

The Well-Defined Leader

Self-understanding as the foundation to effective leadership

Let's begin where I think it's incredibly important for any leader to begin – with you personally as the leader. I've seen countless pastors make mistake after mistake in their leadership, not because they lacked character or even competence. They stumbled precisely because they did not have a firm understanding of themselves, what made them 'tick,' and how they came across and impacted those they tried to lead in the wider world.

Who is this leader who is able to lead effectively? It is what we call the well-defined leader. We know from Jim Collins' work that she is a person with two qualities: humility + focus, a combination of character plus competence in action. But can we dig deeper than this? Can we peer inside of these Level 5 leaders (as Collins denotes them) to see what actually makes them tick?

In my estimation, a well-defined person is a person who has a growing sense of who she is – the person God created her to be, her talents and abilities, her giftedness. She has a well-thought-through belief and value system that can be modified, but at the core is solid and mostly unchangeable. Because she has a growing sense of herself and her uniqueness, this leader is internally aligned (what s/he says is what s/he does). If you meet her, you'll soon note she is a non-anxious presence and, as a result, she is able to lead effectively. I use the term well-defined because when you meet these people in various situations, you always meet the same person. There is not a whole lot of variance – the situation does not define them.

Did you notice the word alignment in there? It's there because alignment is critical to leadership success. Those who lead who are internally aligned with their own values (actions match words), and thus are able to build trust and align the organization around its values, mission and vision, are the truly effective leaders. And yet, so few leaders across the organizational world including the church world seem to possess this essential quality. So let's dig deeper.

Internally Aligned

Getting aligned, getting my words to match my actions, sounds easy? It's not. In fact, our interior lives tend to be so complex and scrambled that few people have a good grasp of what actually unfolds in their brains, to the point that we all live to a greater or lesser extent in delusion, what C.S. Lewis calls the shadows. As a result, our actions, words, and underlining values are usually out of alignment one with another. This leads our unfolding lives to be incongruent and misaligned. And thus we lose credibility with

those around us. We'll unpack this more as we discuss the role of anxiety in our lives (chapter 4).

So what does the aligned, well-defined leader look like?

The Well-Defined Leader:	The Poorly-defined Leader:
Has firm, appropriate personal boundaries.	Boundaries are too porous--or too rigid.
Has self-clarity and sharply focused life goals.	Has little self-clarity and fuzzy life goals.
Considers herself and her role when problems arise.	Diagnoses others when problems arise.
Is challenged by difficult situations.	Is quick to distance herself from difficult situations.
Able to hold her ground in conflict and keep her eye on the mission.	Sacrifices her own position in an attempt to manage her own and other's anxiety as conflict turns personal.
Focuses on strengths, both for herself and for her people.	Focuses on the weaknesses and pathologies in those around her.
Is able to absorb a large amount of stress. Can also be around other excited individuals without becoming emotionally excited, thus diffusing the situation.	Susceptible to a great deal of emotional stimulation and becomes personally excited, which adds to the organization's stress rather than diffusing it.
Her "thinking self" rules over her "emotional self," thus preventing or anxiety and stress in the organization.	The "emotional self" rules over the "thinking self," thus generating more anxiety and stress in the organization.
Demonstrates a great deal of self-awareness. Pays close attention to her personal responses at every level possible, and is therefore able to develop a degree of mastery over self and relationships.	Demonstrates little self-awareness. Has difficulty with decision-making. Because she has less separation between thinking and feeling, more of her choices are emotionally driven.
Responds effectively to resistance and sabotage, seeing it as necessary and instructive.	Responds poorly to resistance and sabotage, allowing it to distract.
Challenges others and encourages responsibility.	Focuses empathetically on helpless victims.
When necessary, she is able to disappoint those dependent on her, which in turn encourages independent, healthy relationships.	Has difficulty disappointing those dependent on her, and is therefore more likely to encourage dependent relationships.
Welcomes conflict that is focused on the mission and even introduces conflicting viewpoints.	Insists on unanimity and agreement, and feels threatened when conflict arises.
Seeks enduring change.	Seeks symptom relief.

Acknowledges and navigates competing values—and helps others to do so.	Fails to acknowledge competing values, and so defaults to the expedient.
--	--

A wonderful idea, you might be saying to yourself, but one that is unachievable. I would argue that it is attainable, and learnable. In other words, these are not inborn traits, but behaviors and dispositions that anyone can learn.

The Self-Aware Leader

The most effective leaders, those who are most well-defined and internally aligned, are the leaders who are the most self-aware, simple as that. Oh, you say, I'm not into all of the soft psych stuff. Sufficient to say, if you aren't aware of yourself, then parts of yourself buried deep in your brain will misalign you, controlling more of your thinking and responding than you will ever care to know. In other words, you may think that your actions are perfectly aligned with what you say and what you value, but research points otherwise. In fact, our brains are wired to protect ourselves from the truth of this. So we stumble through life, misaligned, all the while assuming that all is perfectly well, and everyone celebrates us the way we celebrate ourselves.

Smart people, people with all kinds of degrees from all the best places, make terrible leaders. Not all of them, but many of them. And the reason this is so, is that these folks, though knowing all kinds of facts about many areas of life, lack any kind of self-awareness that allows them to manage themselves, which would lead to social awareness and the ability to manage relationships appropriately.

In my experience, leader after leader often has no idea how he or she is coming across to people; Why people do not want to work with them; Why they can get so little good performance out of their people, why people are leaving the church in frustration.

If you're going to be leading, you have to be aware of yourself so that you can help those you lead be aware of themselves. Let me give you a concrete example. Two pastor leaders. Both are brilliant. Both have ministered for years. Pastor #1, Dave, is intense, task-focused, and impersonal. His tone is combative. He is a perfectionist and is rarely satisfied. And yet he is an excellent preacher, clear and logical in his sermons. Pastor #2, Sue, is also intense. But she is also approachable and is said to be playful in working with her people and the surrounding community. Sue tends to draw people and build strong community with a missional orientation. Dave, on the other hand, builds a consumer mentality in his people. They come to hear the sermons, but have never been given the opportunity to exercise their own gifts.

The Three Aspects of Self-Awareness

There are three aspects of self-awareness that are critical in order for a person to be well-defined. The first aspect is understanding how we have been uniquely created – our particular bent if you will.

The second aspect that is critical is our own personal story. Each of us has come from a particular background. We grew up in a family. In that family we were a particular gender and occupied a particular birth order. The third aspect is the culture that surrounds us.

Let's now look at these three aspects, beginning with our unique bent.

The First Aspect: Knowing Our Unique Internal 'Wiring'

We've found it to be tremendously helpful as we begin to figure ourselves out, to begin focusing on the positive – our unique strengths makeup. So often people have told us that they have little or no idea what they are truly good at, and what they are passionate about. Obviously, if we aren't clear on our unique wiring, and where our strengths and talents lie, we will not have a clear understanding of ourselves, or feel comfortable in our skin as we move about our lives from day to day.

I have found a number of helpful tools in this – Enneagram, Myers-Briggs, DISC, etc. But the most important tool I use in this self-discovery endeavor, based on Gallup's Strengthsfinder©, is the concept of Intentional Difference©. We will not delve into this extensively here, in that we have discussed this adequately elsewhere (see *Intentional Difference* by Ken Tucker, Shane Robereson, and Todd Hahn).

Sufficient to say, the well-defined leader is one who spends a preponderance of her time functioning in her Intentional Difference. This ID as we call it represents that convergence of our talents-turned-into-strengths where all of our faculties are combined in a harmonious order. When we are functioning in our ID, we are extremely focused, lost in the moment. We perform at our peak, getting lost in the process and losing a sense of the passage of time. We can work for hours, and are actually energized rather than depleted by the experience. At these times, we are authentically centered in the true sense of ourselves – we are well-defined. We pursue our ID for its own sake, not worrying about the residuals that might flow from its successful prosecution. When we are in our ID, we are re-creating (though most would assume that recreation is the antithesis of work. This is true if our work involves us doing little of our ID).

Obviously, those who can combine their career with their ID will be those who function in those careers at the highest levels, at the same time maintaining a sense of accomplishment and fulfillment that unfortunately few of us realize. Those who are rarely if ever in their ID will usually find themselves depleted. These folks may also turn to artificial stimulants to produce the synthetic high that ID naturally produces (although

these artificial means often lead to addictions and a host of problems associated with that).¹

Take Action: If you have not already done so, I'd suggest taking one or more of the various personal assessments. The ones that I find most helpful include Strengthsfinder®, Myers-Briggs Type Indicator, DISC, Enneagram, and Intentional Difference.

The Second Aspect: Knowing your Story

After discerning your unique strengths makeup, for the next step in your journey into self-awareness and clear self-definition, it is important to understand your personal story. Your story consists of all of the experiences that have befallen you since (and possibly before) your birth. These are not isolated, disconnected events, but an unfolding narrative complete with interpretations and perspectives on life, how we should act in any given situation, and thus how we can successfully negotiate life. Your story contains a predominate theme – that of acceptance, competence, control, or survival – that has a tendency to emerge and color certain situations as anxiety arises.

The role that anxiety plays in our lives, simply because there is nothing more disruptive in our attempts at clear self-definition than anxiety. And it begins early, in our families of origin. And this early anxiety is first generated as parents begin to impose upon their children what the parent thinks the child needs to be, rather than eliciting from the child what her true talents and abilities are. Society then steps in with its demands and strictures. Let's take a look at how it operates in our lives. We'll unpack this in greater detail later in this chapter.

The Third Aspect: Knowing your Culture

Culture surrounds us as the context in which our lives unfold. One can look at the national culture, the local culture, and the culture that resides within every church organization. Each of these contexts exerts a strong influence on us and how we think and behave. I've been a member of a church which has two other sister churches in the same denomination with very similar beliefs. But all three are vastly different. One of my sister churches is very wealthy. Sunday morning's look like a fashion show to me. The worship service is very formal. I once told the minister there, I'd come to your church, but I can't afford the wardrobe.

The other sister church is the exact opposite of the first. It is relaxed with very contemporary music and non-structured worship. The congregation is less affluent. My church is somewhere in between, with blended worship and well-to-do and not so affluent members.

¹ For a much fuller explanation of ID, see the book, *Your Intentional Difference*, mentioned above.

Someone from the South will have different influences brought to bear than someone from New England. Someone living in Los Angeles (where image reigns) will have different pressures than someone living in Washington, D.C. (where power reigns).

Each organization will exert powerful forces on those who reside within that organization. If an individual does not align with and conform to that culture, strong pressures are brought to bear to either change or leave.

Culture also encompasses generational, gender, economic, and racial differences. An African American single mother struggling to survive will experience the world quite differently from a white middle class male.

These three aspects of self-awareness are critical to leadership success.

Well-defined people		Poorly Defined People	
Name	Characteristics	Name	Characteristics
John	Not easily swayed by group pressure	Bill	Changes his position whenever the group demands.

The Role of Anxiety in Your Life

Let's turn our attention to the place of anxiety in our lives. I rarely see this discussed effectively, especially when it comes to the role of minister. Anxiety is the unseen yet powerful influence on how we live. It is also a powerful influencer on our path to healthy self-definition.

Anxiety, among other things, can be seen as an internal fuel that drives us – an unsettled worry about what might be happening in the future. There's the everyday anxiety all of us experience as the happenstances of life unfold. Then there's the more insidious chronic anxiety that lurks in the background having been programed into us by are initial interactions with our initial caregivers.

The response to the perception of threat (realistic or unrealistic) is anxiety. This threat might be nothing more than, *I've got to get up this morning and go to work or I'll lose my job and have no money*. The more easily people are threatened, the more anxiety. Anxiety is automatic and most of it is out of awareness. As we shall see, anxiety is often tied to, Am I Safe? and Am I Significant?

Advertisers and politicians know the power of anxiety. Both groupings exploit what they know to be people's anxieties to further their own ends (buy room spray so your friends won't be offended and think less of you. Vote for me because I'll keep you safe from all the terrible people out there that surround our nation).

Anxiety emerges in those regions of our brain where reason is fuzzy at best. As a result, what creates the sense of threat that generates the anxiety more often than not is markedly unreasonable.

Though usually thought of as negative, anxiety has a positive side. We need moderate amounts of it to get up in the morning and get things done. Anxiety, of course, is part and parcel of the human condition; There is no escaping it. It is doubtful that anyone would want to live a totally anxiety-free life, or could live such a life for that matter.

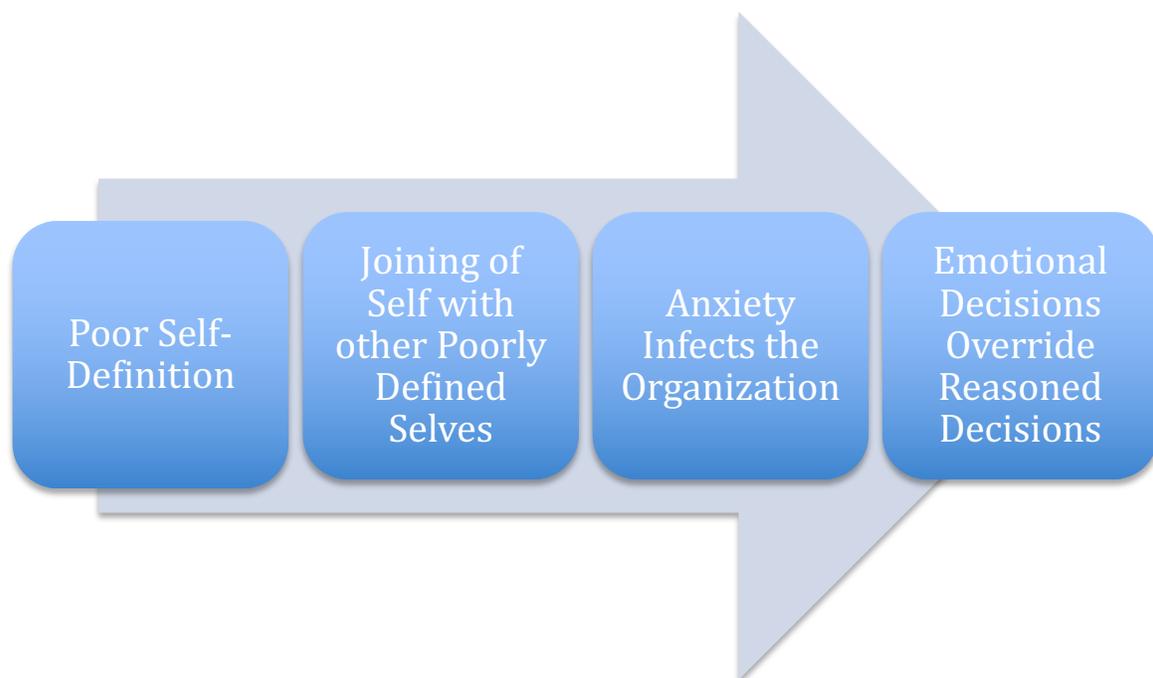
Anxiety comes in many forms: it can be acute (short-term), as in a crisis, or it can be chronic, lasting many years or even generations. It can be very intense (though we usually label our response to a real threatening event as fear), when one is anticipating a very negative event (e.g. an approaching hurricane), or it can be a semi-conscious unsettledness (e.g. when in-laws are coming for dinner). Anxiety resides in individuals, but it also exists in relationships and organizations.

A primary arena for anxiety exists in our families, where resides two fundamental urges: the need to belong, and the need to be a separate individual. Some families insist on togetherness, condemning any deviation from the established norms of thinking, feeling, and behaving. People raised in these families are prone to be more bound to relationships, their behavior and outlook overly dependent on those relationships. These people grow up with strong pressure to adjust their thinking and acting to other people. Their lives become strongly governed by emotional processes rather than reasoning. They quickly sense the feelings and moods of those around them and adjust their own thinking and behaving accordingly.

People raised in these contexts tend to conform to group norms and have difficulty understanding and stating what they themselves believe, wish for, and endorse. Or they go to the other extreme, becoming overly rigid in their beliefs allow no room for deviation. In a society where the majority have moved away from kingdom understandings and behaviors, those who are oriented toward the collective experience great difficulty going against what those around them believe and endorse. In other words, they have boundary problems, discussed below.

Keep in mind, the urge to belong and the urge to be a separate individual reside to a greater or lesser degree in all individuals and organizations, and will determine the long term direction of all people and the organizations where they reside, whether or not these forces are acknowledged. Arguably, the well-defined person has a strong sense of self (how God made me) with the equal capacity to enter strong collective relationships without sacrificing that strong sense of self.

Poorly defined people tend to collect with other poorly defined people (both in marriages, in churches, in all other organizational settings). The anxiety experienced by each person within the organization infects the entire organization. Many church are comprised of poorly defined people, and are often led by a poorly defined minister. The signature of these churches is anxiety, which courses through the whole organization. When one congregant becomes alarmed, for whatever reason, that anxiety resonates throughout the church, and symptoms begin to emerge (within the ruling board, or the children's ministry, or the choir, or what have you).²



Whatever affects one member affects every other member in the system. That is, anxiety moves easily from person to person in the group. It's infectious. It is almost as if, in relationship systems, electrical connections link the individuals of the system, transporting emotions and feelings from one individual to another continuously. You may have seen a herd of cows grazing in a field together. One cow accidentally touches

² Pete Scazzero has written a number of books on the emotionally healthy church and the people who populate these that should prove helpful.

an electric fence and startles. The anxiety quickly ripples through the herd as other cows begin to experience the anxiety.

Certain members in organizations are more prone to picking up the anxiety as it reverberates through an organization. These are the members who are the least well-defined in their own individuality, thus overly sensitive to the feelings of others. Often, organizations set up mechanisms whereby these more fragile members can be protected from increasing levels of anxiety. Unfortunately, these more fragile members, rather than being protected, are actually more caught up in the organization's emotional problems. The protection paradoxically becomes an accelerator of anxiety, because the protective mechanisms often put in place create other problems within the organization.

Let's say a church is facing steep declines in membership and income and must come to grips with the possibility of cutbacks in programs and staff. This, of course, creates a great deal of anxiety for any organization. But it is the fragile, less well-defined members of that church and ruling board who are the first to experience the rising anxiety. And it is these same individuals who begin to act out on this anxiety (possibly missing meetings, work mistakes, showing up constantly at the pastor's door for reassurance, etc.). Ministers often step in to "reassure" the more troubled employees that all is well. And yet, these assurances merely act to increase anxiety ("Why did the pastor think he had to say that to us at this time? It's probably worse than I first thought!!").

Emotional reactivity passes like a hot potato between individuals. When one anxious individual succeeds in exciting a second, the first is often relieved. In humans, this phenomenon results in nothing ever getting resolved. The problem that triggered the emotions is never addressed; emotions are merely generated and then circuited and re-circuited through the system.

Note that emotionally mature (well-defined) individuals seem able to absorb a large amount of anxiety and stress or be around other excited individuals without themselves becoming emotionally excited or passing it on.

Note: The more emotionally unhealthy an organization, the more threatened these organizations by someone who is well-defined, because this upsets the way things have always been done. The organization invariably turns on the well-defined leader. But sabotage is a sign that the leader is doing the right thing. And it's the non-anxious response to the sabotage that defines the non-anxious leader. This is the absolute standard of the leader – the one who can respond as the non-anxious presence. And this can happen in leadership at any level. This non-anxious, well-defined presence is not a static goal, but an unfolding journey, and the only way we can achieve it is to take care of ourselves

Less mature (or less well-defined) individuals, however, handle themselves emotionally quite differently. Their relationships are susceptible to a great deal of emotional stimulation. These individuals possess much more porous personal boundaries than the well-defined person (well-defined by definition requires firm personal boundaries, discussed in Chapter 3).

Anxiety and Scarcity

One prominent place where anxiety constantly shows up is in the area of scarcity: Will I have enough? Arguably the two greatest drives that each of us face as humans is the drive for security and the drive for significance, both linked to scarcity. And it is in these two realms where anxiety can work its most corrosive effects on kingdom living.

Once high levels of anxiety are present, each of us has an urgency to reduce it. And of course, the way we have learned to reduce it is by intuitive measures – wealth, power, status.

Security is the need to feel safe, comfortable, secure, stable, protected, and have predictability in our lives. **Significance has to do with** the need to feel important, achieve, be respected, feel special, be needed, be wanted and unique in our lives.

As I establish my security (the basic need of all humans), I am then able to look to my significance – Maslow’s Hierarchy of Needs. Anything that I cling to for security and significance that is not God is idolatry. That’s a scary thought. If this is true, we all dance on the edges of idolatry all our lives.

What is the strategy for achieving security and significance?

Scarcity and Security

The issue of security begins with physical security, and moves on to emotional security, then relational security, and finally financial security. And anxiety associated with scarcity lurks behind each one of these.

Power. You cannot discuss security without running headlong into the whole realm of power. Power tends to be on most people’s minds, even when it is operating under the surface of our awareness. If we have power, we’ll be secure – physical power, emotional power, relational power, financial power. As we feel less powerful (power becomes increasingly scarce), our anxiety rises, and we take measures to restore our sense of security, usually by raising our sense individually or collectively of being more powerful. In the collective realm, we spend more on defense and the military, or locally aligning

ourselves with those who have the most status (which usually devolves to those who are wealthy).³

But of course, God turns this on its ear when He states, “Why are you trusting in horses and chariots? (or tanks and B-1 Bombers)” They will ultimately be useless to you

And then Jesus puts the finishing touches on this as he details those who will be first in his kingdom. “Those who aspire to be greatest in my kingdom must be the least and the last.” Jesus demonstrates how power works in His kingdom in John 13.

Jesus knew that the Father had put him in complete charge of everything, that he came from God and was on his way back to God. So he got up from the supper table, set aside his robe, and put on an apron. Then he poured water into a basin and began to wash the feet of the disciples, drying them with his apron [*The Message*].

How’s that for power mixed with vulnerability? The most vulnerable are the most powerful – totally counter-intuitive of course.⁴ The exercise of power usually equates to having regard for the powerful while disregarding the powerless (they can’t do anything for me anyway. Certainly not protect me or add to my significance).

You’re probably now asking, What does this look like in real time? Do we completely disarm as a nation? Do I not wear a seatbelt, or take any measures to protect my identity? No, this does not preclude prudent measures in all spheres. But it does preclude an unhealthy dependence on these measures to be our ultimate protection. And it opens up avenues for discussion among kingdom citizens as to how we should live, and consume, and vote.

The realm of power is possibly the best place for each of us who are serious about kingdom citizenship to begin counter-intuitive living. And a good place to begin that thinking is in Philippians 2: 1-9. We bring this passage up because it is so central to counter-intuitive kingdom living. Scripture is saturated with this upside down, counter-intuitive way that power is exercised.

Ministers, like others placed in leadership, almost invariably have difficulty with power. I’ve seen minister after minister misunderstand the appropriate use of power. And as a result, these ministers have usually gotten themselves and their congregations into a great deal of difficulty.

³ The very first temptation to sin in Genesis is about power, “You shall be as god...” This temptation, to which the first couple succumb, should serve as a stark warning to all of us about the intuitive seduction of power.

⁴ See Andy Crouch’s book, *Strong and Weak: Embracing a life of love, risk and true flourishing*

Scarcity and Significance

My sense of my own significance begins with my identity. Who am I? What is my 'name'? It overlaps to a degree with security: What power do I possess? Then, What have I achieved? With whom do I hang around? Finally, How am I respected? In each of these issues, again scarcity and the anxiety associated with it play a key role. Do I have enough power? Have I achieved enough? Do I have enough of the right kind of associations? Am I respected enough? If my answer to any of these questions is no, my anxiety rises (as it did with the lack of power to keep me secure), and I initiate counter-measures to reduce the anxiety. And those counter-measures are invariably intuitive (and temporal, not kingdom-oriented) unless I can intentionally put in place counter-intuitive measures.

Take a moment, put this book aside, and consider from where you get your greatest sense of significance. For me, the list of things (my career, books I've written, places I've taught) that create a sense of significance all tend to center around function – what I do, have done that has brought recognition in one form or another. And yet, I know the 'right' answer when it comes to significance. My significance ultimately rests in my relationship to God, not in anything I might accomplish. Anything less than this, that I elevate in place of God, has the danger of becoming an idol in my life. This brings us to the issue of character.

Character

A character trait – a virtue or vice – is a habit. As such it is something that will be intentionally, or unintentionally developed over time through repeated actions. This makes these traits, unlike something that are inborn (e.g. personality), acquired moral qualities. As a result, we are ultimately responsible for our character.

Character germinates and grows in proportion to how well or ill-defined I am as a person. If I am ill-defined, emotional decisions driving actions take precedent over rational decisions and actions. Godly character requires a proper ecology in which to flourish. It grows in an environment where a person's decisions and actions spring in a climate where the rational position takes precedent over an emotional position – the person is secure and significant within herself knowing her position in God's eyes.⁵

Rebecca DeYoung, in her excellent book *Glittering Vices*, gives us a useful analogy:

⁵ I know who God made me to be (my 'name') and I can rest in that. I am more dependent on Jesus, and less on external promptings that elicit old story lines that raise my anxiety making me more insecure and vulnerable to the development of vices. I depend more and more on my eternal kingdom citizenship rather than on my temporal citizenship.

Think of a winter sledding party, in which a group of people head out to smooth a path through freshly fallen snow. The first sled goes down slowly, carving out a rut. Other sleds follow, over and over, down the same path, smoothing and packing down the snow. After many trips a well-worn groove develops, a path out of which it is hard to steer. The groove enables sleds to stay aligned and on course, gliding rapidly, smoothly, and easily on their way. Character traits are like that: the first run down, which required some effort and tough going, gradually becomes a smooth track that one glides down without further intentional steering. Of course, a rider can always stick out a boot and throw the sled off course, usually damaging the track as well. So too we can act out of character, even after being "in the groove" for a long time. In general, however, habits incline us swiftly, smoothly, and reliably toward certain types of action.

In contrast to this, ungodly character, where vice tends to undermine virtue, often thrives where I seek my security and significance in the 'tried and true' methods that the world has devised since the Garden of Eden, methods that are intuitive and seem appropriate, but often leads to idolatry. Unfortunately, the way of Jesus is *always* counter-intuitive, and must be followed very intentionally.

David Brooks, in his excellent book *The Road to Character*, distinguishes between the resume virtues and the eulogy virtues. Resume virtues represent the ambitious side of our nature, and in many ways the 'tried and true' methods the world has devised for us to remain secure and find significance. This side of us wants to build, create, and discover things, and along the way achieve high status, and win victories. I must perform to be secure and significant. Nothing necessarily wrong with this, but it is the fast track to idolatry⁶ if not constantly monitored and kept in check (a skill few of us are able to employ consistently). My kingdom significance never arises from my achievement.

The other set of strengths, which he calls eulogy strengths (that which is read at our funerals), have to do with moral character that govern our relationships with others. This side of our nature is what we usually designate as good character – the quiet but solid sense of what is right and wrong. Not just doing good, but being good.

Resume Virtues	Eulogy Virtues
Accomplishments on our resume Ambitious side of our nature Wants to build, create, and discover things. Need for high status, and winning victories. Skills brought to job market	The eulogy at our funeral Wants to embody certain moral qualities. Quiet but solid sense of right/wrong. Not just do good, but be good. Love intimately. Sacrifice self in service to others.

⁶ Calvin stated that the human mind "is a perpetual factory of idols."

<p>Contribute to external success.</p> <p>Conquer the world.</p> <p>Relishes own accomplishments and status.</p> <p>Success! Is the motto</p> <p>How do things work?</p> <p>Educational system oriented around these virtues.</p> <p>Self-help books orient here.</p> <p>We have clear strategies as to how to develop career success.</p> <p>Lives by straightforward utilitarian logic = effort leads to reward, input leads to output, practice makes perfect.</p> <p>Pursue self-interest. Maximize your utility. Impress the world.</p> <p>Nurture your strengths.</p> <p>Knowledge</p> <p>Self-congratulation</p> <p>Self-centered</p> <p>Leads to pride and idolatry</p> <p>A sense of deep satisfaction is always leaping ahead, giving one the sense that there must be more.</p>	<p>Live in obedience to some transcendent truth.</p> <p>Has a cohesive inner soul that honors creation and one's own possibilities.</p> <p>Charity, love, redemption is the motto.</p> <p>Serve the world.</p> <p>Often renounces worldly status for the sake of some purpose.</p> <p>Why do things exist, and what are we ultimately here for?</p> <p>Return to roots.</p> <p>Exist at core of your being = kind, honest, brave, or faithful. What kind of relationships you form.</p> <p>Lives by an inverse logic that is moral = give to receive, surrender to somethings outside yourself to gain strength within yourself.</p> <p>Conquer your desire to get what you crave. To fulfill yourself, you must forget yourself. To find yourself, you have to lose yourself.</p> <p>Wisdom</p> <p>Self-confrontation</p> <p>Common good focused</p> <p>Leads to humility and godliness</p> <p>Experiences deep satisfaction, realizing the ultimate joys are moral joys, not fleeting happiness.</p>
--	--

As I become more well-defined as a person, I find that I am able to manage my anxiety and concentrate less on performance and accumulation, and more on who I am as a godly, good person. My thought is that sanctification has a lot to do with this process.

Take Action

Striving to become ever more well-defined is a critical first step in effective pastoral ministry. This is a forever-here-on-earth task that is critical. Taking one or more assessments mentioned – Strengthsfinders,[®] Myers-Briggs,[®] Enneagram,[®] Intentional Difference[®] is a useful first step. Establishing a baseline for your current behavior and attitudes is also an important step. Note the assessment below. It might be helpful if not only you took this, but a spouse and trusted friend completed this for you.

Becoming the Well-Defined Leader Assessment

For each of the below criteria, mark a 1 for strongly disagree up to a 5 for strongly agree. Note that even the resume strengths can be set in the positive, as seen below. It's not that they are necessarily bad in and of themselves. But they also can have a way of orienting us in the wrong direction.

Performance (resume) Strengths	
Self-discipline	1 2 3 4 5
Determination	1 2 3 4 5
Love of learning	1 2 3 4 5
Stamina in the face of sabotage.	1 2 3 4 5
Decisiveness	1 2 3 4 5
Concentration	1 2 3 4 5
Resourcefulness	1 2 3 4 5
Responsibility	1 2 3 4 5
Reliability	1 2 3 4 5

Moral Character (eulogy) Strengths	
Love and care for others	1 2 3 4 5
Sharing and/or yielding the spotlight	1 2 3 4 5
Honesty	1 2 3 4 5
Integrity	1 2 3 4 5
Humility	1 2 3 4 5
Generosity	1 2 3 4 5
Justice and Fairness	1 2 3 4 5

Loyalty to others	1	2	3	4	5
Truthfulness	1	2	3	4	5

Further Reading

- David Brooks, *Road to Character*.
- Pete Scazero, *The Emotionally Healthy Church, Emotionally Healthy Spirituality*.
- Ken Tucker, Shane Roberson, Todd Hahn. *Your Intentional Difference*
- Edwin Friedman, *A Failure of Nerve*
- The Arbinger Institute., *Leadership and Self-deception*
- Roberta Gilbert, *Extraordinary Relationships*
- Rebecca DeYoung, *Glittering Vices*