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Naming the Lies: A Spiritual Diagnostic Tool for the Leaders of Kairos

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NAMING THE LIES:
A SPIRITUAL DIAGNOSTIC TOOL FOR THE LEADERS OF KAIROS

Written by

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and submitted in partial fulfillment of the
requirements for the degree of

Doctor of Ministry

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IN PARTIAL FULFILLMENT
OF THE REQUIREMENTS FOR THE DEGREE
DOCTOR OF MINISTRY

BY
CHRISTOPHER M. BROOKS, SR.
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ABSTRACT

Naming the Lies: A Spiritual Diagnostic Tool for the Leaders of Kairos
Christopher M. Brooks, Sr.
Doctor of Ministry
School of Theology, Fuller Theological Seminary
2019

The purpose of this project is to equip the leaders of the Kairos congregation at Brentwood Baptist Church in Nashville, Tennessee to utilize a spiritual diagnostic tool in small group settings to name the lies keeping them from maturing in Christ. Having experienced catalytic growth in its early years, the Kairos staff must adapt to the increasing pastoral and discipleship needs of young adults. Without a leadership pipeline to equip and train leaders to address the unique needs of young adults, small groups have struggled to develop a strategic approach to spiritual formation for leaders other than lecture environments. The spiritual diagnostic tool presented will be used to equip Kairos leaders to identify the source of and the healing for their primary temptations. Doing so will enable them to see and lead others where God wants to develop their character and release their unique kingdom contributions.

Part One examines the cultural, denominational, and geographical influences that led to the catalytic growth of Kairos. The stability and liability of leadership, resources, and practices will be discussed as well as how they contributed to the current deficit of maturity among its leaders. Part Two presents a biblical explanation for the primary temptations that all people face. A synthesis from theological thinkers and practitioners informs the categorization of the primary temptations. Direction from biblical and theological thinkers demonstrates how leaders can access the transformative power of Christ to experience spiritual maturity. Part Three covers the implementation of a reproducible spiritual diagnostic tool for leaders. The digital training manual is presented and evaluated both on its content and in the context that it was presented to the leaders.

Content Reader: Dr. Randy L. Rowland

Words: 274 words
To Danny, I still miss you.
I hope this honors your life and legacy.
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I acknowledge that this doctoral project would never have happened without the support and encouragement I received from my church, my teachers, my friends, my editors, and most importantly my wife.

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To my children, as per your request, you may now call me Dr. Daddy.
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PART ONE

MINISTRY CONTEXT
INTRODUCTION

Kairos is the young adult ministry of Brentwood Baptist Church near Nashville, Tennessee. Kairos began in 2002 when a group of young adults met with their senior pastor to share their idea of designing a worship service that specifically targeted the rapidly increasing and underserved young adult population of Nashville. In just a few short years the ministry went from hundreds of young adults gathering on Tuesday nights in the church’s fellowship hall to over a thousand gathering in a modern worship venue. But the increasing numbers meant increasing challenges. One of the challenges was that high attendance did not always equate to high maturity levels in spiritual development. Kairos was gathering a crowd, but it was not necessarily making disciples that made disciples.

After the initial years of pioneering a rapidly growing ministry with haphazard methods, the Kairos leadership team began to address some difficult questions. We discussed whether it was possible to grow both in size and depth of maturity and to truly equip the saints to do the work of ministry. We also addressed how to recruit, train, and deploy leaders rather than begging for more volunteers and how to resist the consumerist demands of the modern worshiper that have reduced most ministries and ministers to “religious venders of goods and services.”¹ The leadership team further explored the persistent patterns of sin and the underlying issues consistently keeping our people from maturity in Christ. This project outlines a response to the difficult demands of

discipleship within the demographic at Kairos. Specifically, it develops a strategy to implement and assess a process that uses a biblically based spiritual diagnostic tool to equip our leaders to name the lies that keep them from maturing in Christ. The name Kairos was derived from the Greek word meaning “timing” or “at the right time.”² The time has come for Kairos to develop its leaders’ characters and release their concentrated kingdom potential.

The first chapter explores the origins and context of the Kairos congregation. The history of the founding church, the reasons for starting Kairos, and a critique of the challenges throughout its fifteen-year history are summarized. Specific challenges in reaching the target demographic and the addition of those outside of the demographic are presented alongside the mixture of cultures and subcultures associated with the current congregation. Strategic themes and challenges among these groups serve as the backdrop for employing a specific spiritual diagnostic tool to better serve our leaders so they can identify the primary temptations and corresponding lies keeping them from maturing in Christ.

Chapter two reviews a compilation of literary works on the primary temptations and common pitfalls Christians encounter on the journey towards Christian maturity. The similarities and differences of how the authors categorize these temptations and pitfalls is presented. Renovation of the Heart by Dallas Willard identifies how the mind, body, will, and relationships are driven and often ruled by unsatisfied desires.³ The Challenge of the

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Disciplined Life by Richard Foster examines the use and misuse of money, sex, and power in the lives of Christians.\(^4\) Mere Spirituality by Will Hernandez provides an overview of the life and works of Henri Nouwen, with special attention given to the mistaken identities of Christians formed by what we do, what others say about us, and what we have.\(^5\) Let Your Life Speak by Parker Palmer describes how to embrace and understand the shadow, the sin, and the shameful chapters of a Christian’s life on the pathway toward maturity.\(^6\) Living the Life You Were Meant to Live by Tom Patterson presents the primary drivers of people as power, image, and contribution.\(^7\) It discusses how these can be used for good or evil. Building a Discipling Culture by Mike Breen utilizes the spiritual diagnostic tool of appetite, ambition, and approval to identify primary places of sin and temptation that most often sabotage the Christian’s identity and maturity in Christ.\(^8\) The contributions and limitations of each author are evaluated and synthesized into a cohesive spiritual diagnostic tool.

Chapter three presents a theology of the new ministry initiative for leaders to name their primary temptation. The current and historical ministry approaches to sin and


\(^7\) Tom Patterson, Living the Life You Were Meant to Live (Nashville: Thomas Nelson, 1982).

\(^8\) Mike Breen, Building a Discipling Culture: How to Release a Missional Movement by Discipling People Like Jesus Did, 3rd ed. (Pawleys Island, SC: 3 Dimension Ministries, 2017).
temptation are presented and evaluated according to their theology and effectiveness. The temptation of Jesus in the desert serves as a primary text for discovering the core desires and areas in which humanity is consistently tempted. Supporting texts include the creation and crucifixion accounts. A new spiritual formation tool and strategy is explored to equip leaders to identify and experience transformation through their battle with sin and temptation.

Chapter four develops a ministry plan constructed around Scripture and a spiritual diagnostic tool to foster spiritual maturity for the leaders in the Kairos congregation. The content serves as a framework to facilitate a greater awareness and transparency in our leaders with regard to their primary temptations and potential kingdom contributions. A combination of digital teaching, personal processing tools, and small group facilitation integrate both knowledge and application for our leaders. The effectiveness of the trial run of the ministry initiative is assessed both qualitatively and quantitatively. Feedback from participants and leaders serves to calibrate further adaptations of the new ministry initiative.
CHAPTER 1:
MINISTRY CONTEXT

Brentwood Baptist Church is fifty years old and has had only two senior pastors since its inception. Out of Dr. George Allen West’s vision and leadership, Woodmont Baptist Church in Nashville purchased sixteen acres to plant a new church in the underdeveloped community of Brentwood, Tennessee. With Woodmont’s help, Brentwood Baptist Mission was established on August 22, 1968 and sixty-five people assembled for worship on September 8, 1968 in the basement of the Tennessee Baptist Children’s Home. On February 9, 1969 the mission ratified their decision to become a church and chose the name Brentwood Baptist Church (BBC). In January 1970, BBC called William G. Wilson to become the first full-time pastor. For three and a half years the church met at the Children’s Home. The ground-breaking service was held at the purchased acreage on February 28, 1971.

Since the beginning of BBC, God has multiplied efforts to fulfill his Great Commission. By July 31, 1988, the church membership reached 1,771. In August 1991, Dr. Michael L. Glenn was called to become the second full-time pastor. He has served as senior pastor while the church continues to grow. Glenn has led well and oversaw the
church’s decision to build a new church on thirty acres which were purchased in October 1996. In June 2002, the church relocated to a 175,000 square foot building. Kairos, a ministry birthed in 2004 to reach young adults, was designed for authentic worship and teaching in that age demographic.¹

In 2011 the entire debt for building the church was paid in full. This freed BBC to see what God would be doing next. The church continued to grow. In 2014, Mike Glenn shared his vision for the Middle Tennessee Initiative (MTI). He stated, “It is not meant to build up Brentwood Baptist Church. It is the natural outgrowth of a church that says, ‘We’re not here just to take care of each other.’”² Missions is in the DNA of the church. MTI caused the whole church to go out into middle Tennessee and bring people to faith through healthcare, education, poverty alleviation, and evangelism. It is the overall umbrella for what BBC does today. The mission is “engaging the whole person with the whole gospel of Jesus Christ anytime, anywhere, with anybody.”³ Prayer has undergirded every decision made in these fifty years of being BBC. The church currently has eight regional campuses, each with its own teaching pastor, and collectively averages 5,000 in weekly attendance throughout the Nashville area. BBC is no stranger to the challenges of numerical and spiritual growth.

¹ "About Brentwood Baptist Church," Brentwood Baptist Church, accessed September 20, 2018, http://brentwoodbaptist.com/about/history/.

² Ibid.

³ Ibid.
Kairos: The Mike Glenn Years

From the outside looking in, it may seem unlikely that a big Baptist church with columns and a steeple in the middle of a wealthy white suburb would house a thriving young adult service. Glenn was approached by a handful of young adult leaders in 2002 who wanted to create a worship service designed to reach young adults. Glenn had known several of these young adults since they were children. Glenn recalls meeting with them for the first time:

I had found myself sitting in a local restaurant surrounded by several leaders of the singles ministry…. Like most churches BBC had struggled to find the right structure for our singles ministry. Because singles are mobile—moving from one place to the next—and extremely diverse in their interests and needs, most churches find it extremely difficult to establish and sustain an effective ministry for singles. Recently our church had been seeing some success as we structured our singles ministry around small groups. One of the small groups had developed into a relatively spiritually complex group focusing on prayer and worship…. They started to dream about ways to reach out to the increasing young adult population in Nashville with a midweek service that wouldn’t be constrained by time or “church business,” a ministry that would be free to speak the truth to a new generation and provide opportunities for young adults to respond to the truth they heard in authentic worship.4

After a compelling presentation of the surrounding area’s demographics and sociological factors contributing to a lack of spiritual connection to a local church among young adults, Glenn understood the importance of getting the attention of young adults and the significant investment it would take to keep their attention. Kairos started in January of 2004 on Tuesday nights at 7:00 pm. Glenn agreed to help Kairos get started by teaching for the first nine weeks. Then Kairos would need to find another leader so that Glenn

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4 Mike Glenn, In Real Time: Authentic Young Adult Ministry as It Happens (Nashville: B&H Publishing Group, 2009), 8-9.
could focus on leading a large suburban church. Twelve years later, Glenn reluctantly but graciously handed his favorite congregation over to me.

Glenn is an Alabama native who is a voracious learner and down-to-earth communicator. He is succinct and often blunt, while also intensely pastoral and caring. He resonated deeply with a generation disconnected from church, borderline biblically illiterate, and deeply wounded by parents and authority figures. Glenn loved the rawness and engagement that the Kairos community offered him.

Five years into Kairos, at the peak of its growth and demands, the leadership of BBC approached Glenn. They were concerned about the work load of their senior pastor who was preaching at three services on Sundays, leading the staff of a large church, officiating weddings and funerals, offering crisis counseling, and teaching at Kairos on Tuesday nights. Even though Glenn had a special affinity for Kairos, which he said rescued him from becoming just another large-scale Baptist preacher, the leadership suggested he give something up. Glenn responded that he would be willing to give up preaching on Sunday mornings. Aghast, the leadership thought he was joking. Glenn replied, “The kids at Kairos get there early. They sit up front and save seats for their friends. They bring their Bibles, take notes, stay afterward to talk about the sermon, and they email me during the week what they have learned. And if we go a little long, no one worries about it. Who wouldn’t want to teach a group that hungry for truth?”

The life and vivacity of the young adults at Kairos was unmatched.

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5 Ibid., 8.
Kairos continued to experiment and discover core values and associated practices that resonated deeply with the young adult population. Glenn noticed that Kairos had an open and honest culture that was a rare gift.6 These observations are rooted in memorable stories. These narratives will guide the leadership in understanding what is most meaningful and valuable to the Kairos community. Narratives are “the oldest and most natural form of sense making.”7

Glenn recounts the conversation that confirmed the Kairos congregation’s commitment to honesty. In the middle of teaching through Ephesians 6 about how children are to obey and honor their parents, he was met with an unexpected response:

I was reading the audience, and they simply were not buying what I was telling them...So I interrupted my teaching and asked them why they had stopped listening...but no one seemed to be willing to answer my question...I kept pressing...Finally, one man mumbled something. “I’m sorry…I didn’t get what you said.” ... “I can’t do that,” he confessed softly. “You can’t do what?” “I can’t do what you said we have to do.” “Which part?” I asked him. “The parent thing. I can’t honor my parents like that.” “Well, it’s not an option,” I pointed out. “It’s a command. All of us are going to have to find a way to follow this teaching.” He spoke louder this time. “I can’t do that, Mike; and if I’m wrong, I’ll just have to be wrong...My dad left when I was two. For as long as I can remember, it’s been just my mom and me. She worked three jobs for most of my life; I worked to put myself through school. I don’t even know were my dad is. I couldn’t honor him if I wanted to.” “But Paul is writing...” He didn’t let me finish. He pushed his chair back from the table, pointed his finger at me, and shouted, “Listen Mike, my father never honored me. I will never honor him.” He got applause... they were stuck at the same place.8

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6 Ibid.


8 Glenn, In Real Time, 61-63.
The young adults at Kairos were carrying an immense amount of anger, guilt, and bitterness. When confronted with difficult teachings in Scripture, they did not simply nod and agree but felt the freedom to express their anger and confusion with how to live out what the Bible says. In time, Kairos would identify that its community acts in an honest and unique way to connect to God and each other. The young adults have permission to voice their anger, doubt, and cynicism when trying to connect with God and each other in life-giving ways.

However, Kairos continues to need a systematic way to address the anger, doubt, and cynicism that our people bring with them into the ministry. Glenn captured three of his observations about this demographic that still inform the ministry’s approach and practice: they are entertained not trained, homeless with no name, and cautious but curious.⁹ These three observations are further explored below.

Entertained Not Trained

Many young adults who grew up in the church in the 1980s and 1990s are byproducts of the youth ministry boom. Attractional, events-based ministries, including the youth ministry at BBC, managed to gather and keep students but did a poor job of discipleship and training in basic spiritual disciplines. One student who came up through the BBC youth program was attending Kairos as a young professional. Glenn preached on the life of Joseph from Genesis. After concluding the series, this young man approached Glenn and thanked him for the series, but then asked when Joseph would meet Mary. Mike went down to the youth ministry offices that day and told them to scrap

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⁹ Ibid., 28-40.
their ministry and start over because the youth were not learning the most basic stories from the Bible. This story is symptomatic of a broader church culture issue that reveals we need to change the metric of success from gathering a crowd to making disciples.

Kairos teaches the Bible clearly and directly, but in a way that does not make broad assumptions of biblical or spiritual knowledge. One of the primary aims of the small groups is to teach men and women how to read the Bible and hear from God. They are intentionally called Bible Reading Groups. The challenge is for Kairos to present the gospel in clear, compelling, and creative ways that equip members to grow and mature in their faith so that it directly impacts their perspective on God, themselves, and their decisions about relationships and vocation.

Homeless with No Name

Millennials are the third generation of young adults to inherit a pattern of divorce from their parents, and it is affecting their relationships. The Baby Boomers were the first generation to live through their parents divorcing at unprecedented rates. Divorce rates doubled in the United State during a twenty-year period (1960-1980).¹⁰ Millennials are just as likely to see their own marriages fail as their parents’ marriages continue to do so. “Bloomberg cites data from the Bowling Green’s National Center for Family and Marriage Research which shows that the divorce rate for fifty-five to sixty-four year-olds more than doubled from 1990 to 2012, while divorces for the over sixty-five

demographic tripled.”¹¹ Susan Gregory Thomas, writing for the Wall Street Journal, laments that there is one defining common question for Generation X: “When did your parents get divorced?”¹² Thomas and her husband vowed never to get divorced, having witnessed first-hand the pain and trauma that children of divorce endure. She and her husband tried to make the marriage work, but ultimately drifted apart and became “wretched passive aggressive roommates.”¹³ Thomas writes that she hoped that her divorce would not hurt her kids like her parent’s divorce hurt her.

While the effects that a generational pattern of divorce is having on millennials are debatable, what is certain is that the majority of young adults are not marrying as young adults. Kelsey Phariss, a millennial writer for the Huffington Post, remarks, “Millennials finally found a solution: Divorcing Marriage.”¹⁴ Kairos is no different. Many of the young adults in the Kairos congregation are emotionally and relationally disadvantaged because they are products of divorce. They are dealing with the challenges of blended families and parents with strained relationships. Most of them simply do not have a healthy pattern to follow. They are trying to be better husbands and wives, fathers and mothers, but their own examples of these roles are tattered.¹⁵


¹³ Ibid.


Young adults are often at points of crisis. They are making their own decisions about their lives, but they are doing so haphazardly and without a strong sense of identity. The challenge is for the leaders of Kairos to instill a God-given and church-supported sense of identity, value, and belonging. Much time is spent earning trust to pastor people through their various crises. The concern is discovering how to leverage that trust in order to better equip members to mature in their identity and commitment to Christ. Most of their crisis moments are tied to or rooted in lies and trauma that they experienced earlier in life. Naming those lies and experiences and claiming the truth of their God-given identities will be crucial in moving the congregation from a crisis-based faith to committed and maturing walks with Jesus.

Cautious but Curious

A large majority of young adults are naturally cautious, skeptical, and guarded when it comes to church and religious leaders. Many of the authority figures and significant adults in their lives have disappointed them or intentionally abused their trust. They quickly see through the veneer of the established church. The fact that I am a pastor at a large church does not increase my authority in their eyes. In fact, it increases their skepticism of me and the message I bring. The concentrated amounts of skepticism and caution that young adults bring to the table is symptomatic of a cultural shift. N.T. Wright writes that postmodernity is “the necessary judgment on the arrogance of modernity.”

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Modernity, in broad strokes, promoted the idea that enough money, education, technology, medicine, and information could fix any problem. Postmodernity has given many young adults a surplus of information and education but left them in a deficit of identity and purpose. Glenn writes,

> Young adults are rediscovering the mystery and transcendence of God. The modern emphasis on rationality and logical expression of the gospel has frustrated many. From their experience, life does not always follow a formula. Nothing adds up the way it is supposed to. It follows then that they do not want a god who can be captured in logical syllogisms and rational arguments. This God must be encountered to be known…Yes, doing church like this is messy. The conversations are dynamic and spontaneous but rarely linear…If you are going to work with these young adults, you have to move with them. They don’t care that you don’t have all the answers. They’re looking for an honest friend who will stay with them on the journey.\(^\text{18}\)

The challenge of this ministry context is to equip young adults with thoughtful and strategic ways to address their longing for transcendence that finds a concrete expression in their identity and purpose. What Glenn helped set in motion fourteen years ago has continued to be a thriving and attractional ministry for young adults. This project attempts to create a more organized and organic process that facilitates discovery learning through self-examination and conversational exploration.

**Kairos: Leadership Transition**

When I asked Glenn to remind me why he decided to step down, he simply and with a trace of sadness replied that it was time. Glenn is now four generations removed

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from the average age of the Kairos attender. His self-awareness and humility are evident when he says, “I was hitting the target, but missing the bullseye. If I stayed, I would have killed it.”¹⁹ In January of 2016, Glenn preached his last sermon as the Kairos pastor. The last thing he did on the stage as pastor was invite me up, wash my feet, lay hands on me, and pray. People inside and outside of the congregation have commented that it was a very healthy transition.

Making the transition was somewhat daunting because I was following a senior pastor who was an exemplary visionary leader, communicator, and pioneer. Thankfully, there was an amazing amount of freedom and support given to the Kairos team. The Tuesday night service was known for authentic worship, honest teaching, and innovative approaches to communicating the gospel. However, the infrastructure was crumbling and the numbers were in decline. The goal was to find a way to keep the ground gained on Tuesday nights on the other six days of the week. We wanted to be more than just a hospital for the wounded, but also a health club that would strengthen and mature the congregation. The ministers and leaders at Kairos were weary because there was no cohesive strategic approach to ministry and mission at Kairos outside of Tuesday nights. There was an assortment of approaches, teams, and people who all had done different things that were helpful at different times. Kairos needed a coordinated approach to a discipleship-based solution that could be reproduced in and through the leaders.

Kairos has made a paradigm shift in the past two years toward small group discipleship as the backbone of the ministry. Previously, there were five groups that met  

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¹⁹ Mike Glenn, interviewed by author, July 30, 2018.
every couple of weeks and averaged a few people each in attendance. Currently, there are over thirty groups that meet weekly. The small group participation has increased over 156 percent. Even with a cohesive vision and unified strategic approach to small group-based discipleship, the need for leaders who are self-aware and maturing in Christ continues to grow.

One of the greatest challenges facing Kairos is the recruitment and retention of leaders who are committed to and maturing in Christ. Even when they are committed, many leaders are prone to inconsistency and sin relapses. This project is a strategic effort to empower and equip the leaders of Kairos to discover the primary places where they are tempted to sin, discover the roots and rituals that contribute to their sin, and name the lies associated with that sin so they can mature in their identity in Christ. Our leaders need an organized approach to training. This project will be a training manual that will be used in conjunction with larger holistic approaches to coaching, mentoring, and equipping leaders. Our goal is to provide memorable models and spiritual diagnostic tools that can easily be reproduced by our leaders. We want God not only to work through them, but in them as well.

**Target Audience**

Kairos began out of the vision of a handful of leaders who were involved in a young professionals’ small group at BBC. Young adults are the stated target audience Kairos is designed to engage; however, the definition of young adult is vague. In age group-based ministries, college ministry usually refers to ages eighteen to twenty-four. As a former college pastor on a college campus, this age range designation proved
problematic for those who were in the age range but did not attend college, those who had recently graduated college, or those who were in graduate programs. The term “young professionals” in age group-based ministries often refers to working single adults. The challenges in using the term “young professionals” are what to do with vast age differences, couples who meet and then marry within the ministry, or those who find themselves newly single because they are recently divorced.

Laurence Steinberg, a professor of psychology at Temple University, writes “Today’s 25-year-olds, compared with their parents’ generation at the same age, are twice as likely to still be students, only half as likely to be married and 50 percent more likely to be receiving financial assistance from their parents.”

Sharon Daloz Parks acknowledges the difficulty associated with assigning an age range to the season of life that marks transition into adulthood, instead opting for “cognitive development as demonstrated by new awareness of self, others, the world, and God.”

Jeffrey Jensen Arnett synthesizes the ambiguity by creating another category altogether that he calls “emerging adulthood” characterized by the age of instability, the age of possibility, the identity exploration, the age of in-between, and the self-focused age. Regardless of numerical age ranges or descriptors for challenges facing young adults, this project will

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seek to address the instability created by their lack of identity and capitalize on the collective ethos of exploration and self-focus to provide pathways for spiritual maturity.

“Young adults” as Kairos defines it is the eighteen to twenty-nine age range. This combines college age and young professionals into one group. The challenge when dealing with a broad age range is that younger people often feel too young and older people feel too old. To complicate matters, the values, style, and approach of young adult ministry resonates deeply with people above and below the age range. An increasing number of young families and senior citizens come to Kairos on Tuesday nights because they find something they cannot find in their normal Sunday morning expressions of worship, and the worship format goes beyond the categories of contemporary and traditional. Currently Kairos averages 584 people on a Tuesday night. A recent internal survey found that 58 percent of attenders are twenty-two to twenty-nine years old, 22 percent are eighteen to twenty-one, 10 percent are thirty to thirty-nine, 8 percent are under eighteen, and 7 percent are over forty.  

While categories and target audience are important, Kairos leadership has come to realize that the intrinsic challenges facing this demographic can often transcend normal age quantification. Kairos leadership must consider in any ministry initiative the people in our congregation are often wounded or skeptical of the institutional church, desire authenticity and transparency, are looking for community and deeper connections, desire missional opportunities that tangibly benefit the poor, and desire to clarify their unique identity, passions, and purpose in life. Identity and purpose continue to be the top two

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23 Stephanie Attanasio, “Survey of Kairos, June 2016” (Brentwood, TN: Brentwood Baptist Church, 2016).
themes identified on the prayer cards collected at each weekly service. This project will address the challenge of equipping the Kairos congregation not only to understand but also experience their identity in Christ by honestly assessing what areas of temptation consistently sabotage their lives.

Another unique challenge facing Kairos is the complexity surrounding a midweek worship service. Fifty-eight percent report they attend Kairos every week, 22 percent a couple times a month, and 6 percent once a month (14 percent were new). On the surface those statistics are healthy, but small group involvement is missing. Sixty-four percent of Kairos attendees report they are members of a local church and 60 percent of Kairos attendees report that they are not involved in any form of small group or biblical community. Clearly the congregation longs to be connected, but still resists spiritual community outside of the Tuesday night worship service.

One conclusion that can be drawn from the data is that instead of being involved in a small group where the opportunity and challenge of being known is available, they have chosen another corporate worship venue. The challenge is for leaders to make sure Kairos offers discipleship and a valuable community. There is an opportunity to offer more than worship experiences and social spaces, but to coach and equip this demographic with transferable tools that not only make them better Christians, but better employees, friends, spouses, and parents. This project is an effort to address the needs and desires of a complex demographic of young adults. Doing so in gospel-centered ways

24 Ibid.
25 Ibid.
will help to cultivate a generation of authentic, committed, and self-aware disciples who make disciples.
CHAPTER 2:
COMMUNITY CONTEXT

Brentwood Baptist Church is a traditional Southern Baptist church more so in appearance than in practice. Ten years ago, Glenn, the senior pastor, began to study trends in the church and culture. An avid reader and future-minded thinker, Glenn realized that he could retire in the next ten or fifteen years and everyone would blame the next pastor for the church’s decline into irrelevancy. He could watch the church die if changes were not made soon. Kairos became an experimental lab for the future of the church. Kairos was a place where the leadership could take risks, fail, and try again to see what worked in theory and what worked in practice. This approach gave birth to a hybrid way of doing young adult ministry. Kairos was able to capitalize on the structural integrity of an established church while at the same time experiment with new and old ways of engaging an emerging generation. Reggie McNeal writes about the collapse of church culture in a positive light: “A growing number of people are leaving the institutional church for a new reason. They are not leaving because they have lost faith.
They are leaving church to preserve their faith.”¹ This has certainly been the case for many at Kairos.

**Cultural and Sub-Cultural Influences and Challenges**

At its inception, Kairos was the perfect blend of traditional elements of church such as worship, discipleship, and mission through nontraditional methods like tables instead of pews, a band instead of a choir, off-campus small groups instead of Sunday School groups, and an emphasis on living missionally instead of just doing missions. While these innovations in methodology were progressive at the time for a traditional Southern Baptist church, Kairos now faces a new dilemma as a fourteen-year-old congregation. We must decide if we are to constantly reinvent our methodology to engage a rapidly changing culture and people or stay with what worked ten years ago and become traditionalists about our once contemporary approach.

As Carrey Nieuwhof predicts, “churches that love their model more than their mission will die.”² McNeal helps articulate the shift that we feel transcends methodology and reminds the church that the movement of Jesus had power because at its core it was a personal life-transforming experience.³ Assisting the leaders of Kairos to name the lies that consistently block or subvert the life-transforming experience that Jesus offers will be one way to continue to experiment with best practices to ensure true spiritual

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formation is occurring. McNeal writes that after the church growth movement must come the church health movement and this will come by a radical return to spiritual formation.\textsuperscript{4} Kairos seeks to be a place where disciples experience healthy and sustainable growth through consistent spiritual formation.

**Nashville**

The Nashville metro area is one of the largest land mass cities in America.\textsuperscript{5} In recent years the population has experienced steady growth. It is reported “an average of one hundred people per day” are moving to Nashville.\textsuperscript{6} The Nashville Convention and Visitors Corps list “health care management, automobile production, finance, higher education, insurance, music production, printing and publishing, technology manufacturing, and tourism” as the leading industries.\textsuperscript{7} Known as Music City, Nashville has become a destination city for young adults. The majority of young adults we interact with are generally in Nashville working in health care, hospitality, or the music industry. Nashville has an interesting mix of native southerners, artistic creatives, cultural Christians, and diverse newcomers. The high influx of diverse young adults seeking economic and relational opportunities in Nashville also provides Kairos with exceptional opportunities and challenges to minister to this generation of young adults.

\textsuperscript{4} Ibid., 24, 69.


\textsuperscript{7} “Statistics and Demographics,” Nashville Convention and Visitors Corp.
The Mysterious Millennial

The millennial generation is so elusive that no one can yet agree on its actual age range. For the purposes of this project, the birth years 1981-1996 (ages twenty-two to thirty-seven) will be used as reported by the Pew Research Center. Millennials are “relatively unattached to organized politics and religion, linked by social media, burdened by debt, distrustful of people, in no rush to marry—and optimistic about the future.” To complicate matters, most millennials do not even identify with the moniker “Millennial.”

In 2014 the White House Council of Economic Advisors recognized the importance of understanding the mysterious millennials and their impact on the economy. Currently, three-fourths of the workforce are millennials. Seventy-three percent of college-educated millennials live in large and mid-sized cities. These men and women who have moved to Nashville are currently our target audience. All of the cultural, economic, and psychological circumstances of millennials provide ample opportunities for gospel engagement. Millennials have lived through major technological, political, economic, and sociological shifts during their adolescence and emerging adulthood. What


9 Ibid.


12 Ibid.
has also been lost in the transition for millennials is a strong sense of identity. According to Dr. Chap Clark, autonomy, belonging, and identity are three objectives every adolescent seeks to attain.\(^{13}\) Given the research, millennials are facing more roadblocks to adulthood than any other generation. This generation needs the Church to provide a spiritual formation pathway that promotes autonomy, belonging, and a sense of identity. This ministry initiative will assist the young adult leaders in the Kairos congregation to discover a greater sense of autonomy by taking responsibility for their stories and actions, develop a deeper sense of belonging as they share their stories with authenticity and vulnerability, and discover their identity in Christ and as sons and daughters of God.

PART TWO

THEOLOGICAL REFLECTION
CHAPTER 3:
LITERATURE REVIEW

The number of authors and books on the topic of spiritual formation that leads to spiritual maturity is vast. I have selected six authors, Dallas Willard, Richard Foster, Wil Hernandez (compiling the works of Henri Nouwen), Parker Palmer, Tom Patterson, and Mike Breen, to address a unique and often underdeveloped side of the conversation about spiritual maturity. Much attention is given to how one progresses in spiritual maturity through the various spiritual disciplines such as prayer, silence, solitude, fasting, Scripture, and mediation, but too little attention is directed at identifying the consistent patterns of sin and temptation that are inhibiting even one’s best efforts to move toward spiritual maturity. Everyone has been spiritually formed by their life circumstances and decisions. The review of these authors will explore how to identify where we have been spiritually deformed. Interacting with these authors who are from different cultures and streams of Christianity will begin a stimulating dialogue to discover the common barriers to spiritual maturity.
Dallas Willard writes extensively in his book *Renovation of the Heart* about the practical process of spiritual formation. For the sake of this project, Willard’s term spiritual formation will be used interchangeably with spiritual maturity. In the pursuit of spiritual maturity, one must first recognize and name the obstacles that have consistently blocked one’s attempts to move toward maturity. Willard writes, “One of the greatest obstacles to effective formation in Christ today is simple failure to understand and acknowledge the reality of the human situation as it affects Christians and non-Christians alike. We must start from where we really are.”\(^1\) Extrapolating from the doctrine of original sin, Willard argues one must acknowledge that there is “radical evil in the ruined soul.”\(^2\) He adds that “sin does not make us unworthy, only lost.”\(^3\) Willard offers a comparison that aptly describes what discipleship efforts look like when believers fail to take seriously the theological cause and effect of sin: “We are like farmers who diligently plant crops but cannot admit the existence of weeds and insects and can only think to pour on more fertilizer.”\(^4\)

Willard describes the human soul as the interconnection of the body, the mind, the will, and our relationships. The human soul and all of its various facets has been shaped and formed by experiences both with God and apart from God.\(^5\) Christians must then

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\(^{1}\) Willard, *Renovation of the Heart*, 45.

\(^{2}\) Ibid.

\(^{3}\) Ibid., 46.

\(^{4}\) Ibid.

\(^{5}\) Ibid., 13.
examine the ways that our lives or souls have been formed and character has been shaped both toward Christ and away from him. In order to move toward spiritual maturity, one must begin to identify one’s deformities. The process of doing so is not always obvious. Willard remarks, “We usually know very little about the things that move in our own soul, the deepest level of our life, or what is driving it. Our ‘within’ is astonishingly complex and subtle –– even devious.” Even though identifying and naming the primary obstacles and their corresponding stories can prove elusive for the Christian, it is not impossible. Willard is hopeful that “we can set out on achieving [spiritual maturity] in a sensible and systematic manner.”

Writing both as a philosopher and epistemologist, Willard lays out the following six basic aspects of the human life as the starting point for understanding personhood or self: thought, feelings, choice, body, social context, and soul. He reasons with efficiency and fluency the minute details of distinction and correlation between these six aspects. This work will inform the spiritual diagnostic tool and its goals. However, Willard’s language can seem complex and confusing to those not familiar with it. The goal is not only for the spiritual diagnostic tool to work, but also for it to be accessible, memorable, and repeatable for Kairos leaders.

Willard casts a vision that summarizes the purpose of this doctoral project:

Jesus does not deny his followers personal fulfillment, but shows us the only true way to it. In him we “find our life.” He would keep us from selling our birthright as creatures in God’s image – a birthright of genuine goodness, sufficiency, and power for which we are fitted by nature – for a mere bowl of soup (Gn 25:30-31):

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6 Ibid., 17.
7 Ibid., 25.
8 Ibid., 30.
perhaps a little illicit sex, money, reputation, power, self-righteousness and so forth—“the pleasures of sin for a season”—or for the mere promise or possibility of such.9

The goal of this project is not simply to name the lies—all the ways one sells their birthright (identity and maturity in Christ) for soup and sin—so that one can simply eliminate desire. The goal is to find the true desire and identity lying underneath primary temptations and sin so one can live in harmony and unity with one’s God-given desires and discover one’s appropriate expression within his or her life and in God’s kingdom.

_The Challenge of the Disciplined Life, Richard Foster_

Willard’s friend and colleague in the area of spiritual formation, Richard Foster, writes about the primary obstacles that block spiritual maturity in his book _The Challenge of the Disciplined Life_. Foster identifies three major temptations that Christians face when trying to mature into Christlikeness: money, sex, and power. The majority of pastoral issues that arise at Kairos are around the misuse or lack of money, sex, and power. Foster’s holistic approach is also beneficial in reminding the reader that these are not evils to be avoided but relationships that need to be nourished and disciplined in Christian living: “To live rightly with reference to money and sex and power is to live sacramentally. To misuse and abuse these is to desecrate the holy things of God.”10

Naming and teaching about these issues is not only necessary to spiritual maturity but essential for spiritual renewal. Foster writes, “Historically it seems spiritual revivals have been accompanied by a clear, bolder response to the issues of money, sex, and power.”11

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9 Ibid., 68.

10 Foster, _The Challenge of the Disciplined Life_, xi.
Foster confirms the paradoxical nature of sin and desire that present themselves as both barriers and gateways to spiritual maturity.

While Foster is clear in providing practical applications and implications of right and wrong relationships with money, sex, and power, he neglects to build an equally cogent and succinct explanation of the root causes or emotions that contribute to the abuse of these things. He briefly alludes to the intrinsic spiritual nature when addressing the shadowy sides of these three, writing, “The demon in money is greed… The demon in sex is lust… The demon in power is pride.” Greed, lust, and pride are evocative words that could be used in leading a person to reflect on the underlying sin or emotion that is at the root of their primary temptation. This will be essential in the spiritual diagnostic tool to move past simple behavior modification and move toward inner transformation because the underlying emotional causes will likely reappear in other behaviors.

The third category of power also seems to overshadow and infiltrate the other two, sex and money. Foster points out that one of the marks of spiritual power and therefore spiritual maturity is discernment. The purpose of this project is to see how Christians can gain and use discernment to name and conquer the power of their primary temptation. The ability to see both sides of human desire, the shadowy side and the light, is essential in the design of the spiritual diagnostic tool. The tool must not only be able to show what is wrong, but also reveal what is right. Foster suggests that discernment is key:

11 Ibid., 3.
12 Ibid., 13.
13 Ibid., 190.
You may wonder how such a discerning spirit is obtained. It comes first by asking for it. “You do not have because you do not ask” said James (Jas 4:2). We ask. We also listen to God, listen to those around us, listen to what is occurring in our world. And we invite God to teach us what it all means. We also gather in groups of faithful believers to share insights and to listen together, for no single individual can know all of God’s will. We do this with a good deal of humor and humility: humor, because we must never take ourselves too seriously; humility, because we must take God’s word through others with utmost seriousness…We defeat the powers by forthrightly facing the demon within.¹⁴

Foster’s admonition for group introspection and collaboration will also be a key feature of the implementation of this doctoral project.

*Mere Spirituality, Will Hernandez*

Henri Nouwen has written extensively in the area of spiritual maturity and formation. Will Hernandez’s book *Mere Spirituality* provides a compilation of the works of Henri Nouwen. Nouwen is simple without being simplistic when he identifies the common cultural temptations that threaten spiritual maturity and identity: “‘we are what we do, we are what others say about us, and we are what we have,’ or in other words: ‘We are our success, we are our popularity, we are our power.’”¹⁵ Success, popularity, and personal power are three distinct areas of temptation. Nouwen reiterates the “three compulsions of this world are the desire to be relevant, the desire for popularity, and the desire for power.”¹⁶ Once again, this spiritual diagnostic tool needs to not only identify personally and yet universally the common temptations for people and cultures, but also address the temptation beneath the temptation or sin underneath the sin.

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¹⁴ Ibid.


¹⁶ Ibid., 80.
Nouwen would argue that false identity is underneath his categorizations. A concentrated effort needs to be made in understanding our hidden life with God in order to be effective leaders. Nouwen comments, “If we don’t have a hidden life with God our public life for God can bear no fruit.”\(^\text{17}\) He later alludes to the trauma and experiences that contribute to one’s primary temptation and favorite sin, adding, “When we have come to believe in the voices that call us worthless and unlovable, then success, popularity, and power are easily perceived as attractive solutions.”\(^\text{18}\) Nouwen also highlights what is at stake if believers do not look for and name the lies that threaten our true spiritual identity in Christ, “We fail to know our hidden center; and so we live and die often without knowing who we really are. If we ask ourselves why we think, feel, and act in a certain way, we often have no answer, thus proving to be strangers in our own house.”\(^\text{19}\) Elsewhere Nouwen warns, “one significant consequence of the many that result from our failure to embrace our true identity is that we may lead uncontained, ungrounded, and uncentered lives.”\(^\text{20}\) This is an accurate description of most people who attend Kairos.

What is missing in Nouwen’s writings is the correlation of success, popularity, and power to God’s good desires for his children when they are living out of their true identities. One can imagine what spiritual success, godly influence, or the power of the Holy Spirit looks like in the life of a mature Christian. Nouwen uses the language of

\[^{17}\text{Ibid.}, \ 12.\]
\[^{18}\text{Ibid.}, \ 21.\]
\[^{19}\text{Ibid.}, \ xvii.\]
\[^{20}\text{Ibid.}, \ 19.\]
identity and spiritual maturity as learning how to hear and receive our “belovedness.””

The picture that Nouwen paints for the kind of solitude and space necessary for naming the lies that keep us from spiritual maturity is as daunting as it is encouraging: “Solitude is not immediately satisfying, because in solitude we meet our demons, our addictions, our feelings of lust and anger, and our immense need for recognition and approval. But if we do not run away, we will meet there also the one who says, ‘do not be afraid. I am with you, and I will guide you to the valley of darkness.’” Nouwen goes on to advise readers to “listen attentively to your own struggle.” The process and spiritual diagnostic tool presented in this project are the efforts to assist Kairos leaders to “listen attentively to their own struggle” and to provide a pathway to face their demons, name the lies, and rightly reclaim their God-given desires to be expressed in God-honoring ways. Nouwen describes the goal of this process or spiritual discipline as “the concentrated effort to create some inner and outer space in our lives where obedience can be practiced.”

Let Your Life Speak, Parker Palmer

Parker Palmer’s book Let Your Life Speak is a poetic and profound call to decipher and understand the life we as believers are called to live. Palmer writes simply, “Before you tell your life what you intend to do with it, listen for what your life intends

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21 Ibid., 22.
22 Ibid., 13.
23 Ibid., 11.
24 Ibid.
25 Ibid., xx.
to do with you.”

Telling without listening is one the primary temptation of the leaders and participants at Kairos. Often pastoral counseling sessions arrive at the person’s lack of clarity around who they are and what they are meant to do. In the midst of that frustration they develop unhealthy attachments and coping mechanisms that present themselves as ingrained patterns of sin.

Palmer admonishes that the path to spiritual maturity (or “wholeness”) must squarely look sin and shame in the eyes rather than piling up more virtuous behavior in an effort to hide from the darkness, writing, “My life is not only about my strengths and virtues; it is also about my liabilities and my limits, my trespasses and my shadow. An inevitable though often ignored dimension of the quest for ‘wholeness’ is that we must embrace what we dislike or find shameful about ourselves as well as what we are confident and proud of.”

It is not uncommon for people who take this journey to come to the painful realization that they are frustrated and depressed because they are trying to please others or become someone other than who God intended them to be. Palmer writes, “It is a strange gift, this birth right gift of self. Accepting it turns out to be even more demanding than attempting to become someone else!”

Palmer grounds this shedding of the false self and the discovery of the true self in biblical as well as in religious and humanistic language. He writes, “Biblical faith calls it the image of God in which we are all created. Thomas Merton calls it the true self.

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26 Palmer, Let Your Life Speak, 3.
27 Ibid., 6-7.
28 Ibid., 10-11.
Quakers call it the inner life, or ‘that of God’ in every person. The humanist tradition calls it identity and integrity. No matter what you call it, it is a pearl of great price.” ²⁹ The design of this spiritual diagnostic tool will incorporate not just the discovery of the pearl of “great value” but also being able to name the sin and dirt in which have buried those pearls (Mt 13:45-46).³⁰

Palmer also affirms the strategy of reverse engineering by acknowledging that discovering one’s primary areas of temptation can enable one to discover his or her primary areas of contribution, adding, “We are led to truth by our weaknesses as well as our strengths.” ³¹ Discovering where and when these weaknesses began to take root is a crucial step not only for leaders’ personal maturity, but also for their ability to lead others to a place of discovery through the darkness. Palmer elaborates,

But before we come to that center, full of life, we must travel into the dark. Darkness is not the whole of the story – every pilgrimage as passages of loveliness enjoy – but it is the part of the story most often left untold. When we finally escaped the darkness stumble into the life, it is tempting to tell others that hope never flagged, to deny those long nights we spent cowering in fear. The darkness has been essential to my coming into selfhood, and telling the truth about that fact helps me stay in the life. But I want to tell that truth for another reason as well: many young people today journey in the dark, as the young always have, and we as elders do them a disservice when we withhold the shadowy parts of our lives.³²

The process outlined in this project aims to train and equip leaders to correct the disservice Christian leaders have propagated by not being honest and open about the

²⁹ Ibid., 11.
³⁰ All Scripture quoted is from the New International Version unless otherwise noted.
³¹ Ibid., 22.
³² Ibid., 18.
shadowy sides and dark corners in our own journeys. The spiritual diagnostic tool will help guide Kairos leaders to a better articulation of the lies and sin in their stories that make them particularly susceptible. If the Church fails to create this kind of culture—speaking freely about one’s struggles as well as one’s strengths—we will damage those we are trying to help. Parker writes, “If we do not understand that the enemy is within, we will find a thousand ways of making someone ‘out there’ into the enemy, becoming leaders who oppress rather than liberate.”

The liberating power of naming and sharing one’s struggles as well as victories seems paradoxical in coaching people towards spiritual maturity. However, Palmer embraces this process by validating desire rather than denying it, writing, “Inspected through the lens of paradox, my desire…contains clues to the core of the true self…clues, by definition, are coded and must be deciphered.” The process outlined in this project is designed to reveal the clues left by our sin so we can then decipher the underlying desire and let God’s grace transform it and us in the process. Once again Palmer encourages leaders to take this journey, writing, “If we, as leaders are to cast less shadow and more light, we need to ride certain monsters all the way down, explore the shadows they create, and experience the transformation that can come, as we ‘get into’ our own spiritual life.” This doctoral project will encourage and equip Kairos leaders to explore their own shadows in order to experience life transformation.

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33 Ibid., 80.
34 Ibid., 13.
35 Ibid., 85.
Living the Life You Were Meant to Live, Tom Patterson

Living the Life You Were Meant to Live by Tom Patterson is a process-oriented and practical book on leading Christians to spiritual clarity by articulating their calling. Although the emphasis is on discovery of strengths, giftedness, and purpose, there are corollary principles and theology in addressing weaknesses, sin, and identity that will be utilized for the design and purpose of the spiritual diagnostic tool. Patterson opens his book by validating the discontentment and doubt that are characteristic of the young adults at Kairos. He writes, “Much of your questioning may lie at this root: your inner conflict over what you perceive to be your external life and your internal life.”36 The conflicted Christian at Kairos is often a young person who knows what kind of person God is calling him or her to be and yet cannot reconcile him or herself to it while still struggling to find freedom and power to live the Christian life.

Patterson encourages his readers with God’s omniscient knowledge of their personal stories from start to finish, citing Ephesians 1:4 in an effort to offer hope and encourage honesty when confronting the painful realities of one’s sin and shortcomings.37 As any good process, diagnostic tool or spiritual discipline should offer, Patterson promises the outcome will be a different perspective, “You will have an opportunity to step back and see your life as a whole. Then you will gain a new perspective on how you arrived where you are today and, therefore, what the next logical steps for your life may be.”38

36 Patterson, Living the Life You Were Meant to Live, 3.
37 Ibid., 4.
38 Ibid., 8
The weakness of Patterson’s approach as it pertains to the subject matter presented in this project is how he treats weakness. In stark contrast to the other authors reviewed, Patterson appears to push past weaknesses, if not downright ignore them, writing, “I always give the person permission to explore fully what he or she can do well. The emphasis is never on what a person cannot do. I never address weaknesses. You can contribute from your gifts. This should be your focus. God doesn't give you weaknesses. In a real sense, they are a man-made, destructiveness myth.”

I disagree strongly, though it can be argued that what people perceive as a weakness, God perceives as a gift or a strength. As I will propose later in the project, our “weakness” is a place where God’s power can be released and can also contain a God-given strength that has been sabotaged by the enemy (2 Cor 12:9).

Patterson may declare that he ignores weaknesses, but he gives them considerable attention when they arise in his case studies. The author also inadvertently discusses the deconstructive process of unlearning some harmful and toxic beliefs, noting, “We say to ourselves in the face of things we call good and desirable, ‘I don't deserve it; I'm not good enough; I'm not worthy.’” The lies we tell ourselves and have been told by others are of great value to this project. If one will lean into the weakness, the sin, and the broken places and decode the lies or false messages one has come to believe as truth, then one can know the truth and the truth will set him or her free (Jn 8:32).

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39 Ibid., 12.
40 Ibid., 20.
Again Patterson hints toward the need to name and overcome the lies that leave the person in an emotional and spiritual deficit, writing, “So many people I know suffer from low self-appreciation because they never heard the words approval, worth, and value.”\textsuperscript{41} The people at Kairos face a great obstacle in discovering the wrong ways they have pursued approval, worth, and value outside of God’s good intentions for them. Patterson rightly observes, “All people tend to hide the truth from themselves in order to feel better about themselves.”\textsuperscript{42} Therefore, the goal is to develop a tool that reveals to men and women how to first name and address their compulsive hiding so that then the truth can come to light. Patterson writes, “As you probe your life, be gentle but insistent with yourself. Don't back away from areas that seem painful. They are the very areas you probably need to face the most.”\textsuperscript{43} However, he offers no systematic way to follow his exhortation to probe.

For this reason, I have sought to reverse engineer some of his life planning and discovery processes to inform the design and delivery of this spiritual diagnostic tool. Patterson is keen on visual tools and diagnostic discernment because “Gaining perspective is, in many ways, a form of diagnosis. Medical research has concluded that 75 percent of a cure lies in an accurate diagnosis. The great physicians are those who are good diagnosticians. Without an accurate diagnosis, treatment can never be fully effective.”\textsuperscript{44} As to the visual component, Patterson comments, “Some researchers have

\textsuperscript{41} Ibid., 14.
\textsuperscript{42} Ibid., 30.
\textsuperscript{43} Ibid., 32.
\textsuperscript{44} Ibid.
estimated that the average person learns more than 70 percent of all she knows through visual stimuli.”45 One of Patterson’s visual diagnostic tools is to chart patterns, trends, and themes that emerge from one’s life.46 The hope is that a person can discern a consistent arrangement, prevailing tendencies, and dominate recurring messages in order to discover the positive trajectory of his or her identity and purpose. The converse can also be utilized for the Kairos congregation to discover the strategy of Satan as evidenced by their pattern of sin, consistent temptations, and the dominant lies they have come to believe.

Patterson also outlines a grid to identify a person’s primary driver of power, image, or contribution.47 This is designed to discover what roles best suit a person’s gifts, passions, talents, and experiences. The shadowy side of these categories also need to be explored. Gifts and strengths are equally evident, if not more so, in their misuse and abuse. This often leads people to hide from their God-given abilities simply because what God intended for good they have used for evil.

Patterson’s work has influence in a wide variety of churches and businesses alike and many people have benefited from this or a similar process. I want to explore the unexplored side of these tools and processes to bring clarity to sin and temptation. Although Patterson and I may approach the same conclusion from different angles, his philosophy and theology around discernment is one I will incorporate. Patterson declares the necessity of the Holy Spirit to reveal truth and assist in spiritual discernment, adding,


46 Ibid., 134-136.

47 Ibid., 177.
“The Holy Spirit is your steadfast ally in helping you remember the pertinent events of your life, making sense of the data you derive from your life, and assure you that you are discerning clearly God's design and, therefore God's intent.”48 Again regarding discernment Patterson writes,

Certainly, one valuable lesson that comes from spiritual discernment… is: God desires change and growth in you… Many people come away from this construct with a greater appreciation for what God desires to ‘put to death’ in their lives. Certain sins, certain patterns of behavior certain associations and affiliations, certain ways of thinking and feeling, and certain attitudes were to be no more. They were to be counted as dead and buried (2 Cor 5:17).49

What Patterson alludes to theologically, this project will attempt to do practically. Patterson illustrates the goal of this project when he references the etymology of the word “discern” as “to separate by sifting.”50 The function of the spiritual diagnostic tool needs to facilitate sifting through one’s sins to separate the truth from the lies.

**Building a Discipling Culture, Mike Breen**

In the final book of the review, one chapter in Mike Breen’s *Building a Discipling Culture* will serve as the primary basis for the design of the spiritual diagnostic tool that will enable Kairos leaders to name the lies that keep them from maturity in Christ. Grounded firmly in the biblical narrative and exegeted from Matthew 4 and the temptation of Jesus, Mike Breen categorizes the three primary areas of temptation for Jesus and for humanity. The three areas are appetite, ambition, and approval.51

48 Ibid., 51.
49 Ibid., 130.
50 Ibid., 41.
51 Breen, *Building a Discipling Culture*, 43.
In each temptation that Jesus endures, Satan reveals his strategy to manipulate God-given desires for selfish and destructive ends. The breadth and nuance of humanity’s God-given desires for appetite, ambition, and approval and how Satan uses them to distract and destroy humanity will be presented in detail in the next chapter. The next chapter will also explore the Christological conquering of sin on the cross and the power of the resurrection to redeem and renew these desires.

**Conclusion**

The conclusion of this chapter will demonstrate how the concepts presented from the other five books find expression and synthesis in the areas of appetite, ambition, and approval. Dallas Willard’s contribution of recognizing the “radical evil in the ruined soul” is clarified within the three categories of appetite, ambition, and approval. Willard writes that all the various components of the soul have been formed by experiences with God and away from God. The categories of appetite, ambition, and approval can help Kairos leaders identify what has shaped deformities in their souls. The primary places and expressions of sin will incorporate Patterson’s emphasis on charting themes, patterns and trends, but will focus on the patterns of sin and temptation instead of giftedness and leadership. Willard’s extensive treatment of the self that encapsulates thought, feeling, choice, body, and social context will be drawn out through follow up questions around the categories of appetite, ambition, and approval.

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53 Ibid., 13.
54 Patterson, *Living the Life You Were Meant to Live*, 134-136.
Foster’s categories of money, sex, and power can also be addressed through appetite, ambition, and approval. Money, sex, and power need to be used, in Foster’s words, “rightly with reference to God,” but they are expressions and applications of our appetites, ambition, and approval, not the root causes of the abuse of those things. For example, money can be misused and be a primary place of temptation for someone with ambition issues just as much as for someone with approval issues. Simply addressing money does not address the heart of the matter. Foster hints at this when he describes the sin around money, sex, and power as greed, lust, and pride. While the descriptors of greed, lust, and pride do identify the root sin, it is necessary to name the underlying emotions that lead to that sin. The spiritual diagnostic tool will probe deeper into the underlying issues around appetite, ambition, and approval as fear, guilt, and shame.

Nouwen’s categorization of the cultural representation of core temptations as success, popularity, and power will be incorporated into the spiritual diagnostic tool. The cultural representation of ambition is competition, of appetite is consumerism, and of approval is celebrity. These monikers not only demonstrate a uniquely American context but do so in a memorable and concise way. Competition, consumerism, and celebrity also correlate with Patterson’s primary drives of power, image, and

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57 Ibid., 13.


The diagnostic tool will also incorporate the corresponding lies or false messages one is prone to believe when indoctrinated by culture. Nouwen’s language will be augmented from “I am what I do, I am what have, I am what other say about me” into the three lies of “I am not enough (approval), I have not accomplished enough (ambition), and I do not have enough (appetite).” These lies echo Patterson’s roadblocks to spiritual maturity which are “I don’t deserve it, I’m not good enough, I’m not worthy.”

Philosophically, Palmer is adamant about looking at one’s weakness, liabilities, sin, and shadows as well as one’s strengths, gifts, and light in order to identify all the ways the false self hijacks our actions and attitudes. However, Palmer offers no processes or tools other than various spiritual disciplines to name and conquer the shadow side. This spiritual diagnostic tool will give practical application to Parker’s insistence that one is led to the truth just as much by weaknesses as by strengths. The spiritual diagnostic tool will also consider Parker’s “paradox of desire” and will be used to decipher the clues of one’s giftedness and Christlikeness via that person’s primary sin and temptations.

The spiritual diagnostic tool will condense and synthesize the work of these authors in visually stimulating and memorable ways that will be transferable and

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60 Patterson, *Living the Life You Were Meant to Live*, 177.


62 Patterson, *Living the Life You Were Meant to Live*, 20.


64 Ibid., 22.

65 Ibid., 13.
repeatable by Kairos leaders. It will serve as a grid or cipher to sift through one’s chief sin and consistent temptation that routinely block spiritual maturity. The tool will assist their spiritual discernment to name the lies and embrace the truth of who they are in Christ and what contribution they were designed to make in the kingdom of God.
CHAPTER 4:

A THEOLOGY FOR LEADERS TO NAME THEIR PRIMARY TEMPTATION

One’s theology about sin influences one’s approach to sin. Historically, Southern Baptists, with which Kairos is affiliated, have had no qualms in addressing sin. The challenge is that the denomination primarily speaks of sin as it relates to those who have yet to believe. An unfortunate but often accurate stereotype of Baptist life is Bible thumpers telling everyone why their behavior is wrong. We are known more for what we are against rather than what we are for. The Kairos demographic represents a new type of Baptists who are not concerned about overtly identifying with a particular denomination, but rather a group that has identified with an honest approach to God and humanity.

The good news is the Baptist tradition emphasizes a robust theology of forgiveness and substitutionary atonement available through the life, death, and resurrection of Jesus. The bad news is once a Christian is converted, continued battles with sin and temptation are often left unspoken and unexamined. The Baptist Faith and Message, the guiding theological documents of the Southern Baptist denomination, address sin primarily in relationship to salvation and regeneration.\(^1\) The individual can

feel left to one’s own devices post-conversion to deal with sin. Dallas Willard, an ordained Southern Baptist minister, adeptly calls this the gospel of sin management, writing, “When we examine the broad spectrum of Christian proclamation and practice, we see the only made essential on the right wing of theology is forgiveness of the individual’s sin…The current gospel then becomes a ‘gospel of sin management.’ Transformation of life and character is not a part of the redemptive message.”2 The transformation of life and character is what this project refers to as maturity in Christ. In order for one to live into freedom on the other side of forgiveness, one must be given the space to name and confront patterns of persistent sin.

Historically, acknowledgment and confession of sin were consistent activities of believers in the early church. These practices were a normal part of the Christian life and the church. Karl Menninger notes, “The early Christian cells were comprised of small groups of people who met regularly – often secretly. The order of worship was first of all, self-disclosure and confession of sin, called exomologesis.”3 This practice eventually evolved into the Catholic practice of confession. The Protestant reformers opposed the Roman Catholic practice of selling indulgences that had become enmeshed with the practice of confession and absolution. It is important to note that key Protestant reformers like Calvin and Luther wholeheartedly supported the practice of confession for

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2 Willard, The Divine Conspiracy, 41.

Christians.⁴ Luther writes that confession “is useful, even necessary, and I would not have it abolished.”⁵

Despite the reformer’s endorsement of confession, the practice in the protestant denominations began to decline throughout the years. Certain groups revived the practice, such as Wesleyan cell groups in the eighteenth century. Even though most historical revivals include a resurgence of confession of sins by believers, the practice is largely underutilized today in most protestant congregations apart from individual prayers and the occasional and often ambiguous liturgical prompts.⁶ Unfortunately, the consistent practice of confession of sin in the Southern Baptist denomination is often regulated to recovery groups.

The leadership of the Kairos congregation needs to provide not only a theology of naming and confessing sin, but also a methodology for people to determine the underlying causes and conditions that make them susceptible to certain temptations and sins. John Stott boldly declares, “We (Christians) are not in the least ashamed of the fact that we think and talk a lot about sin. We do for the simple reason that we are realists. Sin is an ugly fact. It is to be neither ignored nor ridiculed, but honestly faced. Indeed, Christianity is the only religion in the world, which takes sin seriously, and offers satisfactory remedy for it. And the way to enjoy this remedy is not to deny the disease,

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⁵ Martin Luther, *The Annotated Luther, Volume 3: Church and Sacraments*, ed. Paul W. Robinson (Minneapolis: Fortress, 2016), 89.

but to confess it.” The purpose of this project is to honestly confront one’s principal sins and name the lies that continue to contribute to unhealthy attachments in order to bring about a renewed theology and methodology for confession and spiritual maturity.

**The Temptation in Dealing with Temptation**

Drilling down into the core desires of the human soul is difficult work because people must dig into and through their darkest desires and principal sins. Napoleon Hill illustrates this journey with a story:

An uncle of R.U. Darby was caught by the "gold fever" in the gold-rush days… He staked a claim and went to work with a pick and shovel…. After weeks of labor, he was rewarded by the discovery of the shining ore. He needed machinery to bring the ore to the surface. Quietly, he covered up the mine, retraced his footsteps to his home in Williamsburg, Maryland, told his relatives and a few neighbors of the "strike". They got together money for the needed machinery, had it shipped. The uncle and Darby went back to work the mine. The first car of ore was mined and shipped to the smelter. The returns prove they had one of the richest mines in Colorado! A few more cars of that ore would clear the debts. Then would come the big killing and profits. Down went the drills! Up with the hopes of Darby and the uncle! Then something happened! The vein of gold disappeared! They came to the end of the rainbow, and the pot of gold was no longer there! They drilled on, desperately trying to pick up the vein again, all to no avail. Finally, they decided to quit. They sold the machinery to a junkman for a few hundred dollars and took the train back home. Some “junk” men are dumb, but not this one! He called in a mining engineer to look at the mine and do a little calculating. The engineer advised that the project had failed, because the owners were not familiar with the “fault lines.” His calculations showed that the vein would be found just 3 feet from where the Darby's had stopped drilling! That is exactly where it was found! The “junk” man took millions of dollars from mine.

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8 The rest of the content of this chapter has been adapted from a paper I wrote entitled *Younique Ministry Integration Paper, to Fuller Theological Seminary* for the class Younique: A Gospel Centered Life Planning Process (transfer credit course), submitted April 26, 2018.
In the fallen human condition, people often succumb to the temptation to satisfy their deepest God-given desires for appetite, ambition, and approval with the small deposits of immediate gratification. The fault lines in their stories reveal where they have enjoyed the pleasures of sin. However, God plans to provide something more valuable than these temporary pleasures.

As people reflect on their life choices, especially on sin and shortcomings, the temptation is to stop drilling down into the dark places past the small pockets of pleasure and sin. Jim Branch summarizes the condition of the human soul:

Our souls long to be filled, long to be loved, and long to be known. Therefore, our lives are one continuous movement in the direction of our deepest longing. The problem is we tend to stop too soon, too near the surface. When we taste something that tastes good to our souls, we assume that it is what our souls were made to be filled with. And so we go charging off in the direction of that person, or that thing, for that experience, trying to extract something from them (or it) that they were never intended – or able – to fully give.¹⁰

This project is a strategic effort to name and embrace our deepest longings. Our leaders need a process enabling them to stop skimming the surface of their sin long enough to dig down and discover the riches of God’s glorious deposits of joy and satisfaction.

**Biblical Foundations**

“We don’t have a priest who is out of touch with our reality. He’s been through weakness and testing, experienced it all—all but the sin. So let’s walk right up to him and get what he is so ready to give. Take the mercy, accept the help.” Hebrews 4:15-16 (The Message)

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John baptized Jesus and God declared, “This is my son in whom I am well pleased” (Lk 3:21-22). Jesus is certain and secure in his identity and his purpose. Interestingly, before Jesus does any public ministry, the Holy Spirit leads him to the wilderness to be tempted. For Jesus and for his followers, the public life is formed by the private life. Alone in the wilderness, the devil appears to him and tempts him three times in three areas where humanity is most likely to sin: appetite, ambition, and approval. The temptations Jesus faced as the new Adam are representative of the whole of humanity. Jesus represents all kinds of people who are prone to these three temptations. The Gospel of Luke records the story of Jesus’s temptation and conversation with Satan:

Jesus, full of the Holy Spirit, left the Jordan and was led by the Spirit into the wilderness, where for forty days he was tempted by the devil. He ate nothing during those days, and at the end of them he was hungry. The devil said to him, “If you are the Son of God, tell this stone to become bread.” Jesus answered, “It is written: ‘Man shall not live on bread alone.’” The devil led him up to a high place and showed him in an instant all the kingdoms of the world. And he said to him, “I will give you all their authority and splendor; it has been given to me, and I can give it to anyone I want to. If you worship me, it will all be yours.” Jesus answered, “It is written: ‘Worship the Lord your God and serve him only.’” The devil led him to Jerusalem and had him stand on the highest point of the temple. “If you are the Son of God,” he said, “throw yourself down from here. For it is written: ‘He will command his angels concerning you to guard you carefully; they will lift you up in their hands, so that you will not strike your foot against a stone.’” Jesus answered, “It is said: ‘Do not put the Lord your God to the test.’” When the devil had finished all this tempting, he left him until an opportune time (Lk 4:1-13).

**Appetite**

In the above passage from Luke, Jesus is hungry because he has been fasting. The devil tempts him with his appetite. Satan’s attack is not simply on Jesus’s behavior, it is
on his identity. Satan tells Jesus that if he is the Son of God, then he should tell the stone to become bread. In essence, the devil is tempting Jesus to prove his true identity as the Son of God by using his power to satisfy his God-given appetite. God has given all people appetites for food and drink, love and sex, shelter and safety, and knowledge and understanding. Therefore, it is natural for Jesus or others to use power and resources to satisfy those desires. Most appetites are not wrong in and of themselves, but rather sin and righteousness factor in during the decisions on how and when people choose to satisfy those needs. The question for Jesus and for his followers is if we trust God to meet our needs, satisfy our desires, and to give what is truly good. The temptation for Jesus and for us is to satisfy every desire and appetite when and where we please. The problem of addiction is in trying to control the timetable and portions to appease insatiable appetites. Dan Allender writes, “Sadly, most people assume addictions are the domain of the undisciplined for the socioeconomically deprived. Such an assumption, of course, never looks below the surface at our craven idolatries of consumerism, greed, codependency, schedule obsession, and mania with power and reputation. Addiction touches us all.”

Jesus responds to the temptation of appetite by saying that man shall not live by bread alone. Jesus resists the temptation to satisfy his legitimate needs by illegitimate means. He chooses to trust God to meet his needs and sustain his spirit while his appetites go unmet. The root of the temptation of appetite is the issue of need and satisfaction.

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The sin following the temptation of appetite is taking care of one’s needs by becoming one’s own provider. Jesus shows his followers how we can resist this temptation by trusting and waiting on God. God has promised to supply all our needs and satisfy us with good things (Phil 4:19, Ps 103:5).

**Ambition**

The devil then takes Jesus to a high place and offers him all the kingdoms of the world if Jesus will worship him. This temptation plays on the God-given purpose or ambition Jesus has, which is to bring forth from every tribe, tongue, and nation men and women who acknowledge Jesus as Lord (Rv 5:9). For Jesus and his followers, God has prepared good works to accomplish (Eph 2:10). He has gifted people uniquely with personalities, abilities, and experiences which enable them to accomplish specific initiatives in specific ways (Eph 4:11-13; 1 Cor 12:8-10, 28; Rom 12:6-8). Every person carries a holy ambition to create and expand the kingdom of God. The temptation of ambition is to accomplish these things in our own strength, in our own ways, in our own timing, and for our own glory.

The way God had chosen for Jesus to accomplish his holy ambition was the cross. Jesus demonstrates that the way of the kingdom is through sacrifice and service. The devil’s bargain to Jesus and to his followers is to give us what we want but remove the suffering and sacrifice necessary to get it. Jesus responds by quoting Scripture, “Worship the Lord your God, and serve him only” (Lk 4:8). The temptation of ambition is the issue of weakness and strength. The sin following the temptation of ambition is getting the

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13 Ibid.
kingdom without the cross. It is possible, as Jesus says, to gain the whole world and yet lose one’s very soul (Mk 8:36).

**Approval**

The devil then creates a scenario in which Jesus can prove his messianic identity and show everyone he has God’s approval as God’s Son. Standing on top of the temple, Satan taunts Jesus to jump and then uses Scripture to manipulate Jesus into yet another shortcut that will prove his identity and accomplish his purpose. Satan says, “He will command his angles concerning you to guard you carefully, they will lift you up in their hands, so that you will not strike your foot against a stone” (Lk 4:10-11). Satan tempts Jesus to bypass the hardships of people questioning, doubting, hating, rejecting, and killing him because they do not believe he is the Son of God. Satan taunts Jesus to make a grand gesture which would cause people to believe in him. The temptation for Jesus and for his followers is to gain widespread approval because God’s approval is not enough. Jesus answers, “Do not put the Lord your God to the test” (Lk 4:12). The temptation of approval stems from a struggle with rejection and acceptance.\(^\text{14}\) The sin following the temptation of approval is doing things to gain the approval of others and ensure others will never reject you.

**The Core Issues of Approval, Appetite, and Ambition**

Mike Breen introduces the triad of temptations as appetite, ambition, and approval.\(^\text{15}\) Originally from England, when Breen moved to the United States, he noticed

\(^{14}\) Ibid.
how these core temptations uniquely presented themselves in American culture. He designated three cultural markers for each temptation: consumerism, competition, and celebrity.\textsuperscript{16}

**Consumerism**

The temptation of appetite is marked by the culture’s unrelenting consumeristic mentality. In 1928, syndicated humorist Robert Quillen prophetically crafted a term to describe Americans’ obsession with consumerism. He coined the word “Americanism” and defined it as “using money you haven’t earned to buy things you don’t need to impress people you don’t like.”\textsuperscript{17} Most Americans carry heavy loads of debt and an estimated 78 percent of full-time workers live paycheck to paycheck.\textsuperscript{18} Imbedded in the collective American psyche is the compulsive consumerist drive for more possessions. Americans continue to collect and acquire goods and services to try to boost self-esteem. Everything from cars to shoes to college degrees communicate status in a consumeristic society.

Moving from one must-have item to the next in an endless cycle of acquisition, the lie of consumerism is that “I will never have enough.”\textsuperscript{19} This lie is based on a core

\textsuperscript{15} Breen, *Building a Discipling Culture*, 41-48.


\textsuperscript{17} “Using Money You Haven’t Earned to Buy Things You Don’t Need to Impress People You Don’t Like,” Quote Investigator, April 21, 2016, https://quoteinvestigator.com/2016/04/21/impress/.


\textsuperscript{19} Rhodes, “The Three Life Drifts.”
emotion of fear—that one must take it now or never get it.\(^{20}\) Consumerism assumes a scarcity of supply and excites the consumer in a vicious cycle of more and more and yet never enough.

\textbf{Competition}

“Is that all there is?” remarked Troy Aikman after winning his second Super Bowl.\(^{21}\) The temptation of ambition is marked by a culture of competition. Americans love to win, keep score, and know who won and who lost. From Forbes Magazine’s richest to football champions, Americans are obsessed with winners and losers. While competition can be healthy and can drive people to do their best, the darker side is the drive to win no matter the cost or methods. Yet even then, winning never seems to satisfy the craving. The lie beneath competition is that “I will never accomplish enough.”\(^{22}\) The core emotion underneath competition is guilt that one cannot accomplish enough.\(^{23}\)

\textbf{Celebrity}

The temptation of approval is marked by the cultural obsession with celebrity. Reality shows create famous people and lines of people walk up on stages desperate for the audience’s and judges’ approval to confer upon them the value of celebrity. The American dream now appears to be measured by followers, viewers, and likes. Jib

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Fowles, professor of media studies at the University of Houston and author of *Star Stuck: Celebrity Performers and the American Public*, found in a study of one hundred celebrities from various fields—entertainers, sports, musicians—that celebrities are almost four times more likely to kill themselves than the average American.\(^\text{24}\) In fact, Fowles found that celebrities have a life expectancy of fourteen years less than the average American.\(^\text{25}\) Celebrities, he believes, are the sacrificial victims of culture’s adoration.\(^\text{26}\)

Some may say Jesus was a celebrity of sorts during his life, but his goal was the approval of God and not of people. He says in John 15:19, “I can only do what the father tells me to do” (NIV). His notoriety was the result of his obedience, not the goal. His goal did not change when public approval shifted against him (Mt 26:4, Jn 6:66). For individuals whose primary temptation is approval, the core lie they are prone to believe is “I will never be enough.”\(^\text{27}\) The core emotion underneath this lie is shame, which leads people to believe who they are will never be sufficient.\(^\text{28}\)

People’s individual sins like appetite, ambition, and approval ultimately find a collective cultural expression in consumerism, competition, and celebrity. Henri Nouwen observes that when identity is not securely rooted in truth and in Christ, the gravity of sin will sink people into finding identity in what they have (appetite/consumerism), what


\(^{25}\) Ibid.

\(^{26}\) Ibid.

\(^{27}\) Rhodes, “The Three Life Drifts.”

\(^{28}\) Ibid.
they do (ambition/competition), and what others say about them (approval/celebrity). Nouwen elaborates on how persuasive and pervasive these fault lines can become, writing, “Success, popularity, and power can indeed present a great temptation, but their seductive quality comes from the way they are part of the much larger temptation to self-rejection. When we come to believe in the voices that call us worthless and unlovable, then success, popularity, and power are easily perceived as attractive solutions.”

Figure 1. This shape and concept were presented during the Younique intensive.

The Goodness in the Garden and the Power at the Cross

The three major life drifts of approval, appetite, and ambition are powerful because they are essential drives embedded in the human soul by God to move us toward

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30 Ibid., 21.
him and toward each other. Dan Allender writes, “Desire lies at the heart of who God
made us to be, who we are at our core. Desire is both our greatest frailty and the mark of
our highest beauty.”31 In the creation account, God gives every human soul the holy
desires of appetite, ambition, and approval.32 Genesis 1:28-30 describes God’s design and
plans for humanity:

And God blessed them. And God said to them, “Be fruitful and multiply and bill
the earth and subdue it and have dominion over the fish of the sea and over the
birds of the heavens and over every living thing that moves on the earth and God
said," behold I have given you every plant yielding seed that is on the face of the
earth, and every tree with seed in its fruit. You shall have them for food. Us and to
every beast of the earth and to every bird of the heavens and to everything that
creeps on the earth, everything that has the breath of life, I have given every green
plant for food.” And it was so. (NAS)

God blesses Adam and Eve and through them, all of humanity. People receive
God’s favor and approval. The gift of longing to be known, loved, and accepted by God
and each other is given. Then humanity is commissioned to be fruitful and multiply, to
subdue the earth, and to exercise leadership and dominion. The gift of ambition and
purpose to accomplish tasks is given. God then instructs Adam and Eve to look at all he
has provided for them to eat. Their appetites and needs are given by God and provided
for by God. In God’s divine order, humans are designed to embrace their drive for
approval, ambition, and appetite to find satisfaction and fulfillment in God, each other,
and creation.

31 Allender, To Be Told, 48.

32 Breen, Building a Discipling Culture, 43.
The devil strategically tempts humanity via their God-given gifts and desires to have them met in selfish and destructive ways. In the process of discovering each person’s unique God-given identity and purpose, people should not shy away from acknowledging sin and weakness. In fact, the most consistent sins and powerful temptations reveal where the enemy is trying to sabotage the very thing God created us for in his kingdom. Parker Palmer explains it this way:

But if I am to let my life speak things I want to hear, things I would gladly tell others, I must also let it speak things I do not want to hear and would have never told anyone else! My life is not only about my strengths and my virtues; it is also about my liabilities and my limits, my trespasses and my shadow. An inevitable though often ignored dimension of the quest for “wholeness” is that we must embrace what we dislike or find shameful about ourselves as well as what we are confident and proud of.\(^{33}\)

Identifying one’s primary fault line is a counterintuitive way to discover one’s divine purpose. If people can identify a pattern throughout their story of consistent temptation and sin, then they can also see where God wants to develop their character and release a unique kingdom contribution. This is only possible because of the power of the cross. The cross of Jesus has the power to put sin to death and resurrect restored and sanctified desires for approval, appetite, and ambition. David Rhodes summarizes:

What Jesus resisted personally in the desert determined the power with which he lived. What Jesus defeated permanently at the cross determines the power in which we can live. At the cross, Jesus becomes everything that too often plagues us. At the cross Jesus becomes needy so we can be satisfied (appetite). At the cross Jesus becomes a week so that we can be strong (ambition). At the cross Jesus becomes rejected so that we can be accepted (approval).\(^{34}\)

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\(^{34}\) Rhodes, “The Three Life Drifts.”
The Wonder of the Wilderness and the Darkness of the Desert

“How must holy places be dark places?” C. S. Lewis35

In the darkness of the desert, the Holy Spirit will guide people to drill down into their temptation and sin to discover the origins of their fault lines. The lies people are prone to believe will be exposed so the truth about who we are and who God is can be mined out from the deeper deposits. Richard Foster writes that we go into the desert not to meet God but to confront the devil:

In the desert we are stripped of all our support systems and distractions so that, naked and vulnerable, we face the demons without and within. There in the desert, alone, we look squarely into the face of seductive powers of greed and prestige. Satan tempts us with wild fantasies of status and influence. We feel the inner pull of these fantasies because deep down we really do want to be the most important, the most respected, the most honored… But in time we see through all the deception. With a power given from above we shout, ‘No!’ To him who promises the whole world if only we will worship him.36

If appetite is one’s primary temptation and life drift, that person will always want more. This type of person desires deep satisfaction for hunger and satiation for their longings. The Spirit will take this person to the wilderness of unmet needs and to the cross to lay down the fear that he or she will never have enough. This is a gift and an opportunity to deny meeting one’s hunger, thirst, and longings in one’s own time with one’s own resources. The desert is the space to confront the lie of scarcity. The cross is the place where the lie is replaced with a gospel truth that in Christ one can find everything needed to live a life of godliness (2 Pt 1:3). Followers of Jesus with this


temptation will have to die to the lies that consumerism and consumption can satisfy. They will have to discover the fearful places where this lie took root so they can trust God to meet their deepest needs and hunger. Then they will taste and see the Lord is good (Ps 34:8).

If ambition is one’s primary temptation and life drift, that person will want to accomplish more to demonstrate his or her value. They will desire unrelenting strength to drive their initiatives. The Spirit will take this person to the wilderness of weakness and to the cross to lay down the fear that he or she will never accomplish enough. This is a gift and an opportunity to confront the lie of insufficiency. The cross is the place where the lie is replaced with a gospel truth that God who began a good work in each person is faithful to bring it to completion because some things can only be accomplished by the strength of Christ working in and through one’s weakness (Phil 1:6). Followers of Jesus with this struggle will have to die to lies of competition. They will have to embrace the guilty areas where they began to believe that they are worthy of love only if they are perfect. Followers of Jesus must lean into their weaknesses to discover God’s strength.

If approval is one’s primary temptation and life drift, that person will want to appear successful so he or she can be accepted in others’ eyes. Followers of Jesus with this temptation desire to be loved and celebrated. The Spirit will take them to the wilderness of rejection and to the cross to lay down the shame that they will never be enough. This is a gift and a chance to confront the lie of unworthiness. The cross is the place where the lie is replaced with a gospel truth that with the acceptance and power Jesus offers, his people are more than conquerors (Rom 8:37). God’s approval through his Son Jesus means more than what others think. Followers of Jesus must die to the lie
of celebrity which demands they portray an idealized version of themselves to the world in order to find acceptance. They have to embrace the shameful places where the lie took root and ask Jesus for his divine acceptance and approval. They will need to risk rejection to fully experience God’s acceptance.

Andrew Root compares the cultural obsession with youth and unrestrained desire with the work of Freud and the id, ego, and super ego. Any discipline or repression of the id and the inner child is seen as inauthentic and oppressive. The pervasive invasion of appetite/consumerism, ambition/competition, and approval/celebrity in our culture need not be repressed nor given unfettered expression (Freud’s two options), but rather be opened to “a deeper reality than desire can know.” People’s deepest desires can find expression through discipline and demonstration of Christlikeness for the sake of others.

**Conclusion**

Following the fault lines of principal sins into life drifts is a dark and dangerous journey. Many will stop drilling down just short of where the real gold lies, which is at the core of our soul’s God given desires for appetite, ambition, and approval. The deposits of God’s riches are in the bedrock of each person’s life story. Once people recognize their primary life drift, with God’s help, they can correct the direction of their

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37 Andrew Root, *Faith Formation in a Secular Age: Responding to the Church’s Obsession with Youthfulness*, vol. 1 of Ministry in a Secular Age (Grand Rapids,: Baker Academic, 2017), 40.

38 Ibid.

39 “Christlikeness for the sake of others” is a concept that was introduced to me by Todd Hunter in a class lecture for Spirituality in Ministry at Fuller Theological Seminary in June 2014.
lives by recalibrating thoughts, beliefs, and behaviors to be in harmony with their God-given desires. Appetite, ambition, and approval no longer need to be repressed or satiated in sinful ways, but rather can be embraced as means of grace to draw each person closer to the Father and release further kingdom expansion. Men and women in our ministry context will have tools to both experience and interpret their stories in light of God’s story. A powerful new narrative will emerge, producing a clearer picture of their identity in Christ so they participate more fully and freely in their God-given identity and purpose.
PART THREE

MINISTRY PRACTICE
CHAPTER 5:
DESIGN, IMPLEMENTATION, AND ASSESSMENT OF NEW MINISTRY PLAN

This chapter describes the design, implementation, and assessment of the new ministry plan for the leaders of Kairos to name the lies that hinder them from spiritual maturity in Christ. In March 2018 we did a seven-week sermon series at Kairos entitled “Fault Lines” to introduce the key theological concepts and the spiritual diagnostic tool. The feedback we got from our leaders and people was positive. Our leaders reported that the content presented led to many conversations where people had language and a tool to identify primary areas of temptation and the corresponding lies and emotions. However, leaders determined the material needed to be repackaged for small group processing and facilitation. In October 2018 we condensed the material and launched a new ministry as training for our leaders. The goal was to walk our leaders through a systematic, theological, and repeatable process to equip them to walk others through it in relational conversations and small group settings. This chapter describes the process used to develop and implement the pilot program as well as the feedback we received.
Design

The title for the new ministry initiative, Fault Lines, is taken from the gold mining story in the previous chapter. The Fault Lines narrative serves as a metaphor for the process: digging past our principal sin and consistent temptations to discover the gold of God’s beauty and strength in our deepest desires. One of our strategies is to provide a strong narrative that serves as a cohesive vision for the results we are looking to obtain. This approach is based on the advice of Chris Anderson when he writes, “You can’t give a powerful new idea to an audience unless you can learn how to explain…Metaphors and examples are essential to revealing how an idea is pieced together.”¹ One of the challenges we face with the Kairos demographic is how to make sure what is being taught is being integrated into their lives. The Kairos ministers have found our leaders to cognitively understand the gospel, and yet still struggle to make sense of how the gospel applies to their own ingrained and habitual patterns of sin.

Partnering a compelling narrative with a strong visual tool is a strategy we utilized to ensure the teaching is memorable and portable. Jim Endicott refers to the presentation development process as a three-legged stool: message, visual story, and delivery.² The spiritual diagnostic tool uses the shape of a triangle to anchor the brain into a visual representation of the temptations of Jesus and humanity. The goal is to provide a memorable tool representing the biblical theology around temptation in a systematic pattern. At the most basic level the shape allows the leader to recall the key text around


the categories of appetite, ambition, and approval in a geometrical learning pattern. The tool then builds in the core emotions, lies, issues, and cultural markers surrounding appetite, ambition, and approval. The tool is designed to assist the person in diagnosing the primary place of sin and temptation in his or her life. The spiritual diagnostic tool not only invites reflection for participants, but also allows the presenter to self-disclose how they discovered their primary area of temptation with humility and vulnerability.

One of the challenges we face with our young adult demographic is commitment. Any time we have offered training or service opportunities for spiritual engagement outside of the Tuesday night service less than 5 percent of our congregation signs up. Then out of that 5 percent, only half who signed up attend. Highly transient, commitment-phobic, and busy young adults tend to shy away from committing to anything unknown or threatening to their free time. The other challenge is that the actual content is likely not enticing to many people since we are inviting them to come and discover and discuss their favorite sins and temptations. This is a bold departure from the average small group or leadership training in our denomination.

When millennials do come, they value highly interactive environments where they can connect in personal ways with the teaching and with each other. This led us to experiment with a hybrid version to reduce the time commitment and enhance interaction. We created three short video teachings: a three-minute introduction, a four-minute story, and a twelve-minute teaching. Aristotle wrote that in order to persuade, one must use three types of arguments: an ethical appeal (ethos), emotional appeal (pathos),
and logical appeal (logos). The video teachings collectively incorporate Aristotle’s approach to persuasion. The digital strategy was to allow our leaders to access the content at their own convenience on their preferred digital platforms. Digital content gave the participant the freedom to process the content at a time and place of their choosing rather than putting them on the spot directly after a live teaching. This also reduced the time commitment on the day of the learning community. The digital format enabled us to condense our meeting time into two hours on a Saturday, the majority of which was spent in small group facilitation.

A downloadable participant’s guide posted with the videos allows the participants to practice populating the spiritual diagnostic tool. Two pages of processing questions are provided for the participants to reflect on and fill out before coming to the learning community on Saturday morning. This was designed strategically to draw out internal processors to be able to participate with fully articulated thoughts and responses and to help external processors to condense their thoughts and reflections to the relevant questions.

An additional section is available in the digital content entitled, “I want to dig deeper.” The strategy is to give the most pertinent information necessary for the participant to process the material, but also provide bonus features for those whose curiosity had been heightened. Three additional teaching videos totaling sixty minutes unpacks the content in depth. Bite-sized digital content for our demographic’s shortened attention span is designed to cultivate their curiosity and provides additional content that

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is helpful but not essential. The digital training manual is posted at
http://kairosnashville.com/faultlines/.

Ten days before the learning community was to be held, we announced it to our
leaders at a town hall meeting. We have learned that asking our demographic to commit
to anything more than two weeks ahead is often met with minimal response. We limited
the number of spaces to fifty individuals to ensure we would have no more than six
people assigned to a facilitator at each table. Each participant signed up digitally and then
was sent a confirmation email with instructions and links to the digital content. Each
participant was also asked to sign an informed consent form at the time of sign up.

I personally met with every table facilitator to walk them through the process and
ensure they were comfortable with the material not only for themselves, but also in terms
of facilitating discussion at their tables. On the day of the learning community we
scheduled a thirty-minute meeting with the facilitators before the participants arrived to
pray for them, give them a leaders’ packet, and to allow them to share what best practices
they had personally learned that could be helpful to the other facilitators.

Implementation

The Kairos leaders and volunteers gathered on Tuesday, October 9, 2018 for a
town hall meeting. I spent five minutes casting vision for the new ministry initiative,
desired outcomes, and the process for signing up. After the town hall meeting, we had six
men and four women sign up. This was drastically below what we had anticipated. It was
determined then we would open the training to our Kairos congregation at large to fill
additional slots. While the original purpose of this project was to equip our leaders, we
broadened the scope to include Kairos attendees. On Tuesday, October 15, 2018 I announced open registration to the Kairos congregation of 513 people. In response, eight more women and two more men signed up for the learning community. Twenty participants in total signed up—eight men and twelve women. We originally had twelve facilitators ready to facilitate tables of four to five participants each. Due to lower numbers than anticipated, we cut back the facilitators to three women and two men. On the day of the learning community, nine people who registered did not show even with text and email confirmations the day before. As is typical with our demographic, close to half of those who signed up did not attend.

The Space

We met in the large group gathering space where Kairos gathers each Tuesday night. The modern multipurpose meeting space can seat up to nine hundred on bleachers and chairs. Although we wanted the intimacy of a small gathering, we needed ample space for privacy to process at tables to ensure confidentiality (Appendix H). Coffee and light snacks were provided. A central seating area was designated in front of a white board to serve as a collective gathering place. Name cards indicated where each participant was to sit at the circular tables.

The Learning Community

After the initial facilitator meeting, participants began to arrive. They were greeted by a facilitator when they entered the room. As I entered and exited the room several times, I noticed some individuals were looking nervous and withdrawn. I had several conversations with participants who were feeling the weight of what was about to
be discussed. I was able to reassure them and remind them they could share as much or as little as they wanted. At 10:10 am when it appeared almost half our participants were not coming, we gathered together and made some quick redistributions of tables and facilitators. This mainly applied to the men who were combined into one group.

I welcomed the group and briefly recapped the vision for the project and the spiritual diagnostic tool. I then reassured the group about confidentiality and encouraged them to share only as much as they felt comfortable. I took ten minutes to model the process the participants were about to experience. Taking out my guide, I answered all the questions in the “my best understanding so far” section. By going first, I modeled the vulnerability and humility we are trying to encourage in the participants. Nancy Duarte, an award-winning communication coach and author, notes, “Audience insights and resonance can only occur when a presenter takes a stance of humility.”4 After sharing, I opened the floor to participants and facilitators for follow up questions and demonstrated how we would end each time a person time shared (see facilitator’s guide, Appendices 1-3).

As we dismissed to the tables, the facilitators were instructed to go first and ask for a volunteer to follow suit. The order of sharing was designed to make the participants as comfortable as possible with the process. By the time the first participant was asked to share, they had seen it modeled twice already (once by me and once by the facilitator). The pre-processed questions are designed to reduce anxiety and ambiguity during the participants’ processing time.

We broke into our discussion tables for one hour of processing time. The largest group had five at a table, including the facilitator, which gave them approximately eleven minutes each to share. I observed at the men’s table which had two facilitators and three participants. At the end of the hour I called the entire group back together at the center of the room. Several tables needed additional time to allow participants adequate time to share. Once gathered back in the center of the room, we took ten minutes to share celebrations and breakthroughs. Once the responses got rolling, I limited the amount of sharing to ensure adequate time at the end to fill out the feedback document.

After a prayer of blessing and celebration, I handed out a gospel reminder packet to everyone (see Appendix F) designed to give the participants practical spiritual disciplines and Scripture customized to their specific fault line to assist them in actionable next steps. This was well received. The spiritual diagnostic tool was revisited with an emphasis on the Christological conquering of sin and temptation. The participants were reminded of how Jesus embraced the core issues of appetite, ambition, and approval on the cross (Jesus became weak so would could become strong; Jesus became needy, so we can be satisfied; Jesus became rejected, so we could be accepted). We concluded our time by handing out the feedback forms and allowing everyone to complete them in the room and dismiss at their leisure.

Assessment

The initial goals for the new ministry initiative were six-fold. First, participants explore naming their own primary temptation and the experiences that contributed to it. Second, participants learn a spiritual diagnostic tool diagramming the temptations of
Jesus and humanity. Third, participants discover the core issues underneath their primary temptation. Fourth, participants experience spiritual transformation through courageous vulnerability and honestly. Fifth, participants learn how to lead others through the process. Finally, participants embrace testing and temptation as key components to developing spiritual maturity.

Goals one through four were accomplished. Goal five became convoluted after we opened the learning community to participants who are not current leaders. The participates who are not leaders became suspicious that the training was a subtle recruiting technique for new leaders. In fact, when I called it a training from stage during the announcement, several people commented that they did not want training, they just wanted to go through the process for themselves. However, as explained in the survey results, we had an overwhelmingly positive response to the participants’ willingness to share what they had learned with others. Goal six was determined to be an aspirational goal rather then something that could be qualitatively assessed.

The qualitative and quantitative data collected from participants and facilitators is displayed in detailed charts and graphs in Appendix I. The quantitative results are as follows: twenty participants signed up (twelve women and eight men) and eleven attended (eight women and three men). Forty-five percent of people who registered did not participate. Out of all the participants and facilitators who showed up, only one participant came without having watched the digital content or filled out the processing questions. Sixty-three percent of facilitators and participants watched all of the digital content, including the “digging deeper” bonus sessions. Twenty-five percent reported watching all of the required teachings. Six percent watched some of the digital teachings.
and six percent watched none of the digital teachings. Ninety-four percent of the participants and facilitators came with the processing worksheets filled out. All participants and facilitators, except one, were able to identify their primary fault line after the training. Seventy-five percent of participants and facilitators reported approval as their primary fault line, 19 percent reported appetite, and 6 percent reported ambition. Fifteen of the sixteen participants and facilitators were able to demonstrate from memory competency in replicating the basic information associated with the spiritual diagnostic tool. Ten of the sixteen participants and facilitators were able to create from memory a comprehensive reproduction of the shape which involves fifteen separate areas of population.

The qualitative assessment was evaluated in terms of the participants’ and facilitators’ increase in openness and transparency regarding sin and temptation. Seventy-five percent reported they are now more likely to be open and transparent with others. Twenty-five percent said they were already open and transparent before the training. The participants and facilitators who are already leaders in our ministry reported back one week later that they had already begun to use it in their small groups and in one-on-one conversations. Several facilitators reported that participants requested follow-up meetings with them for more in-depth personal exploration of the content.

**Evaluation of Strengths and Weaknesses of New Ministry Initiative**

The overall content, design, and implementation of the new ministry initiative achieved most of the predetermined goals. There are some changes we will experiment with along the way to tweak the time and delivery of content. We want to encourage
increased participation that leads to cultural change in and among the leaders and
participants of Kairos with regard to sin and temptation.

The hybrid approach of using digital content and in-person processing was a
success. This is evidenced by the fact that every participant except one came prepared,
having watched the content and completed the processing questions. Condensing the
material down to the core essentials and then providing additional bonus content proved
to be an effective strategy since 63 percent of participants and facilitators accessed the
entirety of the available content. The spiritual diagnostic tool was a reproducible strategy
for participants to make the content portable outside of the initial learning community.
All but one participant were able to populate the core concepts presented in the spiritual
diagnostic tool. All but one participant were able to identify their primary fault line and
corresponding core emotions, issues, and lies. The high percentage of participants who
reported approval as their primary fault line (75 percent) is informative both for
preaching and for equipping the target demographic. The environment in which we held
the learning community was open, inviting, and interactive.

The greatest weakness of the new ministry initiative was the number of
participants who signed up as opposed to the number that attended. I expected a higher
turn out from our leaders. When this proved not to be true, we opened the process up for
non-leaders. Including non-leaders from the Kairos congregation has validity, but the
inclusion of non-leaders diverges from the original goal of the ministry initiative. Non-
leaders heard the session called a training and were hesitant to participate because they
inferred that they would be asked to do something for which they had not signed up.
Even with multiple reminders, 45 percent of those who signed up did not attend. While
this is typical in dealing with our demographic, we need to explore better ways to ensure follow-through for participants or account for the high rate of expected no-shows. Although we capped attendance to guarantee a small group size of six or fewer for attendees, this was too high of ratio between facilitators and participants. We discovered even with groups of four and six, there was not enough time for sharing.

In the next iteration of Fault Lines we will experiment with several changes. We will limit the number of participants to two per table with one facilitator to allow for a more in-depth processing of the material and the participants’ stories. Most of the feedback we received regarding changes was for smaller groups and more time. I observed that even the facilitators who were familiar with the material and time constraints went long when processing their contributing factors to their primary fault lines. We discovered it is difficult to condense emotionally and spiritually significant events in one’s life to ten minutes. Even when the participants had pre-processed the contributing events portion, sharing their stories brings new insights and concentrated emotions to the surface that cannot be rushed. We will also instruct facilitators to set a timer on their phone for fifteen minutes to help remind and signify the ending of each participant’s allotted time. Managing time effectively is one the most difficult challenges when facilitating sensitive self-disclosure.

It was also determined we need to have a no cell phone policy except for the facilitator using one as a timer. We had one individual texting while others were sharing. Even after being instructed to put it away, the participant continued to text. We also had a facilitator take a phone call in the middle of a participant’s story. We will need to expand our facilitator training. In addition to the facilitator guidelines and meeting, it was
requested that we include sample follow-up questions to provide the facilitators with more variety and skill in their active listening of the participants.

We also determined to allow a few minutes in the small groups to affirm each person after they share. The gospel reminder handout was well-received and was designed to give the participants next steps and a better understanding of how their fault lines can lead to their unique kingdom contributions. However, they were not given time to read it before they filled out their evaluations. The suggestion was made that the new ministry initiative needs to adjust proportionally at the end of our time together to encourage and equip people once they have discovered their primary fault line. While the space we met in was open and inviting, some participants reported that they would have liked to be in a room with only their group due to the sensitive nature of what they were sharing. The next time we host the learning community, we will experiment with having smaller rooms available or perhaps even meet in a home.

The biggest change in experimenting with further iterations will come with the day and time of the learning community. Kairos has always struggled to find conducive times outside of our Tuesday night gathering to assemble our people. Our highest attended events and small groups have always been scheduled immediately before or after the 7:00 pm worship service on Tuesday nights. Given the two-hour time commitment, this would be a challenge due to work and late-night constraints. We could try breaking it up into two one-hour iterations. We also may try to incorporate it into the already established rhythms for our leaders such as the monthly Sunday night meetings at the home of our discipleship minister or the annual leaders’ retreat. I am curious to see if inviting people into a home is a key factor in increasing participation. This would
ultimately limit the number of participants in the short term, but could prove to be a key engagement strategy since many of our leaders long to be in homes and around extended spiritual family.

**Conclusion**

In many mainline evangelical churches, high attendance in worship services is mistakenly equated with success. Kairos, the young adult ministry of Brentwood Baptist Church, built a thriving mid-week worship service that averages over five hundred people weekly from the ever-elusive and skeptical millennial demographic. On the surface, this appears to be successful. The leadership of Kairos decided to challenge the accepted metrics of success and ask if drawing a crowd truly means we are successfully equipping people to become mature followers of Christ. A systematic reevaluation of our approach and understanding of holistic discipleship began to emerge, to which this doctoral project is a key contribution.

Terry Walling stated that “what God wants to do in church, he usually does in his leaders first.”⁵ The leadership of Kairos began to look with a holy curiosity at the biggest struggles, sins, and temptations blocking spiritual intimacy and maturity in the lives of our leaders. The goal of this project was to be able to name the lies that keep us from becoming who God has intended us to be. We realized that for our leaders to live more fully into their God-given identity and purpose, we needed to create a clear, compelling, and catalytic pathway for them to identify and name the primary places of sin and temptation in their lives. The goal of this project is to break the shame and silence around

⁵ A concept introduced to me by Terry Walling in a coaching session in 2015.
young Christians who struggle with habitual sin and equip them to identify the lies hiding beneath sin and temptation.

Once we are open and honest about the truth about God and ourselves, the powerful forces of humility and responsibility collide and empower us to re-discover our true identity and giftedness. While so many churches and leadership books solely concentrate on strengthening one’s strengths, this project aimed to equip our leaders to look at weakness, brokenness, and frailty as a pathway to discover strength in Christ. Utilizing the spiritual diagnostic tool created by Mike Breen to diagram the temptations of Jesus and humanity, this project combined digital teaching, small group facilitation, and self-discovery techniques to empower our leaders to become more self-aware, compassionate, and intentional. The spiritual diagnostic tool proved to be memorable, portable, and repeatable for our leaders which hopefully continues to spread organically throughout our ministry.

Kairos is an honest and unique attempt to connect our true selves to God and each other. In order for that to happen, we must intentionally create a culture of authenticity, vulnerability, and responsibility. The new ministry initiative described in this project is a small yet significant step in that direction. After we hosted our first learning community that introduced the process and spiritual diagnostic tool, a woman approached me. She said that she had come to Kairos for the first time the week before and signed up immediately when she learned about what we would be discussing. With tears in her eyes she told me, “Please don’t stop doing this, I have been looking for a church that is willing to ask the difficult questions and isn’t afraid of sin or sinners.” It is my hope that Kairos continues to be an experimental lab for the future of the church with initiatives like this
doctoral project. I believe the church can become a training center, not simply a teaching center, and a place where the whole person can be informed and transformed by the whole gospel of Jesus Christ.
APPENDIX A

AGENDA FOR Facilitators

AGENDA FOR FAULT LINES TRAINING
10:00 AM Welcome
   Chris introduction
   Teaching recap
   Instructions/Modeling for group facilitation
10:20 AM Group sharing lead by table facilitators
11:20 AM BREAK
11:30 AM Recap and celebration
11:50 AM Feedback and Gospel Reminders Handouts
12:00 PM Dismiss
APPENDIX B

TEMPLATE FOR TABLE FACILITATORS
[60 MINS]

1. Thank everyone for being willing to trust God and each other with this process
2. Remind them of double confidentiality
3. Using the “My Best Understanding So Far” portion of the worksheet, share your answers (3–5 min)
4. Open the table for discussion. Ask “Would you like for the group to ask you clarifying questions?” (5–10 min)
5. Invite the group to share in celebration and affirmation of what the focus person has shared
6. Thank the focus person and ask him/her how they wish to end their time:
   
   Facilitator: “Thank you for sharing. We honor you and what you have shared with us. How would you like to end your time? We can be silent for a minute, all say amen, or embrace you as our brother/sister with a hug.”

7. In order to maintain confidentiality, if any notes were taken, return to the focus person at the end of group
APPENDIX C

FACILITATION GUIDELINES

As facilitators, our responsibility is to create a quiet, reflective, safe space for the focus person alone to occupy—a space where that person can have a deepening dialogue with their own story and the Holy Spirit.

1. Facilitators will do nothing that requires the focus person to interact with us—however subtly—disrupting his/her inner dialogue. This means behaving in some ways that are countercultural and counterintuitive, and may feel difficult and uncomfortable at first:
   - We will sit attentively in order to create and protect safe space.
   - If the focus person becomes teary, we will not extend a comforting hand, or offer a tissue.
   - If the focus person says something funny, we may smile gently but we will not join in laughter.
   - We will suppress all forms of body language that convey nonverbally what we think or feel about what the focus person says. The focus person’s job is not to satisfy, persuade or prove anything to us, but to go more deeply into his/her own truth—and nonverbal responses can derail that process.
   - Whether or not the focus person maintains eye contact with us, we will hold him or her steadily in our attention as a sign of respect.

2. The pace should be slow and gentle, with pauses between answers and questions. The focus person is always free not to answer a question.

3. The group is not a linear process in which the questioning moves stepwise toward a resolution; instead, the process often “circles around” and “spirals down.”

4. After the focus person has answered a question you asked, you may feel the need to ask a follow-up question. Resist the urge to ask an additional question allowing others at the table an opportunity to speak.

5. If taking notes helps you pay attention, please do so. If not, please don’t. In order to maintain confidentiality, all notes taken will be handed to the focus person at the end of the group.

6. If a group member needs to use the restroom, he/she will excuse themselves quietly and return quickly.
7. The facilitator will ask the focus person how they wish to end their time:

Facilitator: “Thank you for sharing. We honor you and what you have shared with us. How would you like to end your time? We can be silent for a minute, all say amen, or embrace you as our brother/sister with a hug.”

8. As soon as the group ends, the rule of “double confidentiality” begins.

- Nothing said in the group will ever be repeated.
- Group members will not approach the focus person for further conversation about what was shared; however, if the focus person wishes to continue the conversation, he/she is free to ask.
APPENDIX D

FAULT LINES

INSTRUCTIONS
2. Pray for God to illuminate the truth found in this scripture and in your life.
3. Print out the PDFs (which is best) to use when you watch the teaching.
4. Watch the digital teachings.
5. Fill in the content from teachings on your PDF.
6. Take as much time as needed to answer the processing questions on the PDF.

Luke 4:1-14
Jesus, full of the Holy Spirit, left the Jordan and was led by the Spirit into the wilderness, where for forty days he was tempted by the devil. He ate nothing during those days, and at the end of them he was hungry. The devil said to him, “If you are the Son of God, tell this stone to become bread.” Jesus answered, “It is written: ‘Man shall not live on bread alone.’”
The devil led him up to a high place and showed him in an instant all the kingdoms of the world. And he said to him, “I will give you all their authority and splendor; it has been given to me, and I can give it to anyone I want to. If you worship me, it will all be yours.” Jesus answered, “It is written: ‘Worship the Lord your God and serve him only.’”
The devil led him to Jerusalem and had him stand on the highest point of the temple. “If you are the Son of God,” he said, “throw yourself down from here. For it is written: ‘He will command his angels concerning you to guard you carefully; they will lift you up in their hands, so that you will not strike your foot against a stone.’” Jesus answered, “It is said: ‘Do not put the Lord your God to the test.’”
When the devil had finished all this tempting, he left him until an opportune time. Jesus returned to Galilee in the power of the Spirit, and news about him spread through the whole countryside.
*Fill in the content presented in Session 1: Fault Lines*
THE THREE TEMPTATIONS OF JESUS

THE TEMPTATION OF APPETITE
• The core emotion of the appetite temptation is ________________________.
• The lie of the appetite temptation is ________________________________
  _____.
• The issue of appetite is about ______________________ & __________________
  _____.
• Appetite is represented culturally in ________________________________.

THE TEMPTATION OF AMBITION
• The core emotion of the ambition temptation is ________________________.
• The lie of the ambition temptation is ________________________________
  _____.
• The issue of ambition is about ______________________ & __________________
  _____.
• Ambition is represented culturally in ________________________________.

THE TEMPTATION OF APPROVAL
• The core emotion of the approval temptation is ________________________.
• The lie of the approval temptation is ________________________________
  _____.
• The issue of approval is about ______________________ & __________________
  _____.
• Approval is represented culturally in ________________________________.
Instead of going to the cross with our brokenness we tend to multiply our brokenness by medicating our primary issues with secondary issues. In the next section we will begin to identify our primary and secondary fault lines.
DRILLING DOWN TO FIND YOUR FAVORITE FAULT LINE

Referring to the appetite, ambition, and approval triangle, number them (1, 2, and 3) in order according to the source of your favorite sins and consistent temptations (1 is most prominent):

_____ APPETITE
_____ AMBITION
_____ APPROVAL

THE LIES: I WILL NEVER HAVE ENOUGH, I WILL NEVER ACCOMPLISH ENOUGH, I WILL NEVER BE ENOUGH

1. What lie feels most like a truth in your life?

2. Where in your story do you think this lie began to take root?

THE CORE EMOTIONS: FEAR, GUILT, AND SHAME

1. What core emotion makes your favorite sins so appealing to you?

2. Why do you think this emotion has so much power over you?

THE CORE ISSUES: NEEDS & SATISFACTION, WEAKNESS & STRENGTH, ACCEPTANCE & REJECTION

1. What are you most fearful of: being needy, being weak, or being rejected?
   a. What happened to make you so afraid of this issue?
   b. How do you protect yourself from confronting the issue?

2. What do you desire most from God: satisfaction, strength, or approval?
MY BEST UNDERSTANDING SO FAR

My primary fault line is __________________________

My secondary fault line is __________________________

The lie I am most prone to believe is __________________________

The core emotion that drives most of my sins and temptations is ________________

_____

The core issues of _________________ & _________________ are where I need the power of the gospel most in my life.

The key moments from my past that I understand make me particularly prone to temptation are:

1. __________________________

2. __________________________

3. __________________________
APPENDIX E

FAULT LINES TRAINING FEEDBACK

1. How much of the digital teaching did you watch?
   a. None
   b. Some of the teachings
   c. All of the teachings
   d. All of the teachings plus the digging deeper content

2. What percentage of the PDF worksheets did you complete before attending today?
   a. 25%
   b. 50%
   c. 75%
   d. 100%

3. Are you able to identify your primary fault line after today’s training?
   a. Yes
   b. No

4. If yes, what is it?
   a. Appetite
   b. Ambition
   c. Approval

5. Do you plan on using the spiritual diagnostic tool (triangle) with the people you lead?
   a. Yes
   b. No
   c. Unsure

6. How likely are you to be more open and transparent with others regarding your fault lines, temptation, and sin after this process?
   a. More likely
   b. Less likely
   c. The same, I am already open
   d. The same, I do not think sharing this information is beneficial

7. On the next page, fill in as much content as you can remember from the spiritual diagnostic tool.
8. What was the most valuable part of this process to you personally?

9. What changes would you make to this process when we do it again for other leaders?

10. Please share any and all other suggestions or comments below.
APPENDIX F

GOSPEL REMINDERS IN FACING APPETITE, AMBITION, AND APPROVAL

THE POWER OF THE CROSS

• What Jesus resisted personally in the desert determined the power with which he lived.
• What Jesus defeated permanently at the cross determines the power in which we can live.
• At the cross, Jesus becomes everything that too often plaques us.

AT THE CROSS

1. In Regard to Appetite
   a. Jesus becomes needy so we can be satisfied.
2. In Regard to Ambition
   a. Jesus becomes weak so we can be made strong.
3. In Regard to Approval
   a. Jesus becomes rejected so we can become accepted.

Key Scriptures in facing the core emotions around appetite, ambition, and approval.

Fear – So we say with confidence, “The Lord is my helper; I will not be afraid. What can mere mortals do to me?” Hebrews 13:6
Guilt – Therefore, there is now no condemnation for those who are in Christ Jesus Romans 8:1
Shame – As it is written: “See, I lay in Zion a stone that causes people to stumble and a rock that makes them fall, and the one who believes in him will never be put to shame.” Romans 9:33

DRILLING DOWN INTO THE GOLD UNDERNEATH OUR FAULT LINES

Once your primary fault line (appetite, ambition, or approval) is identified, it is possible to discover the gold beneath guilt of favorite sins and temptations. The spiritual disciplines and suggested scripture passages may at first glance seem trivial in the war against temptation.

1 Rhodes, “The Three Life Drifts.”
2 Ibid.
and fighting against primal desire, but they are meant to stimulate small new habits that cultivate spiritual desire and power.

**APPETITE**

If appetite is your primary fault line, you are uniquely designed to receive and give the gift of God’s abundant provision and providence. God’s gifts of food, hospitality, knowledge, friendship, and security are places where you will primarily experience intimacy with the Father. Declaring and demonstrating God’s ability to provide and satisfy the deepest hunger for humanity is your primary strategy of bringing others into a life-giving relationship with Jesus. The shadow side of appetite is that the Father’s provision will not be enough, and his timing will not be quick enough. The following spiritual disciplines and scriptures will guide you in finding satisfaction in God for your appetite:

Spiritual disciplines for training appetite can include:
- **Fasting** helps us see clearly our unhealthy attachments and preoccupations. Fasting is designed to allow us feast on God’s word and sustain ourselves through prayer in order to be free.
- **Simplicity** detaches us from materialism to create a deeper capacity for Christian joy.
- **Worship** is a responding and thanking God for who he is and what he has done.
- **Service** is putting the needs of others before yours.

Key scriptures for cultivating godly appetites are:
- *Taste and see that the LORD is good. Oh, the joys of those who take refuge in him!*  
  Psalm 34:8
- *His divine power has given us everything we need for a godly life through our knowledge of him who called us by his own glory and goodness.*  
  2 Peter 1:3
- *Praise be to the God and Father of our Lord Jesus Christ, who has blessed us in the heavenly realms with every spiritual blessing in Christ. For he chose us in him before the creation of the world to be holy and blameless in his sight. In love he predestined us for adoption to sonship through Jesus Christ, in accordance with his pleasure and will to the praise of his glorious grace, which he has freely given us in the One he loves. In him we have redemption through his blood, the forgiveness of sins, in accordance with the riches of God’s grace that he lavished on us. With all wisdom and understanding, he made known to us the mystery of his will according to his good pleasure, which he purposed in Christ, to be put into effect when the times reach their fulfillment—to bring unity to all things in heaven and on earth under Christ.*  
  Eph 1:3-10
- *And he also said, "It is finished! I am the Alpha and the Omega--the Beginning and the End. To all who are thirsty I will give freely from the springs of the water of life.*  
  Rev 21:6
AMBITION

If ambition is your primary fault line, you are uniquely designed to receive and give the gifts of God’s power and strength to advance the kingdom. You desire to empower the powerless. God’s gift of mission, power, and purpose to rule and govern in his kingdom are places where you will experience joy and intimacy with the Father.

Identifying and advancing Kingdom initiatives will more than likely be your primary strategy for advancing the gospel. The shadow side of ambition is regardless of what you accomplish you will never feel like you are enough. The desire for more power and influence can easily become a desire for your glory instead of God’s. You will want to make things happen now, rather than follow God’s ways and timing. The following spiritual disciplines and scriptures will guide you in finding satisfaction in God for your ambition:

Spiritual disciplines for training ambition can include:

- **Solitude and silence** create space for undivided attention to God and our inner lives.
- **Celebration** is praising God for what he has done not just waiting for what he will do.
- **Guidance** is submission to God and others for direction.
- **Fasting** is allowing our bodies to become weak so our spirits can become stronger through dependency and intimacy with God.
- **Prayer** - The interactive conversation with God about what we are doing together, not just what I have determined to do for God and asking him to bless it
- **Rest** - the ceasing of work and the enjoyment of God

Key scriptures for cultivating Godly ambition are:

- **Each time he said, “My grace is all you need. My power works best in weakness.” So now I am glad to boast about my weaknesses, so that the power of Christ can work through me.** 2 Cor 12:9, NLT
- **An argument started among the disciples as to which of them would be the greatest. Jesus, knowing their thoughts, took a little child and had him stand beside him. Then he said to them, “Whoever welcomes this little child in my name welcomes me; and whoever welcomes me welcomes the one who sent me. For it is the one who is least among you all who is the greatest.” “Master,” said John, “we saw someone driving out demons in your name and we tried to stop him, because he is not one of us.” “Do not stop him,” Jesus said, “for whoever is not against you is for you.”** Luke 9:46-50, NIV
- **“I tell you the truth, anyone who believes in me will do the same works I have done, and even greater works, because I am going to be with the Father.** John 14:12, NLT
- **Therefore, go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit.** Matt 12:29, NIV
APPROVAL

If approval is your primary life drift you are uniquely designed to receive and give God’s gifts of blessing and favor. God’s approval will be the primary place you experience intimacy with the father and vitality for his mission. Declaring and demonstrating God’s unconditional approval, because of Jesus, is how you will best attract people to the beauty of gospel. The shadow side of approval is that the Father’s love and approval of you is not enough. The desire for approval makes you particularly prone to people pleasing, pride, and going where the applause is the loudest. The following spiritual disciplines and scriptures will guide you in finding satisfaction in God for your approval:

Spiritual disciplines for training approval can include:

- **Fasting** helps us see clearly our unhealthy attachments and preoccupations. Fasting is designed to allow us feast on God’s word and sustain ourselves through prayer in order to be free. Scripture encourages us to not fast for the approval of others.
- **Confession** is revealing to God and others the shameful and dark places and risking the fear of rejection to find acceptance in God eyes and the forgiveness only Christ can offer.
- **Meditation** focuses our thoughts, affections, and imagination on God and our life lived as his beloved.
- **Secrecy** is doing good deeds anonymously for God’s approval, not others.

Key scriptures for cultivating Godly approval are:

- *I have been crucified with Christ and I no longer live, but Christ lives in me. The life I now live in the body, I live by faith in the Son of God, who loved me and gave himself for me. I do not set aside the grace of God, for if righteousness could be gained through the law, Christ died for nothing!* Gal 2:20-21
- *The LORD your God among you is powerful—he will save and he will take joyful delight in you. In his love he will renew you with his love; he will celebrate with singing because of you.* Zeph 3:16
- *But now, O Jacob, listen to the LORD who created you. O Israel, the one who formed you says, “Do not be afraid, for I have ransomed you. I have called you by name; you are mine.* Isa 43:1
- *Our purpose is to please God, not people. He alone examines the motives of our hearts.* 1 Thes 2:4
- *For am I now seeking the approval of man, or of God? Or am I trying to please man? If I were still trying to please man, I would not be a servant of Christ.* Gal 1:10
APPENDIX G

Informed Consent Form

My name is Chris Brooks. I am doing a study to try to find out more about the patterns and root causes of our favorite sins and consistent temptations. I will explain the project to you in detail.

If you agree to be in this study, you will be asked to interact with the content of the material by watching the digital teachings, filling out the reflection guides, and participating in a two-hour learning community where you will process your findings with a facilitator and other participants around a table.

You can ask questions about the study at any time. Also, if you decide you don’t want to finish, you can stop whenever you want. There are no right or wrong answers because this is not a test.

If self-reflection and honestly confronting your sin is not something you are ready to do, then this process will be very difficult for you. You can be as honest as you want. You can share as little or as much as you want. The more willing you are to explore and share the places you are most susceptible to sin, the better this process will work for you.

This study will assist the participant in naming the lies that keep them from maturity and freedom in Christ. We will seek to endeavor together to gain valuable insight into our stories in order to better live out our true identity and purpose as Christians. The goal is for you to walk away from this project knowing the primary place you are tempted most, the core emotions, the core issues, and the core lie associated with your primary temptation. You will be given a spiritual diagnostic tool to help yourself, and others should you choose, to determine the primary area of temptation that hinders you most from maturity in Christ.

No one else involved in this project will have access to your name and the content you share, other than the people at your table and the content you choose to share verbally with them. This agreement serves as a confidentiality agreement. You will not share names or stories you hear outside of our time together. You will not initiate conversations based on confidential information shared by others during the project. We will keep all the records for this study on my password-protected computer. No information stored will have a name attached to it in order to ensure confidentiality.

Remember, you can ask any questions you may have about this study. If you have a question later that you didn’t think of now, you can call me at 205-331-6684 or ask me next time.

Signing your name at the bottom of this form means that you have read it or listened to what it says and you understand it. Signing this form also means that you agree to participate in this study and your questions have been answered.
APPENDIX H

HUDSON HALL SET UP

- SIDE BLEACHERS
- ROW OF 20 CHAIRS
- TECH
- ENTER
- SIDE BLEACHERS

Hudson Hall Setup Diagram
Figure I-1.

<table>
<thead>
<tr>
<th>How much of the digital teaching did you watch?</th>
</tr>
</thead>
<tbody>
<tr>
<td>6%</td>
</tr>
<tr>
<td>6%</td>
</tr>
<tr>
<td>25%</td>
</tr>
<tr>
<td>63%</td>
</tr>
</tbody>
</table>
What percentage of the PDF worksheets did you complete before attending today?

<table>
<thead>
<tr>
<th>Percentage</th>
<th>Count</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>6%</td>
<td>1</td>
<td>Less than half (25%)</td>
</tr>
<tr>
<td>0%</td>
<td>0</td>
<td>Less than half (50%)</td>
</tr>
<tr>
<td>0%</td>
<td>0</td>
<td>More than half (75%)</td>
</tr>
<tr>
<td>94%</td>
<td>15</td>
<td>All (100%)</td>
</tr>
</tbody>
</table>

Figure I-2.
Are you able to identify your primary fault line after today’s training?

- Yes: 94%
- No: 6%

Figure I-3.

<table>
<thead>
<tr>
<th>Percentage</th>
<th>Count</th>
<th>Answer</th>
</tr>
</thead>
<tbody>
<tr>
<td>94%</td>
<td>15</td>
<td>Yes</td>
</tr>
<tr>
<td>6%</td>
<td>1</td>
<td>No</td>
</tr>
</tbody>
</table>
Figure I-4.

<table>
<thead>
<tr>
<th>If yes, what is it?</th>
<th>19%</th>
<th>6%</th>
<th>75%</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>3</td>
<td>1</td>
<td>12</td>
</tr>
<tr>
<td></td>
<td>Appetite</td>
<td>Ambition</td>
<td>Approval</td>
</tr>
</tbody>
</table>
Do you plan on using the spiritual diagnostic tool with the people you lead?

<table>
<thead>
<tr>
<th></th>
<th>Yes</th>
<th>No</th>
<th>Unsure</th>
</tr>
</thead>
<tbody>
<tr>
<td>94%</td>
<td>15</td>
<td></td>
<td></td>
</tr>
<tr>
<td>0%</td>
<td>0</td>
<td></td>
<td></td>
</tr>
<tr>
<td>6%</td>
<td>1</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Figure I-5.
How likely are you to be more open and transparent with others regarding your fault lines?

More likely 75%
Less likely 0%
The same, already open 25%
The same, will not share 0%

Figure I-6.

<table>
<thead>
<tr>
<th>Percentage</th>
<th>Count</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>75%</td>
<td>12</td>
<td>More likely</td>
</tr>
<tr>
<td>0%</td>
<td>0</td>
<td>Less likely</td>
</tr>
<tr>
<td>25%</td>
<td>4</td>
<td>The same, I am already open</td>
</tr>
<tr>
<td>0%</td>
<td>0</td>
<td>The same, I will not share</td>
</tr>
</tbody>
</table>
Figure I-7.

<table>
<thead>
<tr>
<th>Attendance – Oct 20, 2018</th>
<th>20 people registered to attend</th>
</tr>
</thead>
<tbody>
<tr>
<td>55%</td>
<td>11 Participated</td>
</tr>
<tr>
<td>45%</td>
<td>9 Registered but no show</td>
</tr>
</tbody>
</table>
Figure I-8.

Attendance by Gender  
20 people registered to attend

<table>
<thead>
<tr>
<th>Gender</th>
<th>Count</th>
</tr>
</thead>
<tbody>
<tr>
<td>Men</td>
<td>8</td>
</tr>
<tr>
<td>Women</td>
<td>12</td>
</tr>
</tbody>
</table>

Men: 8 registered, 3 attended  
Women: 12 registered, 8 attended

<table>
<thead>
<tr>
<th>Gender</th>
<th>Registered</th>
<th>Attended</th>
</tr>
</thead>
<tbody>
<tr>
<td>Men</td>
<td>38%</td>
<td>3</td>
</tr>
<tr>
<td>Women</td>
<td>67%</td>
<td>8</td>
</tr>
</tbody>
</table>

- Men: 27%  
- Women: 73%
Leaders/Volunteers
134 Kairos leaders and volunteers reported on Q3 MSS

<table>
<thead>
<tr>
<th>Role</th>
<th>Count</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>BRG &amp; Discipleship Leaders</td>
<td>46</td>
<td>Total</td>
</tr>
<tr>
<td></td>
<td>9%</td>
<td>Participated</td>
</tr>
<tr>
<td>Other Leaders (Band/tech/teams)</td>
<td>35</td>
<td>Total</td>
</tr>
<tr>
<td></td>
<td>3%</td>
<td>Participated</td>
</tr>
<tr>
<td>Volunteers</td>
<td>53</td>
<td>Total</td>
</tr>
<tr>
<td></td>
<td>2%</td>
<td>Participated</td>
</tr>
<tr>
<td>Facilitators</td>
<td>3</td>
<td>From leadership/volunteer</td>
</tr>
</tbody>
</table>
Figure I-10.

Figure I-11.

Figure I-12.
Figure I-13.

Fill in the triangle, percentage complete:

<table>
<thead>
<tr>
<th>Percentage</th>
<th>Number</th>
<th>Completeness</th>
</tr>
</thead>
<tbody>
<tr>
<td>63%</td>
<td>10</td>
<td>100% Complete</td>
</tr>
<tr>
<td>6%</td>
<td>1</td>
<td>Missing 1-2 blanks</td>
</tr>
<tr>
<td>13%</td>
<td>2</td>
<td>Missing 3-4 blanks</td>
</tr>
<tr>
<td>19%</td>
<td>3</td>
<td>Missing 5+ blanks</td>
</tr>
</tbody>
</table>
Can participants reproduce the shape?

<table>
<thead>
<tr>
<th>Competency</th>
<th>Participants</th>
</tr>
</thead>
<tbody>
<tr>
<td>Basic competency</td>
<td>15</td>
</tr>
<tr>
<td>Could not reproduce basic shape</td>
<td>1</td>
</tr>
</tbody>
</table>

16 participants total
Can participants reproduce the shape?

<table>
<thead>
<tr>
<th>63%</th>
<th>10</th>
<th>Comprehensive Competency</th>
</tr>
</thead>
<tbody>
<tr>
<td>37%</td>
<td>6</td>
<td>Could not reproduce comprehensively</td>
</tr>
</tbody>
</table>

Figure I-15.
### Ability to reproduce the shape:
*16 participants total*

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>63%</td>
<td>10</td>
<td>Comprehensive competency</td>
</tr>
<tr>
<td>31%</td>
<td>5</td>
<td>Basic competency</td>
</tr>
<tr>
<td>6%</td>
<td>1</td>
<td>None</td>
</tr>
</tbody>
</table>
APPENDIX J

What was the most valuable part of this process to you personally?

Acknowledging who I am and how God has led me throughout the years - to acknowledging who I am!
The at home portion. I needed time to start processing on my own. Being able to pause the videos and cry then write it down was amazing. I loved taking my time by myself. To understand why I am who I am. Understand the choices I make. The face that I was able to share and come to terms with my lies and knowing God will help me through his word. The questions that I was asked after sharing. Listening to others and praying for them. Table time to discuss deeper. Was reminded that Emily, my wife has a tragic story and to be patient with her healing Using the diagram as a tool to really break down the main emotion/root of my cycle of sin
Pin pointing my lie and pulling it from my life
Pin pointing the fault line and seeing the sin/temptation that spurs from it. Sharing in a safe place of Christian love and understanding Great getting to know people Being able to verbalize the temptations I have To drill down to a definitive core lie and find some of the sources I never put together. Accept grace. Thinking through the past to find places where this began Naming the issue to be recognized in all areas of life. Reducing the issue to be dealt with to something confrontable. Being able to face my fear and open up to people without being rejected.

What changes would you make to this process when we do it again for other leaders?

A quick moment for affirmation (assuming participants know each other)
Provide copies of the diagnostic tool at the meeting
Have Ken Corr's cards available for counseling.
Have a no cell phone policy at the tables, we had one girl texting through everyone else's turns

It would be cool if the groups each had separate rooms to share in. Instead of everybody in the same room. It helps with vulnerability.
Small groups of 3-4. We didn't quite finish.
A little more time to process.
Structured share time 6-8 minutes
Smaller table sizes of 3-4 people.
15 more minutes for table questions/interactions.
2:30 hours instead of 2 hours
3 per group
Less than 4 people per table
Possibly more time? If you have larger tables, or 3 per table
More than 20 mins per person
No more than 3-4 at a table - need about 20 mins per person
Either 3-4 people per group or more processing time. I personally have trust issues, so 6 guys scared me a bit. When we cut to 3 each I felt more comfortable.
I think everything should stay the same.
I thought the process was fluid and beneficial as is

Please share any and all other suggestions or comments below.
Send the content out earlier so we can wrestle with it longer
Quiet space, clean and free from distractions
Use the small group because it is a safe place to share
Smaller groups maybe just of 3
My group ended up only being 3 people and I thought it was perfect. Any more people and we wouldn't have had enough time.
Please continue to dig deep in the parts of our walk that churches tend to shy away from. This is the only place I can. Even being an intern at one of our campuses - there isn't a place nor is it even a thought.
Introducing Fault Lines in Kairos should be explained better.
Really appreciate the follow-up handout passed out at the end.
This process has helped me with purging the lies I've believed for so long and for that I am so grateful!
5 was perfect
Videos/PDF before was perfect!
Number of overall participants perfect!
Table facilitators should stay at their table until the group is done
Modeling of the process ahead of time was key, because it made it clear about what was about to happen (both for facilitators and participants)
Like the questions. Makes you ask "why" I am this way
Wonderful experience
10-12 is great time
Easy to follow instructions
A reminder that everyone in the group is to turnover their notes for confidentiality to person
Liked the diverse age/experience
I was stoked and wanted to be a part of this when you told me about it less than 2 years ago. It's been a privilege and blessing to watch/be a part of. Love you, Dr. Brooks. You are a spiritual father to me.
For table leaders: would like some more coaching on question formations - guiding someone through what they shared, open-ended questions
Maybe a little more info for facilitators a few days in advance about best practices and active listening
BIBLIOGRAPHY


Glenn, Mike. *In Real Time: Authentic Young Adult Ministry as It Happens*. Nashville: B&H Publishing Group, 2009.


