening and day. That way we keep the momentum going.</mark>

Thank you for your input and taking time to be a part of this learning experience and research exercise called, "**The Discovery Zone**." May God richly will bless you in your missional goals and your spiritual walk with Christ.

Survey Respondent Two

Discovery Zone Exit Survey
Your input is valued. Please respond to the following questions so the workshop can help others to become more effective in ministry. Circle your preferred response.

Please use this scale of 1-5:
1 Not helpful, **2** somewhat helpful, **3** helpful, **4** very helpful, **5** extremely helpful. Comments are also welcome. **Informed Consent**: The respondent's of this research survey will remain anonymous as data is collected and published. Thank you for your participation! D. R. Pritt/CSI © 2015

1. How helpful were the adaptive leaning lab experiences in understanding the following impact topics?
   a) Change   1   2   3   4   **5**
   b) Identity   1   2   3   4   **5**
   c) Dialogue   1   2   3   **4**   5
   d) Learning   1   2   3   **4**   5
   e) Emotional Intelligence   1   2   3   **4**   5

   Comments:

2. How helpful was it to learn that context (variables) affects one's awareness in the following areas?
   a) Perception   1   2   3   4   **5**
   b) Values/beliefs   1   2   **3**   4   5
   c) Truth/reality   1   2   3   **4**   5
   d) Behavior   1   2   3   **4**   5

   Comments:

3. When adaptive outreach is practiced, how helpful of a process is it for …
   a) Engagement   1   2   3   4   **5**
   b) Listening   1   2   3   4   **5**
   c) Communicating   1   2   3   4   **5**
   d) Problem solving   1   2   3   4   **5**
   e) Building relationships   1   2   3   4   **5**

   Comments:

4. How helpful were the tools introduced during the Discovery Zone (such as emotional intelligence, appreciative inquiry, dialogue, and storytelling) in applying adaptive outreach?   1   2   3   4   **5**

   Comments:

5. How helpful do you believe adaptive outreach is for improving the effectiveness of ministry in culture?   1   2   3   4   **5**

   Comments:

6. Did the learning lab sessions help you understand the missional process of adaptive outreach?   1   2   3   **4**   5

   Comments:

7. Was adaptive outreach helpful in building your confidence as being a "change agent" when representing God's kingdom?   1   2   3   4   **5**

   Comments:

8. How likely are you to recommend the Discovery Zone to another individual, organization, or church body?

   Unlikely   Somewhat Unlikely   Neutral   Somewhat Likely   **Definitely**

   Comments:

9. What changes would you suggest in making the Discovery Zone more meaningful (applicable) for you, your organization, and/or your church?

   Comments:

Thank you for your input and taking time to be a part of this learning experience and research exercise called, "**The Discovery Zone**." May God richly bless you in your missional goals and your spiritual walk with Christ.

Survey Respondent Three

Discovery Zone Exit Survey
Your input is valued. Please respond to the following questions so the workshop can help others to become more effective in ministry. Circle your preferred response.

Please use this scale of 1-5:
1 Not helpful, **2** somewhat helpful, **3** helpful, **4** very helpful, **5** extremely helpful.
Comments are also welcome. **Informed Consent**: The respondent's of this research survey will remain anonymous as data is collected and published.
Thank you for your participation! D. R. Pritt/CSI © 2015

1. How helpful were the adaptive leaning lab experiences in understanding the following impact topics?
   a) Change   1   2   3   **4**   5
   b) Identity   1   2   3   **4**   5
   c) Dialogue   1   2   3   4   **5**
   d) Learning   1   2   3   **4**   5
   e) Emotional Intelligence   1   2   3   4   **5**

   Comments:

2. How helpful was it to learn that context (variables) affects one's awareness in the following areas?
   a) Perception   1   2   3   4   **5**
   b) Values/beliefs   1   2   3   4   **5**
   c) Truth/reality   1   2   3   4   **5**
   d) Behavior   1   2   3   4   **5**

   Comments:

3. When adaptive outreach is practiced, how helpful of a process is it for …
   a) Engagement   1   2   3   4   **5**
   b) Listening   1   2   3   4   **5**
   c) Communicating   1   2   3   4   **5**
   d) Problem solving   1   2   3   4   **5**
   e) Building relationships   1   2   3   4   **5**

   Comments:

4. How helpful were the tools introduced during the Discovery Zone (such as emotional intelligence, appreciative inquiry, dialogue, and storytelling) in applying adaptive outreach?   1   2   3   4   **5**

   Comments:

5. How helpful do you believe adaptive outreach is for improving the effectiveness of ministry in culture? 1 2 3 4 **5**

Comments:

6. Did the learning lab sessions help you understand the missional process of adaptive outreach? 1 2 **3** 4 5

Comments:

7. Was adaptive outreach helpful in building your confidence as being a "change agent" when representing God's kingdom? 1 2 3 4 **5**
Comments:

8. How likely are you to recommend the Discovery Zone to another individual, organization, or church body?

Unlikely Somewhat Unlikely Neutral Somewhat Likely **Definitely**

Comments:

9. What changes would you suggest in making the Discovery Zone more meaningful (applicable) for you, your organization, and/or your church?

Comments: OFFERED IN ONE FULL DAY (OR ONE AND HALF AND PEOPLE SPEND NIGHT AT PLACE OF SEMINAR) , HAVE A TASTE OF ALL TOPICS IN THAT SESSION NOT WEEKS LATER.

Thank you for your input and taking time to be a part of this learning experience and research exercise called, "**The Discovery Zone**." May God richly will bless you in your missional goals and your spiritual walk with Christ.

Survey Respondent Four

Discovery Zone Exit Survey

Your input is valued. Please respond to the following questions so the workshop can help others to become more effective in ministry. Circle your preferred response.

Please use this scale of 1-5:
1 Not helpful, **2** somewhat helpful, **3** helpful, **4** very helpful, **5** extremely helpful.
Comments are also welcome. **Informed Consent:** The respondent's of this research survey will remain anonymous as data is collected and published.
Thank you for your participation. D. R. Pritt/CSI © 2015

1. How helpful were the adaptive learning lab experiences in understanding the following impact topics?
   a) Change   1   2   3   **4**   5
   b) Identity   1   2   3   **4**   5
   c) Dialogue   1   2   3   4   **5**
   d) Learning   1   2   3   4   **5**
   e) Emotional Intelligence   1   2   3   4   **5**

   Comments:

2. How helpful was it to learn that context (variables) affects one's awareness in the following areas?
   a) Perception   1   2   3   4   **5**
   b) Values/beliefs   1   2   3   4   **5**
   c) Truth/reality   1   2   3   4   **5**
   d) Behavior   1   2   3   4   **5**

   Comments:

3. When adaptive outreach is practiced, how helpful of a process is it for …
   a) Engagement   1   2   3   4   **5**
   b) Listening   1   2   3   4   **5**
   c) Communicating   1   2   3   4   **5**
   d) Problem solving   1   2   3   4   **5**
   e) Building relationships   1   2   3   4   **5**

   Comments:

4. How helpful were the tools introduced during the Discovery Zone (such as emotional intelligence, appreciative inquiry, dialogue, and storytelling) in applying adaptive outreach?   1   2   3   4   **5**

   Comments:

5. How helpful do you believe adaptive outreach is for improving the effectiveness of ministry in culture? 1 2 3 **4** 5

Comments:

6. Did the learning lab sessions help you understand the missional process of adaptive outreach? 1 2 3 4 **5**

Comments:

7. Was adaptive outreach helpful in building your confidence as being a "change agent" when representing God's kingdom? 1 2 3 4 **5**

Comments:

8. How likely are you to recommend the Discovery Zone to another individual, organization, or church body?

Unlikely   Somewhat Unlikely   Neutral   **Somewhat Likely**   Definitely

Comments:

9. What changes would you suggest in making the Discovery Zone more meaningful for you, your organization, and/or your church?

Comments:

Thank you for your input and taking time to be a part of this learning experience and research exercise called, "**The Discovery Zone**." May God richly will bless you in your missional goals and your spiritual walk with Christ.

Survey Respondent Five

Discovery Zone Exit Survey

Your input is valued. Please respond to the following questions so the workshop can help others to become more effective in ministry. Circle your preferred response.

Please use this scale of 1-5:
1 Not helpful, **2** somewhat helpful, **3** helpful, **4** very helpful, **5** extremely helpful. Comments are also welcome. **Informed Consent:** The respondent's of this research survey will remain anonymous as data is collected and published. Thank you for your participation. D. R. Pritt/CSI © 2015

1. How helpful were the adaptive learning lab experiences in understanding the following impact topics?
   a) Change   1   2   3   4   **5**
   b) Identity   1   2   3   **4**   5
   c) Dialogue   1   2   3   4   **5**
   d) Learning   1   2   3   4   **5**
   e) Emotional Intelligence   1   2   3   4   **5**

   Comments:

2. How helpful was it to learn that context (variables) affects one's awareness in the following areas?
   a) Perception   1   2   3   **4**   5
   b) Values/beliefs   1   2   3   **4**   5
   c) Truth/reality   1   2   3   4   **5**
   d) Behavior   1   2   3   **4**   5

   Comments:

3. When adaptive outreach is practiced, how helpful of a process is it for …
   a) Engagement   1   2   3   4   **5**
   b) Listening   1   2   3   4   **5**
   c) Communicating   1   2   3   4   **5**
   d) Problem solving   1   2   3   4   **5**
   e) Building relationships   1   2   3   4   **5**

   Comments:

4. How helpful were the tools introduced during the Discovery Zone (such as emotional intelligence, appreciative inquiry, dialogue, and storytelling) in applying adaptive outreach?   1   2   3   4   **5**

   Comments:

5. How helpful do you believe adaptive outreach is for improving the effectiveness of ministry in culture?   1   2   3   4   **5**

Comments:

6. Did the learning lab sessions help you understand the missional process of adaptive outreach?   1   2   3   4   **5**

Comments:

7. Was adaptive outreach helpful in building your confidence as being a "change agent" when representing God's kingdom?   1   2   3   4   **5**
Comments:

5. How likely are you to recommend the Discovery Zone to another individual, organization, or church body?

   Unlikely   Somewhat Unlikely   Neutral   Somewhat Likely   **Definitely**

Comments:

6. What changes would you suggest in making the Discovery Zone more meaningful for you, your organization, and/or your church?

Comments: **No changes!**

Thank you for your input and taking time to be a part of this learning experience and research exercise called, "**The Discovery Zone**." May God richly will bless you in your missional goals and your spiritual walk with Christ.

Discovery Zone Exit Survey

Your input is valued. Please respond to the following questions so the workshop can help others to become more effective in ministry. Circle your preferred response.

Please use this scale of 1-5:
1 Not helpful, **2** somewhat helpful, **3** helpful, **4** very helpful, **5** extremely helpful.
Comments are also welcome. **Informed Consent:** The respondent's of this research survey will remain anonymous as data is collected and published.
Thank you for your participation. D. R. Pritt/CSI © 2015

1. How helpful were the adaptive learning lab experiences in understanding the following impact topics?
   a) Change   1   2   3   4   **5**
   b) Identity   1   2   3   4   **5**
   c) Dialogue   1   2   3   4   **5**
   d) Learning   1   2   3   4   **5**
   e) Emotional Intelligence   1   2   3   4   **5**

   Comments:

2. How helpful was it to learn that context (variables) affects one's awareness in the following areas?
   a) Perception   1   2   3   4   **5**
   b) Values/beliefs   1   2   3   4   **5**
   c) Truth/reality   1   2   3   4   **5**
   d) Behavior   1   2   3   4   **5**

   Comments:

3. When adaptive outreach is practiced, how helpful of a process is it for …
   a) Engagement   1   2   3   4   **5**
   b) Listening   1   2   3   4   **5**
   c) Communicating   1   2   3   4   **5**
   d) Problem solving   1   2   3   4   **5**
   e) Building relationships   1   2   3   4   **5**

   Comments:

4. How helpful were the tools introduced during the Discovery Zone (such as emotional intelligence, appreciative inquiry, dialogue, and storytelling) in applying adaptive outreach?   1   2   3   4   **5**

   Comments: **It made me look at things in many different ways.**

5. How helpful do you believe adaptive outreach is for improving the effectiveness of ministry in culture? 1 2 3 4 **5**

Comments:

6. Did the learning lab sessions help you understand the missional process of adaptive outreach? 1 2 3 4 **5**

Comments:

7. Was adaptive outreach helpful in building your confidence as being a "change agent" when representing God's kingdom? 1 2 3 4 **5**

Comments:

8. How likely are you to recommend the Discovery Zone to another individual, organization, or church body?

Unlikely   Somewhat Unlikely   Neutral   Somewhat Likely   **Definitely**

Comments: **This class could help many people.**

9. What changes would you suggest in making the Discovery Zone more meaningful for you, your organization, and/or your church?

Comments: **I would change nothing!**

Thank you for your input and taking time to be a part of this learning experience and research exercise called, "**The Discovery Zone**." May God richly will bless you in your missional goals and your spiritual walk with Christ.

Survey Respondent Seven

Discovery Zone Exit Survey
Your input is valued. Please respond to the following questions so the workshop can help others to become more effective in ministry. Circle your preferred response.

Please use this scale of 1-5:
1 Not helpful, **2** somewhat helpful, **3** helpful, **4** very helpful, **5** extremely helpful. Comments are also welcome. **Informed Consent:** The respondent's of this research survey will remain anonymous as data is collected and published. Thank you for your participation. D. R. Pritt/CSI © 2015

1. How helpful were the adaptive learning lab experiences in understanding the following impact topics?
   a) Change   1   2   3   **4**   5
   b) Identity   1   2   3   **4**   5
   c) Dialogue   1   2   3   **4**   5
   d) Learning   1   2   3   **4**   5
   e) Emotional Intelligence   1   2   3   **4**   5

   Comments:

2. How helpful was it to learn that context (variables) affects one's awareness in the following areas?
   a) Perception   1   2   3   **4**   5
   b) Values/beliefs   1   2   3   **4**   5
   c) Truth/reality   1   2   3   **4**   5
   d) Behavior   1   2   3   **4**   5

   Comments:

3. When adaptive outreach is practiced, how helpful of a process is it for …
   a) Engagement   1   2   3   **4**   5
   b) Listening   1   2   3   **4**   5
   c) Communicating   1   2   3   **4**   5
   d) Problem solving   1   2   3   **4**   5
   e) Building relationships   1   2   3   **4**   5

   Comments:

4. How helpful were the tools introduced during the Discovery Zone (such as emotional intelligence, appreciative inquiry, dialogue, and storytelling) in applying adaptive outreach?   1   2   3   4   5

   Comments: **N/A**

5. How helpful do you believe adaptive outreach is for improving the effectiveness of ministry in culture?   1   2   3   4   **5**

Comments:

6. Did the learning lab sessions help you understand the missional process of adaptive outreach?   1   2   3   4   5

Comments: **N/A**

7. Was adaptive outreach helpful in building your confidence as being a "change agent" when representing God's kingdom?   1   2   3   4   **5**

Comments: **Initial confidence. What is long term follow up?**

8. How likely are you to recommend the Discovery Zone to another individual, organization, or church body?

   Unlikely   Somewhat Unlikely   **Neutral**   Somewhat Likely   Definitely

Comments: I was unable to attend the other sessions.

9. What changes would you suggest in making the Discovery Zone more meaningful for you, your organization, and/or your church?

Comments:

Thank you for your input and taking time to be a part of this learning experience and research exercise called, "**The Discovery Zone**." May God richly will bless you in your missional goals and your spiritual walk with Christ.

Survey Respondent Eight

Discovery Zone Exit Survey
Your input is valued. Please respond to the following questions so the workshop can help others to become more effective in ministry. Circle your preferred response.

Please use this scale of 1-5:
1 Not helpful, **2** somewhat helpful, **3** helpful, **4** very helpful, **5** extremely helpful. Comments are also welcome. **Informed Consent:** The respondent's of this research survey will remain anonymous as data is collected and published. Thank you for your participation. D. R. Pritt/CSI © 2015

1. How helpful were the adaptive learning lab experiences in understanding the following impact topics?
   a) Change   1   2   3   4   **5**
   b) Identity   1   2   3   **4**   5
   c) Dialogue   1   2   3   4   **5**
   d) Learning   1   2   3   4   **5**
   e) Emotional Intelligence   1   2   3   4   **5**

   Comments:

2. How helpful was it to learn that context (variables) affects one's awareness in the following areas?
   a) Perception   1   2   3   4   **5**
   b) Values/beliefs   1   2   3   4   **5**
   c) Truth/reality   1   2   3   4   **5**
   d) Behavior   1   2   3   **4**   5

   Comments:

3. When adaptive outreach is practiced, how helpful of a process is it for …
   a) Engagement   1   2   3   4   **5**
   b) Listening   1   2   3   4   **5**
   c) Communicating   1   2   3   4   **5**
   d) Problem solving   1   2   3   4   **5**
   e) Building relationships   1   2   3   4   **5**

   Comments:

4. How helpful were the tools introduced during the Discovery Zone (such as emotional intelligence, appreciative inquiry, dialogue, and storytelling) in applying adaptive outreach?   1   2   3   **4**   5

   Comments:

5. How helpful do you believe adaptive outreach is for improving the effectiveness of ministry in culture?   1   2   3   4   **5**

Comments:

6. Did the learning lab sessions help you understand the missional process of adaptive outreach?   1   2   3   **4**   5

Comments:

7. Was adaptive outreach helpful in building your confidence as being a "change agent" when representing God's kingdom?   1   2   3   4   **5**

Comments:

8. How likely are you to recommend the Discovery Zone to another individual, organization, or church body?

   Unlikely   Somewhat Unlikely   Neutral   Somewhat Likely   **Definitely**

Comments:

9. What changes would you suggest in making the Discovery Zone more meaningful for you, your organization, and/or your church?

Comments: **Make it a one day workshop.**

Thank you for your input and taking time to be a part of this learning experience and research exercise called, "**The Discovery Zone**." May God richly will bless you in your missional goals and your spiritual walk with Christ.

Survey Respondent Nine

Discovery Zone Exit Survey
Your input is valued. Please respond to the following questions so the workshop can help others to become more effective in ministry. Circle your preferred response.

Please use this scale of 1-5:
1 Not helpful, **2** somewhat helpful, **3** helpful, **4** very helpful, **5** extremely helpful. Comments are also welcome. **Informed Consent:** The respondent's of this research survey will remain anonymous as data is collected and published. Thank you for your participation. D. R. Pritt/CSI © 2015

1. How helpful were the adaptive learning lab experiences in understanding the following impact topics?
   a) Change   1   2   3   **4**   5
   b) Identity   1   2   3   **4**   5
   c) Dialogue   1   2   3   4   **5**
   d) Learning   1   2   3   4   **5**
   e) Emotional Intelligence   1   2   3   **4**   5

   Comments:

2. How helpful was it to learn that context (variables) affects one's awareness in the following areas?
   a) Perception   1   2   3   **4**   5
   b) Values/beliefs   1   2   3   4   **5**
   a) Truth/reality   1   2   3   4   **5**
   b) Behavior   1   2   3   **4**   5

   Comments:

3. When adaptive outreach is practiced, how helpful of a process is it for …
   a) Engagement   1   2   3   4   **5**
   b) Listening   1   2   3   **4**   5
   c) Communicating   1   2   3   **4**   5
   d) Problem solving   1   2   3   4   **5**
   e) Building relationships   1   2   3   4   **5**

   Comments:

4. How helpful were the tools introduced during the Discovery Zone (such as emotional intelligence, appreciative inquiry, dialogue, and storytelling) in applying adaptive outreach?   1   2   3   **4**   5

   Comments: **Will allow me to better assist my customers and employees.**

5. How helpful do you believe adaptive outreach is for improving the effectiveness of ministry in culture? 1 2 3 4 **5**

Comments: **Got to adapt to reach people were they are at.**

6. Did the learning lab sessions help you understand the missional process of adaptive outreach? 1 2 3 **4** 5
Comments:

7. Was adaptive outreach helpful in building your confidence as being a "change agent" when representing God's kingdom? 1 2 3 4 **5**

Comments:

8. How likely are you to recommend the Discovery Zone to another individual, organization, or church body?

Unlikely   Somewhat Unlikely   Neutral   Somewhat Likely   **Definitely**

Comments: **All my employees for reach to customers.**

9. What changes would you suggest in making the Discovery Zone more meaningful for you, your organization, and/or your church?

Comments: **Maybe doing 2 sessions at the same time.**

Thank you for your input and taking time to be a part of this learning experience and research exercise called, "**The Discovery Zone**." May God richly will bless you in your missional goals and your spiritual walk with Christ.

Survey Respondent Ten

Discovery Zone Exit Survey
Your input is valued. Please respond to the following questions so the workshop can help others to become more effective in ministry. Circle your preferred response.

Please use this scale of 1-5:
1 Not helpful, **2** somewhat helpful, **3** helpful, **4** very helpful, **5** extremely helpful. Comments are also welcome. **Informed Consent:** The respondent's of this research survey will remain anonymous as data is collected and published. Thank you for your participation. D. R. Pritt/CSI © 2015

1. How helpful were the adaptive learning lab experiences in understanding the following impact topics?
   a) Change   1   2   3   **4**   5
   b) Identity   1   2   3   4   **5**
   c) Dialogue   1   2   3   **4**   5
   d) Learning   1   2   3   **4**   5
   e) Emotional Intelligence   1   2   3   4   **5**

   Comments:

2. How helpful was it to learn that context (variables) affects one's awareness in the following areas?
   a) Perception   1   2   3   **4**   5
   b) Values/beliefs   1   2   3   **4**   5
   c) Truth/reality   1   2   3   **4**   5
   d) Behavior   1   2   3   **4**   5

   Comments:

3. When adaptive outreach is practiced, how helpful of a process is it for …
   a) Engagement   1   2   3   4   **5**
   b) Listening   1   2   3   4   **5**
   c) Communicating   1   2   3   4   **5**
   d) Problem solving   1   2   3   4   **5**
   e) Building relationships   1   2   3   4   **5**

   Comments:

4. How helpful were the tools introduced during the Discovery Zone (such as emotional intelligence, appreciative inquiry, dialogue, and storytelling) in applying adaptive outreach?   1   2   3   **4**   5

   Comments:

5. How helpful do you believe adaptive outreach is for improving the effectiveness of ministry in culture?   1   2   3   4   **5**

   Comments:

6. Did the learning lab sessions help you understand the missional process of adaptive outreach?   1   2   3   **4**   5

   Comments:

7. Was adaptive outreach helpful in building your confidence as being a "change agent" when representing God's kingdom?   1   2   3   **4**   5

   Comments:

8. How likely are you to recommend the Discovery Zone to another individual, organization, or church body?

   Unlikely   Somewhat Unlikely   Neutral   Somewhat Likely   **Definitely**

   Comments:

9. What changes would you suggest in making the Discovery Zone more meaningful for you, your organization, and/or your church?

   Comments: **"Being in the Pilot, the changes have been made that makes DZ a concentrated seminar to become the necessary change agent."**

Thank you for your input and taking time to be a part of this learning experience and research exercise called, "**The Discovery Zone**." May God richly will bless you in your missional goals and your spiritual walk with Christ.

APPENDIX G

DISCOVERY ZONE LEARNING LAB MATERIALS
AND INFORMATION SHEETS

Discovery Zone Guidelines

☐ **Be yourself, open for learning new things, and cultivating relationships!**

The group aspires to develop lifelong relationships and connections. The time together will lead the team in becoming a "**communitas**" to be used as a support system for one another. Get to know your tribe and each team leader. Utilize the resources available to you that will enhance your spiritual journey through observation and the renewing of your mind as the group learns more about becoming "**missional**."

☐ **Expect engagement and novelty when attending each Discovery Zone session.**

Within the flow of each session are hidden treasures, subtle inferences, metaphors, and paradoxes (mysteries) to locate or uncover. These may go unnoticed unless you and/or your cohort expose them. Their significance may remain cloaked, never to be revealed. It is up to you to make sure these insights and solutions are brought to light. Throughout each session there will be indicators and veiled clues available to help you discover and proclaim their relevance and level of importance. The challenge is to see and hear beyond the obvious.

☐ **Your opinion, voice, and participation matters**!

The discovery sessions are design to address questions that begin with "**Why**." There are different levels of enjoyment to experience when participating in a learning community. Members find solace as the "cause and effect" dynamics are examined and discussed which lead to engaging outcomes. Your questions will lead to many insights only to generate more questions and ongoing reflection. This feedback cycle (flow) is critical to having a memorable adaptive experience and uncovering the truths that lay ahead. **Keep those questions coming!**

☐ **What you/we do is for the Kingdom and for others**.

An outward attitude of thanksgiving, respect, and generosity will be championed throughout the workshops. Each tribe/team member is encouraged to practice "servant leadership" principles so they contribute to being the difference during the process of transformation. We are not perfect but are all in the process of being shaped by Christ. We are known by the love we show one another and the fruits of the Spirit we bare according to scriptures. Allow this to be our focus as we go forth in the meaningful adventure that is about to occur in each of our lives. May each "Sow-Journer" be blessed as the process of discovery is about to begin.

☐ **Document what's being experience through a personal journal.**

As the discovery team meets, it is best to document our progress through journaling. This will help us to recall those emerging "**Aha**" moments that we are all about to encounter.

Displacement: Bridging the "GAP"

By D. R. Pritt, CSI/Discovery Zone © 2015

Displacement is a word normally used in psychology, it means when the mind redirects or shifts (its observations, thoughts, emotions, desires, expectations, etc.) from one event, situation, or object (felt to be strange, dangerous, and/or *unacceptable*) to an action or state of mind considered to be safe, familiar (reconcilable), and/or *acceptable*.

This applies to people's perception of reality in determining of what was or has been perceived as being standard or fixed (how the world should operate) as compared to what now is predicated on the observable variation which novelty and/or change has actually created. Our perception of reality is distorted between what we expected to see or experience and what is. In terms of observable disruption or pattern disturbance, what we anticipate seeing and hearing is not happening as reality continues to emerge. Such phenomenon qualifies as displacement, distorting any activity or thoughts happening in real time.

Fun Facts: All information travels through the human senses in registered response patterns between 0.2 - 0.4 tenths of a second, traveling at speeds of 240-260 miles per hour over very short distances through the connected nervous system utilizing100 trillion + synapses (receptors) in the brain, while activating an unknown portion of the approximately 86 billion neurons (Randerson, 2012) all waiting for information and transmission of instructions as consciousness occurs. Another unique way of looking at this phenomenon is through the lens of physics. "**Time dilation,**" which Einstein's general *Theory of Relativity* predicted has been verified. Space/Time (Kronos vs. Kairos) can be shaped (distorted) due to proximity of gravity fields around objects having mass.

Example: The further away you are from gravity (or its source) time speeds up. Scientists, each day adjust/reset (realign) the internal clocks of orbiting GPS satellites to fill in the missing "**GAP**" (billionths of milliseconds) in order to synchronize the system from here to there. Without having to *realign* (catch up) and *adapt* to the differences of time, the GPS system, including all weather and communications satellites would never work.

The comparisons above illustrate the "**GAP**" between the actual event(s) and the time the event(s) or action(s) occurs prior to it being realized. Extend the duration between the events and/or realization of the action (including the amount of thinking about it or through delayed reaction time) and it will have a profound effect upon the complexity and consequences of each and every outcome. Longer the duration regarding our recognition, reflex/response time, the greater the discrepancy, uncertainty, and dissonance there is to be reconciled.

This is what is happening today from a cultural, societal, and traditional values framework. The change incurred is so pervasive and rapid that it overwhelms our senses (established expectations and capacity) along with the positional paradigms and management tools we have depended upon in the past. Our reaction time has not kept pace with such deep irrevocable changes which are described as disorienting, many times debilitating, and generational.

People are being challenge like never before in making sense of everything which leads to paralysis in co-creating the generative (creative) strategies and balancing the tactical implementation of those intentions to bridge such displacement "**GAP**s" being observed and experience in the twenty-first century.

How do we know when "displacement" occurs?

There are multiple emotions and senses that will alert an individual and/or his/her group that displacement has been or is being encountered. Sensing and self awareness alarms will nudge you that something is missing or doesn't seem quite right in what's being observed, heard, or experienced based upon previous patterns of anticipation or expectations.

The misalignment of information or action(s) influences the perceptions, reaction, and the decisions people make. Sometimes those responses lack the objectivity and reflection needed to overcome displacement to make the right choices in life when it matters most.

Do you sense, feel, or have stated the following:

- What's up with that?
- Something is not quite right?
- Until I can figure this out what choice do I have but to go along with it?

- I'm not sure they get it?
- There is something wrong and I need to get to the bottom of it or fix it.
- Not much I can do about it!
- Are you sure that's the right thing to do?
- Things have just got to change to make this work.
- If it starts to go, just get out of the way.

- Am I missing something?
- This is not what I signed on for!
- There is something strange about that?
- It they don't have a problem with it, neither do I or we.
- I'm sure they are aware of the situation and know what they're doing.
- Let me bounce this off you?
- You're kidding that just can't be?
- What more can be done for we are doing all that is expected of us?
- There is got to be something more?
- I can't for the life of me understand "why?"

Words commonly associated with "displacement:"

- Change
- Shift/New
- Unseat /Replace
- Fragmented
- Stressed
- Dislodgment
- Transition
- Unusual

- Confusion
- Misunderstanding
- Disagreement
- Apathetic
- Miss perception
- Indifference
- Uncommon/Strange
- Translation

- Adjust
- Disoriented
- Fatigue or Anxiety
- Movement
- Different/Meaningless
- Separation/Dislocation
- Unchanging/Fixed
- Suspect

- Isolation
- Alienated
- Disjointed
- Incongruent
- Disequilibrium
- Perception
- Misunderstanding
- Unorthodox

Remedy for "Displacement:"

To close or bridge the "**GAP**" between what was and what is, self awareness in the form of objective reflection must thrive. This is achieved through dialogue and appreciative inquiry to re-acquire meaning and relevancy of the "**Here and Now**."

Dialogue: Storytelling with an Inference

By D. R. Pritt, CSI/Discovery Zone ©2015

A simple meaning would be, "*talking things through*." However, dialogue is also a media for thinking and creating additional neural pathways which increases awareness and understanding (wisdom). Such practice has the ability to rewire our brains and change our approach for exploring the world around us.

It was the main teaching method by Socrates according to Plato's famous narrative called, "*Dialogues*." It originates from ancient Greece (400-300 B.C) and was practiced by citizens of Athens in the market place (argora) for the purpose of working out an understanding regardless of the amount of time it took between individuals as a method for resolving differences.

"*Dia*" means "*through*" or "*by way of*" and "*logos*" over the ages, has been traditionally translated as "*word and/or meaning*." The Gospel of John starts with, "In the beginning was the "Word" and the "Word" was with God and the "Word" was God" (John 1:1). So from a literal perspective "*dialogue*" would be understood as "*through word*" or "*through talk* or *meaning*."

When looking into the etymological (root usage) aspects of "*dialogue*" there are other considerations and insights which emerge as to this expression's rich and useful heritage. There is an earlier version

of the word regarding its application which means "*relationship.*" Dialogue is "*through relationship*."

With such a context how would that shed light on John's Gospel? "In the beginning was the "Relationship," and the "Relationship" was with God, and the "Relationship" was God." This provides a whole new perspective as to what underlined John's entire Gospel, the Trinity, and our spiritual role regarding worship and mission in being a redeemed community.

In Athens, dialogue was the special "*relationship*" Socrates had with his students. It was a form of ongoing conversation and active listening perspective in which Socrates would teach people through the process of asking them a seemingly endless series of questions to uncover what they thought and understood.

Sound familiar? Of course it does for it is how the modern day practice of "*appreciative inquiry*" applies. A generative (creative) and holistic approach for asking good questions is utilized in the Discovery Zone learning labs. When uncovering the different mysteries and truths of God as identity, context, storytelling, and mission along with adaptive outreach are explored. It is through this media of mutual respect and understanding associated with dialogue we travel. Dialogue is so important for it allows understanding to emerge and involves each of us within its narrative, flow, and process.

Together, we become part of the story in drawing out truth in co-creating meaning between individuals and/or their communities. As our focus and awareness is sharpened to see, hear, say and do more, "*dialogue*," the power of collaborative and collective thinking provides the platform where creative patterns of thoughts, opportunities (possibilities), and new perspectives for enriching lives occur.

The challenge before us:

Why is it in the 21ˢᵗ Century we have lost the art and practice of dialogue? As the late Paul Harvey would imply, "it didn't stop there." Over time, as Athens (where democracy originated) grew in population and size, lobbyists (a new form of paid advocates) were eventually introduced and hired to represent those who were too busy to listen and resolve their differences themselves. Those representatives who were sent to resolve such differences began what we now call and know as "*debate*" in confronting such issues.

As man's desire to democratize such conversations gained acceptance, they in fact began to determine which argument or position was the strongest. Rather than working misunderstanding and concerns out it became competitive as to who was right or wrong by voting for their preference and strength of position. It was an "*either/or*" proposition rather than "*both/and*" opportunity to learn from each other.

This view was accentuated during the age of enlightenment led by Sir Isaac Newton in the "**discussion**" (striking/breaking apart/selection) of science; authoritative control and command structures, fixed mindsets, and institutional protocols (scientific method) which became so pervasive during this era of mankind. In the latter half of the 20ᵗʰ Century our entire educational and political systems had been restructured and built upon "*debate*" as the accepted media for communications rather than **dialogue**.

We as a society talk over or to each other as if a single point of view is destined to resolve all ambiguity. Stories are told rather than heard. Such format overlooks the emotional and spiritual intelligence we desire that allowing us to really hear and appreciate an individual's contributing value to a relationship.

The following comparisons highlight such realities. Now you know the rest of the story.

Debate (Solid) vs. Dialogue (Fluid)

Answers	Questions
Win/Lose	Win/Win
Knowing/Conclusive	Finding out/Exploratory
Independent/Adversarial	Relational/Collaborative
Looks for weaknesses	Looks for strengths
Unequal/Exclusive	Equal/Inclusive
Close minded/Biased	Open minded/Reflective
Power/Dictatorial	Respect/Reverence
Prove a Point; defending one's position	Listening; new possibilities

Note: Dialogue is not necessarily about reaching a consensus

Fun Facts:
- There are 59 verses in the Bible that specifically pertain to conversation.
- An average American speaker when engaged in a friendly conversation speaks at a rate of approximately 110–150 wpm. What we actually hear and comprehend

accurately in what is being said is only a small percentage. Post-modern day attention span averages only 8 sec.

- During any face to face meeting, nonverbal communication conveys between 60% and 90% of our entire messaging depending upon the urgency, context, and purpose of the exchange.
- Studies performed by the National Training Laboratory Institute for Applied Behavioral Science found we retain the following: Hear - Lecture 5%, Reading 10%, Audio Visual/Video 20%, Demonstration 30%, Discussion-Dialogue Group 50%, Practice by doing 75%, and Teaching others at 90%, an immediate application of learning in a real situation also is at 90%. Window for establishing working memory retention is only 20 sec.

Note: Resources consulted in the research of "dialogue": *Rewiring the Corporate Brain: Using the New Science to Rethink How We Structure and Lead Organization* by Dannah Zohar, *Dialogue:* The *Art of Thinking Together* by William Isaacs, Michelle Maiese, *Dialogue*, www.beyondintractablity.org/priNt/2617, and David Bohm, *On Dialogue.*

APPENDIX H

THE ADAPTIVE OUTREACH PROCESS

Adaptive Outreach Process Overview

Spiritual Purpose: To be more sensitive and attuned to God's love as he continues to expand his Kingdom.

The Process: Becoming more aware of our surroundings, emotions, and God's will in all things.

Requirements: Having the understanding and willingness to become Christ-like with the capacity to respond rather than react when facing uncertainties in life.

Applications: In all situations, whether it is in a sacred or secular context, the goal is to become more effective in ministry/service as others are engaged.

Focus: To further cultivate relationships, spiritual formation, and adjust our alignment for doing the right things in life.

The Adaptive Outreach Process: 4 basic equations/illustrations

1. **Scientific:** "ORST"

      Observation +   **Reflections** + **Selection** = **Transformation**
    (Seeing and Hearing)   (Intentional analysis) (Recourses-Tool Box) (Meaningful Change)

2. **Neurological:** "4 R's"

    Recognition +   **Rendering**   + **Response** = **Realignment**
                                              (Adapt)

3. **Contextual:** "D.I.C.E."

 Determine the Platform + **Identify the language** + **Clarify the values** = **Extend**
                                                                      God's
                                                                    Kingdom
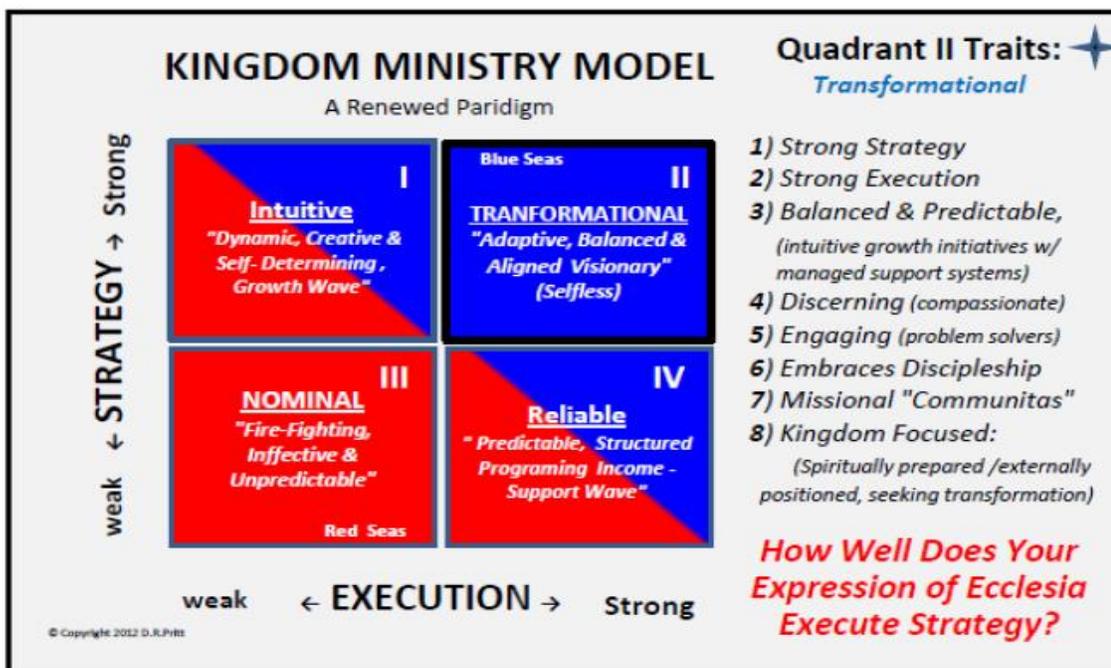
4. **Relational:** "D.C.U.B."
    Discern +   **Connect**   +   **Understand** =   **Belong**

   Adaptive Outreach: The missional process of engagement that accounts for change.

The Adaptive Outreach Service Models
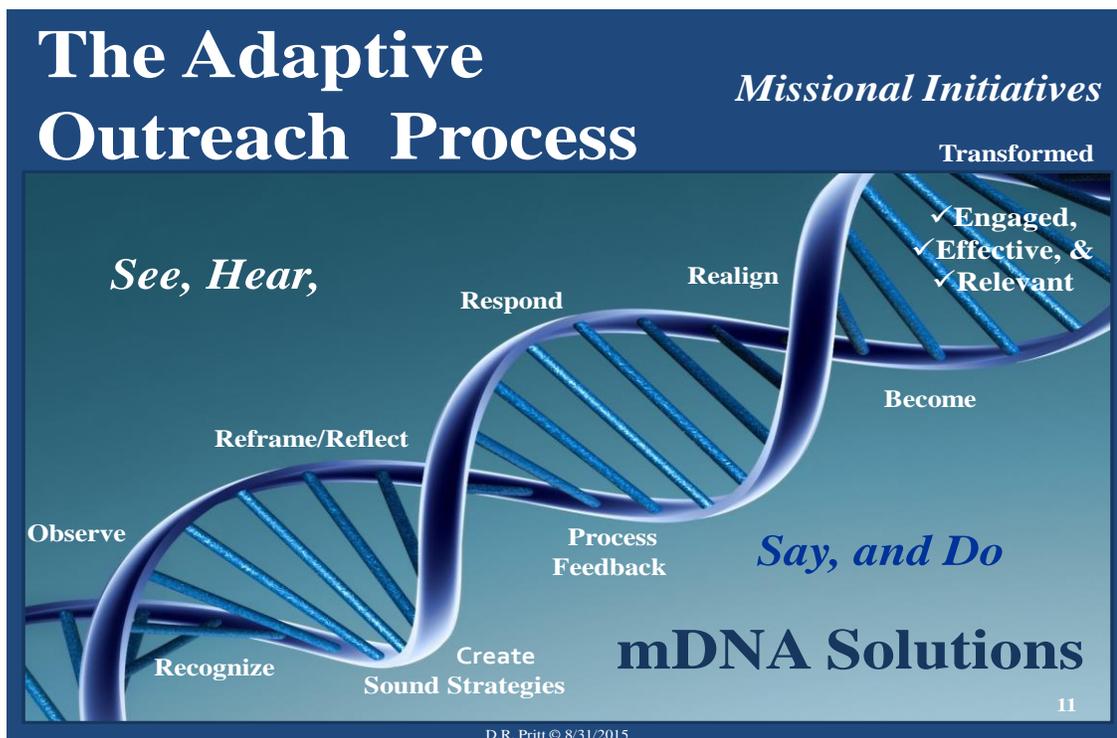
Source: The Adaptive Process, created by D. R. Pritt, Researcher/Discovery Zone Sage Instructor, 2015.

Source: The Kingdom Ministry Model, created by D. R. Pritt, Researcher/Learning Lab Director, 2015.

APPENDIX I

COMPLICATED TECHNICAL ISSUES AND COMPLEX ADAPTIVE
CHALLENGES

Complicated Technical Issues and Complex Adaptive Challenges

According to Ronald A. Heifetz and Donald L. Laurie, "The single biggest failure of leadership is to treat adaptive challenges like technical problems."[297] The same is true for misdiagnosing the difference between something being complicated and/or complex.[298] Both comparisons lead to the same ineffective outcomes when compared to each other, if not properly identified. It requires two different leadership methods to effectively address the conditions described.

Any person in the role of leadership needs to know the difference in order to increase their leadership capacity and effectiveness in ministry or service to others. When individuals and/or organizations encounter these conditions without correctly identifying them, it leads to unforeseen consequences and other non-liner problems that make communication and life much more difficult to manage.

The following is a comparison analysis between the two similar issues and concepts:

Complicated/Technical Issues	Complex Adaptive Challenges
1. Simple to spot	1. Difficult to recognize
2. Patterns stay the same and are for the most part sequential	2. Different patterns emerge: They are intractable and interconnected.
3. Solutions require an expert or specialist with knowhow	3. Solutions requires additional insights and creativity
4. The solution to the problem remains the same.	4. The solution requires feedback and continuous adjustment.
5. It is a matter of time (predictable and sequential).	5. No time limit (unpredictable and sporadic)
6. Command and Control best suited for resolution	6. Authority is distributed to those who are affected by the problem
7. Resolution is short term and parts are fixed or replaced	7. Requires testing and innovation to develop strategy or entire systems
8. Involves tasks/ tactical aspects	8. Involves strategy, values, and beliefs
9. Programmatic/destination	9. Process/journey

Source: D. R. Pritt, Discovery Zone Learning Lab Session Four, 2016.

Comparison Examples

- ✓ Repair a fender-bender due to road rage
- ✓ Heath check up/tests
- ✓ Running an enterprise

- ✓ Accident prevention/addressing Road rage, stress, and emotions
- ✓ Improving our overall life style
- ✓ Creating a brand (belief system)

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[297] Ronald A. Heifetz and Donald L. Laurie, "The work of Leadership" *Harvard Business Review* January-February 1997, accessed July 12, 2015, http://www4.ncsu.edu/unity/users/p/padilla/www/435-Leadership/Heifetz%20and%20Laurie%20The%20work%20of%20leadership.pdf .

[298] D. R. Pritt, "Adaptive Outreach: Making a Difference in Life" (Findlay, OH: Discovery Zone Learning Lab, Session Four Instructional, 2016), 1.

APPENDIX J

INFORMED CONSENT POLICY AND PROCEDURE GUIDELINES

Informed Consent Policy and Procedures

The "Informed Consent" policy in place during and afterwards of the adaptive leadership interviews required that a statement about confidentiality and use of the information obtained during the exercise would be published. Those participating, their anonymity would be fully protected throughout the process. That is why a numeral appears at the bottom left corners of each form rather than a name in the signature line on page two of each interview form returned.

The interviewees signed the originals, which are in the researcher's possession and safely stored. Printed at the top of each form sent out the "Informed Consent" policy is clearly noted (See Appendix D, 218-235). Numbers were used to honor the commitment made to each person interviewed per the consent policy adhered to throughout the study.

The Discovery Zone Exit Surveys have a similar statement at the top of page one of each form that was filled out by the participants in the learning labs. This was a blind survey for the researcher was not privileged in knowing who filled out which survey form. The surveys were randomly turned in at the end of the Discovery Zone event by those who filled them out. There was no signature space available to sign on any of the surveys placed in the field of study.

Each form retained a statement about the information collected would be used for research purposes. As the form was handed out a verbal statement that assured participants anonymity and the information gathered would be open to the public predicated the information obtain would be used for ethical research purposes only (See Appendix F, 241-260). At no time before, during, or afterwards were the participants in this study coerced, paid, or compromised in providing the research responses obtained.

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