

1. Biographical

1. Prefix
no answer provided
2. First (Given) Name
Sarah
3. Middle Name/Middle Initial
Kimball
4. Last (Current) Name
Grunblatt
5. Suffix (e.g. Jr., III, etc.)
no answer provided
6. Previous Name(s)
Sarah Rebecca Kimball
7. Preferred Name for LOYNO Law Correspondence
Sarah
8. Preferred Gender Pronoun(He/him, She/her, or They/them)
no answer provided
9. Gender
Female
10. Date of Birth
12/25/1983
11. Place of Birth:
Country
United States of America/Territories
State or Province
Louisiana
12. Place of Birth: City
Thibodaux
13. SSN/SIN (Do Not Include Dashes)
434773397
14. LSAC Account Number
L46037829

2. Contact Information

1. Current Address

Current address
**102 Melrose Drive
Destrehan LA 70047
United States of America/Territories**
Current mailing address good until date
31-December-2087
Current day phone number
985-209-2911
Current evening phone number
no answer provided

2. Permanent Address

Permanent address
**102 Melrose Drive
Destrehan LA 70047
United States of America/Territories**
Permanent mailing address good until date
31-December-2087
Permanent day phone number
985-209-2911
Permanent evening phone number
no answer provided

3. Other Contact Information

Primary email address
SARAHKGRUNBLATT@GMAIL.COM
Secondary email address
Sarah@grunblatt.com
Cell phone number
9852092911
Will accept text message to cell phone
Yes

3. Law Programs

1. Please select the degree to which you are applying:

JD

2. Students at Loyola have the unique opportunity to study two curricular programs: [Civil Law and Common Law](#). Applicants are encouraged to read [the distinctions](#) between the two programs before selecting the program to which they apply.

Evening classes meet in-person between 5:30 p.m. and 8:50 p.m. two nights per week. Evening JD students earn from 8 to 10 credits in each fall and spring semester, with an additional 3 to 6 credits taken over the summer semester. Depending on the course, students complete additional coursework asynchronously on the schedule that works best for them. Loyola also offers optional fully asynchronous courses over the summer semester for additional flexibility. The program is designed to be completed in four years with enrollment starting in the fall.

Students enrolled in the Evening JD Program may, after completing six semesters as subscribed, seek permission to enroll as a Day division student based on compelling circumstances. The ability to change divisions is not guaranteed.

Please select the division to which you are applying:

Civil Law Evening

3. Please select the type of application you are submitting:

1st Time

4. Demographics

1. Citizenship

Citizenship

US Citizen

Country of citizenship

United States of America/Territories

Visa Type

no answer provided

Permanent resident number

no answer provided

Visa/Sevis number

no answer provided

Permanent city/state/country

no answer provided LA United States of America/Territories

What is your native language?

English

2. Since starting college, have you ever participated in a pre-law program designed for individuals underrepresented in the field of law (such as a pipeline program)?

No

3. Enter name of program(s)

4. When enrolled in college, were you a Federal Pell Grant recipient in any semester?

No

5. Ethnicity

answer suppressed

6. Tribal Affiliation

Tribal affiliation or village name

answer suppressed

Enrollment number (enrolled members only)

answer suppressed

5. Demographics (Cont'd)

1. Do you identify as LGBTQIA+?

No

2. Are you a resident of Louisiana?

Yes

2a. Parish

SAINT CHARLES

2b. When enrolled in college, were you a TOPS (Taylor Opportunity Program for Students) recipient in any semester?

Yes

6. Religion (Optional)

1. Which best describes your religion or spiritual tradition?

Other

2. If you selected "other," please specify here:

Evangelical Christian

7. Military

1. Have you served or are you now serving on active US military duty?

No

2. Military Duty

Date of entrance

no answer provided

Date of discharge

no answer provided

Rank

no answer provided

Expected military Reserve or National Guard status during law school

no answer provided

Branch

no answer provided

Discharge type

no answer provided

3. Have you ever been separated from any branch of the US armed forces under less than honorable conditions?

no answer provided

4. If you have been separated from any branch of the US armed forces under less than honorable conditions, explain the circumstances.

no answer provided

8. Education

1. List ALL educational institutions attended.

LOUISIANA ST U-HLTH SCI CTR,NEW ORLEANS

Education type

Graduate

Location

NEW ORLEANS Louisiana United States of America/Territories

Attendance Dates

09/2020 to 05/2023

Degree and Degree Date

GRAD 12/2022

Major

no answer provided

Other Major

no answer provided

GPA

no answer provided

Rank

no answer provided

UNIVERSITY OF NEW ORLEANS

Education type

Graduate

Location

NEW ORLEANS Louisiana United States of America/Territories

Attendance Dates

09/2018 to 05/2020

Degree and Degree Date

MS 05/2020

Major

no answer provided

Other Major

no answer provided

GPA

no answer provided

Rank

no answer provided

TULANE UNIVERSITY

Education type

Graduate

Location

NEW ORLEANS Louisiana United States of America/Territories

Attendance Dates

09/2011 to 05/2020

Degree and Degree Date

no answer provided

Major

no answer provided

Other Major

no answer provided

GPA

no answer provided

Rank

no answer provided

WILLIAM CAREY UNIVERSITY

Education type

Graduate

Location

HATTIESBURG Mississippi United States of America/Territories

Attendance Dates

09/2013 to 05/2016

Degree and Degree Date

MED 02/2016

Major

no answer provided

Other Major

no answer provided

GPA

no answer provided

Rank

no answer provided

NEW ORLEANS BAPTIST THEOLOGICAL SEMINARY

Education type

Graduate

Location

NEW ORLEANS Louisiana United States of America/Territories

Attendance Dates

09/2007 to 05/2008

Degree and Degree Date

MA 07/2008

Major

no answer provided

Other Major

no answer provided

GPA

no answer provided

Rank

no answer provided

LOUISIANA STATE UNIVERSITY - BATON ROUGE

Education type

Undergraduate

Location

BATON ROUGE Louisiana United States of America/Territories

Attendance Dates

09/2002 to 05/2007

Degree and Degree Date

BS 05/2007

Major

no answer provided

Other Major

no answer provided

GPA

no answer provided

Rank

no answer provided

2. Have you ever attended any law school?

No

3. Did you leave the law school under less than good standing?

no answer provided

4. If you did not leave the law school in good standing, explain the circumstances.

no answer provided

5. Has your education in college, university, or professional school been interrupted for one term or more for any reason?

Yes

6. If your education was interrupted, explain the circumstances.

Louisiana hurricanes. Have also been providing for myself since I was 18 and had to take about a year off during my undergrad degree.

7. List academic honors and awards, or other recognitions you have received.

no answer provided

8. Describe, as fully as possible, the grading and honor system used in the academic institutions where you pursued your first degree in law and any graduate law studies.

no answer provided

9. LSAT + Standardized Test History

1. Have you taken the LSAT?

No

1a. Do you plan to submit at least one LSAT score your application?

No

2. Have you ever taken an ACT or SAT for admission to a college or university?

Yes

2a. What was your highest ACT score?

28

2b. What was your highest SAT score?

no answer provided

10. GRE Information

1. Do you plan to submit at least one GRE score with your 2025 Application for Admission?

Yes

1a. Have you taken the GRE?

Yes

1b. When did you last take the GRE?

2/4/2022

1c. Have you [released your GRE score](#) via ETS to LOYNO Law (School Code 4810)?

Yes

11. JD-Next Information

1. LOYNO Law will consider JD-Next scores from applicants who have a cumulative undergraduate GPA of 3.0 or higher.

Do you plan to submit at least one JD-Next score with your 2025 Application for Admission?

No

12. Language Proficiency

This section does not apply to me.

13. Law School Interest

1. What prompted you to apply to this law school?

Internet—Other

Publications—Other advertisement

2. If you attended any events mentioned in the Recruiting Events section, please list them below:

The Loyola website and its Jesuit reputation made my decision easy. It's the only one in Louisiana and one of only 14 Jesuit law schools in the country.

3. Have you previously applied to this law school?

No

4. If you applied previously, what year was the application for?

no answer provided

5. Were you offered admission?

no answer provided

6. Are you applying, or have you applied, to other law schools? If so, please list them.

Yes. But for the 26-27 school year and only if I'm not accepted at Loyola for 25-26.

14. Loyola Interest

1. How did you first learn about Loyola University New Orleans College of Law?

Your website

2. Why did you decide to apply to Loyola University New Orleans College of Law? Because this question is addressed here, this question does not need to be answered within your Personal Statement.

The Loyola website and its Jesuit reputation made my decision easy. It's the only one in Louisiana and one of only 14 Jesuit law schools in the country. Loyola is the only law school I'm applying to for the 25-26 school year.

15. Character and Fitness

1. The following questions are extremely important for both your 2025 Law Application and your eventual application to practice law in the jurisdiction of your choice. Please read the following disclaimer and questions carefully and thoroughly. Any required explanation must be included in the Attachments > Character and Fitness feature of this application.

Because of the high ethical standards to which lawyers are held, the failure to disclose an act or event such as the ones described below is often more significant, and leads to more serious consequences, than the act or event itself. Past criminal history will not automatically bar admission. Failure to provide truthful answers, or failure to inform the Office of Law Admissions of any changes to your answers, may result in revocation of admission or disciplinary action by the law school, or denial of permission to practice law by the state in which you seek admission to the bar. We strongly urge, if you are unsure as to whether to make a disclosure, that you err on the side of disclosure. Inconsistencies between your application to the bar and your application for admission to law school may prevent you from being admitted to the bar. It is your responsibility to update your application by notifying Loyola's Office of Law Admissions of any disciplinary charges that are filed or are expected to be filed between the date you submit this application and the date you enroll at Loyola. Your obligation to disclose continues throughout your entire tenure at Loyola University New Orleans College of Law.

In addition to a bar examination, there are character, fitness, and other qualifications for admission to the bar in every U.S. jurisdiction. Applicants are encouraged to determine the requirements for any jurisdiction in which they intend to seek admission by contacting that jurisdiction. Addresses for all relevant agencies are available through the National Conference of Bar Examiners.

I have read and understand the above instructions.

2. Have you ever been placed on academic probation, received scholastic warning, or have you been dropped, suspended, disqualified, excluded, or expelled from any college or graduate school for academic reasons?

If yes, you must attach a full explanation of the reasons for and circumstances surrounding the academic action.

No

3. While attending any college or university, have you ever received disciplinary probation or action against you, or have you been dropped, suspended, excluded or expelled from any college or graduate school for violating a school code or honor code, for plagiarism, cheating, or other non-academic conduct?

If yes, you must have the appropriate college or university official submit a statement directly to the Loyola Office of Law Admissions concerning the incident and the university's policy relative to the violation.

In addition, you must attach a full explanation of the reasons for and circumstances surrounding the disciplinary action.

No

4. ****THE FOLLOWING QUESTION APPLIES TO PRIOR LAW SCHOOL ENROLLMENT**** Have you ever been placed on academic probation, received scholastic warning, or have you been dropped, suspended, disqualified, excluded or expelled from any law school for academic reasons or conduct violations? If yes, please attach a full explanation of the reasons for and circumstances surrounding the academic action.

No

5. Have you ever been arrested, cited, charged, indicted, ticketed, and/or convicted of any violation of the law other than a minor traffic violation? Have you ever been discharged from the military less than honorably? Is there any action currently pending adjudication? You are also required to disclose offenses which have been expunged, purged, sealed, obliterated, dismissed, or when the records have been destroyed, regardless of whether you have been told that you need not disclose any such event. This information will also be required to be disclosed by state bar authorities in many states along with a copy of your application to law school. If yes, please electronically attach a full explanation of the reasons for and circumstances surrounding the incident(s), including the dates, disposition of all of the charges, and your current view on these past incidents.

No

6. Were you involved in any disciplinary or criminal incidents involving alcohol or illegal substances? Several states, including Louisiana, have Lawyers Assistance Programs through their state bar offices that may institute a recovery contract based on character and fitness reports and disclosures.

If yes, in a written statement, please provide the full explanation and include what steps have been taken to avoid further incidents involving alcohol or illegal substance.

No Alcohol or Substance Incidents

16. Enrolled Employment

1. Do you anticipate being employed while attending law school?

Yes

1a. How many hours do you estimate to work per week?

30

1b. In what capacity will you be employed?

Acts 20:35 Foundation (nonprofit)

1c. If known, who will be your employer?

Self

17. Family

Next Of Kin/Emergency Contact

1. Salutation

no answer provided

2. First (Given) Name

Sarah

3. Middle Name or Initial

no answer provided

4. Last (Family) Name

Grunblatt

5. Relationship to Applicant

no answer provided

6. Telephone (Include Area Code)

9852092911

7. Email Address

sarahgrunblatt@gmail.com

8. Country & State/Territory

Country

United States of America/Territories

State or Province

Louisiana

9. Street Address - Line 1

102 Melrose Drive

10. Street Address - Line 2

no answer provided

11. Street Address - Line 3

no answer provided

12. City

Destrehan

13. Zip/Postal Code

70047

Family Education History

For the following question, please select the highest level of education of the person or persons who raised you. This could include your parents, grandparents, siblings, legal guardians, or anyone else responsible for your care when you were a child. If multiple people helped raise you, please select the highest education level that any of them achieved.

14. Parent/Guardian First (Given) Name

Stephen

15. Parent/Guardian Last Name

Kimball

16. Parent/Guardian Occupation

Real estate

17. Parent/Guardian Highest Level of Education

Associate's Degree

18.

Family Alumni History

Have any of your close relatives attended this university or law school?

No

18. Diversity

1. Are you the first in your family to attend law school?
Yes
- 1a. Are you the first in your family to attend college?
Yes

19. Bar Admission

This section does not apply to me.

20. Interests

1. Please check any area(s) of coursework in which you are interested:
Civil Rights Law, Constitutional Law, Environmental Law, Health Law, Immigration Law, Intellectual Property Law, International Law, Labor/Employment Law, Public Interest Law
2. [Joint-Degree Programs:](#)
JD/LLM (Master of Laws)
3. [Certificate Programs:](#)
Environmental Law, Health Law and Administration, Immigration and Citizenship Law, International Legal Studies, Law, Technology, and Entrepreneurship, Social Justice, Taxation Law

21. Certification

1. By transmitting this application electronically, I certify that the information given herein is correct and complete, that I have attended no educational institution not specified herein, and that responses to the questions and essays are solely my own words and work. I understand that falsification or omission of any information on this form may subject me to denial or revocation of admission, dismissal from the University, and/or referral to LSAC's misconduct committee. I understand that I have a continuing obligation to update my application with Loyola College of Law should any information in it cease to be correct or true.

I agree that should I be accepted for admission, I shall abide by the regulations of Loyola University New Orleans and Loyola University New Orleans College of Law.

6/29/2025

Personal Statement for Loyola University New Orleans College of Law
Sarah Kimball Grunblatt, ThM, MPH, MS, MS, MEd, MEd, MA, BS
June 30, 2025

Every day, I wear a bracelet inscribed with a quote from Mother Cabrini: “The world is too small for what I intend to do.” These words are both a reminder and a challenge, fueling my ambition to serve as a transformative force in the world. My ultimate goal is to serve on the U.S. Supreme Court, and I believe Loyola University New Orleans College of Law is the best place in the entire country to help me realize this dream. With its Jesuit vision that “critical minds create freedom” and strong emphasis on justice, ethics, and service, Loyola beautifully aligns with my values and provides the perfect learning environment that I need to pursue a transformative legal career.

My commitment to service began early, and my life has been shaped by a promise I made as a kindergartener in Louisiana with my mom as my troop leader, reciting the Girl Scout Promise: “On my honor, I will try to serve God and my country, to help people at all times, and to live by the Girl Scout Law.” To that end, I went on my first mission trip to Mexico with the church youth choir in eighth grade and since then have served in San Diego, New York City (twice), Mexico (5-7 times—mostly medical), Russia, Nicaragua (multiple times—up to two months), Israel (3-week archaeological dig), Turkey, New Orleans (post-Katrina mud outs), etc. Now, at 41 years young, I still strive to embody this pledge through my Acts 20:35 Foundation, which began in 2023, and my conflict-free, ad-free, and free to access blog “Biblical Answers for Christian Living”, which directly serve others and amplify voices for justice and compassion while promoting critical thinking through the lens of the unerring word of God. The foundation’s vision is to “transform lives and communities through faith-inspired service and giving with a deliberate priority focus on Christian principles and the safety, health, and education of women and children in Louisiana (so far).” Current initiatives include Roux & Renewal (R&R), Swim Like Mike, A Safe Space, and The Acts 20:35 Empowerment Scholarship. Chosen from the 31,000+ verses in the Bible Acts 20:35 is my life verse—“In ALL things I have shown you that by WORKING HARD in this way WE must HELP the weak and remember the words of the Lord Jesus, how he himself said, ‘It is more blessed to GIVE than to receive’” (ESV). It anchors my ethos of service, guiding me to be the hands and feet of Jesus by making a tangible difference in the lives of others. I am a person of action rather than words.

Education has been a steadfast cornerstone in a life marked by various abuses, violence, marginalization, and discrimination. I am twice exceptional—gifted academically but struggle to overcome cPTSD, anxiety, and depression. As a polymath with eight degrees (so far) and almost 250 hours of graduate credits with approximately a 3.8 GPA obtained without debt and mostly because of scholarships and/or student worker employment, I bring a unique, interdisciplinary perspective to the study of law. At times, I have even worked up to 3 full-time jobs while in graduate school. My diverse academic background has taught me to approach challenges with creativity and depth, a skill I will apply to understanding the boundaries and responsibilities—or “scope of practice”—of legal work. This broad lens will enrich my contributions to Loyola’s vibrant community.

I have already demonstrated a successful history of repeatedly pursuing multiple degrees at once, and my PhD in Christian Leadership with a focus on Digital Discipleship will be completed by the fall of 2026. My dissertation examines the downfall of Ancient Rome through the lens of leadership: secular Rome’s failures versus the servant leadership modeled by Jesus, contrasted with the legalistic “letter of the law” approach of Jewish tradition. It posits that leadership is so important and so vital a skill that poor leadership is the cause of the fall of the entire Ancient Roman Empire. I also explore how Jesus’ teachings inspire an endless well of love for humanity—qualities I believe are essential for effective

leadership and justice. This research has deepened my understanding of how empathy, rooted in Christian love, can transform systems—a principle I aim to apply in law. The Bible verses that guide me, “Study to show yourself approved” (2 Timothy 2:15) and “Offer your body as a living sacrifice” (Romans 12:1), reflect my commitment to intellectual rigor and selfless service.

As a first-generation college student who was born and raised in Houma, Louisiana and educated at several higher education institutions in Louisiana, I am deeply connected to my roots and driven to serve my home state and eventually beyond. My passion for law stems from a desire to address civil and human rights injustices in Louisiana while upholding constitutional principles by advocating for justice and equality. Growing up and then working here for four decades thus far, I have both experienced personally and witnessed countless inequities that demand legal remedies. I am fiercely driven to advocate for systemic change. Truth-telling is the bedrock of my ethos and cornerstone of my character, even when it’s difficult (which doesn’t make me very popular with friends, family, or especially not with employers). In a field like law where integrity is paramount, I have already proven that I am committed to upholding honesty in all I do, even when it’s painful or at the cost of losing (multiple) jobs. My passion for helping those in need is also guided by a St. Francis of Assisi quote beloved by both Mister Rogers and Robert F. Kennedy Jr.: “Preach the gospel always, use words when necessary.” I speak sparingly, letting my actions—my service—speak louder, as a living embodiment of the “hands and feet of Jesus” (1 Corinthians 12:27). This philosophy has guided my life and will shape my approach to law, where I aim to effect change through dedication, deeds, and an endless commitment to pursuing what’s right.

Loyola’s Jesuit values resonate deeply with my soul. Your emphasis on forming lawyers who serve the marginalized aligns with my mission to live out Acts 20:35. I am eager to join a community that values ethics, service, and justice, and to grow as both a legal scholar and a servant leader. Loyola’s robust training in constitutional and civil/human rights law, combined with its commitment to ethical practice, will prepare me to navigate complex legal challenges with integrity. As a servant leader and former chemistry instructor at Title I schools as well as for gifted students at universities like Johns Hopkins, I am a kinesthetic learner, so I am also particularly drawn to your experiential learning opportunities, which will hone my skills as a practitioner ready to make an impact from Louisiana courtrooms to the Supreme Court. With my foundation in leadership, unwavering commitment to truth, and heart for service, I am prepared to embrace the challenges of legal education at Loyola. I believe with all my heart that Loyola is the perfect match to equip me to achieve my goals and make a lasting impact for Jesus in a troubled world that is only growing darker.

In closing, my journey is one of faith, service, scholarship, and an unrelenting pursuit of justice. My first choice, by far, is for Loyola to be the next step in that journey—a place where I can hone my skills, amplify my voice (definitely my biggest struggle), and prepare to serve on the highest court in the land. The world may be too small for what I intend to do, but with Loyola’s guidance, I am ready to leverage my diverse experiences and unyielding commitment to justice for the greater good by expanding my horizons, one statement of truth and one act of service at a time. My knowledge is deep. My experience is vast. My scope of practice is broad. My heart is open. My passion is endless. My resolve is steadfast. And, my love for Louisiana and its people is unparalleled. I promise that with Loyola’s guidance, I will work tirelessly to ensure that the world, though small, is made more just for all (beginning with when they are a single cell in their mother’s womb).

And so, with my first act as a true aspiring lawyer, I have thrown this application portfolio together 24-hours before the deadline, am entirely circumventing the traditional law school application system, and will send this off directly to you (Loyola University New Orleans College of Law) to “shoot my shot.” If it

works, I look forward to communicating with you further when you return from summer break next week. If not, I'll reapply properly through the LSAC system for fall 2026 admission. Regardless, as the lyrics from 2 songs on the 2021 *Cinderella* with Camila Cabello say "If you wanna live your life, live it all the way and don't you waste it...You gotta do it. You gotta do it your way. You gotta prove it. You gotta mean what you say."..."If it's a million to one, I'm gonna be that one, and if it's a shot in the dark, I'm gonna be the sun. And I just can't afford to be wrong even when I'm afraid. You're gonna know my name." And now I'm off to do my assignments for my online doctoral program...

With peace and love,

A Sister in Christ



Sarah Kimball Grunblatt, ThM, MPH, MS, MS, MEd, MEd, MA, BS

Website: <https://grunblatt.com/blog>

Question? Post Idea? Email Sarah@Grunblatt.com

"In ALL things I have shown you that by WORKING HARD in this way WE must HELP the weak and remember the words of the Lord Jesus, how he himself said, 'It is more blessed to GIVE than to receive.'" #Acts20:35 (ESV)

Need Help? #ASafeSpace? Email Acts2035@Grunblatt.com

To learn more about me, please consider viewing:

- Work samples from other degree programs: <https://grunblatt.com/work-samples>
- Expanded employment experience, Acts 20:35 foundation initiatives, and associated blog posts: <https://grunblatt.com/experience>
- More than 200 logic and analytical writing samples from my blog: <https://grunblatt.com/blog>
 - Such as, Which Came First The Chicken or the Egg? <https://grunblatt.com/blog/f/the-chicken-or-the-egg-a-simple-solution-with-occam%E2%80%99s-razor>
 - A Critique of One-Sided Pro-Life Arguments: Where Are the MEN?! <https://grunblatt.com/blog/f/a-critique-of-one-sided-pro-life-arguments-where-are-the-men>
 - Correction to Mean Girls 2024: Sex Cancer DOES Exist <https://grunblatt.com/blog/f/correction-to-mean-girls-2024-sex-cancer-does-exist>
 - Why Did the Roman Empire Fall? <https://grunblatt.com/blog/f/why-did-the-roman-empire-fall>
 - (Read this post for an intro to my PhD dissertation)
 - I Came for You: A Letter from Jesus <https://grunblatt.com/blog/f/i-came-for-you-a-letter-from-jesus>
 - How Do I Become A Christian? <https://grunblatt.com/blog/f/how-to-become-a-christian-a-journey-through-the-roman-road>
- Girl Scout Promise and Law: <https://www.girlscouts.org/en/discover/about-us/what-girl-scouts-do/promise-and-law.html>
- Cabrini bracelet: <https://shop.angel.com/products/cabrini-the-world-is-too-small-cuff-bracelet?srltid=AfmBOoo8gIahERkeKoTZoZejJdcbEt7AlR5iBNykvQGz8pSRQNQLTopu>

SPIRITUAL FORMATION FRAMEWORK - INGREDIENTS ASSIGNMENT:
A BIBLICAL FRAMEWORK FOR SPIRITUAL FORMATION THROUGH
GRUNBLATT.COM

A Paper

Submitted to Dr. Matthew Vander Wiele

of the

Liberty University – School of Divinity

In Partial Fulfillment

of the Requirements for the Course

Spiritual Formation in the Digital Age: CLCM-520

in the Division of Christian Leadership

Sarah Kimball Grunblatt

ThM, New Orleans Baptist Theological Seminary, 2025

MPH, LSU Health Sciences Center - New Orleans, 2022

MS, University of New Orleans, 2020

MS, University of New Orleans, 2020

MEd, William Carey University, 2016

MEd, William Carey University, 2015

MA, New Orleans Baptist Theological Seminary, 2008

BS, Louisiana State University, 2007

July 6, 2025

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Introduction

In an era where digital platforms shape much of daily life, including spiritual pursuits, the need for intentional frameworks to foster authentic Christian growth has never been more pressing. Spiritual formation is the lifelong process by which Christians grow into the likeness of Christ through the Holy Spirit's transformative work. It is guided by Scripture and nurtured in community, as described in Romans 8:29: "For those whom he foreknew he also predestined to be conformed to the image of his Son,"¹ which remains central to the believer's journey. This paper develops a biblical and theological framework for spiritual formation tailored to the digital ministry of Grunblatt.com, an ad-free, non-interactive blog dedicated to providing biblical answers for Christian living.² Drawing from the English Standard Version of Scripture, the blog addresses contemporary issues such as leadership, gossip, personal agency, mRNA technology, politics, and cultural phenomena like movies, weaving in relevant verses to demonstrate the Bible's timeless relevance and inspire curiosity about Jesus. Its purpose is not to replace community but to spark a desire for deeper engagement in local churches or personal discussions with fellow believers, bridging online exploration with embodied faith practices.

Structured in two parts, this framework first establishes foundational principles in Part 1, including biblical and theological underpinnings, salient issues in digital ministry, exegetical analyses of key Scriptures (2 Corinthians 3:18, Romans 12:2, and Hebrews 10:24–25), and a proposed model for digital spiritual formation. Part 2 builds upon these by exploring essential

¹ All Scripture references will be from the English Standard Version (ESV) unless otherwise indicated. Crossway, *Holy Bible: English Standard Version* (Wheaton, IL: Crossway, 2001).

² Sarah Kimball Grunblatt, "Grunblatt.com: Biblical Answers for Christian Living," Grunblatt.com, accessed July 16, 2025, <https://grunblatt.com>.

ingredients for growth, assessment strategies, and the indispensable role of Christian community, integrating insights from scholars like Lowe and Lowe (2018) on ecological faith formation in online spaces.³ Ultimately, this paper equips Grunblatt.com to navigate digital distractions while promoting holistic maturation, aligning with the exhortation in 2 Peter 3:18 : "But grow in the grace and knowledge of our Lord and Savior Jesus Christ."⁴

Part 1. Spiritual Formation Framework: Foundations

In digital contexts, where believers seek guidance online, the spiritual formation process requires strategies to navigate unique challenges and opportunities. As such, Grunblatt.com is an ad-free digital blog without a comment section (to prevent conflicts) that is free to access online from anywhere.⁵ It uses the English Standard Version Bible to maximize understanding and answers questions about Christian living, such as biblical leadership, overcoming gossip, and exercising personal agency. The purpose is to spark curiosity about Jesus, encouraging readers to seek out their local church or other Christians for further discussion. This paper presents a biblical and theological framework for spiritual formation tailored to Grunblatt.com's audience.⁶ It outlines a foundation for spiritual maturation, identifies salient issues in digital ministry, and provides an exegetical analysis of three Scriptures. The framework emphasizes Scripture-centered content, accessibility, and offline application to foster spiritual growth in a distraction-filled digital world.

³ Stephen D. Lowe and Mary E. Lowe, *Ecologies of Faith in a Digital Age: Spiritual Growth through Online Education* (Downers Grove, IL: IVP Academic, 2018).

⁴ Grunblatt, "Grunblatt.com."

⁵ Ibid.

⁶ Ibid.

1.1 Biblical and Theological Foundation for Spiritual Formation

Biblical and theological foundations for spiritual formation include transformation through the Holy Spirit, renewal of the mind, and communal encouragement.

Transformation through the Spirit

The biblical foundation for spiritual formation rests on God's purpose to conform believers to Christ's image (Rom. 8:29). A key principle is Spirit-led transformation, as seen in 2 Corinthians 3:18: "And we all, with unveiled face, beholding the glory of the Lord, are being transformed into the same image from one degree of glory to another. For this comes from the Lord who is the Spirit." This highlights the Holy Spirit's role in enabling believers to reflect Christ's character. Grunblatt.com supports this by offering Christ-focused answers, such as posts on humble leadership or edifying speech, guiding readers to behold Christ amidst digital distractions.⁷⁸

Renewal of the Mind

Another principle is the renewal of the mind, as instructed in Romans 12:2: "Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect." This calls believers to align their thoughts with God's will, resisting worldly patterns like relativism (i.e., truth is subjective and/or related only to a particular context) prevalent online. Grunblatt.com facilitates this through Scripture-based insights, such as posts on personal agency that encourage

⁷ Grunblatt, "Grunblatt.com."

⁸ Dallas Willard, *Renovation of the Heart: Putting on the Character of Christ* (Colorado Springs, CO: NavPress, 2002).

standing firm in Christ’s freedom, fostering spiritual maturity through discernment.⁹ Every post weaves scripture throughout to show that the Bible is the living and active Word of God, unchanging and ready and able to address all questions in today’s modern world of infinite ideologies, beliefs, and worldviews.

Communal Encouragement

Community is essential for spiritual growth, as emphasized in Hebrews 10:24–25: “And let us consider how to stir up one another to love and good works, not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day drawing near.” Though Grunblatt.com lacks interactive features, it encourages readers to apply teachings in local churches, small groups, or with Christian friends or family, promoting embodied (in-person) fellowship.¹⁰ Theologically, spiritual formation is a divine-human partnership requiring grace and discipline.¹¹ As a free, ad-free resource, Grunblatt.com removes access barriers, enabling diverse readers to engage with Scripture on topics like mRNA technology (e.g., “Why Christians Should Question mRNA Vaccines”), men & boys (e.g., “Raising Boys to Be Their Wife’s Hero: A Biblical Blueprint”), or politics (e.g., “Faith in the Public Square”), aligning with the call to “grow in the grace and knowledge of our Lord and Savior Jesus Christ” (2 Pet. 3:18).¹²

⁹ Grunblatt, “Grunblatt.com.”

¹⁰ Grunblatt, “Grunblatt.com.”

¹¹ Willard, *Renovation*.

¹² Grunblatt, “Grunblatt.com.”

1.2 Salient Issues in a Free, Non-Interactive Blog Ministry

Salient issues in a free, non-interactive blog ministry include digital distractions, engagement without interaction, content discernment, and purity of motive that encourage and build up to the ultimate goal of embodied faith in everyday life.

Digital Distraction

Online environments are saturated with distractions, from social media to streaming platforms, challenging believers' focus.¹³ Most sites also generate revenue using advertising software to track data. Grunblatt.com counters this with concise, Scripture-focused posts completely free of ads or sponsorships. Accountability and support for the ministry rest solely with God.¹⁴ For example, the post "Why Does Evil Exist?" based on Romans 8:28 and Genesis 50:20 uses a clear structure—topic, question, answer, application—to direct readers to Christ's example, prioritizing spiritual formation amidst digital noise.¹⁵ Another post states, "Has money ever felt like a trap? How has faith helped break free? Let's keep the conversation going."¹⁶

Engagement Without Interaction

The absence of a comment section limits engagement, a common feature in digital communities.¹⁷ Grunblatt.com addresses this with offline prompts, such as "Next time you feel overwhelmed, hum 'Do a Little Good' and let Scripture guide you. Take one small step to love

¹³ Sherry Turkle, *Alone Together: Why We Expect More from Technology and Less from Each Other* (New York: Basic Books, 2011).

¹⁴ Grunblatt, "Grunblatt.com."

¹⁵ Ibid.

¹⁶ Ibid.

¹⁷ John Dyer, *From the Garden to the City: The Redeeming and Corrupting Power of Technology* (Grand Rapids: Kregel Publications, 2011).

your neighbor, trusting that, as the song says, ‘a little good’ can change the world. What’s one small act of kindness you’ve done or received lately? How does Scripture inspire you to ‘do a little good?’”¹⁸ Another is “Ready to Begin? You’ve got the roadmap. Take that step—call on Jesus, explore a church, and let the Roman Road guide you to salvation. Questions? A local church or pastor can help tailor this to your path. Begin (or return to) your journey of walking with Christ.”¹⁹ Many posts also offer additional resources, such as books by Christian authors, help resources, and reputable sources to support the content or allow readers to fact-check. This encourages embodied connections and real-life action, fostering spiritual growth through real-world accountability, aligning with communal encouragement and relationships.

Content Discernment

The internet exposes readers to conflicting ideologies, like materialism, hindering spiritual formation.²⁰ Grunblatt.com deliberately uses ESV Scriptures to provide trustworthy answers in an easy-to-understand translation, helping readers “test everything; hold fast what is good” (1 Thess. 5:21).²¹ A post on personal agency (Gal. 5:1) equips readers to discern God’s will amid cultural pressures, promoting a renewed mind.²² Another states, “So, let’s take inspiration from Barbie and, more importantly, from God’s Word. ***Dream big, step boldly into your callings, and trust that the One who created you will guide you to be everything He***

¹⁸ Grunblatt, “Grunblatt.com.”

¹⁹ Ibid.

²⁰ Heidi A. Campbell, *Digital Religion: Understanding Religious Practice in New Media Worlds* (New York: Routledge, 2020).

²¹ Grunblatt, “Grunblatt.com.”

²² Ibid.

designed you to be. What role or dream do you feel God calling you to pursue? Let's encourage one another to walk in His purpose"²³ (from "Barbie is a Doctor & a Senator & a Lawyer & a Nobel Prize Winner"). Numerous scriptures are woven throughout each post.

Purity of Motive

As a free, ad-free resource, Grunblatt.com prioritizes ministry over profit, enhancing trust.²⁴ Trust is the foundation of all relationships; without it, nothing else is possible. For example, one post ends with "Together, let's live out Acts 20:35, showing Louisiana and beyond that it is truly more blessed to give than to receive. As Hebrews 13:16 encourages, 'Do not neglect to do good and to share what you have, for such sacrifices are pleasing to God.' Join us in transforming lives, one scholarship at a time."²⁶ At the end of each post, readers are invited to email the author with questions. This requires creative visibility strategies, like social media shares or church partnerships, to reach readers without compromising its mission, ensuring it remains a faithful and trustworthy tool for spiritual formation.

Embodied Faith

Digital resources risk disconnecting believers from practices like prayer or service.²⁷ Grunblatt.com bridges this by encouraging offline application, such as serving others (Eph. 2:10).²⁸ One post explains, "Louisiana's health rankings (50th in the U.S. in 2022) tell a tough

²³ Ibid.

²⁴ Grunblatt, "Grunblatt.com."

²⁵ Derek J. Schuurman, *Shaping a Digital World: Faith, Culture, and Computer Technology* (Downers Grove, IL: InterVarsity Press, 2019).

²⁶ Grunblatt, "Grunblatt.com."

²⁷ Campbell, *Digital Religion*.

²⁸ Grunblatt, "Grunblatt.com."

story, but they don't define us. Our food, resilience, and communities do. Roux & Renewal is more than a cooking class—it's a movement to make healthy eating affordable, accessible, and joyful. By teaching skills, sharing meals, and strengthening bonds, we're tackling the root causes of poor health—poverty, isolation, and lack of resources—while honoring the flavors that make Louisiana home. As we share these meals, we're reminded of 1 Corinthians 10:31 : 'So, whether you eat or drink, or whatever you do, do all to the glory of God.' Want to join us? Email us at Acts2035@Grunblatt.com.²⁹ Watch for flyers at your local YMCA, church, or school, or follow #RouxAndRenewal on X. Let's stir up health and community, Louisiana style."³⁰ Other posts encourage personal reflection. All content integrates digital learning with real-world faith.

1.3 Exegetical Analysis of Biblical Texts

Beholding Christ through Content (2 Corinthians 3:18)

In 2 Corinthians 3, Paul contrasts the old covenant's fading glory with the new covenant's transformative power. The verse states, "And we all, with unveiled face, beholding the glory of the Lord, are being transformed into the same image from one degree of glory to another. For this comes from the Lord who is the Spirit." The Greek *katoptrizomenoi* (beholding as in a mirror) implies active contemplation, while *metamorphoumetha* (are being transformed) indicates a Spirit-led process. Grunblatt.com facilitates this through posts like one on leadership (John 13:14–15), contrasting worldly ambition with Christ's humility, or gossip (Prov. 16:28), highlighting Christ's love. Reflection questions, like "What choice has shaped your faith or

²⁹ Grunblatt, "Grunblatt.com."

³⁰ Ibid.

character? Celebrate the moments that draw us closer to who God calls us to be,” prompt contemplation and foster transformation.³¹³²

Renewing the Mind through Scripture (Romans 12:2)

Romans 12 urges believers to live as living sacrifices. The verse instructs, “Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect.” The Greek *metamorphousthe* (transformed) and *anakainōsis* (renewal) suggest reorientation. The “world” (*aion*) includes online cultural patterns. Grunblatt.com fosters renewal with posts like one on personal agency (Gal. 5:1), encouraging freedom in Christ.³³ For instance, “‘But you’re the creator. Don’t you control me?’ Barbie’s question, answered by Ruth’s tender wisdom, captures the soul of the Barbie movie and echoes biblical truths about creation and freedom. It reminds us that, like Barbie, we are crafted with purpose by a loving Creator who grants us autonomy to shape our lives. As we reflect on this scene, let’s celebrate the gift of free will, trust in God’s guidance, and embrace the unique stories we’re called to live, knowing that ‘we are his workmanship, created in Christ Jesus for good works’ (Ephesians 2:10). So, next time you spot a Barbie doll, think of Ruth’s words—and God’s. What story is He inviting you to write?”³⁴ Posts generally explore real-world situations, weave in scripture to renew the mind, and encourage

³¹ Willard, *Renovation*.

³² Grunblatt, “Grunblatt.com.”

³³ Ibid.

³⁴ Ibid.

offline action. A post on gossip (Prov. 16:28), for example, urges speaking life-giving words offline, promoting a renewed mind.³⁵

Encouraging Offline Community (Hebrews 10:24–25)

Hebrews 10 encourages perseverance through communal support. The passage urges, “And let us consider how to stir up one another to love and good works, not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day drawing near.” The Greek *paroxysmos* (stir up) implies proactive encouragement. Grunblatt.com encourages offline fellowship with prompts like “The WWJD movement may have started as a catchy phrase, but its essence is timeless.”³⁶ By expanding it to include what Jesus would see, say, and feel, we gain a richer understanding of how to live as His disciples. These questions aren’t just for personal reflection—they’re a call to transform how we interact with the world. In EVERY moment, let’s strive to see with His eyes, speak with His voice, feel with His heart, and act in His love. What situation in your life could benefit from asking these questions today? Take a step in faith, and let Jesus’ example guide you.”³⁷ Furthermore, a post on leadership (Phil. 2:3–4) concludes, “What do you think? Do you see echoes of Rome’s leadership failures today?”³⁸ ensuring digital content supports embodied community.³⁹

³⁵ Campbell, *Digital Religion*.

³⁶ Grunblatt, “Grunblatt.com.”

³⁷ Ibid.

³⁸ Ibid.

³⁹ Dyer, *From the Garden to the City*.

1.4 Proposed Framework for Digital Spiritual Formation

The framework for spiritual formation through Grunblatt.com integrates biblical principles.⁴⁰ First, Scripture-centered content uses the ESV translation, like Proverbs 16:28 for gossip, to renew minds (Rom. 12:2). Second, a distraction-free design maintains an ad-free platform to focus on Christ (2 Cor. 3:18). Third, offline community prompts, like “Discuss John 13:14–15 in a Bible study or with a Christian friend,” foster personal fellowship (Heb. 10:24–25). Fourth, discernment guidance embedded in posts equips readers to evaluate ideologies (1 Thess. 5:21). Fifth, embodied application suggestions link to practices like serving (Eph. 2:10). Finally, most posts follow a topic, question, answer, application structure with scripture woven throughout, and visibility relies on organic sharing, preserving trust and the ad-free ethos.⁴¹

Part 2. Spiritual Formation Framework: Ingredients

Building upon the foundational elements of spiritual formation outlined in Part 1 (revised here for coherence), this section expands the framework by identifying key ingredients that facilitate spiritual growth in maturing Christians. Spiritual formation is the ongoing process of being conformed to the image of Christ through the work of the Holy Spirit. As Romans 8:29 states, “For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the firstborn among many brothers.” This assignment integrates necessary ingredients for growth, strategies for assessing progress, and the vital role of the Christian community. These components are drawn from scriptural truths and supported by academic insights, ensuring a holistic model for discipleship.

⁴⁰ Grunblatt, “Grunblatt.com.”

⁴¹ Ibid.

In applying this framework personally, my ministry context is Grunblatt.com, a free-to-access, ad-free, and conflict-free (no comments section) blog titled Biblical Answers for Christian Living.⁴² The blog uses Scripture to answer life questions and discuss culture—such as movies (e.g., “Correction to Mean Girls 2024: Sex Cancer DOES Exist”)—with the hope that readers will be inspired to talk with Christian friends and/or attend church for deeper learning and fellowship. This digital outreach aligns with spiritual formation by encouraging obedience through service and pointing individuals toward community engagement. Drawing from Lowe and Lowe (2018), who propose an ecological model of faith formation in digital spaces, the blog functions as a “nested ecology” where online interactions foster interconnected growth, unbounded by time and space, enabling spiritual maturation through mediated presence.⁴³

2.1 Necessary Ingredients That Facilitate and Promote Spiritual Growth

For maturing Christians, spiritual growth is not accidental but requires intentional engagement with specific “ingredients” that nourish the soul and foster maturity. These elements act as catalysts, enabling believers to move from infancy in faith to deeper conformity with Christ. Expanding on this, Lowe and Lowe (2018) emphasize an ecological approach, where growth occurs within interconnected systems—physical, intellectual, emotional, social, moral, and spiritual—mirroring biblical motifs like the Garden of Eden's perfect ecology.⁴⁴ In digital contexts like my blog, these ingredients can be cultivated online, creating environments where faith flourishes through reciprocal exchanges.

⁴² Grunblatt, “Grunblatt.com.”

⁴³ Lowe & Lowe, *Ecologies*.

⁴⁴ Ibid.

Central Ingredients: Faith, Hope, and Love (1 Corinthians 13:13; Matthew 5:13-14)

Central to these ingredients are faith, hope, and love, as highlighted in 1 Corinthians 13:13 : “So now faith, hope, and love abide, these three; but the greatest of these is love.” Faith flows from the Father into Christians, grounding them in divine truth and enabling trust in God's promises. Hope flows from believers toward an eternity with Jesus, providing endurance and vision for the future. Love, empowered by the Holy Spirit, flows from believers outward toward the world as they serve others like Jesus—becoming His hands and feet, and acting as salt and light in a dark world (Matt. 5:13-14: “You are the salt of the earth... You are the light of the world”).

First Ingredient: Immersion in God's Word (1 Peter 2:2; Romans 12:2)

First, immersion in God's Word is foundational. The Bible serves as spiritual food, providing nourishment for growth, as emphasized in 1 Peter 2:2 : “Like newborn infants, long for the pure spiritual milk, that by it you may grow up into salvation.” Regular study, meditation, and application of Scripture equip Christians to discern truth and resist deception. This ingredient promotes maturity by building knowledge of Christ and aligning thoughts with divine wisdom, as in Romans 12:2 . In the context of Grunblatt.com, blog posts dissect cultural elements like movies through a biblical lens (e.g., “Mean Girls 2024: A Fetch Musical with Biblical Wisdom”), encouraging readers to renew their minds and apply Scripture to everyday life, thus integrating this ingredient digitally.⁴⁵

Second Ingredient: Prayer and Communion with God (James 1:12)

Second, prayer and communion with God are essential. Prayer fosters intimacy with the Father, allowing the Holy Spirit to transform hearts and renew minds. It includes adoration,

⁴⁵ Grunblatt, “Grunblatt.com.”

confession, thanksgiving, and supplication, creating a rhythm that sustains spiritual vitality. Coupled with disciplines like fasting and solitude, prayer helps believers persevere through trials, viewing them as opportunities for refinement, as James 1:12 affirms: “Blessed is the man who remains steadfast under trial, for when he has stood the test he will receive the crown of life, which God has promised to those who love him.” Lowe and Lowe (2018) extend this to digital ecologies, where online prayer prompts or reflective posts can facilitate communion, demonstrating that spiritual connections transcend physical presence.⁴⁶

Third Ingredient: Obedience and Service to Others (Galatians 5:22-23; 2 Peter 3:18)

Third, obedience and service to others propel growth. Maturing Christians demonstrate faith through actions, bearing the fruit of the Spirit: “love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such things there is no law” (Gal. 5:22-23). Service in ministry or daily life cultivates humility and dependence on God, as seen in 2 Peter 3:18. In my context, this includes maintaining Grunblatt.com, where Scripture addresses life questions and cultural topics, inspiring readers toward Christ-centered living and service.⁴⁷ Additional practices, such as worship and stewardship of time and resources, reinforce these ingredients, ensuring holistic development. Furthermore, incorporating Lowe and Lowe's (2018) insights, digital service—such as blogging—creates “exchanges of energy” through reciprocal interactions, even if mediated, fostering moral and spiritual ecologies.⁴⁸

⁴⁶ Lowe & Lowe, *Ecologies*.

⁴⁷ Grunblatt, “Grunblatt.com.”

⁴⁸ Lowe & Lowe, *Ecologies*.

Fourth Ingredient: Engagement in Online Ecologies (John 15:1-11, especially verse 5)

A fourth ingredient, emerging from digital-age considerations, is engagement in online ecologies. Lowe and Lowe (2018) argue that online platforms can form valid communities for spiritual growth, using biblical imagery like vines and branches (John 15:1-11).⁴⁹ For instance, “I am the vine; you are the branches.”⁵⁰ Whoever abides in me and I in him, he it is that bears much fruit, for apart from me you can do nothing” (John 15:5). On Grunblatt.com, readers engage with content that prompts abiding in Christ digitally, leading to fruitfulness as they discuss insights with friends or in church.⁵¹

Interdependence of Ingredients

These ingredients are interdependent; neglecting one hinders overall progress. For instance, Bible study without prayer may lead to intellectualism, while service without Scripture risks burnout. Together, they create a fertile environment for the Holy Spirit to work, promoting steady maturation in both physical and digital realms.

2.2 Assessment or Evaluation Strategy for Determining Growth

To ensure spiritual formation is effective, an assessment strategy is crucial. This framework proposes a multifaceted approach that combines self-reflection, observable indicators, and community input, avoiding mere behavioral checklists in favor of heart-level evaluation. Expanding this, assessments in digital contexts can leverage online tools, aligning

⁴⁹ Ibid.

⁵⁰ Ibid.

⁵¹ Grunblatt, “Grunblatt.com.”

with Lowe and Lowe's (2018) emphasis on ecological sanctification, where growth is measured by reciprocal influences and “one anothering.”⁵²

Primary Tool: Periodic Spiritual Growth Assessment Questionnaire

A primary tool is a periodic Spiritual Growth Assessment questionnaire, adapted from established models such as LifeWay, where individuals rate their engagement with disciplines like prayer and Bible study on a scale, alongside self-reporting on attitudes such as anger, forgiveness, and contentment.⁵³ This diagnostic plan includes journaling prompts to track changes over time, such as “How has my response to trials evolved?” or “Am I exhibiting more fruit of the Spirit?” In a digital ministry like Grunblatt.com, readers could use blog-inspired prompts for self-assessment, evaluating how content has influenced their fruit-bearing.⁵⁴

Objective Measures: Biblical Benchmarks

Objective measures include biblical benchmarks: growth is evident in increased love for God and others (Matt. 22:37-39), perseverance in faith (James 1:2-4), and doctrinal soundness (2 Tim. 2:15). Additionally, Acts 20:35 underscores helping others as a key indicator: “In all things I have shown you that by working hard in this way we must help the weak and remember the words of the Lord Jesus, how he himself said, ‘It is more blessed to give than to receive.’” This reflects a shift from self-focus to love for others, incorporating justice, care, mercy, and grace in interactions.

⁵² Lowe & Lowe, *Ecologies*.

⁵³ LifeWay Christian Resources, “Spiritual Growth Assessment Process,” LifeWay, 2013, http://blog.lifeway.com/growingdisciples/files/2013/08/Spiritual_Growth_Assessment.pdf.

⁵⁴ Grunblatt, “Grunblatt.com.”

Community Feedback and Accountability

Community feedback provides accountability; mentors or small group leaders can offer insights into relational dynamics, noting transformations in humility or service. Annual reviews, bathed in prayer, ensure assessments align with God's purposes, focusing on motives rather than external actions alone. Lowe and Lowe (2018) add that in online ecologies, assessment can observe “contagious sanctification,” such as how blog readers report inspired actions in their communities.⁵⁵

Grace-Oriented Strategy

This strategy is grace-oriented, recognizing that assessment is not legalistic but a means to celebrate progress and identify areas for the Holy Spirit's intervention. It can be implemented individually or corporately, with tools like apps for tracking disciplines or church workshops for training. In my blog ministry, informal assessment occurs through reader feedback (via non-public channels), gauging if content inspires deeper engagement with Scripture and community, thus measuring ecological impact.

2.3 The Role of the Christian Community in the Spiritual Formation Process

Spiritual formation thrives not in isolation but within the body of Christ, where the church functions as a supportive ecosystem. As Ephesians 4:11-16 illustrates, “And he gave the apostles, the prophets, the evangelists, the shepherds and teachers, to equip the saints for the work of ministry, for building up the body of Christ, until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ... from whom the whole body, joined and held together by every joint with which it is equipped, when each part is working properly, makes the body grow so that it builds

⁵⁵ Lowe & Lowe, *Ecologies*.

itself up in love.” Community sharpens believers: “Iron sharpens iron, and one man sharpens another” (Prov. 27:17). Expanding this, Lowe and Lowe (2018) apply an ecological lens, viewing the body as nested ecologies where connections are “syn Christo” (connected to Christ) and “allelon” (one another), enabling reciprocal growth even online.⁵⁶

Accountability and Gentle Restoration (Galatians 6:1-2)

The community offers accountability, encouraging persistence in spiritual disciplines and gentle restoration for those in sin: “Brothers, if anyone is caught in any transgression, you who are spiritual should restore him in a spirit of gentleness. Keep watch on yourself, lest you too be tempted. Bear one another's burdens, and so fulfill the law of Christ” (Gal. 6:1-2). Through fellowship, teaching, and shared worship, believers experience belonging and mutual edification, countering individualism. The church provides structure—safety nets like mentorship and sacraments—that guide formation, while home and broader communities extend this support, including elements of support, encouragement, love, accountability, and fellowship. Lowe and Lowe (2018) extend this to digital realms, arguing that online communities produce similar spiritual outcomes through mediated presence, as Paul was “absent in body but present in spirit” via letters (1 Cor. 5:3).⁵⁷

Extension to Digital Realms (1 Corinthians 5:3)

Grunblatt.com serves as a bridge to community by using Scripture to discuss life and culture, motivating readers to seek conversations with Christian friends or church involvement for fellowship and deeper learning.⁵⁸ This creates a digital ecology that intersects with in-person

⁵⁶ Ibid.

⁵⁷ Lowe & Lowe, *Ecologies*.

⁵⁸ Grunblatt, “Grunblatt.com.”

ones, fostering “ecological sanctification” where holiness spreads contagiously.⁵⁹ In essence, the body of Christ mirrors God's relational nature, where diverse members bless one another, accelerating transformation through love and truth—whether face-to-face or online. Without community, growth is limited; within it, Christians mature collectively toward Christ's fullness.

Conclusion

This comprehensive framework integrates foundations with ingredients, assessment, and community roles to promote authentic spiritual formation. By embracing these elements, believers can pursue maturity, reflecting Christ's image in a broken world. In the context of Grunblatt.com, this framework informs content creation, ensuring posts not only answer questions biblically but also inspire communal discipleship within digital ecologies (Lowe & Lowe, 2018).⁶⁰ Future applications may include church programs or blog series emphasizing these for broader impact, potentially collaborating with online education platforms to extend reach.

Grunblatt.com, a free, ad-free blog, is a vital tool for spiritual formation in digital contexts. Grounded in 2 Corinthians 3:18, Romans 12:2, and Hebrews 10:24–25, this framework leverages Scripture, accessibility, and offline application to guide readers toward Christlikeness through relationships with other Christians and/or their local church. By addressing challenges like distraction and disconnection, Grunblatt.com equips believers to grow, fulfilling the call to “grow in the grace and knowledge of our Lord” (2 Pet. 3:18).⁶¹

⁵⁹ Grunblatt, “Grunblatt.com.”

⁶⁰ Ibid.

⁶¹ Ibid.

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Explaining the Question "Who is God?"

Using Three Doctrines of Evangelical Christianity and Names of God

Sarah Kimball Grunblatt, ThM, MPH, MS, MS, MEd, MEd, MA, BS

School of Divinity, Liberty University

Biblical & Theological Foundations of Leadership: CLED-700

Dr. Alvin Dockett

July 6, 2025

Author Note

Sarah Kimball Grunblatt, ThM, MPH, MS, MS, MEd, MEd, MA, BS

I have no known conflict of interest to disclose.

Correspondence concerning this paper should be addressed to Sarah Kimball Grunblatt.

Email: SKGrunblatt@liberty.edu

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Introduction

The profound question "Who is God?" serves as the cornerstone of theological exploration, especially within evangelical Christianity, a vibrant movement rooted in Protestantism that emphasizes personal faith, biblical authority, and the transformative power of the Gospel. Evangelicals, deriving their name from the Greek word "euangelion" meaning "good news," affirm that God is not a distant or abstract entity but a personal, relational being who actively reveals Himself to humanity for the purpose of salvation and fellowship (National Association of Evangelicals, n.d.). This revelation occurs primarily through the Bible, which evangelicals regard as the inspired, infallible Word of God, providing the definitive lens for understanding divine identity (Pew Research Center, 2011). Core to evangelical belief is the conviction that God is the eternal, sovereign Creator who exists as a Trinity—Father, Son, and Holy Spirit—while being holy, loving, just, omnipotent, omniscient, and omnipresent (The Gospel Coalition, n.d.). Unlike anthropomorphic depictions that might limit God to human forms, evangelicals reject such notions, viewing God as spirit (John 4:24¹) yet incarnate in Jesus Christ, who is fully divine and human, embodying God's redemptive plan. However, recent surveys highlight doctrinal challenges, with some self-identified evangelicals holding views contrary to historic orthodoxy, such as denying Jesus' full deity—a reminder of the need for robust biblical teaching (LifeWay Research, 2020; Eternal Perspective Ministries, 2022). Despite these variances, mainstream evangelical theology, as articulated in statements like the National Association of Evangelicals' faith declaration, upholds the triune God as central (National Association of Evangelicals, n.d.).

¹ All Scripture references will be from the English Standard Version (ESV) unless otherwise indicated. Crossway, *Holy Bible: English Standard Version* (Wheaton, IL: Crossway, 2001).

This paper delves into this question through three pivotal doctrines: the Trinity, God's sovereignty, and God's holiness and justice. Each doctrine is illuminated by biblical names of God, which serve as revelatory descriptors enriching our comprehension of His nature. Scriptures are cited from the English Standard Version (ESV) Bible to align with evangelical commitments to scriptural primacy. Drawing from systematic theologies like Grudem (1994) and Akin (2014), as well as practical applications in Tripp (2021), this exploration demonstrates how these doctrines not only define God's essence but also inform worship, ethics, and daily living. Insights from Laniak (2006) on shepherd leadership underscore God's relational rule, while Smith (2009) connects doctrinal understanding to cultural formation through worship practices. Even secular analogies from Zimmerli et al. (2007) on corporate ethics parallel divine governance, highlighting accountability and integrity. By integrating these perspectives, the paper illustrates that knowing God transcends intellectual assent, fostering a life-altering relationship that addresses human sinfulness through Christ's atonement and empowers believers for mission in a broken world.

Understanding who God is forms the bedrock of Christian leadership, as it equips leaders with a divine perspective that transcends human limitations and aligns their actions with eternal purposes. Biblical foundations reveal that effective leadership begins with a profound knowledge of God's character, as seen in the creation narrative where humanity is commissioned to rule as stewards under divine authority (Genesis 1:26-28), fostering qualities like humility, accountability, and vision. This awareness cultivates servant leadership modeled after Christ, who led by submission to the Father, emphasizing that true influence stems from intimacy with God through prayer and Scripture, as leaders reflect His image in guiding others toward flourishing. In evangelical contexts, such understanding prevents self-centered ambition, instead

promoting a missional approach where leaders prioritize God's kingdom, inspiring followers through authenticity and dependence on divine wisdom.

Doctrine 1: The Trinity (God as One in Three Persons)

This foundational evangelical doctrine asserts that God is eternally one in essence yet subsists as three distinct, co-equal, and co-eternal persons: the Father, the Son, and the Holy Spirit, who share the same divine nature while fulfilling complementary roles in creation, redemption, and sanctification (Grudem, 1994). As articulated in Akin's edited volume, Trinitarian thought provides the basic structure in which all theology should operate, uniting Christians in the affirmation that God exists as three persons in one essence, clearly taught in Scripture and affirmed throughout church history (Akin, 2014). This mystery, while not explicitly named "Trinity" in Scripture, is inferred from biblical texts that reveal God's unified plurality, such as "Hear, O Israel: The Lord our God, the Lord is one" (English Standard Version Bible, 2001, Deut. 6:4) and the baptismal formula: "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit" (Matt. 28:19). Additional support includes the apostolic benediction: "The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all" (2 Cor. 13:14). The Trinity answers "Who is God?" by portraying Him as inherently relational and communal within Himself, avoiding both unitarian simplicity and polytheistic division, and emphasizing that divine love existed eternally among the persons before creation (Bowman, n.d.). In practical terms, as Tripp emphasizes, the Trinity models all Christian relationships, with Jesus praying for believers' unity mirroring the Father-Son bond (John 17), transforming everyday interactions through doctrinal belief (Tripp, 2021). The Evangelical Dictionary of Theology provides

comprehensive entries that underscore the Trinity's biblical and historical foundations, reinforcing its centrality in evangelical thought (Treier & Elwell, 2017).

To elucidate this using names of God, consider *Abba* (Aramaic for Father), which highlights the Father's intimate, paternal role in initiating salvation and providing care, as Jesus prayed, "Abba, Father, all things are possible for you. Remove this cup from me. Yet not what I will, but what you will" (Mark 14:36), and believers echo, "For you did not receive the spirit of slavery to fall back into fear, but you have received the Spirit of adoption as sons, by whom we cry, 'Abba! Father!'" (Rom. 8:15). *Yeshua* (Jesus, meaning "Yahweh saves" from Hebrew roots), represents the Son's incarnate mission to redeem humanity through His life, death, and resurrection, as "She will bear a son, and you shall call his name Jesus, for he will save his people from their sins" (Matt. 1:21). *Ruach Hakodesh* (Holy Spirit, the "Spirit of Holiness"), signifies the Spirit's role in convicting, regenerating, and empowering believers, manifesting God's indwelling presence, as David pleaded, "Cast me not away from your presence, and take not your Holy Spirit from me" (Ps. 51:11), and Paul described Christ as "declared to be the Son of God in power according to the Spirit of holiness by his resurrection from the dead" (Rom. 1:4). Additional names like *Elohim* (a plural noun for God), suggest divine plurality while affirming unity, as in "In the beginning, God created the heavens and the earth" (Gen. 1:1) and "Then God said, 'Let us make man in our image, after our likeness'" (Gen. 1:26), often interpreted by evangelicals as an early hint of the Trinity's collaborative work in creation. *El Shaddai* (God Almighty), though not exclusively trinitarian, conveys the omnipotent strength shared among the persons, seen in the Father's promises: "When Abram was ninety-nine years old the Lord appeared to Abram and said to him, 'I am God Almighty; walk before me, and be blameless'" (Gen. 17:1). These names collectively depict God as a dynamic unity of love and

purpose, essential for understanding salvation: the Father plans it, the Son accomplishes it, and the Spirit applies it (Grudem, 1994). Historically, this doctrine was formalized in creeds like the Nicene Creed (AD 325) to combat heresies, but evangelicals prioritize its biblical basis over creedal authority alone. Implications include worship directed to all three persons and the assurance that God's internal harmony models perfect community for believers. Smith's work on cultural formation indirectly supports this by viewing worship as shaping desires toward the triune God, though not explicitly detailing the doctrine (Smith, 2009).

The doctrine of the Trinity provides a foundational model for Christian leadership by exemplifying collaborative, relational authority where unity and diversity coexist in perfect harmony, guiding leaders to foster team-based ministry rather than individualistic control. Drawing from 1 Peter 5, Peter's Trinitarian framework underscores that leaders should emulate the Father's oversight, the Son's sacrificial service, and the Spirit's empowering presence, promoting shared decision-making and mutual submission among church elders. This triune pattern encourages leaders to build communities that reflect divine love, as the eternal fellowship within the Godhead serves as a blueprint for relational dynamics in leadership, ensuring that authority is exercised with humility and interdependence. Practically, it inspires educational and pastoral leaders to integrate Trinitarian principles into training, cultivating environments where members contribute uniquely yet cohesively toward God's mission.

Doctrine 2: God's Sovereignty (God as Supreme Ruler)

In evangelical theology, God's sovereignty denotes His absolute, unrivaled authority and control over all creation, history, providence, and salvation, where nothing occurs outside His permissive or directive will (Frame, n.d.). This doctrine affirms that God is omnipotent, omniscient, and immutable, ensuring that all events serve His glory and the ultimate good of His

people, as in "In him we have obtained an inheritance, having been predestined according to the purpose of him who works all things according to the counsel of his will" (Eph. 1:11) and "And we know that for those who love God all things work together for good, for those who are called according to his purpose" (Rom. 8:28). It counters views of a limited deity by portraying God as the unchallengeable King who governs with perfect wisdom, even incorporating human choices and evil into His redemptive plan without being culpable for sin, such as in Joseph's story: "As for you, you meant evil against me, but God meant it for good, to bring it about that many people should be kept alive, as they are today" (Gen. 50:20). Thus, "Who is God?" is answered as the ultimate, all-determining Authority whose rule provides security amid uncertainty, motivating prayer, evangelism, and trust in divine election (Grudem, 1994). Akin's theology affirms both God's sovereignty and human responsibility, presenting them as complementary truths that Southern Baptists should embrace without division (Akin, 2014). Laniak's exploration of pastoral traditions portrays God as the ultimate Shepherd-Ruler, with human leaders serving as undershepherds under His sovereign guidance, drawing from biblical metaphors where God leads His people through wilderness and promises faithful shepherds after His own heart (Jer. 3:15) (Laniak, 2006). The Evangelical Dictionary of Theology includes detailed entries on sovereignty, emphasizing God's control over life, death, and history (Treier & Elwell, 2017). Tripp stresses that belief in sovereignty transforms real life, offering comfort in trials by affirming God's control and goodness, even when circumstances seem chaotic (Tripp, 2021). While Zimmerli et al.'s work on corporate governance focuses on secular ethical leadership, it parallels divine sovereignty by advocating accountable, ethical oversight in organizations, which can analogize to God's just rule over creation, though without explicit theological ties (Zimmerli et al., 2007).

Illustrating this through names, *El Elyon* (God Most High), portrays God as exalted: "And Melchizedek king of Salem brought out bread and wine. (He was priest of God Most High.) And he blessed him and said, 'Blessed be Abram by God Most High, Possessor of heaven and earth; and blessed be God Most High, who has delivered your enemies into your hand!'" (Gen. 14:18-20); and "I cry out to God Most High, to God who fulfills his purpose for me" (Ps. 57:2). *Adonai* (Lord or Master), demands human allegiance: "The Lord says to my Lord: 'Sit at my right hand, until I make your enemies your footstool'" (Ps. 110:1) and "'A son honors his father, and a servant his master. If then I am a father, where is my honor? And if I am a master, where is my fear? says the Lord of hosts to you'" (Mal. 1:6). Expanding with *Yahweh* (the LORD, derived from "I AM"), signifies God's self-existence: "God said to Moses, 'I AM WHO I AM.' And he said, 'Say this to the people of Israel: 'I AM has sent me to you''" (Ex. 3:14). *El Shaddai* (God Almighty), highlights all-sufficient power: "When Abram was ninety-nine years old the Lord appeared to Abram and said to him, 'I am God Almighty; walk before me, and be blameless'" (Gen. 17:1); and "'I am the Alpha and the Omega,' says the Lord God, 'who is and who was and who is to come, the Almighty'" (Rev. 1:8). *Jehovah Jireh* (the LORD Will Provide), demonstrates sovereignty in providence: "So Abraham called the name of that place, 'The Lord will provide'; as it is said to this day, 'On the mount of the Lord it shall be provided'" (Gen. 22:14). These names reveal God's sovereignty as benevolent, reconciling it with evangelism: though God sovereignly saves, believers proclaim the Gospel as His means, "How then will they call on him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without someone preaching? And how are they to preach unless they are sent? As it is written, 'How beautiful are the feet of those who preach the

good news!" (Rom. 10:14-15) (Grudem, 1994). This doctrine comforts in trials, fuels worship, and guards against anthropocentric views of faith.

God's sovereignty lays a crucial foundation for Christian leadership by assuring leaders of divine control over outcomes, freeing them to act boldly in faith while submitting to His overarching plan, thus balancing initiative with reliance on providence. Biblical examples, such as God's appointment of leaders like David (1 Samuel 16:1-13), illustrate that sovereignty empowers human responsibility without diminishing it, encouraging leaders to trust in God's orchestration amid uncertainties. This doctrine fosters resilient leadership, as seen in how it prepares individuals through spiritual formation to lead effectively, recognizing that all authority derives from God's supreme rule and serves His redemptive purposes. In practice, it motivates evangelistic efforts and organizational stewardship, as leaders draw comfort from knowing that their efforts align with an infallible divine will, promoting ethical governance and strategic vision rooted in humility.

Doctrine 3: God's Holiness and Justice (God as Perfect and Righteous)

Evangelical Christianity upholds God's holiness as His intrinsic moral perfection and transcendence, meaning He is utterly pure, separate from all sin and evil, and the source of all goodness; from this flows His justice, where He upholds righteousness, punishes sin equitably, and vindicates the oppressed (Grudem, 1994). This is evident in "And one called to another and said: 'Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory!'" (Isa. 6:3) and "Righteousness and justice are the foundation of your throne; steadfast love and faithfulness go before you" (Ps. 89:14). This doctrine reveals that God's holiness demands atonement for human sin, satisfied through Christ's propitiation: "whom God put forward as a propitiation by his blood, to be received by faith. This was to show God's righteousness, because in his divine

forbearance he had passed over former sins. It was to show his righteousness at the present time, so that he might be just and the justifier of the one who has faith in Jesus" (Rom. 3:25-26). It addresses "Who is God?" by depicting Him as the unapproachable standard of purity whose justice is retributive yet merciful, ensuring ultimate accountability while offering forgiveness. In Akin's theology, God's holiness is discussed alongside attributes like love and eternity, impacting church life through calls to ethical living (Akin, 2014). Smith's cultural liturgies framework connects worship to God's holiness, arguing that embodied practices shape desires toward authentic humanity in response to the holy God (Smith, 2009). The Evangelical Dictionary of Theology features entries on holiness and justice, highlighting their foundational role in God's character and human ethics (Treier & Elwell, 2017). Tripp views holiness as God's essence, driving sinners to the Savior for reconciliation, with practical implications for daily dependence on Christ (Tripp, 2021). Zimmerli et al.'s corporate governance text, while secular, explores ethical challenges in business, which can reflect divine justice by emphasizing accountability and moral integrity in leadership, akin to God's righteous rule (Zimmerli et al., 2007).

Using names to explain, *Yahweh Tsidkenu* (The LORD Our Righteousness), promises that God imputes His righteousness to sinners through faith in Christ: "In his days Judah will be saved, and Israel will dwell securely. And this is the name by which he will be called: 'The Lord is our righteousness'" (Jer. 23:6); similarly, "In those days Judah will be saved, and Jerusalem will dwell securely. And this is the name by which it will be called: 'The Lord is our righteousness'" (Jer. 33:16). *El Qanna* (Jealous God), reflects His holy zeal: "You shall not bow down to them or serve them, for I the Lord your God am a jealous God, visiting the iniquity of the fathers on the children to the third and fourth generation of those who hate me" (Ex. 20:5) and "for you shall worship no other god, for the Lord, whose name is Jealous, is a jealous God"

(Ex. 34:14). Further names include *Qadosh Yisrael* (Holy One of Israel): "Ah, sinful nation, a people laden with iniquity, offspring of evildoers, children who deal corruptly! They have forsaken the Lord, they have despised the Holy One of Israel, they are utterly estranged" (Isa. 1:4). *El Hakkadosh* (The Holy God): "But the Lord of hosts is exalted in justice, and the Holy God shows himself holy in righteousness" (Isa. 5:16). *Shophet* (Judge): "Far be it from you to do such a thing, to put the righteous to death with the wicked, so that the righteous fare as the wicked! Far be that from you! Shall not the Judge of all the earth do what is just?" (Gen. 18:25); and "The Rock, his work is perfect, for all his ways are justice. A God of faithfulness and without iniquity, just and upright is he" (Deut. 32:4). These names illustrate that God's holiness isn't abstract but relational, demanding human holiness: "since it is written, 'You shall be holy, for I am holy'" (1 Pet. 1:16). Practically, it inspires ethical living, social justice advocacy, and awe in worship, as seen in evangelical emphases on personal sanctification and divine wrath against unrepentant sin (Grudem, 1994).

The doctrines of God's holiness and justice establish a moral compass for Christian leadership, compelling leaders to embody purity and equity in their decisions, thereby modeling divine standards that inspire trust and transformation among followers. Holiness calls leaders to personal sanctification, separating them from compromise while justice demands fair treatment, as exemplified in commands to "do justice, and to love kindness, and to walk humbly with your God" (Micah 6:8), ensuring that leadership reflects God's impartial righteousness. This foundation promotes servant-oriented authority, where leaders prioritize ethical integrity and advocacy for the marginalized, drawing from Christ's example of holy living and just dealings. In church and community settings, it equips leaders to address injustices biblically, fostering

environments of accountability and grace that advance God's kingdom through transformed lives.

Conclusion

In conclusion, the doctrines of the Trinity, sovereignty, and holiness and justice, enriched by biblical names such as *Abba*, *El Elyon*, and *Yahweh Tsidkenu*, offer a comprehensive response to "Who is God?" portraying Him as the relational, authoritative, and righteous Creator who initiates salvation through Jesus Christ. These tenets, firmly anchored in Scripture and championed by evangelical scholars, underscore God's self-revelation as both transcendent and immanent, inviting humanity into a covenant of grace amid a fallen world (The Gospel Coalition, n.d.). While surveys reveal that not all who identify as evangelical adhere strictly to these orthodox views—evidencing a need for renewed catechesis—the core teachings remain vital for authentic faith (LifeWay Research, 2020; Reddit, 2023). As Tripp (2021) articulates, these doctrines are not mere abstractions but life-changing truths that foster dependence on God, ethical integrity, and communal harmony. Smith's (2009) emphasis on worship as formative practice aligns with this, suggesting that engaging God's identity reshapes human desires and cultural engagements toward holiness. Laniak's (2006) shepherd imagery further illustrates sovereignty's pastoral dimension, while Zimmerli et al.'s (2007) governance principles echo justice's demand for accountability in all spheres. Ultimately, understanding God in this evangelical framework cultivates hope in His promises, resilience in suffering, and zeal for evangelism, compelling believers to proclaim the Gospel and live as reflections of His character in an increasingly secular society. This knowledge not only answers existential queries but empowers a missional life, echoing the Great Commission and anticipating Christ's return.

In synthesizing these doctrines, understanding who God is as triune, sovereign, holy, and just solidifies the foundation for Christian leadership, urging leaders to operate from a theocentric worldview that integrates divine attributes into practical governance and influence. This holistic grasp empowers leaders to navigate complexities with confidence, as biblical precedents show that knowing God's nature—through His Word and Spirit—equips them for servant-hearted rule that mirrors Christ's humility and authority. Ultimately, it transforms leadership from mere management to a redemptive calling, where leaders cultivate flourishing communities by aligning their vision with God's eternal purposes, ensuring legacy through faithful stewardship and missional impact.

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Approaching Leadership Studies: Priority 1 - What is Humanity?

Sarah Kimball Grunblatt, ThM, MPH, MS, MS, MEd, MEd, MA, BS

School of Divinity, Liberty University

Biblical & Theological Foundations of Leadership: CLED-700

Dr. Alvin Dockett

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Author Note

Sarah Kimball Grunblatt, ThM, MPH, MS, MS, MEd, MEd, MA, BS

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Correspondence concerning this paper should be addressed to Sarah Kimball Grunblatt.

Email: SKGrunblatt@liberty.edu

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Introduction

Understanding the nature of humanity forms a critical foundation for Christian leadership studies, as it directly influences how leaders perceive their own identity and the individuals they serve. Theological anthropology, rooted in Scripture, portrays humanity as beings created in God's image, marred by sin, and capable of redemption through Christ. Psalm 139:13-14 beautifully illustrates this creative act: "For you formed my inward parts; you knitted me together in my mother's womb. I praise you, for I am fearfully and wonderfully made. Wonderful are your works; my soul knows it very well."¹ This biblical framework not only shapes ethical decision-making but also guides relational dynamics in leadership, emphasizing dignity, humility, and transformative growth (Huizing, 2011). By prioritizing these doctrines, Christian leaders can integrate faith with practice, fostering environments that honor God's design for human flourishing. As Tripp (2021) emphasizes in exploring historic doctrines, true belief in humanity's nature must translate into everyday life, affecting how leaders shepherd others toward God's purposes.

What is Humanity?

From a biblical standpoint, humanity encompasses all individuals as created beings endowed with purpose, relational capacity, and moral agency, yet affected by the fall and oriented toward redemption. Genesis 1:26–27 affirms, "Then God said, 'Let us make man in our image, after our likeness...So God created man in his own image, in the image of God he created him; male and female he created them.'" This *imago Dei* includes substantive (inherent qualities like rationality), functional (dominion and stewardship), and relational (communion with God

¹ All Scripture references will be from the English Standard Version unless otherwise indicated. Crossway, *Holy Bible: English Standard Version* (Wheaton, IL: Crossway, 2001).

and others) dimensions, distinguishing humans as unique among creation (Wilburn, 2017).

Ecclesiastes 3:11 adds depth: "He has made everything beautiful in its time. Also, he has put eternity into man's heart, yet so that he cannot find out what God has done from the beginning to the end." However, the narrative of sin introduces distortion, fracturing these aspects, while the promise of redemption through Christ restores alignment with God's mission.

In the context of leadership studies, this understanding of humanity informs approaches that view followers not as mere subordinates but as image-bearers deserving of empowerment and respect. Hammett's chapter in *A Theology for the Church* outlines the doctrine of humanity as dichotomous—body and soul—rooted in the *imago Dei*, which imparts value and calls for ethical treatment in communal settings (Akin, 2014). Huizing argues that Christian leadership must begin with a theology that prioritizes followership, noting, "Christianity, at its deepest essence, is a practice of followership. The final command of Jesus before bodily leaving this earth was to go and make disciples" (Huizing, 2011, p. 59). This shifts the focus from self-aggrandizement to discipleship, aligning with biblical anthropology where humanity's essence is submission to Christ as King.

Ayers bridges theology and anthropology by emphasizing character rooted in Christ's example, particularly through Philippians 2:5–11, which exhorts believers to adopt Christ's mindset of humility for unity and service. He posits that leadership emerges from ontology—the essence of being—stating that "the process of becoming a leader is the same process that makes a person a healthy, fully integrated human being" (Ayers, 2006, p. 6, citing Bennis). Tangen (2023) extends this through the S-E-R-V-E framework (Spiritual, Equipping, Relational, Visionary, Effective), which integrates Trinitarian views of relationality, portraying humanity as inherently communal and called to reflect God's triune nature in leadership practices. Smith

(2009) adds a formative perspective, viewing humans not primarily as thinkers but as "desiring animals" shaped by liturgies and practices that direct loves toward God's kingdom.

The Evangelical Dictionary of Theology reinforces this by defining theological anthropology as the study of humanity in relation to God, covering creation, fall, and redemption (Treier & Elwell, 2017). Thus, humanity's nature demands a balanced leadership paradigm: one that acknowledges inherent dignity while addressing brokenness, ultimately directing toward Christlikeness. This holistic view equips Christian leaders to navigate diverse contexts, promoting ethical influence and communal transformation.

Doctrine 1: Humanity Created in the Image of God

The doctrine of creation establishes humanity's foundational identity as bearers of God's image, imparting inherent dignity, relational depth, and stewardship responsibilities. Genesis 1:28 commands, "Be fruitful and multiply and fill the earth and subdue it, and have dominion over...every living thing." This functional aspect of the *imago Dei* positions humans as co-creators with God, exercising authority that mirrors divine order and creativity, rather than mere dominance (Huizinga, 2011). Genesis 2:7 details this intimate formation: "then the Lord God formed the man of dust from the ground and breathed into his nostrils the breath of life, and the man became a living creature." Wilburn elaborates that the *imago Dei* involves both ontological (being in God's likeness) and functional (ruling as a result of that likeness) elements, quoting Peter Gentry: "The ruling is not the essence of the divine image, but rather a result of being made as the divine image" (Wilburn, 2017, p. 101). This underscores humanity's unique role in reflecting God's character through responsible governance.

Hammett in Akin's volume emphasizes that the *imago Dei* includes rationality, morality, and relationality, setting humans apart for leadership roles in creation (Akin, 2014). In Christian

leadership, this doctrine implies affirming the intrinsic value of every person, creating spaces where creativity, relationships, and purpose thrive. Leaders must foster environments that honor followers' dignity, recognizing diverse gifts as expressions of the imago Dei. Wilburn connects this to anthropological telos—the trajectory toward Christ—advocating flexibility in leadership styles, such as those in Situational Leadership Theory (directing, coaching, supporting, delegating), to adapt to followers' competency and commitment levels. He asserts, "Anthropological telos calls for flexibility as the key Christian leadership principle guiding followers toward relationality as a formative end and resurrection as a final end" (Wilburn, 2017, p. 90). This plasticity aligns with Kathryn Tanner's view of human adaptability, where spiritual nourishment reshapes individuals according to God's image.

Psalm 8:4–5 further exalts this created state: "What is man that you are mindful of him...Yet you have made him a little lower than the heavenly beings and crowned him with glory and honor." James 3:9 reinforces the imago Dei's persistence: "With it we bless our Lord and Father, and with it we curse people who are made in the likeness of God." Ayers links this to leadership ontology, where character balances authority with humility, enabling transformational influence. He notes that leadership qualities are "not skills that can be learned...but the natural expression of the fully functional personality" (Ayers, 2006, p. 7, citing Thompson). Tangen (2023) reinforces this through the Relational dimension of S-E-R-V-E, viewing humanity as inherently communal, reflecting Trinitarian interdependence and calling leaders to cultivate virtue ethics in interpersonal dynamics. Laniak (2006) portrays God as the ultimate Shepherd, implying humanity's created need for guidance, with leaders serving as under-shepherds after God's heart (Jer. 3:15).

This doctrine counters dehumanizing leadership practices, such as exploitation, by promoting solidarity and ethical stewardship. Zimmerli et al. (2007) add a corporate perspective, viewing humanity as ethical agents in governance, resolving dilemmas through hermeneutical ethics that consider contextual responsibilities. As Huizing observes, leadership in creation's narrative includes "Adam's dominion in the garden (Gen. 1:26)" as a model of God-governed authority (Huizing, 2011, p. 74). Christian leaders, therefore, empower teams to co-create, ensuring actions align with divine intent and foster human flourishing in organizational and communal settings.

Doctrine 2: The Fallen Nature of Humanity

The fall, as narrated in Genesis 3, introduces sin, distorting the *imago Dei* and infusing human nature with self-centeredness, broken relationships, and moral frailty. Genesis 3:6 captures the moment: "So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate, and she also gave some to her husband who was with her, and he ate." Romans 3:23 encapsulates this reality: "For all have sinned and fall short of the glory of God," highlighting the universal impact of sin on humanity's capacity for good. Jeremiah 17:9 warns, "The heart is deceitful above all things, and desperately sick; who can understand it?" This distortion manifests in leadership through pride, power abuse, and relational conflicts, necessitating vigilance and humility.

Hammett details how sin affects the totality of humanity, corrupting body, soul, and relationships (Akin, 2014). Christian leadership must account for this fallen state by prioritizing accountability and heart-level transformation over mere behavioral compliance. Huizing illustrates this with David's census (1 Chronicles 21:1–4), where sinful motives undermine

actions: "There is no foolishness in the action—unless there is a sinful heart behind it...This clearly illustrates how the 'why' question becomes far more important to Christian leadership than the 'what' question" (Huizing, 2011, p. 62). He critiques outcome-focused theories, urging a Christ-centric approach that addresses sin's relational disruptions.

Wilburn notes that the Fall breaks relationality "in the now," requiring leaders to evaluate followers amid limitations, using flexible styles to guide toward restoration. He draws on Wolfhart Pannenberg's historicity, viewing humanity within a narrative of exocentric destiny, where sin hinders but does not eradicate the image of God (Wilburn, 2017, p. 98). Romans 7:18 expresses this internal struggle: "For I know that nothing good dwells in me, that is, in my flesh. For I have the desire to do what is right, but not the ability to carry it out." Ayers addresses sin through insecurity: "Many leaders possess deep insecurity about their identity and worth and thus exhibit behavior that undermines leadership...Their leadership actions flow from insecurity" (Ayers, 2006, p. 8, citing Palmer). This calls for self-examination, as in Ephesians 2:1–3, which describes humanity as "dead in...sins," following worldly influences.

Smith (2009) views the fall as misdirected desires, where liturgies of the world shape loves away from God, calling leaders to redirect affections through formative practices. Tangen (2023) integrates this into the Effective dimension of S-E-R-V-E, balancing moral and instrumental goods through stewardship, mitigating selfish motives with virtues like prudence. Leaders model repentance and forgiveness, creating safe spaces for growth. As Huizing (2011) warns, without faith alignment, practices deviate from Scripture, reflecting fallen desires for glory. This doctrine tempers leadership optimism with realism, emphasizing structures like mentorship to navigate conflicts and pursue ethical integrity.

Doctrine 3: Redeemed Humanity Through Christ

Redemption renews humanity's distorted image, transforming individuals into new creations through Christ's work and the Holy Spirit's empowerment. 2 Corinthians 5:17 declares, "If anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come." Ephesians 2:8-10 elaborates: "For by grace you have been saved through faith. And this is not your own doing; it is the gift of God, not a result of works, so that no one may boast. For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them." This process orients humanity toward conformity with Christ, restoring relationality and purpose.

In leadership, redemption manifests as servant-hearted influence that empowers others for discipleship. Huizing frames this as embodying Christ: "Mission does not happen until the leader knows what it means to embody Christ and is already on the path of faith to which others are invited and are empowered to join" (Huizing, 2011, p. 66). Leaders, as "jars of clay" (2 Corinthians 4:7), display God's power, shifting from self-glory to Gospel proclamation. Tripp (2021) applies the doctrine of humanity to daily life, urging believers to live out their redeemed identity, combating sin through grace and influencing others toward transformation.

Wilburn ties redemption to eschatological telos, with Romans 8:29 emphasizing predestination: "For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the firstborn among many brothers." Flexible leadership directs followers toward progressive sanctification and resurrection, prioritizing soul care over structure (Wilburn, 2017, p. 100). Colossians 3:9-10 instructs: "Do not lie to one another, seeing that you have put off the old self with its practices and have put on the new self, which is being renewed in knowledge after the image of its creator." Ayers draws from Philippians 2:5-11,

where Christ's kenosis redeems through humility: "The mantra of Philippians 2:5-11 is that through the humility, selflessness, and sacrifice of Christ mankind is redeemed and he is exalted as Lord" (Ayers, 2006, p. 20). This inspires sacrificial unity, enhancing transformational traits like inspirational motivation.

Tangen (2023) embodies redemption in S-E-R-V-E's Spiritual and Visionary elements, grounding leadership in Trinitarian mission and hope. Galatians 5:22–23 lists Spirit fruits—love, joy, peace—as marks of redeemed behavior, fostering relational ethics. John 3:16 underscores God's love: "For God so loved the world, that he gave his only Son..." Leaders reflect this by prioritizing equity and healing, anticipating God's kingdom. Laniak (2006) highlights redeemed leaders as shepherds after God's heart, caring for the vulnerable as God does. Redemption thus inspires visionary, compassionate leadership that restores dignity and advances eternal goals.

Conclusion

Humanity—created in God's image, fallen into sin, and redeemed through Christ—offers a comprehensive theological foundation for Christian leadership, promoting dignity, humility, and hope. Integrating these doctrines enables leaders to guide with wisdom, transforming individuals and communities for God's glory (Tangen, 2023). As Smith (2009) reminds, this involves shaping desires toward the kingdom, ensuring doctrine informs practice.

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LOUISIANA STATE UNIVERSITY HEALTH SCIENCES CENTER

THE IMPACT OF THE CORONAVIRUS PANDEMIC AT LSUHSC (PANCOMM):

**Do students and faculty at Louisiana State University Health Sciences Center -
New Orleans desire to return to the traditional in-person model of instruction and
what are the main factors influencing these decisions?**

Sarah Grunblatt, MS, MS, MEd, MEd, MA

EPID 6228: Survey Design

Professor: Ariane Rung, PhD, MPH

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EXECUTIVE SUMMARY

The major goal of this survey was to investigate the impact of the Coronavirus (COVID-19) pandemic on the Louisiana State University Health Sciences Center - New Orleans (LSUHSC) community. Specifically, three major areas of interest were focused on: mental health, financial wellbeing, and educational impact. On Friday, April 9, 2021, the survey was disseminated to the LSUHSC community via the university-wide listserv, and it closed 10 days later. The results of this analysis showed that the majority of both students and faculty desire to return to the traditional in-person model of instruction after the COVID-19 pandemic restrictions are lifted. Students reported feelings of disconnect with peers, instructors, and their coursework in addition to some instructor discomfort with technology as their main reasons. Similarly, almost 70% of faculty reported diminished student learning due to distancing learning as their main concern. It is important to note that several potential biases and errors were present in this survey. In particular the very low response rate and selection bias contribute to both internal and external validity issues. Distance learning as a result of the COVID-19 pandemic, however, has not been all bad. Additional research is needed to identify the most beneficial changes and how to best continue to implement them in the future.

BACKGROUND

For many people, life today looks, feels, and functions very differently than it did only a year ago. In December of 2019 a novel coronavirus was identified in Wuhan, China, and it continued to quickly spread across the globe. In March of 2020, stay-at-home orders were issued in Louisiana in an effort to slow the spread of the disease. Because of lessons learned and measures implemented following Hurricane

Katrina in 2005, LSUHSC was able to quickly and relatively seamlessly pivot from traditional in-person classes to offering remote learning with very little lag time. Policies such as all employees having laptops and access to necessary programs and databases via secure, remote networks proved to be vital. What was initially thought to be a temporary, two week social distancing intervention measure to “flatten the curve” has turned into fourteen months of mostly online classes held via Zoom.

This research study sought to investigate the impact of this pandemic. Son et al. report that “due to the long-lasting pandemic situation and onerous measures such as lockdown and stay-at-home orders, the COVID-19 pandemic brings negative impacts on higher education. The findings of our study highlight the urgent need to develop interventions and preventive strategies to address the mental health of college students.” More than just the mental health of students has been impacted though. Gonzalez et al. explain that “an analysis of students’ learning strategies before confinement shows that students did not study on a continuous basis. Based on these results, we conclude that COVID-19 confinement changed students’ learning strategies to a more continuous habit, improving their efficiency. For these reasons, better scores in students’ assessment are expected due to COVID-19 confinement that can be explained by an improvement in their learning performance.”

Students, however, are not the only ones adapting to a new reality. What about the staff and faculty? What about their families? What about the academic performance of the students? As a health sciences institution, much of the instruction at LSUHSC necessitates hands-on learning. Mahdy explains that “although online education provides an opportunity for self-study, the main challenge that online education

faces...is how to give practical lessons. Since most of the subjects are practical; therefore, it is not easy to learn it online. Online education could be improved by making it more interactive, showing medical procedures in real situations, giving concise information, and providing 3D virtual tools to mimic the real situation.” Has or will LSUHSC implemented such measures? How are the faculty and staff at LSUHSC being supported as they adapt to so many new and sudden changes? Furthermore, what other actions do the students, faculty, and staff feel are necessary to maintain the integrity of this institution of higher learning while continuing to meet the needs of today and preparing for the demands of tomorrow?

Most of the COVID-19 surveys that have been implemented have focused on recent thoughts, feelings, and experiences. A large gap in the data seems to exist regarding any future thoughts, preferences, and predictions. For example, prior to the COVID-19 pandemic LSUHSC primarily offered a traditional, in-person, 9 to 5, Monday through Friday course schedule with few evening/weekend or online/mixed delivery courses, and many of the employment positions have also been forced to find ways of working remotely. What challenges have people faced by studying and/or working from home? What positive developments has COVID ushered in? Can life ever go back to the way things were before or are these changes permanent? Do people want it to? Has COVID-19 had a permanent impact on the way LSUHSC functions? What kind of resistance will institutions face once this pandemic is over? If it has been proven that much of the necessary learning and job tasks can take place virtually, will anyone ever settle for going back to doing things the way we always have? Or, is the pandemic still evolving too much for any kind of future plans to be made?

This survey sought to explore many of these issues in order to provide feedback for LSUHSC as the institution prepares for a post-COVID world. The survey collected basic demographic information and COVID-19 vaccination status of LSUHSC community members in addition to thoughts about COVID-19 impacts on educational issues, daily operations, mental health, loneliness, and financial health. Results regarding demographics, vaccination status, daily operations, and educational issues of both students and faculty are presented in this paper. In this analysis of the survey results, the following research objectives will be addressed:

- **OBJECTIVE #1:** To consider if LSUHSC students desire to return to the traditional in-person model of instruction after the COVID-19 pandemic restrictions are lifted.
- **OBJECTIVE #2:** To identify potential barriers and concerns that may influence the preferences of LSUHSC students regarding a return to the traditional in-person model of instruction after the COVID-19 pandemic restrictions are lifted.
- **OBJECTIVE #3:** To consider if LSUHSC faculty desire to return to the traditional in-person model of instruction after the COVID-19 pandemic restrictions are lifted.
- **OBJECTIVE #4:** To identify potential barriers and concerns that may influence the preferences of LSUHSC faculty regarding a return to the traditional in-person model of instruction after the COVID-19 pandemic restrictions are lifted.

METHODS

This survey (See Appendix B) began with a draft of the study protocol and initial approval by the Institutional Review Board (IRB) at LSUHSC. The study was found to have no conflicts of interest and was granted initial approval. After a literature review and evaluation of other COVID-19 surveys, questions were developed and some were carefully selected from the following seven preexisting sources:

- SurveyMonkey survey questions focused on changes to daily operations as a result of COVID-19 (Pinkus, 2020).
- Educause survey questions focused on technological issues, learning/educational issues, support services, remote work/learning concerns, and accessibility issues for students, faculty, and staff (ECAR, 2020).
- The Phizer General Anxiety Disorder-7 (GAD-7) questionnaire “is useful in primary care and mental health settings as a screening tool and symptom severity measure for the four most common anxiety disorders (Generalized Anxiety Disorder, Panic Disorder, Social Phobia and PostTraumatic Stress Disorder)” (MDCalc). This tool allows for the calculation of a composite score in order to estimate how significant the anxiety disorder(s) may or may not be.
- Phizer’s Patient Health Questionnaire (PHQ-9) is similar to the GAD-7, but it focuses on identifying major and/or other minor depressive disorders. This tool allows for the calculation of a composite score in order to estimate how significant the depressive disorder(s) may or may not be.
- The UCLA 3-item loneliness scale was used to assess social isolation and to generate a composite score (Fetzer Institute).

- Questions from *Eight Ways to Measure Financial Health* (Parker, Castillo, Garon, & Levy, 2016) and the National Financial Well-Being Survey (Consumer Financial Protection Bureau, 2015) were used to obtain information regarding financial health.

Many of these tools have been validated; however, altering the questions in any way and/or self-administering questions that were designed to be administered by trained interviewers might also result in error and/or invalidate the tool and/or individual survey question.

Following the creation and selection of survey questions, the language and formatting were altered to suit the goals of the survey and the LSUHSC audience. Cognitive interviewing was then performed to test the validity and clarity of the questions in an effort to prevent measurement error. Cognitive interviewing test subjects were approximately 30-40 faculty, staff, and students of a variety of ages, genders, education, and employment status in the LSUHSC and Greater New Orleans community that represented the study's target population of the LSUHSC community. Questions were further refined based on the cognitive interviewing feedback and then entered into REDCap (Research Electronic Data Capture). The questions were further refined, and the branching logic and timing were repeatedly tested. Neither cognitive interviewing test subjects nor survey respondents were offered any compensation or other incentives of any kind for participating. A final version of the survey questions were submitted to the IRB and were granted full approval.

The survey went live on Thursday, April 8, 2021 and was disseminated to all current faculty, staff, and students at all six schools within the LSUHSC community via

the university-wide listserv on the morning of Friday, April 9, 2021. The listserv has 2,854 students, 1,061 faculty, and 2,295 staff for a total of 6,210 individuals assuming there are no duplicates and that the list is up to date. The email explained that the survey would take less than 10 minutes, must be completed in one session, and was completely anonymous. Prior to entering the survey, participants provided consent and were determined to be eligible (age ≥ 18 years and current affiliation with LSUHSC). Study data were collected and managed using REDCap electronic data capture tools hosted at LSUHSC. “REDCap is a secure, web-based software platform designed to support data capture for research studies, providing 1) an intuitive interface for validated data capture; 2) audit trails for tracking data manipulation and export procedures; 3) automated export procedures for seamless data downloads to common statistical packages; and 4) procedures for data integration and interoperability with external sources” (Harris, et al., 2009; 2019). As a part of the LSUHSC community, the survey designers were also invited to submit their responses. Additionally, publicity for the survey was provided by the researchers via word-of-mouth to close contacts within the LSUHSC community.

The survey began with general demographic and COVID-19 vaccination questions. Based on their role at LSUHSC (faculty, staff, or student), the questions then branched into items regarding COVID-19’s impact on daily operations and education tailored separately to each audience. Following this, all respondents completed questions regarding the impact of COVID-19 on their financial health, social interaction, mental health, depression, coping, and anxiety.

The survey was briefly paused on Friday, April 9 at noon to correct a typo. On Monday, April 12 an additional reminder email was sent at about 9 AM. At about 11 AM it was paused again to clarify the role of residents and fellows, and a question was added to distinguish between staff and residents/fellows. An issue was also found regarding Latino benign included as a race instead of an ethnicity, but that error was not able to be corrected once the survey was live. This may cause some misclassification error in the data. A third, and final, reminder email was sent on the morning of Tuesday, April 13, 2021. This email was accidentally sent a day early, and it stated the survey would close in 24 hours.

The survey was finally closed at approximately 9:30 PM on Sunday, April 18, 2021. It was open for approximately 10 days that included two weekends. A total of 846 individuals consented to participate in the survey, and a total of 828 (97.9%) individuals met the inclusion criteria. The number of eligible respondents was determined by the smaller of either number of eligible by age ($n = 831$) or number eligible by role ($n = 828$). The LSUHSC listserv includes 6,027 individuals total, and the survey had an overall response rate of 13.74%, which is particularly low. Individuals self-reported their responses, which might be an opportunity for recall bias. Also, even though some validated instruments were used there is a potential for self-report bias if they were not administered by trained interviewers. The survey did also include some sensitive topics; therefore, social desirability bias was also possible. Finally, 673 of the initial 846 participants completed the survey through to the end ($n = 173$ missing or 20.4%), and in the analysis any missing values were considered item nonresponse.

The LSUHSC target population currently consists of 46% students, 17% faculty, and 37% staff on the listserv. Official classification of residents and fellows into these groups was unable to be obtained, and it is unknown if there may be frame error as a result of some individuals being included in more than one group. Because it may not match the participant self-selected role of our survey, this may be a source of misclassification error. Respondents to our survey consisted of 25% faculty, 38% staff/residents/fellows, and 36% students. Therefore, this is a source of sampling error as the sample population does not fully represent the sampling frame (particularly regarding student and faculty response percentages) and therefore the larger target population. Furthermore, almost half of respondents (43%) were affiliated with the School of Medicine. Population size of each of the six individual schools that make up LSUHSC were not able to be obtained, but this may likely be another source of sampling error. As a result, this survey may potentially have internal (as well as external) validity issues.

Participants with complete responses (no item nonresponse) to each of the GAD-7, PHQ-9, and loneliness scales were calculated and categorized according to the corresponding parameters of the instrument. Respondents were also classified according to the two mental health questions. Basic descriptive statistics (frequencies and percentages) were calculated using STATA 16 software (StataCorp, 2019).

RESULTS

Results regarding demographics, vaccination status, daily operations, and educational issues of both students and faculty are presented in this paper.

DEMOGRAPHIC RESULTS

Survey respondents were mostly 45 years old and above (35.4%), a staff/resident/fellow at LSUHSC (37.7%), female (71.4%), white (75.3%), not hispanic (90.3%), had completed an undergraduate/bachelor's degree (39.6%), employed full time (68.2%), affiliated with the School of Medicine (43.1%), earn an annual income of \$50,000-\$100,000 (28.9%), currently live with family (42.6%), not currently married (53%), have no financial dependents (64.1%), and did self-report an impact on their health/education/finances as a result of the stay-at-home regulations (66.3%). It is unknown to what degree these percentages match those of the sampling frame. Table 1 shows the total number of responses and percentage breakdowns of these demographic questions, and the response with the highest percent from each question is highlighted in light grey.

Table 1. Descriptive Statistics of the General Demographics Responses to "The Impact of the Coronavirus Pandemic at LSUHSC" Survey

Demographic Variable (n = 846)	Total	Percent
Age	833	98
<18 years old*	2	0.2
18-30 years old	275	33
31-45 years old	261	31.3
45+ years old	295	35.4
Role	832	98
Faculty	211	25.4
Staff/Resident/Fellow	314	37.7
Student	303	36.4
None*	4	0.5
Gender	807	95
Female	576	71.4
Male	212	26.3
Race **	801	95
White	603	75.3
Black or African American	104	13
Latino	40	5
Asian	65	8.1
Native American	12	1.5
Native Hawaiian or Other Pacific Islander	1	0.1
Other/Unknown	25	3.1
Hispanic Ethnicity	806	95
Yes	58	7.2
No	728	90.3
Prefer not to say	20	2.5
Highest degree of completed education	805	95
Less than high school	0	0
High School/ GED	52	6.5
Undergraduate/Bachelor's Degree	319	39.6
Master's Degree	201	25
Doctorate (PHD, MD, DVM, DDS, etc.)	233	28.9

Employment Status	807	95
Part-time	93	11.5
Full-time	550	68.2
Unemployed	158	19.6
Prefer not to say	6	0.7
LSUHSC School Affiliation **	801	95
Nursing	104	13
Medicine	345	43.1
Dentistry	83	10.4
Allied Health	107	13.4
Public Health	102	12.7
Graduate Studies	64	8
Other	92	15
Annual Income	806	95
Less than \$25,000	175	21.7
\$25,000-\$50,000	177	22
\$50,000-\$100,000	233	28.9
\$100,000-\$200,000	96	11.9
More than \$200,000	60	7.4
Prefer not to say	65	8.1
Current Living Situation	807	95
Alone	164	20.3
With Family	344	42.6
With partner/significant other only	215	26.6
With roommates	84	10.4
Currently Married	804	95
Yes	378	47
No	426	53
Financial Dependents	806	95
Yes	273	33.9
No	517	64.1
Prefer not to say	16	2
Self-reported impact of stay-at-home regulations on health, education, or finances	804	95
Yes	533	66.3
No	271	33.7

* Respondents who indicated <18 years of age or no role at LSUHSC were not included in the study.

** Respondents were able to select more than one category.

COVID-19 VACCINATION RESULTS

Almost 95% of survey respondents have begun or completed a COVID-19 vaccination series (Table 2). If the sample population of this study accurately represents the target population of LSUHSC as a whole, this would show that LSUHSC has achieved the recommended 70% minimum threshold for COVID-19 herd immunity. Of

those that are vaccinated, most of these individuals were affiliated with the School of Medicine (n = 333), while the School of Dentistry had the lowest total number (n = 72) as well as lowest percentage (87%) of individuals who have begun or completed a COVID-19 vaccination. Additionally, LSUHSC staff members are the largest group to have begun or completed a COVID-19 vaccination, and students are very close behind.

Table 2. COVID-19 Vaccination Status of Respondents to "The Impact of the Coronavirus Pandemic at LSUHSC" Survey				
COVID-19 Vaccination Status (n = 807)		N (%)		
Unvaccinated		46 (5.7%)		
First dose of a 2-dose series		31 (3.8%)		
Complete series (2 doses of a 2-dose series or 1 dose of a single-dose series)		730 (90.5%)		
COVID-19 Vaccination Status by School Within LSUHSC (n = 807)		Total	Unvaccinated	First Dose of 2 Dose Series
Nursing		104	8 (7.69)	2 (1.92)
Medicine		345	12 (3.48)	13 (3.77)
Dentistry		83	10 (12.05)	3 (3.61)
Allied Health		107	7 (6.54)	3 (2.80)
Public Health		102	8 (7.84)	5 (4.90)
Graduate Studies		64	2 (3.13)	1 (1.56)
Other		92	3 (3.26)	6 (6.52)
COVID-19 Vaccination Status by Role at LSUHSC		Total	Unvaccinated	First Dose of 2 Dose Series
Faculty		207	7 (3.38)	6 (2.90)
Staff		304	17 (5.59)	16 (5.26)
Student		296	22 (7.43)	9 (3.04)

STUDY OBJECTIVE RESULTS

Table 3 provides the results of the student daily operations questions while Tables 4 and 5 show the responses regarding educational issues (concerns, barriers, preferences, etc.). Faculty responses regarding daily operations are presented in Table 6, and faculty responses regarding educational issues (concerns, barriers, preferences, etc.) are provided in Table 7. As with the prior tables, the responses to each item with the highest frequency are highlighted in light grey.

STUDENT: INSTRUCTIONAL PREFERENCES AND CONCERNS

Most students report that COVID-19 has been very disruptive to their usual school experience, and they are participating less and interacting with instructors less.

OBJECTIVE #1 RESULTS: Student Desires Regarding Future Instruction

The 255 students who responded to the survey reported the following regarding their desires about future instruction at LSUHSC (with 15.8% missing):

- 22.3% agreed or strongly agreed while 60.0% disagreed or strongly disagreed with the statement “Once COVID-19 restrictions have ended, remote learning should *continue in a similar fashion* (via Zoom at synchronous times, etc.).” (See Appendix A: Figure 1.)
- 29.0% agreed or strongly agreed while 45.1% disagreed or strongly disagreed with the statement “Once COVID-19 restrictions have ended, remote learning should *continue in a different fashion* (asynchronous at your own time, etc.).” (See Appendix A: Figure 2.)
- 70.2% agreed or strongly agreed while 14.5% disagreed or strongly disagreed with the statement “Once COVID-19 restrictions have ended, I prefer to return to the *traditional in-person model* of instruction.” (See Appendix A: Figure 3.)

These results clearly indicate that the majority of students do prefer to return to a traditional model of in-person instructional delivery. However, it is important to note that approximately 1 in 4 students at LSUHSC would like to see more flexible educational options in the form of synchronous and/or asynchronous online course offerings.

Because only 14.5% disagreed with the survey item regarding a “preference for referring to a traditional in-person model of instruction,” it seems that students do still

strongly prefer to attend their courses in the classrooms on campus. However, because this percentage is lower than those that agreed with the prior two questions regarding a “preference for synchronous or asynchronous online courses” (26% on average) students might desire some additional degree of flexibility integrated into their courses going forward.

OBJECTIVE #2 RESULTS: Student Barriers

Students expressed several challenges to their education as a result of COVID. Half of students who responded stated that missing out on extracurricular/on campus activities is very concerning to them, and 44% percent are very concerned about not being able to see classmates. Sixty-five percent find it very challenging to focus and pay attention during remote instruction or activities and half of students find it very challenging to be motivated/have a desire to complete their coursework. It seems likely that their disconnect from campus and peers contribute to these struggles. Students also found instructor discomfort or lack of familiarity with required technologies or applications to be challenging (43%) as well as adequate digital replacements for face-to-face collaboration tools (e.g., whiteboards) (34%). Furthermore, half of students have found it challenging or very challenging to coordinate internships and/or practicum placements.

FACULTY: INSTRUCTIONAL PREFERENCES AND CONCERNS

Most faculty report that COVID-19 has been somewhat disruptive to their usual school experience, and they are interacting with students less. However, almost half do also report that they do think their students seem to be adjusting reasonably well to remote learning.

OBJECTIVE #3 RESULTS: Faculty Desires Regarding Future Instruction

The 158 faculty who responded to the survey reported the following regarding their desires about future instruction at LSUHSC (with 25.1% missing):

- 27.9% agreed or strongly agreed while 52.6% disagreed or strongly disagreed with the statement “Once COVID-19 restrictions have ended, remote learning should *continue in a similar fashion* (via Zoom at synchronous times, etc.).” (See Appendix A: Figure 4.)
- 26.0% agreed or strongly agreed while 45.5% disagreed or strongly disagreed with the statement “Once COVID-19 restrictions have ended, remote learning should *continue in a different fashion* (asynchronous at your own time, etc.).” (See Appendix A: Figure 5.)
- 76.6% agreed or strongly agreed while 8.9% disagreed or strongly disagreed with the statement “Once COVID-19 restrictions have ended, I prefer to return to the *traditional in-person model* of instruction.” (See Appendix A: Figure 6.)

To an even greater extent than the students, these results clearly indicate that the majority of LSUHSC faculty (76.6%) do prefer to return to a traditional model of in-person instructional delivery. Additionally, like the students 1 in 4 faculty members at LSUHSC would like to see more flexible educational options in the form of synchronous and/or asynchronous online course offerings.

Because only 8.9% of faculty disagreed with the survey item regarding a “preference for referring to a traditional in-person model of instruction,” it seems that they do still strongly prefer to attend their courses in the classrooms on campus.

However, because this percentage is lower than those that agreed with the prior two questions regarding a “preference for synchronous or asynchronous online courses” (27% on average) faculty might seek to integrate some additional degree of flexibility into their courses going forward.

OBJECTIVE #4 RESULTS: Faculty Barriers

Sixty-eight percent of faculty are concerned or very concerned regarding diminished student learning as a result of the transition to remote learning. Half of faculty report concerns regarding difficulties with communicating with students and would prefer to be teaching face-to-face.

Table 3. Student-Centered Questions, n (%)

Have any of your classes resumed in-person since the beginning of the COVID-19 restrictions? (n = 284)					Missing
Yes = 108 (38.0%)					19 (6.3%)
When did in-person classes resume for you? (n = 108)					
	Summer 2020	Fall 2020	Spring 2021		Missing
	28 (25.9%)	31 (28.7%)	49 (45.4%)		195 (64.4%)
Did all of your classes resume in-person? (n = 108)					
	Yes, they have all resumed in-person		11 (10.2%)		Missing
	No, some classes are still remote		97 (89.8%)		195 (64.4%)
No, none of my classes have resumed in-person	169 (59.5)				
In-person classes did not stop	7 (2.5%)				
How disruptive has COVID-19 been to your usual school experience? (n = 284)					
Very disruptive	Somewhat disruptive	Not so disruptive	Not disruptive at all	Missing	
153 (53.9%)	100 (35.2%)	24 (8.5%)	7 (2.5%)	19 (6.3%)	
After the transition to remote learning, how did your class participation in your online classes change? (Participating refers to asking and answering questions either verbally or typed, engaging in discussion, and/or providing comments.) (n = 283)					
My class participation increased	My class participation decreased	My class participation did not change at all	I did not have any online classes	Missing	
19 (6.7%)	197 (69.6%)	59 (20.8%)	8 (2.8%)	20 (6.6%)	
During the time when classes were/are held in an online setting, how often did/do you interact with your instructor/s outside of scheduled class meetings? (Interacting is defined as emailing your instructor/s and speaking with your instructor/s over Zoom, the phone, and in-person.) (n = 283)					
More than I did before COVID-19	Equally as much as I did prior to COVID-19	Less than I did prior to COVID-19	Missing		
31 (11.0%)	74 (26.1%)	178 (62.9%)	20 (6.6%)		
After the transition to online learning, how did your interactions with your instructors change when you contacted them? (n = 284)					
Instructors took less time to respond to me	Instructors took longer to respond to me	There has been no change in the amount of time instructors respond to me	N/A	Missing	
36 (12.7%)	36 (12.7%)	158 (55.6%)	54 (19.0%)	19 (6.3%)	
For the spring 2021 semester, how have your courses been delivered? (Synchronous means live lessons in real-time with an instructor at scheduled times (either in-person or online). Asynchronous means pre-recorded lessons and/or online discussion boards that you complete on your own time. If your classes don't fall neatly into these categories, make your best judgement.) (n = 284)					
100% synchronous, 0% asynchronous	75% synchronous, 25% asynchronous	50% synchronous, 50% asynchronous	25% synchronous, 75% asynchronous	0% synchronous, 100% asynchronous	Missing
93 (32.7%)	130 (45.8%)	39 (13.7%)	16 (5.6%)	6 (2.1%)	19 (6.3%)

Table 4. Student-Centered Questions, n (%)

Which of the following technological issues have been a challenge for you since the transition to remote learning?	N	Very Challenging	Challenging	Not So Challenging	Not Challenging At All	Missing
Instructor discomfort or lack of familiarity with required technologies or applications	269	39 (14.5%)	116 (43.1%)	91 (33.8%)	23 (8.6%)	34 (11.2%)
My own discomfort or lack of familiarity with required technologies or applications	270	12 (4.4%)	45 (16.7%)	126 (46.7%)	87 (32.2%)	33 (10.9%)
Unclear expectations around which technologies and applications I am required to	270	14 (5.2%)	67 (24.8%)	107 (39.6%)	(82 (30.4%))	33 (10.9%)
My access to reliable communication software/tools (e.g., Zoom, Skype, Google)	271	6 (2.2%)	38 (14.0%)	103 (38.0%)	124 (45.8%)	32 (10.6%)
My access to reliable internet/service	271	22 (8.1%)	81 (29.9%)	91 (33.6%)	77 (28.4%)	32 (10.6%)
My access to a reliable digital device (e.g., laptop, mobile device)	270	6 (2.2%)	24 (8.9%)	67 (24.8%)	173 (64.1%)	33 (10.9%)
My access to specialized software (e.g., Adobe products, statistical packages)	269	21 (7.8%)	48 (17.8%)	85 (31.6%)	115 (42.8%)	34 (11.2%)
My access to library resources	270	7 (2.6%)	41 (15.2%)	101 (37.4%)	121 (44.8%)	33 (10.9%)
Adequate digital replacements for face-to-face collaboration tools (e.g., whiteboards)	270	50 (18.5%)	93 (34.4%)	65 (24.1%)	62 (23.0%)	33 (10.9%)
Which of the following learning/educational issues have been a challenge for you since the transition to remote learning?	N	Very Challenging	Challenging	Not So Challenging	Not Challenging At All	Missing
Finding time to participate in synchronous classes (e.g., live-streaming lectures or video conferencing at a set time)	268	34 (12.7%)	69 (25.7%)	111 (41.4%)	54 (20.1%)	35 (11.6%)
Unclear expectations around course/assignment requirements	268	58 (21.6%)	86 (32.1%)	76 (28.4%)	48 (17.9%)	35 (11.6%)
Competing class meetings and schedules	268	24 (9.0%)	74 (27.6%)	93 (34.7%)	77 (28.7%)	35 (11.6%)
Personal preference for face-to-face learning	268	122 (45.5%)	65 (24.3%)	46 (17.2%)	35 (13.1%)	35 (11.6%)
Course lessons or activities that haven't translated well to a remote environment	268	105 (39.2%)	92 (34.3%)	44 (16.4%)	27 (10.1%)	35 (11.6%)
Difficulty focusing or paying attention to remote instruction or activities	268	175 (65.3%)	49 (18.3%)	27 (10.1%)	17 (6.3%)	35 (11.6%)
Instructor availability/responsiveness	267	15 (5.6%)	53 (19.9%)	121 (45.3%)	78 (29.2%)	36 (11.9%)
Personal motivation/desire to complete coursework	268	132 (49.3%)	70 (26.1%)	42 (15.7%)	24 (9.0%)	35 (11.6%)
What are your biggest concerns with the transition to remote learning so far?	N	Very Concerning	Concerning	Not so Concerning	Not Concerning at all	Missing
Grades/performing well in class	261	70 (26.8%)	77 (29.5%)	70 (26.8%)	44 (16.9%)	42 (13.9%)
Completing my internship or practicum requirements	260	57 (21.9%)	75 (28.8%)	64 (24.6%)	64 (24.6%)	43 (14.2%)
Changes to grading structures (e.g., pass/fail, credit/no-credit)	262	28 (10.7%)	37 (14.1%)	102 (38.9%)	95 (36.3%)	41 (13.5%)
Not being able to see classmates	262	116 (44.3%)	90 (34.4%)	34 (13.0%)	22 (8.4%)	41 (13.5%)
Not being able to communicate with instructors	262	70 (26.7%)	87 (33.2%)	66 (25.2%)	39 (14.9%)	41 (13.5%)
Possible delays in graduating/completing my program	261	58 (22.2%)	57 (21.8%)	67 (25.7%)	79 (30.3%)	42 (13.9%)
Missing out on extracurricular/on-campus activities	262	133 (50.8%)	72 (27.5%)	30 (11.5%)	27 (10.3%)	41 (13.5%)
Online privacy, protection of my personal data	262	31 (11.8%)	52 (19.8%)	92 (35.1%)	87 (33.2%)	41 (13.5%)
Security/privacy in taking online exams	262	32 (12.2%)	52 (19.8%)	88 (33.6%)	90 (34.4%)	41 (13.5%)

Table 5. Student-Centered Questions, n (%)

Which of the following student support services have been challenging to access since the transition to remote learning?	N	Very Challenging	Challenging	Not So Challenging	Not Challenging	N/A	Missing	
Internships or practicum placements	264	62 (23.5%)	71 (26.9%)	41 (15.5%)	21 (8.0%)	69 (26.1%)	39 (12.9%)	
Health services	264	24 (9.1%)	51 (19.3%)	86 (32.6%)	34 (12.9%)	69 (26.1%)	39 (12.9%)	
Mental health services	264	32 (12.1%)	46 (17.4%)	51 (19.3%)	28 (10.6%)	107 (40.5%)	39 (12.9%)	
Emergency financial aid	263	24 (9.1%)	27 (10.3%)	48 (18.3%)	33 (12.5%)	131 (49.8%)	40 (13.2%)	
Housing/food services	262	11 (4.2%)	26 (9.9%)	51 (19.5%)	62 (23.7%)	112 (42.7%)	41 (13.5%)	
Career services	264	16 (6.1%)	31 (11.7%)	45 (17.0%)	36 (13.6%)	136 (51.5%)	39 (12.9%)	
Financial services	264	20 (7.6%)	34 (12.9%)	60 (22.7%)	53 (20.1%)	97 (36.7%)	39 (12.9%)	
Advising services	264	18 (6.8%)	36 (13.6%)	64 (24.2%)	57 (21.6%)	89 (33.7%)	39 (12.9%)	
Which of the following technical accessibility issues have been challenging for you since the transition to remote learning?	N	Very Challenging	Challenging	Not So Challenging	Not Challenging	N/A	Missing	
Availability of live captioning on video conferencing. (Live captioning means that subtitles are not able to be turned off by viewers)	257	18 (7.0%)	27 (10.5%)	28 (10.9%)	30 (11.7%)	154 (59.9%)	46 (15.2%)	
Availability of closed captioning. (Closed captioning means that subtitles are able to be turned off by viewers)	260	17 (6.5%)	27 (10.4%)	28 (10.8%)	33 (12.7%)	155 (59.6%)	43 (14.2%)	
Access to ASL interpreters	260	5 (1.9%)	3 (1.2%)	17 (6.5%)	33 (12.7%)	202 (77.7%)	43 (14.2%)	
Test proctoring	259	14 (5.4%)	39 (15.1%)	36 (13.9%)	66 (25.5%)	104 (40.2%)	44 (14.5%)	
Time on tests	259	20 (7.7%)	42 (16.2%)	46 (17.8%)	70 (27.0%)	81 (31.3%)	44 (14.5%)	
File converting	257	11 (4.3%)	30 (11.7%)	45 (17.5%)	56 (21.8%)	115 (44.7%)	46 (15.2%)	
Access to assistive technology hardware	260	6 (2.3%)	17 (6.5%)	32 (12.3%)	47 (18.1%)	158 (60.8%)	43 (14.2%)	
Which of the following teaching-related accessibility issues have been challenging for you since the transition to remote learning?	N	Very Challenging	Challenging	Not So Challenging	Not Challenging	N/A	Missing	
Instructors only holding synchronous classes (e.g., live-streaming lectures or video conferencing at a set time)	256	30 (11.7%)	56 (21.9%)	81 (31.6%)	67 (26.2%)	22 (8.6%)	47 (15.5%)	
Instructors only holding asynchronous classes (e.g., lectures given that students are able to view on their own time)	254	27 (10.6%)	40 (15.7%)	57 (22.4%)	58 (22.8%)	72 (28.3%)	49 (16.2%)	
Timed tests	256	29 (11.3%)	56 (21.9%)	59 (23.0%)	85 (33.2%)	27 (10.5%)	47 (15.5%)	
Instructors not using LMS (e.g. Moodle)	256	14 (5.5%)	37 (14.5%)	55 (21.5%)	79 (30.9%)	71 (27.7%)	47 (15.5%)	
For each statement below, please select the choice that applies to you the most. When mentioned, covid-19 restrictions entail social distancing, limited occupancy in a setting, mask mandates etc.	N	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree	N/A	Missing
Once COVID-19 restrictions have ended, remote learning should continue in a similar fashion (via Zoom at synchronous times, etc.).	255	82 (32.2%)	71 (27.8%)	40 (15.7%)	35 (13.7%)	22 (8.6%)	5 (2.0%)	48 (15.8%)
Once COVID-19 restrictions have ended, remote learning should continue in a different fashion (asynchronous at your own time, etc.).	255	59 (23.1%)	56 (22.0%)	59 (23.1%)	48 (18.8%)	26 (10.2%)	7 (2.7%)	48 (15.8%)
Once COVID-19 restrictions have ended, I prefer to return to the traditional in-person model of instruction.	255	17 (6.7%)	20 (7.8%)	33 (12.9%)	54 (21.2%)	125 (49.0%)	6 (2.4%)	48 (15.8%)
Once COVID-19 restrictions have ended, it would be beneficial for instructors to continue holding virtual office hours	255	13 (5.1%)	9 (3.5%)	45 (17.6%)	113 (44.3%)	60 (23.5%)	15 (5.9%)	48 (15.8%)
COVID-19 delayed my immediate future plans (within 1 year) for seeking additional education opportunities (estimated time of graduation, graduate school, research opportunities, certification or testing, etc.).	254	72 (28.3%)	61 (24.0%)	22 (8.7%)	26 (10.2%)	25 (9.8%)	48 (18.9%)	49 (16.2%)
As a result of COVID-19, I am no longer currently pursuing further educational opportunities after graduation.	255	107 (42.0%)	58 (22.7%)	20 (7.8%)	7 (2.7%)	7 (2.7%)	56 (22.0%)	48 (15.8%)
COVID-19 delayed my immediate future plans (within 1 year) for seeking full time job opportunities.	255	83 (32.5%)	63 (24.7%)	18 (7.1%)	13 (5.1%)	11 (4.3%)	67 (26.3%)	48 (15.8%)
COVID-19 accelerated my immediate future plans (within 1 year) for seeking full time job opportunities.	254	88 (34.6%)	61 (24.0%)	17 (6.7%)	12 (4.7%)	13 (5.1%)	63 (24.8%)	49 (16.2%)

Table 6. Faculty-Centered Questions, n (%)

Have you resumed teaching any of your classes in-person since the beginning of COVID-19 restrictions? (n = 184)					Missing
Yes = 98 (53.3%)					27 (12.8%)
When did you resume teaching in-person classes? (n = 97)					
	Summer 2020	Fall 2020	Spring 2021		Missing
	39 (40.2%)	33 (34.0%)	25 (25.8%)		114 (54.0%)
Did you resume teaching all of your classes in-person? (n = 96)					
	Yes. I resumed teaching all of my classes in-person.		28 (29.2%)		Missing
	No. Some classes are still remote.		68 (70.8%)		115 (54.5%)
No. I have not resumed teaching any of my classes in-person.		74 (40.2%)			
In person classes did not stop		6 (3.3%)			
I have not been teaching since the beginning of COVID-19 restrictions.		6 (3.3%)			
How disruptive has COVID-19 been to your usual school experience? (n = 181)					
Very disruptive	Somewhat disruptive	Not so disruptive	Not disruptive at all		Missing
50 (27.6%)	96 (53.0%)	29 (16.0%)	6 (3.3%)		30 (14.2%)
During the time when classes were/are held in an online setting, how often did/do you interact with your students outside of scheduled class meetings?					
More than I did prior to COVID-19	Equally as much as prior to COVID-19	Less than I did prior to COVID-19		Missing	
41 (22.9%)	51 (28.5%)	87 (48.6%)		32 (15.2%)	
After the transition to online learning, how did your interactions with your students change when you contacted them? (n = 181)					
Students took less time to respond to me	Students took more time to respond to me.	There has been no change in the amount of time students take to respond to me.	N/A		Missing
24 (13.3%)	24 (13.3%)	95 (52.5%)	38 (21.0%)		30 (14.2%)
For the Spring 2021 semester, how have you delivered your courses? (Synchronous means live lessons in real-time with an instructor at scheduled times (either in-person or online). Asynchronous means pre-recorded lessons and/or online discussion boards that you complete on your own time. If your classes don't fall neatly into these categories, make your best judgement.) (n = 172)					
100% synchronous, 0% asynchronous	75% synchronous, 25% asynchronous	50% synchronous, 50% asynchronous	25% synchronous, 75% asynchronous	0% synchronous, 100% asynchronous	Missing
110 (64.0%)	31 (18.0%)	22 (12.8%)	6 (3.5%)	3 (1.7%)	39 (18.5%)
How would you say your students have adapted to remote learning, from your experiences and observations as an instructor? (n = 166)				N	Missing
My students seem to be struggling a great deal with adapting to remote learning.				14 (8.4%)	45 (21.3%)
My students seem to be struggling somewhat with adapting to remote learning.				47 (28.3%)	
My students seem to be adapting reasonably well to remote learning.				80 (48.2%)	
My students seem to be adapting extremely well to remote learning.				25 (15.1%)	

Table 7. Faculty-Centered Questions, n (%)

Which of the following technological issues have been a challenge for you since the transition to remote learning?								
	N	Very Challenging	Challenging	Not So Challenging	Not Challenging			
					At All	Missing		
Student discomfort or lack of familiarity with required technologies or applications	171	6 (3.5%)	36 (21.1%)	84 (49.1%)	45 (26.3%)	40 (19.0%)		
My own discomfort or lack of familiarity with required technologies or applications	174	13 (7.5%)	49 (28.2%)	82 (47.1%)	30 (17.2%)	37 (17.5%)		
My access to reliable communication software/tools (e.g., Zoom, Skype, Google)	174	4 (2.3%)	20 (11.5%)	84 (48.3%)	66 (37.9%)	37 (17.5%)		
My access to reliable internet/service	174	4 (2.3%)	24 (13.8%)	76 (43.7%)	70 (40.2%)	37 (17.5%)		
My access to a reliable digital device (e.g., laptop, mobile device)	174	2 (1.1%)	7 (4.0%)	70 (40.2%)	95 (54.6%)	37 (17.5%)		
My access to specialized software (e.g., Adobe products, statistical packages)	171	6 (3.5%)	29 (17.0%)	66 (38.6%)	70 (40.9%)	40 (19.0%)		
My access to library resources	172	4 (2.3%)	16 (9.3%)	69 (40.1%)	83 (48.3%)	39 (18.5%)		
Adequate digital replacements for face-to-face collaboration tools (e.g., whiteboards)	168	14 (8.3%)	53 (31.5%)	61 (36.3%)	40 (23.8%)	43 (20.4%)		
Which of the following have been challenging for you in adapting course design and/or assignments to remote learning?								
	N	Very Challenging	Challenging	Not So Challenging	Not Challenging			
					At All	Missing		
I am not familiar or comfortable with online applications/tools.	160	7 (4.4%)	43 (26.9%)	77 (48.1%)	33 (20.6%)	51 (24.2%)		
I have limited knowledge of options for online course delivery.	160	12 (7.5%)	46 (28.8%)	79 (49.4%)	23 (14.4%)	51 (24.2%)		
I have limited personal time or energy to effectively adapt.	157	23 (14.6%)	45 (28.7%)	60 (38.2%)	29 (18.5%)	54 (25.6%)		
My personal preference is for face-to-face learning.	160	32 (20.0%)	54 (33.8%)	46 (28.8%)	28 (17.5%)	51 (24.2%)		
Course lessons or activities haven't translated well to a remote environment.	155	21 (13.5%)	52 (33.5%)	64 (41.3%)	18 (11.6%)	56 (26.5%)		
I am uncertain about how to best assess student learning in this environment.	158	25 (15.8%)	58 (36.7%)	59 (37.3%)	16 (10.1%)	53 (25.1%)		
Students have not been adequately available/responsive.	159	17 (10.7%)	44 (27.7%)	75 (47.2%)	23 (14.5%)	52 (24.6%)		
What are your biggest concerns with the transition to remote learning so far?								
	N	Very Concerning	Concerning	Not so Concerning	Not Concerning			
					At All	Missing		
Diminished student learning	156	37 (23.7%)	70 (44.9%)	42 (26.9%)	7 (4.5%)	55 (26.1%)		
Changes to grading structures (e.g., pass/fail, credit/no-credit)	155	16 (10.3%)	36 (23.2%)	61 (39.4%)	42 (27.1%)	56 (26.5%)		
Not being able to communicate with my students	152	14 (9.2%)	60 (39.5%)	56 (36.8%)	22 (14.5%)	59 (28.0%)		
Online privacy, protection of student data	154	7 (4.5%)	26 (16.9%)	77 (50.0%)	44 (28.6%)	57 (27.0%)		
Online privacy, protection of my personal data	154	11 (7.1%)	24 (15.6%)	71 (46.1%)	48 (31.2%)	57 (27.0%)		
Evaluations of my teaching effectiveness	153	20 (13.1%)	54 (35.3%)	63 (41.2%)	16 (10.5%)	58 (27.5%)		
Impacts to tenure eligibility	149	11 (7.4%)	21 (14.1%)	39 (26.2%)	78 (52.3%)	62 (29.4%)		
Security/privacy in proctoring online exams	150	29 (19.3%)	37 (24.7%)	48 (32.0%)	36 (24.0%)	61 (28.9%)		
For each statement below, please select the choice that applies to you the most. When mentioned, COVID-19 restrictions entail social distancing, limited occupancy in a setting, mask mandates etc.								
	N	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree	N/A	Missing
Once COVID-19 restrictions have ended, remote learning should continue in a similar fashion (via Zoom at synchronous times, etc.).	158	35 (22.2%)	48 (30.4%)	29 (18.4%)	33 (20.9%)	11 (7.0%)	2 (1.3%)	53 (25.1%)
Once COVID-19 restrictions have ended, remote learning should continue in a different fashion (asynchronous at your own time, etc.).	158	31 (19.6%)	41 (25.9%)	43 (27.2%)	36 (22.8%)	5 (3.2%)	2 (1.3%)	53 (25.1%)
Once COVID-19 restrictions have ended, I prefer to return to the traditional in-person model of instruction.	158	3 (1.9%)	11 (7.0%)	18 (11.4%)	64 (40.5%)	57 (36.1%)	5 (3.2%)	53 (25.1%)
COVID-19 delayed my immediate future plans (within 1 year) for seeking additional education opportunities (estimated time of graduation, graduate school, research opportunities, certification or testing, etc.).	161	27 (16.8%)	19 (11.8%)	21 (13.0%)	13 (8.1%)	13 (8.1%)	68 (42.2%)	50 (23.7%)
As a result of COVID-19, I am no longer currently pursuing further educational opportunities.	160	42 (26.3%)	26 (16.3%)	19 (11.9%)	4 (2.5%)	3 (1.9%)	66 (41.3%)	51 (24.2%)
COVID-19 delayed my immediate future plans (within 1 year) for seeking full time job opportunities.	161	38 (23.6%)	25 (15.5%)	15 (9.3%)	3 (1.9%)	6 (3.7%)	74 (46.0%)	50 (23.7%)
COVID-19 accelerated my immediate future plans (within 1 year) for seeking full time job opportunities.	161	37 (23.0%)	26 (16.1%)	18 (11.2%)	3 (1.9%)	2 (1.2%)	75 (46.6%)	50 (23.7%)

CONCLUSIONS

Overall, student and faculty respondents to this survey report feeling disconnected and desire to return to in-person classes as soon as possible. Several people also provided written appreciation that LSUHSC was conducting a study regarding these matters, and they felt the questions asked were very comprehensive. These findings, however, should be carefully examined. Some potential sources of sampling, frame, nonresponse, measurement, and misclassification error specific to this research survey have been previously mentioned, particularly in the methods section of this paper. Each of these may lead to internal and external validity issues with this survey.

Additionally, as with all cross-sectional studies, causal relationships between the exposure variables and outcomes cannot be established. This survey also had three errors that were identified during production. Two were able to be corrected and the one regarding race/ethnicity was not. It is also possible that this survey grouped residents and fellows with staff while the sampling frame (LSUHSC listserv) did not. One individual did also contact us that they did not complete the survey as a result of confusion regarding their role classification because they are a resident; others may have dropped out for similar reasons. Others wrote in at the end of the survey (Appendix C) that as a doctoral student who had completed coursework, they were uncertain about how to classify their role. While misclassification bias was a possible result of these design issues, it is unlikely that these issues impacted the results to a significant degree, especially if stratified analyses were not performed.

The low response rate of approximately 14% and associated selection bias identified within the demographics (resulting in a sample that does not match the frame or target population) are also particularly concerning. For example, many courses at both the dental and medical schools are hands-on and absolutely must be held in person. These two groups combined account for 53.5% of the responses, which is several times greater than the responses from any of the schools within LSUHSC. Due to the nature of the coursework, it is logical that these populations would also report greater challenges and barriers to education as a result of COVID-19 and a stronger desire to return to fully in-person classes as soon as possible to a greater extent than students and faculty in some of the other schools might.

RECOMMENDATIONS

Such a low response rate makes it very difficult to identify valid recommendations as a result of this survey. In general, both faculty and students encountered many barriers to education as a result of COVID-19 and the associated public health intervention measures. Connecting and collaborating with classmates, TAs, instructors, and colleagues were significant concerns. These will likely be alleviated simply by returning to in-person classes. However, there were also some positive changes that occurred that both students and faculty would like to remain. Once social distancing measures are fully lifted, for example, students and faculty have enjoyed the convenience of meeting virtually and having recorded lectures and would like to see that continue. Overall, the majority of both students and faculty want to return to in-person classes as soon as possible. It is important to keep in mind though that approximately one in four would like online instruction in some manner to continue. Therefore,

LSUHSC should intentionally seek ways to continue some of the distance learning practices and flexibility measures they have implemented as a result of the COVID-19 pandemic. While not analyzed for here, much of the written feedback to the very last question of the survey did address many of these thoughts. These open-ended responses might also provide valuable information as future decisions are being made. Additional study regarding beneficial educational practices that developed as a result of remote learning is also needed.

There are students who were previously unable to enroll at LSUHSC due to scheduling conflicts and/or proximity issues who were then able to enroll due to the distance learning and flexibility measures implemented as a result of COVID. These students should not be discounted. Instead, changes should be implemented to facilitate their continued enrollment and to seek ways to continue to draw in these students. LSUHSC should also examine enrollment rates within each of the six schools and compare them to numbers prior to COVID. They should also survey students to determine who was or was not able to enroll at LSUHSC as a result of course offering schedule/format changes, what resulted in these changes, how to keep them enrolled and/or get more to enroll, etc. Admissions interest/application/acceptance records from the past two years might be a good place to start building this survey population.

Also, an additional followup study to this research effort that specifically focuses on what practices current students and faculty want to keep and how to meet the needs of those that desire distance learning is recommended to better inform the LSUHSC decision making stakeholders for future academic terms. This research could also explore if there were any cost-savings as a result of distance learning (such as by

continuing to live at home). It could also seek information regarding what barriers people might face as the transition begins (such as having to move to the New Orleans area) in an effort to help to smooth the transition however possible. The study should intentionally seek higher response rates from all six schools within the LSUHSC community with percentages that much better match the sampling frame. Increasing the length of the data collection as well as varying the means of publicity would also provide more valid results.

Many people may also fit into multiple roles such as faculty/staff, student/staff, etc., but respondents were instructed to respond to this survey based on their primary role only. Confounding as a result of these dualities is possible. Future surveys might want to allow respondents to complete as many sections of the survey as are applicable to them. This might increase the response rate and provide more information, but it might also increase frame/duplication error. One solution might be to group the roles as faculty, staff, student, faculty and student, faculty and staff, staff and student, faculty and staff and student, etc. in order to get a more complete picture of the respondents. Furthermore, a stratified analysis based on LSUHSC School affiliation as well as role at LSUHSC is also strongly encouraged with both the data from this study as well from any future studies.

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APPENDIX A: FIGURES

Figure 1:

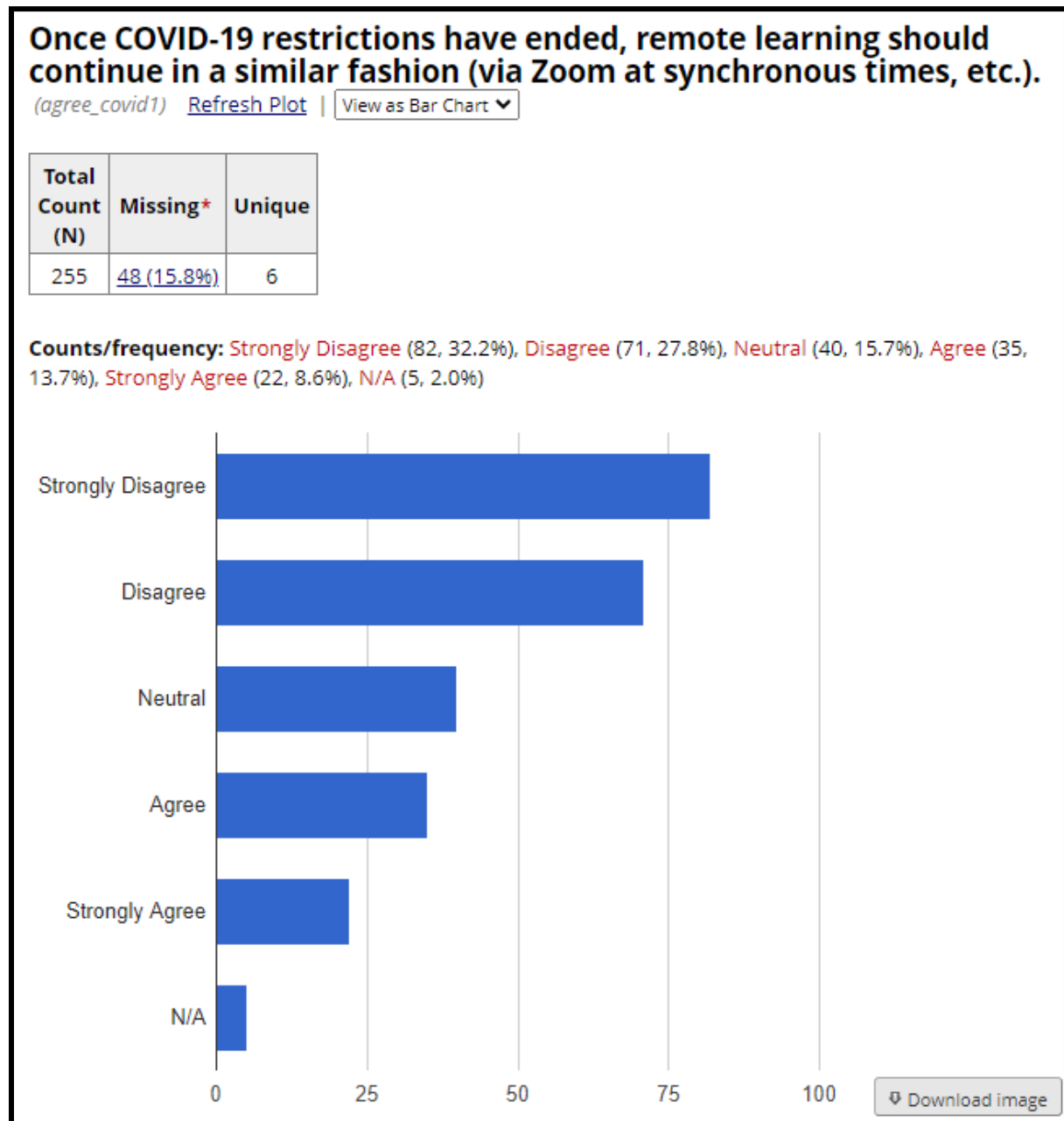


Figure 2:

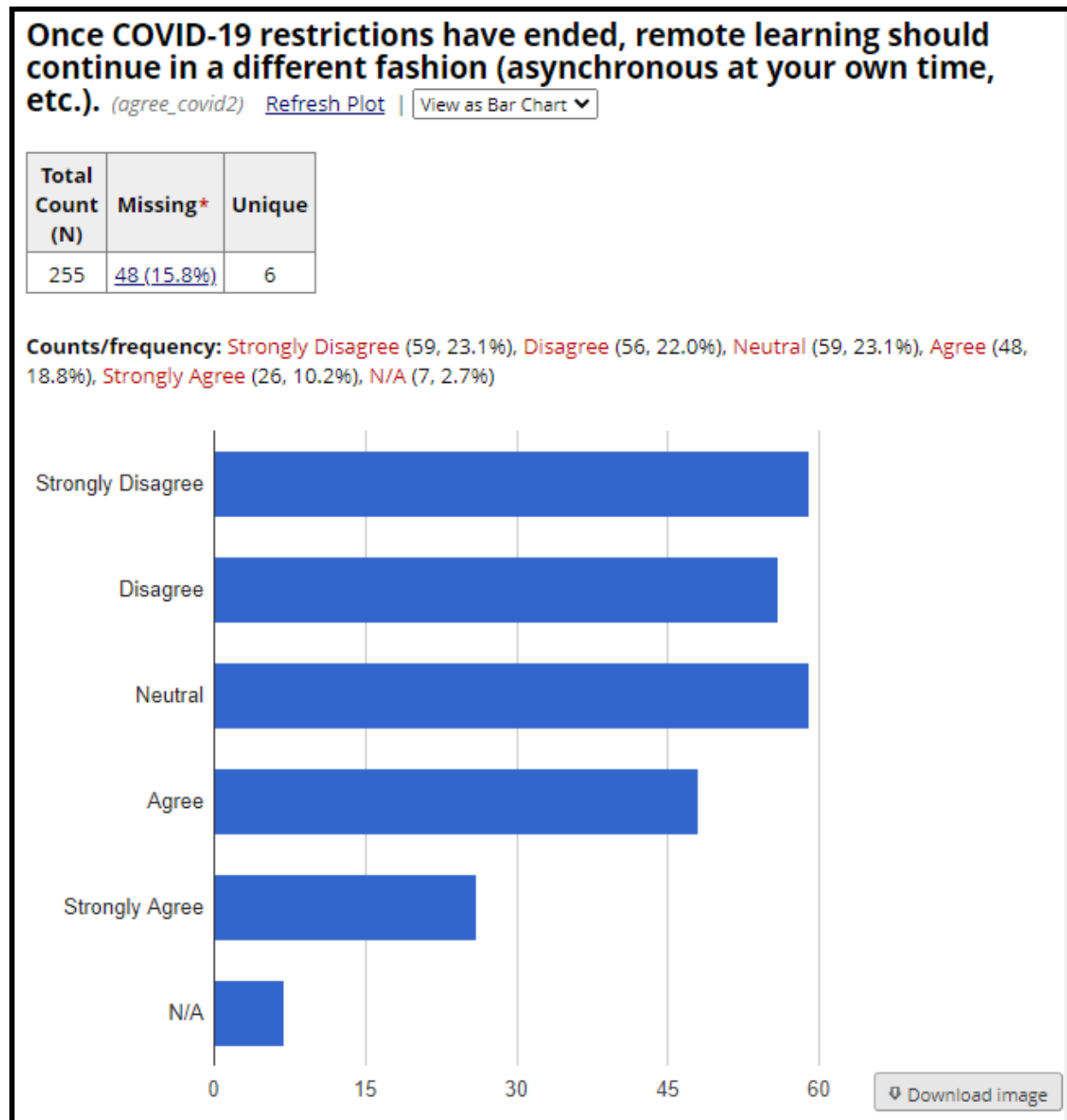


Figure 3:

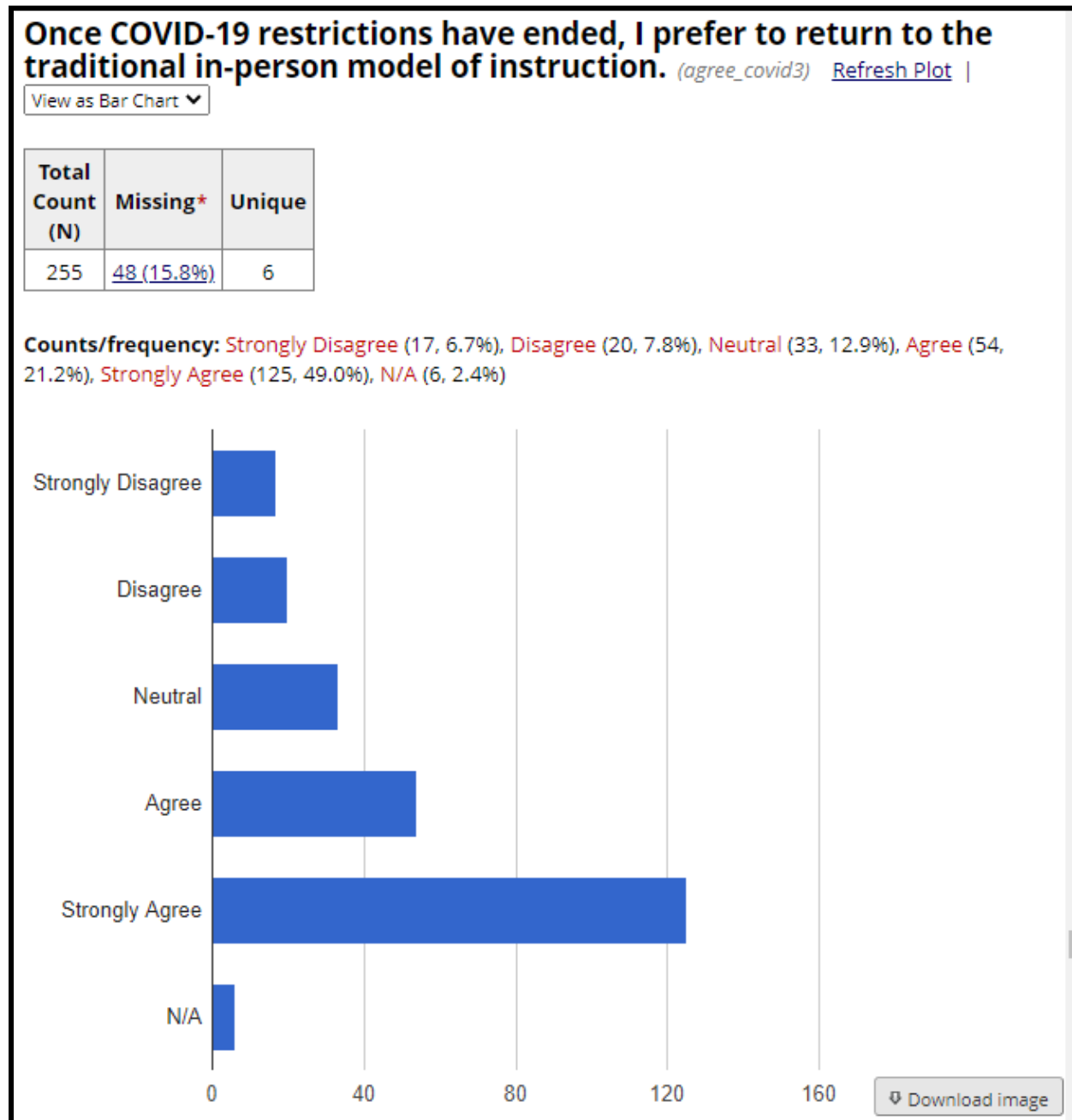


Figure 4:

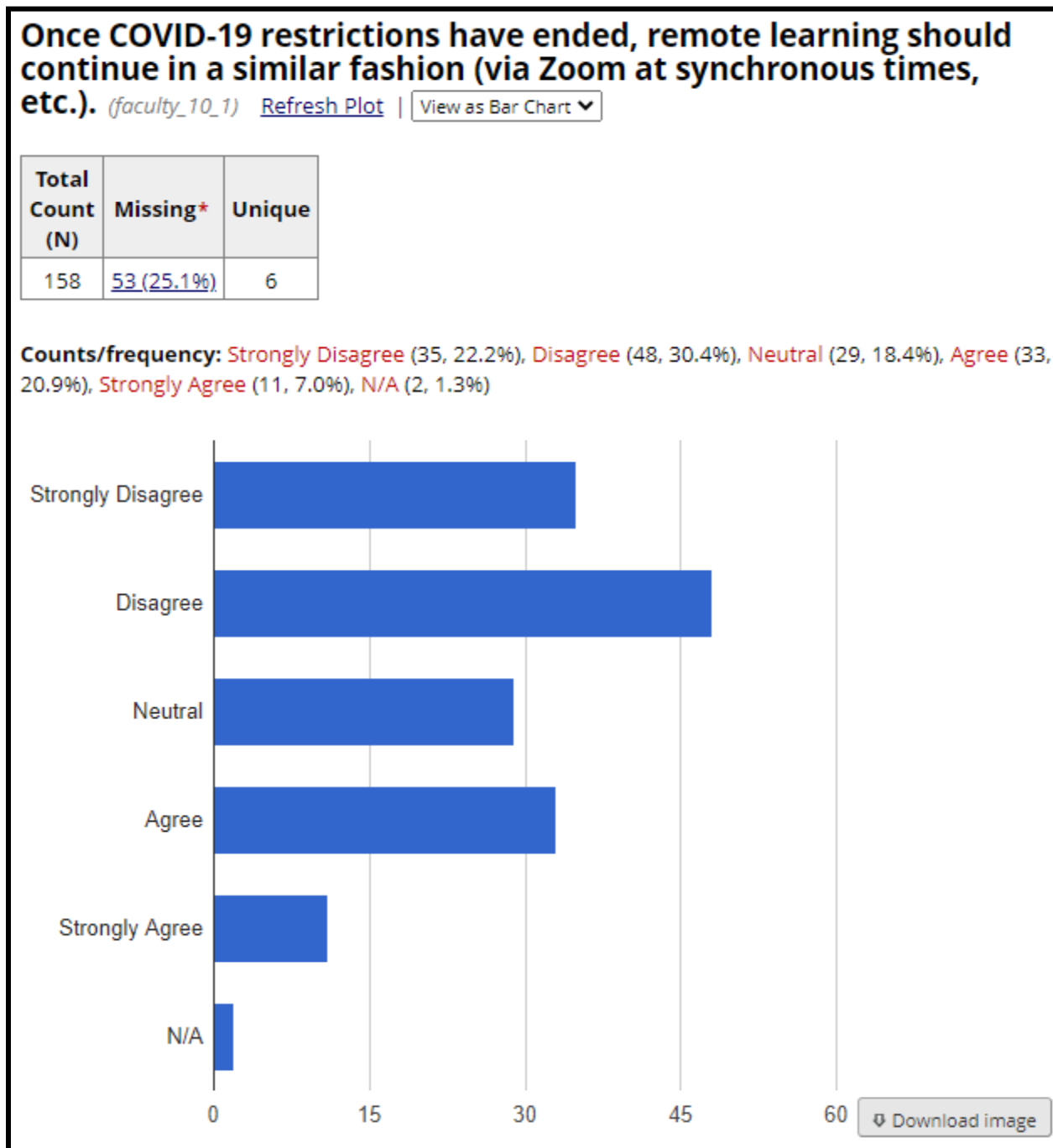


Figure 5:

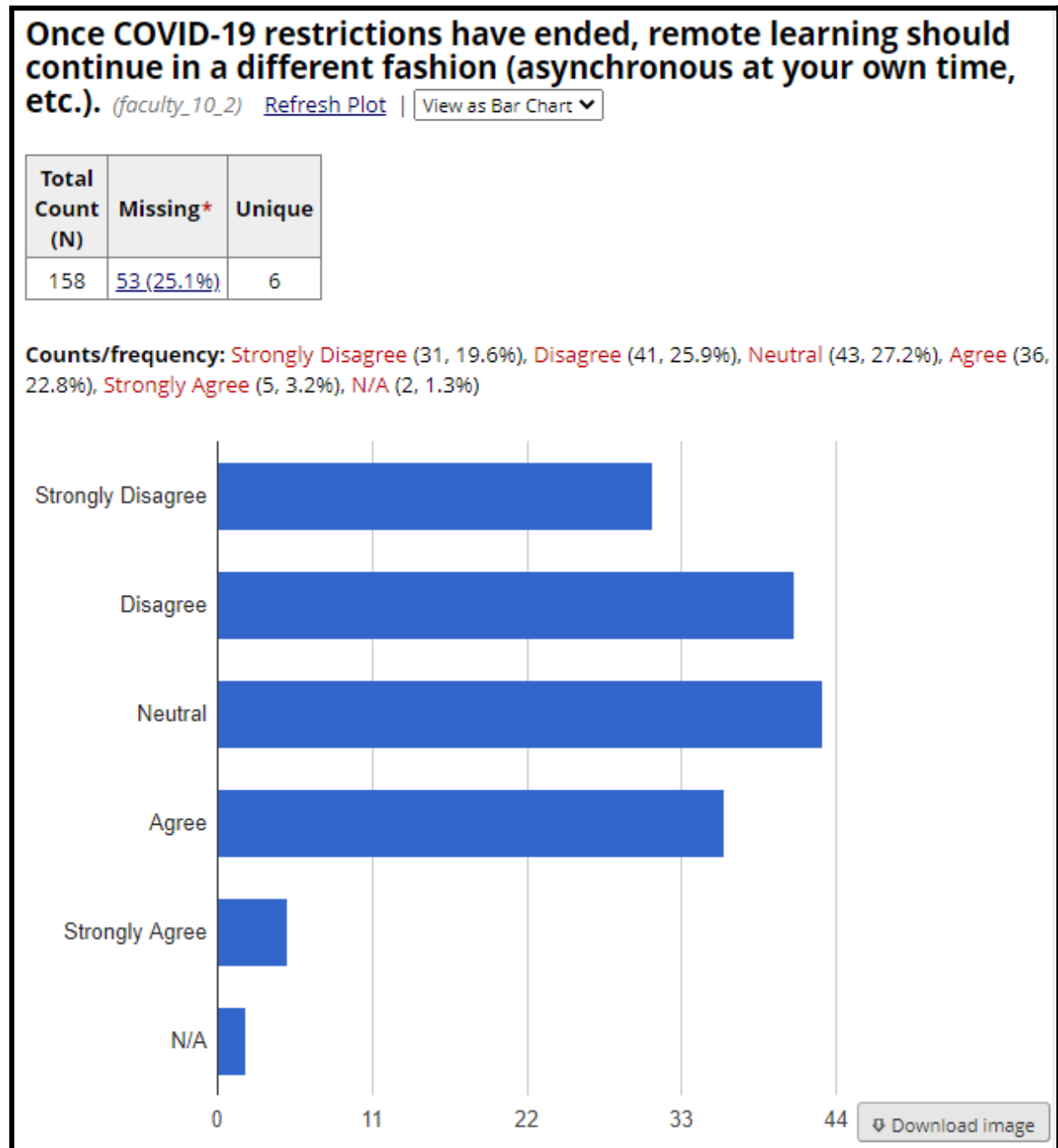
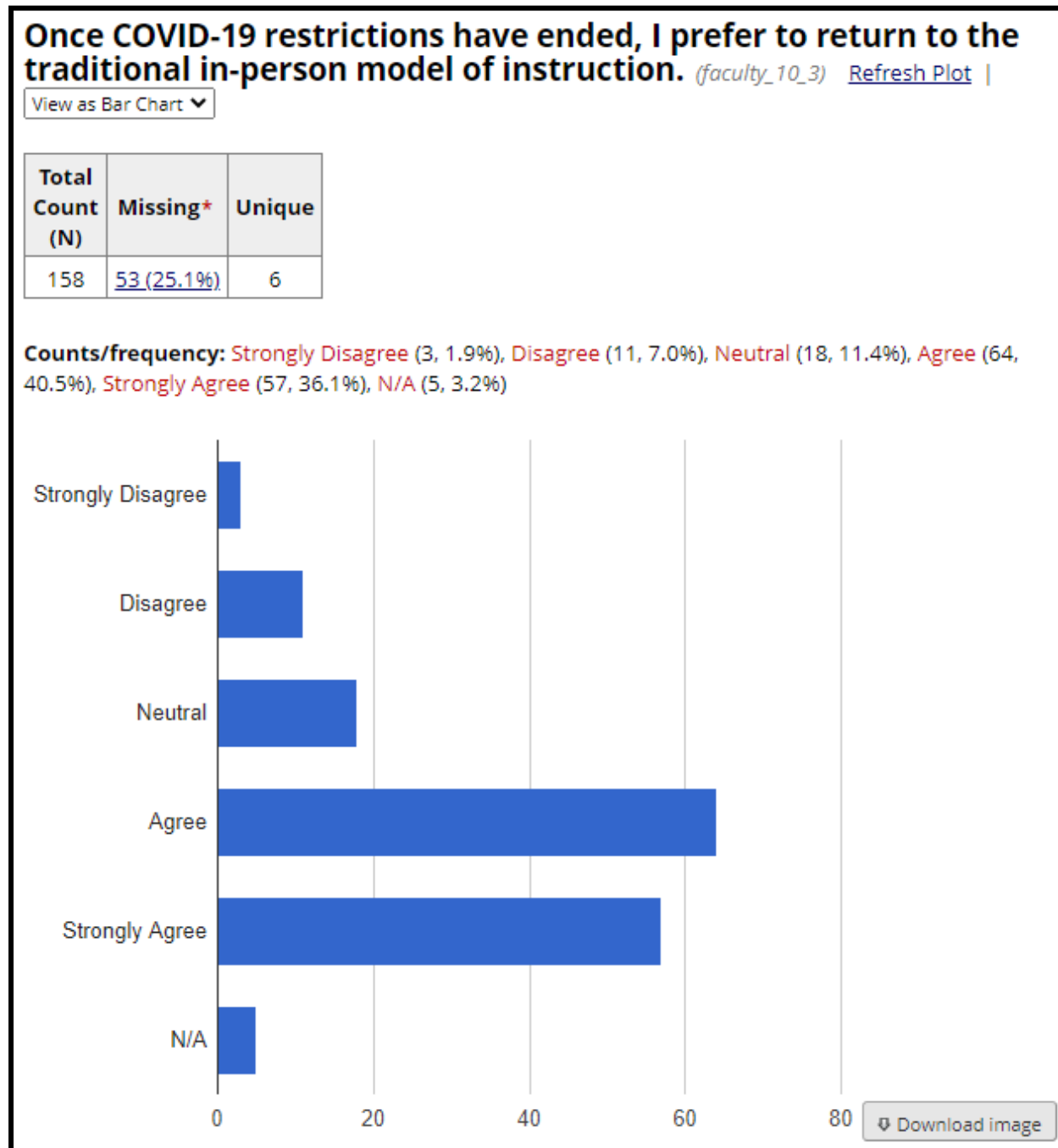


Figure 6:



APPENDIX B: SURVEY QUESTIONS

Please answer the following questions to determine your eligibility to participate in this study.

What is your age?	<input type="radio"/> Less than 18 years <input type="radio"/> 18-30 years <input type="radio"/> 31-45 years <input type="radio"/> 45+ years
What is your role at LSUHSC?	<input type="radio"/> Faculty <input type="radio"/> Staff/ Resident/ Fellow <input type="radio"/> Student <input type="radio"/> None of the above
Are you a resident or fellow?	<input type="radio"/> Yes <input type="radio"/> No
What gender do you identify with?	<input type="radio"/> Female <input type="radio"/> Male <input type="radio"/> Non-binary <input type="radio"/> Prefer not to say
What race are you? Please select all that apply.	<input type="checkbox"/> White <input type="checkbox"/> Black or African American <input type="checkbox"/> Latino <input type="checkbox"/> Asian <input type="checkbox"/> Native American <input type="checkbox"/> Native Hawaiian or Other Pacific Islander <input type="checkbox"/> Other/ Unknown
Are you Hispanic?	<input type="radio"/> Yes <input type="radio"/> No <input type="radio"/> Prefer not to say
What is the highest degree or level of education you have completed?	<input type="radio"/> Less than high school <input type="radio"/> High School/ GED <input type="radio"/> Undergraduate/ Bachelor's Degree <input type="radio"/> Master's Degree <input type="radio"/> Doctorate (PhD, MD, DVM, DDS, etc.)
What is your employment status?	<input type="radio"/> Part-time <input type="radio"/> Full-time <input type="radio"/> Unemployed <input type="radio"/> Prefer not to say
Which school are you affiliated with? Please select all that apply.	<input type="checkbox"/> Nursing <input type="checkbox"/> Medicine <input type="checkbox"/> Dentistry <input type="checkbox"/> Allied Health <input type="checkbox"/> Public Health <input type="checkbox"/> Graduate Studies ((MSc Biomedical Science, Interdisciplinary, PhD in Biochemistry, Genetics, Neuroscience, or Physiology) <input type="checkbox"/> Other
What is your annual income? Please include any academic financial aid you have received in the past year.	<input type="radio"/> Less than \$25,000 <input type="radio"/> \$25,000 - \$50,000 <input type="radio"/> \$50,000 - \$100,000 <input type="radio"/> \$100,000 - \$200,000 <input type="radio"/> More than \$200,000 <input type="radio"/> Prefer not to say.

Which of the following options best reflects your current living situation?	<input type="radio"/> Alone <input type="radio"/> With family <input type="radio"/> With partner/ significant other only <input type="radio"/> With roommate(s)
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Are you currently married?	<input type="radio"/> Yes <input type="radio"/> No
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Do you have any financial dependents?	<input type="radio"/> Yes <input type="radio"/> No <input type="radio"/> Prefer not to say
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How many dependents currently live with you?	_____
--	-------

Have you recieved your COVID 19 vaccine?	<input type="radio"/> No <input type="radio"/> Yes, first dose of a 2-dose series. <input type="radio"/> Yes, a complete series (2 doses of a 2-dose series (Pfizer or Moderna), or the single Johnson and Johnson dose)
--	--

Why have you not received the COVID-19 vaccine? (optional)	_____
--	-------

Has your state's stay-at-home regulation impacted your life in terms of health, education, or finances? Stay-at-home regulations include any order that limits your ability to go to work or social settings due to the COVID-19 outbreak.

☐ Yes
☐ No

Have any of your classes resumed in-person since the beginning of the COVID-19 restrictions?

☐ Yes
☐ No, none of my classes have resumed in-person
☐ In-person classes did not stop

When did in-person classes resume for you?	<input type="radio"/> Summer 2020 <input type="radio"/> Fall 2020 <input type="radio"/> Spring 2021
--	---

Did all of your classes resume in-person?	<input type="radio"/> Yes, they have all resumed in-person <input type="radio"/> No, some classes are still remote
---	---

How disruptive has COVID-19 been to your usual school experience?	<input type="radio"/> Very disruptive <input type="radio"/> Somewhat disruptive <input type="radio"/> Not so disruptive <input type="radio"/> Not disruptive at all
---	--

After the transition to remote learning, how did your class participation in your online classes change? (Participating refers to asking and answering questions either verbally or typed, engaging in discussion, and/or providing comments.)

☐ My class participation increased
☐ My class participation decreased
☐ My class participation did not change at all
☐ I did not have any online classes

During the time when classes were/are held in an online setting, how often did/do you interact with your instructor/s outside of scheduled class meetings?

(Interacting is defined as emailing your instructor/s and speaking with your instructor/s over Zoom, the phone, and in-person.)

- ☐ More than I did before COVID-19
- ☐ Equally as much as I did prior to COVID-19
- ☐ Less than I did prior to COVID-19

After the transition to online learning, how did your interactions with your instructors change when you contacted them?

- ☐ Instructors took less time to respond to me
- ☐ Instructors took longer to respond to me
- ☐ There has been no change in the amount of time instructors respond to me
- ☐ N/A

For the spring 2021 semester, how have your courses been delivered?

(Synchronous means live lessons in real-time with an instructor at scheduled times (either in-person or online). Asynchronous means pre-recorded lessons and/or online discussion boards that you complete on your own time. If your classes don't fall neatly into these categories, make your best judgement.)

- ☐ 100% synchronous, 0% asynchronous
- ☐ 75% synchronous, 25% asynchronous
- ☐ 50% synchronous, 50% asynchronous
- ☐ 25% synchronous, 75% asynchronous
- ☐ 0% synchronous, 100% asynchronous

Which of the following technological issues have been a challenge for you since the transition to remote learning?

	Very Challenging	Challenging	Not So Challenging	Not Challenging At All
Instructor discomfort or lack of familiarity with required technologies or applications	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My own discomfort or lack of familiarity with required technologies or applications	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Unclear expectations around which technologies and applications I am required to use	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My access to reliable communication software/tools (e.g., Zoom, Skype, Google)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My access to reliable internet service	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My access to a reliable digital device (e.g., laptop, mobile device)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My access to specialized software (e.g., Adobe products, statistical packages)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My access to library resources	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Adequate digital replacements for face- to-face collaboration tools (e.g., whiteboards)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Which of the following learning/educational issues have been a challenge for you since the transition to remote learning?

	Very Challenging	Challenging	Not So Challenging	Not Challenging At All
Finding time to participate in synchronous classes (e.g., live-streaming lectures or video conferencing at a set time)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Unclear expectations around course/assignment requirements	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Conflicting class meetings and schedules	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Personal preference for face-to-face learning	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Course lessons or activities that haven't translated well to a remote environment	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Difficulty focusing or paying attention to remote instruction or activities	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Instructor availability/responsiveness	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Personal motivation/desire to complete coursework	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Which of the following student support services have been challenging to access since the transition to remote learning?

	Very Challenging	Challenging	Not So Challenging	Not Challenging At All	N/A
Internships or practicum placements	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Health services	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Mental health services	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Emergency financial aid	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Housing/food services	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Career services	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Financial services	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Advising services	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

What are your biggest concerns with the transition to remote learning so far?

	Very Concerning	Concerning	Not so Concerning	Not Concerning at all
Grades/performing well in class	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Completing my internship or practicum requirements	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Changes to grading structures (e.g., pass/fail, credit/no-credit)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Not being able to see classmates	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Not being able to communicate with instructors	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Possible delays in graduating/completing my program	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Missing out on extracurricular/on-campus activities	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Online privacy, protection of my personal data	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Security/privacy in taking online exams	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Which of the following technical accessibility issues have been challenging for you since the transition to remote learning? Technical accessibility refers to the availability of information to those with disabilities.

	Very Challenging	Challenging	Not So Challenging	Not Challenging At All	N/A
Availability of live captioning on video conferencing. (Live captioning means that subtitles are not able to be turned off by viewers)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Availability of closed captioning. (Closed captioning means that subtitles are able to be turned off by viewers)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Access to ASL interpreters	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Test proctoring	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Time on tests	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
File converting	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Access to assistive technology hardware	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Which of the following teaching-related accessibility issues have been challenging for you since the transition to remote learning? Teaching-related accessibility describes products and programs used by instructors to aid them in their curriculum.

	Very Challenging	Challenging	Not So Challenging	Not Challenging At All	N/A
Instructors only holding synchronous classes (e.g., live-streaming lectures or video conferencing at a set time)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Instructors only holding asynchronous classes (e.g., lectures given that students are able to view on their own time)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Timed tests	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Instructors not using the LMS (e.g., Moodle)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

For each statement below, please select the choice that applies to you the most. When mentioned, Covid-19 restrictions entail social distancing, limited occupancy in a setting, mask mandates etc.

	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree	N/A
Once COVID-19 restrictions have ended, remote learning should continue in a similar fashion (via Zoom at synchronous times, etc.).	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Once COVID-19 restrictions have ended, remote learning should continue in a different fashion (asynchronous at your own time, etc.).	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Once COVID-19 restrictions have ended, I prefer to return to the traditional in-person model of instruction.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Once COVID-19 restrictions have ended, it would be beneficial for instructors to continue holding virtual office hours	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
COVID-19 delayed my immediate future plans (within 1 year) for seeking additional education opportunities (estimated time of graduation, graduate school, research opportunities, certification or testing, etc.).	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
As a result of COVID-19, I am no longer currently pursuing further educational opportunities after graduation.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
COVID-19 delayed my immediate future plans (within 1 year) for seeking full time job opportunities.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
COVID-19 accelerated my immediate future plans (within 1 year) for seeking full time job opportunities.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Since the transition to remote work, have you been able to maintain necessary connections, such as work related communication, with colleagues?

- ☐ Completely
- ☐ Somewhat
- ☐ Not so much
- ☐ Not at all

How disruptive has COVID-19 been to your usual work experience?

- ☐ Very disruptive
- ☐ Somewhat disruptive
- ☐ Not so disruptive
- ☐ Not disruptive at all

Due to COVID-19, how has your participation in activities outside of work with co-workers (e.g., social activities such as lunch, volunteering, etc.) changed?

- ☐ Increased significantly
- ☐ Increased
- ☐ No change
- ☐ Decreased
- ☐ Decreased significantly

After the start of COVID-19 in March 2020, on general, how quickly did you receive a response to your work communication (e.g., emails, phone calls, etc.)

- ☐ Responses were quicker than they were prior to COVID-19
- ☐ Responses took about the same time as they were prior to COVID-19
- ☐ Responses were slower than they were prior to COVID-19

Since January 2021, in what setting have you been working? 'In person' indicates being present physically and working at the workplace. 'Remote' indicates working at a location outside of the workplace. If your work schedule does not fall neatly into these categories, make your best judgement.

- ☐ 100% in-person, 0% remote
- ☐ 75% in-person, 25% remote
- ☐ 50% in-person, 50% remote
- ☐ 25% in-person, 75% remote
- ☐ 0% in-person, 100% remote

For each of the items below, how strongly do you agree or disagree with the statement?						
	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree	N/A
My institution provided me with adequate laptop/desktop(s) to carry out my work remotely	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My institution provided me with adequate copier/scanner/printer(s) to carry out my work remotely	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My institution provided me with adequate communication equipment (headset, microphone, camera) to carry out my work remotely	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My institution provided me with adequate access to a meeting/communication application (e.g., Zoom, Skype) to carry out my work remotely	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My institution provided me with adequate access to or reimbursement for internet service to carry out my work remotely	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

For each of the items below, how strongly do you agree or disagree with the statement?	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree	N/A
My institution communicated their expectations for remote work hours and schedules	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My institution provided me with flexible work schedules to accommodate my needs for dependent care (e.g., caring for children, parents, or other relatives at home) during remote work	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My institution communicated any changes to paid sick time for staff who are ill	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My institution made necessary adjustments to work goals and timelines	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My institution provided regular updates on status and plans for COVID-19 responses (e.g., State mandated guidelines for Covid-19 for place of employment)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Which of the following technological issues have been a challenge for you since the transition to remote work?	Very Challenging	Challenging	Not So Challenging	Not Challenging At All
My own discomfort or lack of familiarity with remote technologies or applications (e.g., Zoom, Skype, Google)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My access to reliable telephone service	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My access to reliable internet service	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My access to a reliable digital device (e.g., laptop, mobile device)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Downloading/running my normal work-related software or application(s)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

For each statement below, please select the choice that applies to you the most. When mentioned, covid-19 restrictions entail social distancing, limited occupancy in a setting, mask mandates etc.

	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree	N/A
Once COVID-19 restrictions have ended, working remotely should continue in a similar fashion.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Once COVID-19 restrictions have ended, working partially remotely and partially in-person should continue.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Once COVID-19 restrictions have ended, I prefer to return to the traditional in-person model of working.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
COVID-19 delayed my immediate future plans (within 1 year) for seeking additional education opportunities (estimated time of graduation, graduate school, research opportunities, certification or testing, etc.).	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
As a result of COVID-19, I am no longer currently pursuing further educational opportunities.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
COVID-19 delayed my immediate future plans (within 1 year) for seeking full time job opportunities.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
COVID-19 accelerated my immediate future plans (within 1 year) for seeking full time job opportunities.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Have you resumed teaching any of your classes in-person since the beginning of COVID-19 restrictions?

☐ Yes
☐ No. I have not resumed teaching any of my classes in-person.
☐ In person classes did not stop
☐ I have not been teaching since the beginning of COVID-19 restrictions.

When did you resume teaching in-person classes?

☐ Summer 2020
☐ Fall 2020
☐ Spring 2021

Did you resume teaching all of your classes in-person?

☐ Yes. I resumed teaching all of my classes in-person.
☐ No. Some classes are still remote.

How disruptive has COVID-19 been to your usual teaching experience?

- ☐ Very disruptive
- ☐ Somewhat disruptive
- ☐ Not so disruptive
- ☐ Not disruptive at all

During the time when classes were/are held in an online setting, how often did/do you interact with your students outside of scheduled class meetings?

(Interacting is defined as emailing your students and speaking with your students over Zoom, the phone, and in-person.)

- ☐ More than I did prior to COVID-19
- ☐ Equally as much as prior to COVID-19
- ☐ Less than I did prior to COVID-19

After the transition to online learning, how did your interactions with your students change when you contacted them?

- ☐ Students took less time to respond to me
- ☐ Students took more time to respond to me.
- ☐ There has been no change in the amount of time students take to respond to me.
- ☐ N/A

For the Spring 2021 semester, how have you delivered your courses?

(Synchronous means live lessons in real-time with an instructor at scheduled times (either in-person or online). Asynchronous means pre-recorded lessons and/or online discussion boards that you complete on your own time. If your classes don't fall neatly into these categories, make your best judgement.)

- ☐ 100% synchronous, 0% asynchronous
- ☐ 75% synchronous, 25% asynchronous
- ☐ 50% synchronous, 50% asynchronous
- ☐ 25% synchronous, 75% asynchronous
- ☐ 0% synchronous, 100% asynchronous

How challenging have each of the following technological issues been for you since the transition to remote learning?

	Very Challenging	Challenging	Not So Challenging	Not Challenging At All
Student discomfort or lack of familiarity with required technologies or applications	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My own discomfort or lack of familiarity with required technologies or applications	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My access to reliable communication software/tools (e.g., Zoom, Skype, Google)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My access to reliable internet service	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My access to a reliable digital device (e.g., laptop, mobile device)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My access to specialized software (e.g., Adobe products, statistical packages)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My access to library resources	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Adequate digital replacements for face-to-face collaboration tools (e.g., whiteboards)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

How would you say your students have adapted to remote learning, from your experiences and observations as an instructor ?

- ☐ My students seem to be struggling a great deal with adapting to remote learning.
☐ My students seem to be struggling somewhat with adapting to remote learning.
☐ My students seem to be adapting reasonably well to remote learning.
☐ My students seem to be adapting extremely well to remote learning.

How challenging have each of the following been for you in adapting course design and/or assignments to remote learning?				
	Very Challenging	Challenging	Not So Challenging	Not Challenging At All
I am not familiar or comfortable with online applications/tools.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I have limited knowledge of options for online course delivery.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I have limited personal time or energy to effectively adapt.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My personal preference is for face-to-face learning.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Course lessons or activities haven't translated well to a remote environment.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I am uncertain about how to best assess student learning in this environment.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Students have not been adequately available/responsive.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

How concerning have each of the following issues been for you with the transition to remote learning?				
	Very Concerning	Concerning	Not so Concerning	Not Concerning at all
Diminished student learning	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Changes to grading structures (e.g., pass/fail, credit/no-credit)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Not being able to communicate with my students	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Online privacy, protection of student data	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Online privacy, protection of my personal data	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Evaluations of my teaching effectiveness	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Impacts to tenure eligibility	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Security/privacy in proctoring online exams	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

For each statement below, please select the choice that applies to you the most. When mentioned, COVID-19 restrictions entail social distancing, limited occupancy in a setting, mask mandates etc.

	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree	N/A
Once COVID-19 restrictions have ended, remote learning should continue in a similar fashion (via Zoom at synchronous times, etc.).	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Once COVID-19 restrictions have ended, remote learning should continue in a different fashion (asynchronous at your own time, etc.).	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Once COVID-19 restrictions have ended, I prefer to return to the traditional in-person model of instruction.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
COVID-19 delayed my immediate future plans (within 1 year) for seeking additional education opportunities (estimated time of graduation, graduate school, research opportunities, certification or testing, etc.).	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
As a result of COVID-19, I am no longer currently pursuing further educational opportunities.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
COVID-19 delayed my immediate future plans (within 1 year) for seeking full time job opportunities.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
COVID-19 accelerated my immediate future plans (within 1 year) for seeking full time job opportunities.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

The following questions ask about your financial situation.

On average over the past 12 months, how would you describe your spending patterns?

- ☐ Spending is less than income/savings.
- ☐ Spending and income/saving are about equal.
- ☐ Spending is more than income/savings.

How well do each of the following statements describe you or your situation since the COVID-19 pandemic started?

	Does not describe me at all	Describes me very little	Describes me somewhat	Describes me very well	Describes me completely
I could handle a major unexpected expense	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I am securing my financial future	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Because of my money situation, I feel like I will never have the things I want in life.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I can enjoy life because of the way I'm managing my money.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I am just getting by financially.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I am concerned that the money I have or will save won't last.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

How often do the following statements describe your situation since the COVID-19 pandemic started?

	Never	Seldom	Sometimes	Frequently	Always
I am afraid that my income will decrease.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I worry about having money to celebrate holidays and other special occasions.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I worry about financial matters.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

The following questions are about your social interactions with others. Please answer based on your feelings during the last 12 months.

	Hardly Ever	Some of the Time	Often
How often do you feel you lack companionship?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
How often do you feel left out?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
How often do you feel isolated from others?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

The following questions are about your mental health.

Has a medical provider diagnosed you with an anxiety disorder since the pandemic started? ☐ Yes ☐ No

Do you have a current diagnosis of an anxiety disorder? ☐ Yes ☐ No

Has a medical provider diagnosed you with depression since the pandemic started? ☐ Yes ☐ No

Do you have a current diagnosis of depression? ☐ Yes ☐ No

Over the last 2 weeks, how often have you been bothered by any of the following problems?

	Not at all	Several Days	More than half the days	Nearly everyday
Little interest or pleasure doing things.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Feeling down, depressed, or hopeless	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Trouble falling, staying asleep, or sleeping too much.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Feeling tired or having little energy	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Poor appetite or overeating	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Feeling bad about yourself- or that you are a failure or have let yourself or your family down	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Trouble concentrating on things, such as reading the newspaper or watching TV	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Moving or speaking so slowly that other people could have noticed? Or the opposite- being so fidgety or restless that you have been moving around a lot more than usual	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Thoughts that you would be better off dead or of hurting yourself in some way	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Over the last 2 weeks, how often have you been bothered by any of the following problems?				
	Not at all	Several days	More than half the days	Nearly everyday
Feeling nervous, anxious, or on edge	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Not being able to stop or control worrying	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Worrying too much about different things	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Trouble relaxing	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Being so restless that it is hard to sit still	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Becoming easily annoyed or irritable	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Feeling afraid as if something awful might happen	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Please provide any feedback you may have about the survey.

APPENDIX C: OPEN ENDED RESPONSES

"Please provide any feedback you may have about the survey." (n = 114)

- Faculty, n = 29 (13.7%)
- Students, n = 32 (10.6%)
- Staff/Residents/Fellows, n = 53 (16.9%)

RESPONSES: FACULTY

1. covid has affected our ability to train our residents, especially in surgical procedures
2. Good luck with survey
3. Great survey!
4. I am clinical faculty - not teaching, seeing patients. I left out all the questions referring to students and their curriculum.
5. I have gained weight and resumed smoking since the pandemic began. :(I hoped that the pandemic turning around would motivate me to lose weight and quit smoking, but the current lack of improvement in the world make it feel endless and very frustrating.
6. i think it would need to be more specific to individual happenings. more place for comments
7. I think the university is doing more segregation between races with their adoption of diversity, inclusion, and equity. This adds to the stress of conforming that punishes those who do not agree and those who would voice opposition (Cancel culture). Case in point: requiring faculty, students, and staff to attend "diversity workshop trainings." When you force someone to do something, you tell them to sacrifice something. It's not voluntary to change behavior, it is mandated by the university and weak willed leaders. A few behaviors are unacceptable, others are borderline, some are frowned upon, while a vast majority are ok. Understand that the majority of stress that comes from academia is not the schooling nor the pandemic lockdowns. It is by individuals who do not know how to behave and treat each other. This is largely the leadership and faculty who are teaching the students. Seclusion is self induced. Ostracism is caused by the community and those around you. Ostracism is a greater stress and it is on the rise at this time. Put your survey into that and you will get a much greater response of what the real stresses are.
8. I was hoping the survey would ask whether we felt supported by LSUHSC or had the resources we needed as faculty to immediately transition from in-person to online teaching- so I will offer my comments here. Zoom is a fine platform for this and I appreciate that we are not expected to use multiple platforms. But our "training" for transitioning to online teaching was totally inadequate (1 hr) , we have had to learn most things on our own. It was very tone-deaf of the HSC to make us log and submit proof of work-from-home hours and take ANNUAL leave at times if we couldn't put in 8 hours per day between mid-March through the end of May 2020. Isn't adapting to online education, testing, and progressing our students in the midst of a pandemic enough (especially when I suddenly had 2 young children out of school at the same time)? Based on my informal poll of

colleagues at other institutions, we are the ONLY HSC that was made to do this and I felt devalued as a faculty member.

9. Interesting
10. Interesting questions.
11. Last section wasn't so good. There's a wide range between NOT AT ALL and SEVERAL DAYS. MY answers for SEVERAL DAYS would have probably been better stated as A FEW DAYS, but given choice between SEVERAL DAYS and NOT AT ALL, I chose SEVERAL DAYS.
12. longer than I expected.
13. My teaching is to residents and students in hospital setting mainly so some of the teaching questions were not so pertinent. In-person and zoom are options available for all of my teaching, but regardless myself and my residents went to work every day during the pandemic and were not affected by stay at home mandates.
14. Neutral, I believe that I weathered the pandemic quite well
15. none
16. On some pages the scale did not match the statement that we were being asked to respond to.
17. Personally, I felt secure in my job as a SON faculty member, and felt lucky in being able to work from home and not losing any income. However, my husband was out of work for 8 months and we lost \$40,000 in his annual income. Despite the drop in income we did not experience financial strain due to decreased expenses (ie. eating out, travel, activities outside the home). I was also lucky in that I did not experience personal loss in reference to family death due to COVID-19. I had actually been able to wean myself off of my anxiety/depression SSRI medication prior to the pandemic at the end of 2019, however, I decided to start taking it again after I had to quarantine with my special needs son for the second time in two months after my husband went back to work and have continued taking it since the start of 2021. Academically, I have seen more students struggling in my course since moving to the distance learning format. It is extremely difficult to get students to engage while in the zoom classroom during lectures and I have found it difficult to adapt my lectures to be a more engaging and interactive format while online.
18. Post Covid I felt that students and myself adapted well to online class and the ability to work from home was nice. I have had post-covid palpitations and migraines. I had Covid in June 2020.
19. Relationship issues were not assessed. The hardest aspect of the pandemic aftermath was on interpersonal relations with my partner, which resulted in separation.
20. Should have included questions about alcohol/substance use.
21. Some options didn't apply completely to me regarding students and probably would have been better to have a N/A option available.
22. Teaching questions not quite geared to medical faculty.
23. Thank you , for this opportunity.

24. Thank you for taking the time to do this; however, I feel that my concerns are probably different than my peers. I am isolated due to my opinions about the pandemic.
25. The pandemic has been very challenging mentally. Also lost a family member (close) due to COVID. It's been a devastating experience. Hope things get better.
26. The preferences for teaching online or not are not easy to answer for the SON -- Undergraduate do better face to face; challenging to get them to interact online etc. Graduate students (DNP; DNS/PhD), however, have done quite well online interacting and participating in class activities... online; and I think they appreciate the flexibility of not having to come to a classroom.
27. The transitions in the beginning of the pandemic and currently have been the most stressful as faculty had to move from campus to home and then home back to campus. Asking faculty to return to campus towards the end of the semester was abrupt and difficult, since home work environments and schedules have been in place for the entire semester and past year. It would have been less stressful if we could have made the transition to 75% at the end of the semester and began the summer semester with that requirement.
28. This survey does not apply to Research Faculty that do NOT teach, so I skipped a LOT of questions.
29. too long

RESPONSES: STUDENTS

30. An online learning environment is absolutely not suitable for medical school and I worry my education has been subpar compared to in-person education in the past. I worry my future patients will believe the same and lack faith in my skills.
31. Asynchronous vs synchronous classes did not define my situation completely. I greatly appreciate the hybrid of these, that I am currently receiving in the DNP-NA (Synchronous classes with the option to rewatch the recording). In the future I believe classes should be live, with the ability to rewatch the live class via a recording at my convenience.
32. Covid caused many issues with online learning but now that a lot of the glitches have been figured out I think it would be unfair and cause lots of anxiety to jump right back into in person classes after being remote learning for so long. I think jumping back into in person classes too quickly could cause a lot of emotional distress if done abruptly.
33. Great survey.
34. Having a "required" answer to the question about whether I've been diagnosed with depression/anxiety without a "prefer not to respond" option felt invasive, especially since almost none of the other questions required a response.
35. I have LOVED being online. I especially like when lectures are recorded and feel like I can learn better. This is because I can stop the recording, take notes, rewind whenever needed, and really grasp the material before moving on. This has helped tremendously! I noticed a big difference right away, while some people focused on how they didn't like the change, others have capitalized on it by taking the time to learn more than what we would inside the classroom during a live lecture. I also feel like the instructors are even more deliberate in making

sure we are equipped for clinical skills. We get to learn about the clinical world both online and on our lab days, and the Simucases have been beneficial. In-person labs have always felt rushed to me, so I really appreciate having recorded information that I can listen to any time. I also love the flexibility of recorded sessions because I've been able to work around a personal schedule to some extent. I also like when the instructors have the choice to work from home, because they can tailor their day if needed as well. Though most of my classes have been synchronous/live, my strong preference is when I can listen to pre-recorded classes on my own time. I see my learning as my own responsibility. If I am in grad school, I should be expected to be able to learn the same material whether in person or online. If I can't, the issue is with my personal organization and accountability rather than someone else who would teach the same material whether in person or online. My instructors have all done a FABULOUS job in making sure we have everything we need to succeed.

36. I have never in my 15 years of schooling had such bad grades in almost every class. I also have never been so worried that if I have to end up re-taking classes, that I would not afford them. This pandemic has affected me in ways that in unspeakable and finishing my first semester here with ALL online classes will be a miracle if accomplished.
37. I prefer not to ans a mental health exam.... thanks
38. I think there should be more emphasis on a new, modified normal post COVID. A hybrid model would be the most beneficial to me. Basic classes going over definitions and foundation learning can easily be done online. I think this model would reduce burn out of students. Being on campus from 8am-5pm 5 days a weeks is exhausting and usually unnecessary. I hope LSUHSC can work to find a balance between long hours we are required to be in class, and the option for home learning for classes better suited for that. This is most likely a case by case thing that would be decided by each department head.
39. I thought it was good. Since I have more of a commute to school, I would much rather stay online with classes in the future and take remote exams because it allows me to feel more comfortable being in my own home
40. In some categories it might be interesting to consider positive effects of the pandemic. For example, with Zoom lectures, I've been able to keep up with chores better by multitasking, and in the process discovered that I'm an auditory learner. My retention has improved by not being as distracted with slides. Additionally I have more time to study by getting housework done more efficiently. As another example, at the beginning of the pandemic I was working independently on a big project that really didn't require me to be in the office. I was able to make much better use of my time by not spending 30 minutes traveling to and from the office, and as a bonus I was more focused without the social distraction of other people at work. Additionally, without extracurricular activities as a distraction, I have also made better use of my study time. And, my financial situation has improved with stimulus money and fewer expenses due to social obligations and transit. Some of these things might be a good argument for continuing some of the educational strategies that we've developed during the pandemic.

41. In the School of Graduate Studies, work from home and virtual learning never occurred, so coursework and lab work did not change due to the COVID-19 pandemic. However, because of the lack of following CDC and LSUHSC COVID-19 guidelines, many students in the School of Graduate Studies experienced increased stress and anxiety throughout the pandemic.
42. It is nice that some meetings can be online, however, I feel as though I would learn more in school if I were in person.
43. It's a great survey! Thank you!
44. jet fuel can't melt steel beams
45. Keep remote learning!
46. n/a
47. On the questions that I think ya'll are trying to get on depression and anxiety symptoms in the last two weeks, I think you should have an option between several days and not at all, most weeks I might feel down once or twice a week but that's not several days or not at all. There's too much of a jump between those two categories
48. Professors have kept their in-person grading structures. There hasn't been much leeway this semester and we are all still struggling. I feel like my grades have gone downhill and I can't concentrate to save my life. The kids have gotten sick, I've gotten sick. I email the professors and get, "Well, the syllabus says it's 5 points per day late." or "I don't accept late assignments, even 1 minute late, and everything is due before class even starts." It brings down morale and makes some of us wonder what the point is.
49. Some of the questions may not be suitable for students who are in clinicals or doctoral students who are no longer in the classroom setting and are only conducting prospectus or disseration research.
50. Survery was great! Definitely important to address these things. I was diagnosed with GAD and MDD in 2018, so keep that in mind with my answers as I don't want that to sway the data.
51. Thank you for creating this and hearing our input as a student body. It means so much to know that you care and are looking at how this pandemic has impacted us professionally and personally.
52. Thanks for the survey
53. The survey could have taken into account grad students. Especially those of us forced to continue working in person/lab during pandemic. I think many were constantly on edge about contracting covid or seeing others in labs getting sick
54. The survey encompassed all assets appropriately
55. The survey should have included more questions regarding readiness and concerns about preparedness for hands-on or practical applications of medical training. Virtual learning is not problematic for pre-clinical information and in many ways is better; however, the true weakness lies in the inability to convert knowledge to real world application.
56. The survey was a bit tricky to answer sometimes especially with how some of the questions or statements were stated.
57. This is a great study that will provide some insight into how COVID has affected students. Thank you!

- 58. This is a great survey, but I would have liked a comments section dedicated to any specific aspects that were not asked. I am not sure what the percentages are of the students and staff that are vaccinated but I know it is plenty enough to stop having to worry about restrictions. We have let the virus control our actions for far too long and it has become a sickness itself to use these restrictions to stay away from others. This virus has polarized people to the point where others are condemned for not feeling compelled to comply to unscientific restrictions. This virus has created a sense of superiority in those that "correct" others if they are not wearing a mask or say they are unsure about getting the vaccine. I have experienced this first hand and it is alienating. I do not wish for others to get sick from this virus but the cure cannot be worse than the disease, and so far it has been.
- 59. This pandemic has shown me that I don't need to attend campus everyday to get a good education. There are several of my classes that can be taught over zoom instead of sitting in class. Having online class has saved me so much money when it comes to driving to campus everyday. I do feel there are certain classes that we need to be on campus for to do hands on learning, but some classes are just lectures and those can be taught on zoom. However I do feel the university should reduce our tuition severely since we aren't on campus full time.
- 60. This survey was too long
- 61. This was a very insightful survey. I am glad they are getting feedback from everyone about how COVID is impacting so many people.

RESPONSES: STAFF / FELLOW / RESIDENT

- 62. Based on the crime during the pandemic is the reason for the last answer.
- 63. Because some questions are asking about depression, etc., there should be a link that a person who may be going through something, has access to seek help, even if it's anonymously.
- 64. Best of luck.
- 65. Big issue I have, being the Asian becomes the source of hate. You cannot hide the skin color, you cannot choose where you are born on the earth. Covid-19 is the pandemic disaster, few and few people here believe science, instead they believe whatever the former president said. It is so sad, today our society becomes so bi-polarized.
- 66. Covid changed our life dramatically,
- 67. I am glad this data is being collected. Hope the results will be shared.
- 68. I am more stressed about having to be in the office 75% of the time than any time during the pandemic. I was much less stressed coming in on my own schedule when I had work I couldn't do remotely. For example when everyone was staying home I would come in to get signatures and route paperwork. I'd say nearly all of my work can be performed remotely. I was happy before the mandated in-office appearance, and my supervisor was pleased with my work. I was more willing to work after hours. Now I am unhappy and have much less job satisfaction with the mandated 75% presence.
- 69. I am technically faculty, but when I went to answer the questions they were all about teaching and classes, things that I am not responsible for. I changed my

status to staff, and there were definitely more questions that were applicable to me. I would also like to point out that for some people they never transitioned to any remote work; I've been coming in each week this entire time or taking leave occasionally, so the questions about provision of adequate technology to work from home were not applicable.

70. I answered the survey based on my experiences, but I believe my responses won't accurately display what you are trying to capture. For example, I am experiencing acute heightened anxiety, but it is because of personal matters and not at all related to covid-19. Also, several questions sought to capture the transition to remote work and finances relative to working during covid-19 times, but I was unemployed during the entire 2020 and did not begin working at LSUHSC until Feb 2021. Last, I do not know if the "in the past 2 weeks" scale was the most relevant; to me, "several days" and "half of the days" is pretty much the same. There was no option for, what is to me, "a couple of days". Good luck with the survey!
71. I feel as if I actually work more (longer hours) with remote work. This is fine with me! I commute about 2 hours round trip, so I much prefer being productive with work as opposed to driving/sitting in traffic. I hope remote work remains an option as the pandemic comes to an end.
72. I feel like there were some noticeable holes in the information this survey asks for; for example, I feel that many of the questions were crafted under the assumption that I was able to participate in remote working -- I wasn't -- and I found it curious that the last section specifically referred to occurrences within the last two weeks, when it seems like many of the issues listed would be more long-term. (Also, there is a fairly wide gap between something happening "several days" during that time period and it happening "not at all.")
73. I have more anxiety as to how I will balance my health, work, and home obligations with spending 8-10 hours on campus and 1.5 hours on the road while having family demands that require my attention during work hours; but without work from home status; I can't manage my schedule outside of the normal 8 hour day.
74. I hope this is anonymous.
75. I hope working from home will be an option (at least part-time) after COVID restrictions relax.
76. I personally am able to work at my location every day. However, I think it is important for many of our faculty and staff to have the option to work remotely when needed. Prior to the pandemic, we did not take our colleagues home situations into consideration. Many people would benefit from having some sort of work from home option when things such as sick children or caring for aging parents come up. We now know as an institution we have the ability to make this happen and should treat working family members with respect instead of a burden.
77. I think I've experienced a normal amount of stress and anxiety given the circumstances.
78. I understand the questions but a little to personal.

79. I wish LSUHSC stopped assuming that working from home = being lazy, not working. It feels like they are more concerned with returning to an outdated system than with their employees actual needs. Think of us as people not producers.
80. If this information is provided to the administration, I would like them to know that they made me feel like I was not valued when they forced me my fill out a form at the beginning of the pandemic explaining why I should be allowed to work from home. Not everyone works in an office building. I work at one of the area hospitals where people were (and still are) coming into the building with COVID. In non-COVID times, I regularly feel undervalued and unappreciated, but COVID really amplified these feelings. The only administrative people that are appreciated are those that work in the dean's office. They continue to have parties and raises while the rest of us peons should just feel lucky to still have a job.
81. i'm getting close to retirement so some of my answers are reflective of that.
82. I'm surprised the survey didn't ask if I or a family member got sick with COVID-19.
83. In my personal opinion, I think more people are more productive with job duties in a non traditional 9-5 work schedule. Having flexibility is very important. A increase in pay should also be considered as the cost of living continues to increase but wages remain the same.
84. It doesn't ask: Did you had COVID? If so, Did we suspect that we caught it at work? if we had COVID, how long were we sick? Did related medical expenses create a financial burden? Did the disease cause the problems mentioned in the survey?
85. It touch the main points what we are going through, a lot of things we can relate to we must take care of our mental health.
86. It was a decent survey. Best wishes with the analyses. Please share the results with us once you are done.
87. It was informative about how we feel and discern thing thing that happening and emotional and physical well being.
88. It would have been helpful to talk about campus policies regarding COVID mitigation efforts at some point. There is no uniform enforcement regarding wearing masks on campus. Conversely, if a child is brought to the school it was made clear this could result in disciplinary action up to dismissal.
89. My responses to the last few questions (the depression scale questions) are not covid-related, in case that's helpful. In fact, being able to continue working remotely has actually helped those symptoms be less severe than i believe they otherwise would.
90. My work performance and requirements are both much higher now than pre-COVID. Working remotely/meeting remotely has led to an increase in productivity rather than a detracton. Even though I have experienced a lot of the COVID related mental health burdens over the last year, I've also never been healthier--being allowed more time at home has helped me to strengthen my relationships, exercise, lose weight, eat healthier and have greater job satisfaction because I know I put in a hard day's work every day.

91. N/A
92. no
93. Pretty extensive...
94. Question about percent of time working remotely/on campus since January 2021 does not differentiate between those still doing a hybrid remote/in-person schedule and shift in percent of time on campus since January (i.e., Some worked remotely some days until February, then returned to 100% in person)
95. Question about spending doesn't consider potential decrease in income during COVID for example - I may be overspending in relation to income/ savings not because I am spending more than before COVID, but because spouse lost employment thus, overall household income lowered.
96. Remote work should continue for the people able and willing to do it. People shouldn't be forced back to work too quickly if they can accomplish their job remotely, even if restrictions are lifted. More social activities should be brought to the attention of the people who miss the social interactions, like LSU Health Toastmasters (toastmasters@lsuhsc.edu) who meet virtually via Zoom.
97. Should ask how we feel about our department's overall handling of COVID-19 and how we feel about our jobs accordingly.
98. Some of the questions were too broad and did not really fit my situation. I tried to answer as best I could.
99. Straight forward and quick
100. Thank you for sending out this survey. I hope those on campus will take the time to complete/submit this survey. I am 100% working from home in my current position as Student Clerkship Coordinator and similar positions. I believe that is very feasible to work 100% from home or have a hybrid of being remote and in person. We could definitely be remote if each person had either access to a copy machine and the alike or have a multifunctional printer/copier at home. Thank you LSUHSC for all of the resources and flexibility that was provided throughout the pandemic. it made a true difference with easing anxiety of being quarantined.
101. Thank you for taking time to explore these important questions.
102. Thank you for this survey. I have a couple of comments. We heard very little, if any, guidance from the School of Public Health during the past year. It seemed like the only communication was from the School of Medicine. I mention this because the term Public Health was heard every day through the news, but in our institution, the name was almost silent. Also, the frequent unprofessional and bully-type of communication sent by the Chancellor's Office, probably written by Leslie Capo, was more upsetting than feelings of isolation or engaging in less activity throughout the pandemic. This survey should have asked participants about these types of communications we received which had a negative impact on many and our organizational culture. I wish this survey talked about the varying leadership levels and the lack of ability to lead during this pandemic. Work life did take a toll on me more than the questions asked in this survey.
103. The in person 40-hour work week should not resume beyond COVID. Flex schedules have proven to work well, allowing for lower overhead costs and happier employees.

- 104. The institution has been working as if COVID-19 doesn't exist. The patient load and amount of workers really didn't change in the clinic setting. This has brought on so much stress and fear for us, the workers. But we needed and need our jobs.
- 105. The mental health questions assume that respondents have seen a health care provider in the last 12 months to be diagnosed with anxiety or depression.
- 106. The option to work from home (at least part-time) should continue. Our department continued to thrive during covid while everyone worked from home. People are more productive at home when they are not distracted by others at the office.
- 107. The survey did not take into account many concerns 1: Some people such as myself never transitioned to remote work 2: Some people had pre existing conditions 3: The scales were not best for measuring the indicated result.
- 108. The survey was very detailing. It made me think about my feelings during the pandemic and my disconnect to my co-workers and others.
- 109. The work from home flexibility honestly improved my mental health, even with all of the hardships of the pandemic and social unrest. Being back at the office more the last few months has brought it back down a bit - I am more stressed about getting everything done at work and at home, more exhausted at the end of the day but not sleeping as well at night, and generally grumpier.
- 110. There are some restrictions with the pandemic, but not many that can't be overcome. I enjoy just being with my family and spending quality time. When life hands you lemons, you make lemonade (corny but true).
- 111. This may actually help.
- 112. We were not given enough notice on the demand of 75% on campus work. Told on a Monday to start that Thursday was inconsiderate. Also, why did they start April 1, a Thursday when the next day was a holiday? I thought it was stupid. At least wait until Monday April 5. Anyway, most of my work can be performed remotely. I live close enough to campus to be there in short notice. I resent the mandate of 75% being in the office. The Dean of Medicine even "patrols" the different sections seeing how many bodies are around. It is insulting, especially for me being an exempt salaried employee. BTW, I also resent the way HR treats us; how are we exempt, salaried employees but we have to take leave if we have to go to a doctor's appointment or any reason we have to take a couple of hours away from the office? THAT is NOT the definition of exempt and on salary.
- 113. Well designed survey. Thank you for putting effort into these questions. I would have been happy to answer questions related to changes in dietary patterns as well as participation in vices (ie smoking frequency, alcohol consumption, etc.). I feel like these two areas could be quite telling about an individual's mental health throughout the pandemic.
- 114. Working remotely worked great for me. I got so much done. It worked well for me and my supervisor. Being back at 75% is stressful. I feel overwhelm. However, I comply and I am at work in-person 75-100%.

RESEARCH PROFILE



Sarah Kimball Grunblatt, ThM, MPH, MS, MS, MEd, MEd, MA, BS

Website: <https://grunblatt.com/blog>

Question? Post Idea? Email Sarah@Grunblatt.com

“In ALL things I have shown you that by WORKING HARD in this way WE must HELP the weak and remember the words of the Lord Jesus, how he himself said, ‘It is more blessed to GIVE than to receive.’” #Acts20:35 (ESV)

Need Help? #ASafeSpace? Email Acts2035@Grunblatt.com

Research Paper: Proposal and Annotated Bibliography

Document Metadata

- **Author:** Sarah Kimball Grunblatt, ThM, MPH, MS, MS, MEd, MEd, MA, BS
- **Affiliation:** School of Divinity, Liberty University
- **Course:** Biblical & Theological Foundations of Education: CLED-720
- **Instructor:** Dr. John Cartwright
- **Date:** July 13, 2025

Author Note

- Credentials: Sarah Kimball Grunblatt, ThM, MPH, MS, MS, MEd, MEd, MA, BS
- Conflict of Interest: None disclosed
- Correspondence: Sarah Kimball Grunblatt, Email: SKGrunblatt@liberty.edu

Part 1: Research Paper Proposal and Thesis Development

1.1 Title

- Proposed Title: Servant Leadership in Christian, Jewish, and Secular Worldviews: A Comparative Study in the Context of the Ancient Roman Empire (1st–4th Centuries CE)

1.2 General Topic

- Focus: Christian worldview, including beliefs, values, and ethical frameworks from Christian teachings
- Key Principles: Love, humility, sacrifice, and service to others, as exemplified by Jesus Christ
- Approach: Historical and comparative examination of how these principles appear in leadership and interact with other worldviews

1.3 Research Topic

- Specific Topic: Servant Leadership in Christian, Jewish, and Secular Worldviews: A Comparative Study in the Context of the Ancient Roman Empire (1st–4th centuries)
- Definition of Servant Leadership: Model emphasizing humility, empathy, community service, and ethical responsibility
- Historical Context: Ancient Roman Empire as a multicultural hub where Christianity emerged, Judaism adapted under Roman rule, and secular Roman worldview dominated
- Approach: Comparative analysis of similarities, contrasts, and influences, using historical events (e.g., persecutions, revolts, cultural exchanges)

1.4 Background and Significance

- Historical Period: 1st–4th centuries CE, marked by religious, cultural, and political transformations
 - Christianity: Spread despite persecution; became state religion under Constantine (313 CE)
 - Judaism: Adapted post-Second Temple destruction (70 CE) via rabbinic leadership and Diaspora
 - Secular Roman Worldview: Emphasized pragmatic pluralism, imperial patronage, and hierarchical authority
- Parallels to Servant Leadership (Modern Term by Robert Greenleaf, 1970):
 - Christian: Jesus washing disciples' feet (John 13:1–17)
 - Jewish: Humble covenantal figures like Moses (Numbers 12:3)
 - Roman: Stoic influences on duty and benevolence within top-down structures
- Significance:
 - Contemporary Relevance: Informs modern ethical leadership in business, politics, interfaith dialogues
 - Scholarly Gap: Integrates servant leadership theory with historical comparative analysis
 - Contributions: Highlights how monotheistic ethics challenged and reshaped imperial norms

1.5 Research Question

- Question: How did the Christian, Jewish, and secular worldviews in the ancient Roman Empire conceptualize and practice servant leadership, and how did their approaches influence their interactions with each other and the broader imperial society?
- Guidance: Examines conceptualization (theological/philosophical foundations), practice (key figures/events), and influence (conflicts like Bar Kokhba Revolt, Christian martyrdoms; synergies like cultural adaptations)

1.6 Thesis Statement

- Statement: In the ancient Roman Empire, the Christian worldview's emphasis on servant leadership, rooted in Jesus' teachings of humility and sacrifice, contrasted with the Jewish worldview's covenantal leadership model, which prioritized communal responsibility and adherence to divine law, and the secular Roman worldview's hierarchical, patronage-based leadership, yet their interactions fostered a redefinition of leadership that challenged imperial norms and influenced the empire's social and ethical landscape
- Argument: Emphasizes contrasts leading to tensions (e.g., persecutions under Nero/Trajan) and convergences promoting ethical shifts (e.g., communal welfare in late Roman society)

1.7 Methodology

- Approach: Qualitative, comparative historical analysis using servant leadership theory (e.g., Greenleaf's principles: humility, empathy, community-building)
- Key Methods:
 - Textual Analysis: Primary texts (e.g., New Testament for Christian views, Josephus' Jewish Antiquities for Jewish-Roman interactions, Pliny the Younger's letters for Roman practices)
 - Comparative Framework: Themed structure (conceptualization, practice, influence) with case studies (e.g., Jewish Revolt 66–70 CE, Christian persecutions under Trajan c. 112 CE, Stoic influences on Marcus Aurelius)
 - Source Evaluation: Assess biases (e.g., Josephus' pro-Roman leanings); integrate interdisciplinary perspectives (history, theology, leadership studies)
 - Ethical Considerations: Balanced representation of worldviews; avoid anachronistic modern applications
- Paper Details: 15–20 pages, APA style citations

1.8 Preliminary Literature Review

- Overview: Robust sources on individual worldviews but fewer comparative studies on servant leadership
 - Christianity: Johnston (2006), Leahy (2010) on early church service structures
 - Judaism: Goodblatt (2012), Noam (2024) on covenantal adaptations post-Temple
 - Roman Secularism: Wallace-Hadrill (1989), Verboven (2018) on patronage hierarchies
 - Comparative: Dohrmann & Reed (2013), Berthelot (2023) on interactions
- Confirmation: Annotated bibliography of 20 sources (attached) ensures access to scholarly materials; primary for authenticity, secondary for interpretation

1.9 Expected Outcomes and Implications

- Anticipated Findings: Christian universalism influenced Jewish models and softened Roman hierarchies; contributed to Christianity's rise and Western ethical legacies
- Implications: Insights for modern leadership training, interfaith understanding, historical reinterpretations of empires
- Challenges: Source scarcity for early periods; mitigated by cross-referencing
- Overall: Focused, feasible study contributing to worldview and leadership scholarship

Part 2: Annotated Bibliography

- Overview: 20 scholarly sources (mix of primary/secondary: books, chapters, articles, reviews, references) on servant leadership in Christian, Jewish, secular worldviews (1st–4th centuries CE)
 - Selection Criteria: Academic rigor, relevance to research question/thesis, support for comparative analysis
 - Annotations: Summarize content, evaluate strengths/weaknesses, highlight contributions
 - Exclusions: Textbooks, Bible
 - Organization: By source type, numbered; followed by standard APA reference list

2.1 Primary Sources

1. **Josephus, F. (1987). *The works of Josephus* (W. Whiston, Trans.). Hendrickson Publishers. (Original work published ca. 93–94 CE)**
 - Content: Eyewitness accounts in *Jewish Antiquities* and *The Jewish War* on Jewish history, leadership, Roman interactions (e.g., 66–70 CE revolt, Temple destruction, post-70 adaptations like Yavneh)
 - Key Arguments: Jewish leaders negotiated covenantal identity vs. Roman dominance; contrasts with Roman patronage
 - Strengths: Detailed firsthand narratives
 - Weaknesses: Pro-Roman bias
 - Contribution: Analyzes Jewish covenantal leadership for comparisons with Christian/Roman models
2. **Pliny the Younger. (1969). *Letters* (B. Radice, Trans.). Harvard University Press. (Original work published ca. 112 CE)**
 - Content: Letters to Trajan on Christian trials in Bithynia (e.g., executions for refusal to curse Christ)
 - Key Arguments: Roman pragmatic leadership prioritizing loyalty; contrasts with Christian practices
 - Strengths: Firsthand insights into Roman-Christian clashes
 - Weaknesses: Limited scope, potential bias
 - Contribution: Exemplifies secular Roman authority vs. Christian servant ethics

2.2 Books

3. **Goodblatt, D. (2012). *Jewish leadership in Roman Palestine from 70 C.E. to 135 C.E.* Brill.**
 - Content: Reconstructs Jewish leadership between revolts; co-existing biblical/non-biblical models under Roman oversight

- Key Arguments: Adaptive communal structures post-Temple (e.g., sages prioritizing survival)
 - Strengths: Robust evidence from texts/archaeology
 - Weaknesses: Narrow timeframe
 - Contribution: Details Jewish covenantal leadership for contrasts with Christian/Roman views
4. **Berthelot, K. (2023). *Jews and their Roman rivals: Pagan Rome's challenge to Israel*. Princeton University Press.**
- Content: 600-year rivalry as clash of elected peoples; Roman policies vs. Jewish resistance/adaptations (e.g., Fiscus Iudaicus, rabbinic codification)
 - Key Arguments: Cultural borrowings; shift to merit-based leadership
 - Strengths: Meticulous analysis, extensive bibliography
 - Weaknesses: Assumes prior knowledge
 - Contribution: Details Jewish adaptations under Roman challenge for worldview comparisons

2.3 Edited Books

5. **Dohrmann, N. B., & Reed, A. Y. (Eds.). (2013). *Jews, Christians, and the Roman Empire: The poetics of power in late antiquity*. University of Pennsylvania Press.**
- Content: Essays on power dynamics, Romanization, identity formation among Jews/Christians/Romans
 - Key Arguments: Cultural/religious intersections; rabbinic adaptations, Christian subversions
 - Strengths: Interdisciplinary, diverse voices
 - Weaknesses: Later antiquity focus
 - Contribution: Aids understanding of interactions reshaping leadership worldviews

2.4 Book Chapters

6. **Linder, A., & Katz, S. T. (2006). *The legal status of the Jews in the Roman Empire*. In *The Cambridge history of Judaism: Volume 4* (pp. 128–167). Cambridge University Press.**
- Content: Bar Kochba Revolt as lens for Jewish status; ambiguous integration/isolation under Roman policies
 - Key Arguments: Leadership negotiations from papyri; communal observance vs. Roman military
 - Strengths: Multidisciplinary synthesis

- Weaknesses: Unresolved debates from scarce sources
 - Contribution: Illustrates Jewish communal focus under oppression for comparisons
7. **Wallace-Hadrill, A. (1989). Patronage in Roman society: From Republic to Empire. In Patronage in ancient society (pp. 63–87). Routledge.**
- Content: Evolution from republican reciprocity to imperial hierarchy (e.g., Octavian's control)
 - Key Arguments: Patronage central to ideology/social coherence
 - Strengths: Paradigmatic overview
 - Weaknesses: Pre-empire emphasis
 - Contribution: Elucidates Roman patronage asymmetry vs. servant models
8. **Huntsman, E. D. (2017). Greco-Roman religion and the New Testament. In The New Testament: History, culture, and society (pp. 123–140). Religious Studies Center, Brigham Young University.**
- Content: Polytheism's influence; Christians rejecting idolatry/emperor worship (e.g., Acts references)
 - Key Arguments: Servant leadership vs. authoritative veneration
 - Strengths: Clear textual references
 - Weaknesses: Potential bias toward Christian exceptionalism
 - Contribution: Highlights worldview distinctions in leadership

2.5 Journal Articles

9. **Bilde, P. (1993). The Jews in the Diaspora of the Roman Empire. Nordisk judaistik/Scandinavian Jewish Studies, 14(2), 103–124.**
- Content: Dialectic relationship in Diaspora; acculturation/resistance (e.g., revolts, Rabbinic literature)
 - Key Arguments: Leadership navigation of Roman authority
 - Strengths: Primary evidence use
 - Weaknesses: Dated; limited leadership focus
 - Contribution: Context on Jewish adaptive leadership
10. **Johnston, R. M. (2006). Leadership in the early church during its first hundred years. Journal of the Adventist Theological Society, 17(2), 95–110.**
- Content: Types: Charismatic, familial, appointive; shift to stability amid persecution
 - Key Arguments: Servant roots in "diakonos" (e.g., Acts 6)

- Strengths: Biblical/historical progression
- Weaknesses: Internal focus over comparisons
- Contribution: Illustrates Christian servant leadership adaptation

11. Leahy, K. (2010). A study of Peter as a model for servant leadership. Inner Resources for Leaders. Regent University.

- Content: Peter's evolution to humility/inclusivity (e.g., Acts 10, 1 Peter 5)
- Key Arguments: Contrast with Roman hierarchies
- Strengths: Exegesis + modern theories
- Weaknesses: Modern bias
- Contribution: Exemplifies Christian humility in persecution

12. Noam, V. (2024). The identity of the leaders of the Second Jewish Revolt and Bar Koseba's true role in the insurrection. Scandinavian Journal of the Old Testament, 38(2), 212–229.

- Content: Multiple leaders initially; Bar Koseba's centralization
- Key Arguments: Transition from collaborative to autocratic
- Strengths: New evidence use
- Weaknesses: Narrow revolt focus
- Contribution: Depicts Jewish leadership transitions

13. Thomas, D. (2018). Jesus' cross-cultural model of 'leader as servant' in Luke 22:24-30. GFU Digital Commons. George Fox University.

- Content: Inversion of Greco-Roman hierarchies via humility
- Key Arguments: Socio-rhetorical analysis + GLOBE data
- Strengths: Methodological rigor
- Weaknesses: Modern focus
- Contribution: Relevance to Christian vs. Roman models

14. Wallace, J. (2019). Roman leadership patterns in antiquity. The Journal of Student Leadership, 3(1), 35–49.

- Content: Parallels in myths/history (e.g., Romulus-Remus, Antony-Octavian)
- Key Arguments: Hierarchical transitions
- Strengths: Accessibility
- Weaknesses: Limited depth

- Contribution: Background on Roman patronage
- 15. **Leontaris, J. (n.d.). Philippians 2:5-11: Christian identity of moral wisdom, paradoxical leadership, and servant leadership in the ancient church. Biblical Theology Bulletin.**
 - Content: Paul's call to kenosis/humility (e.g., Philippians 2:5-11)
 - Key Arguments: Subversion of Roman emperor worship
 - Strengths: Multidisciplinary integration
 - Weaknesses: Theological bias
 - Contribution: Illustrates paradoxical servant leadership
- 16. **Becerra, M. (2017). Divine empowerment of the early church movement: A narrative analysis of Luke-Acts. Journal of Biblical Perspectives in Leadership, 7(1), 49–65.**
 - Content: Holy Spirit as driver; non-institutional model (e.g., Acts chapters)
 - Key Arguments: Servant principles from Jesus' teachings
 - Strengths: Exegesis + sociology
 - Weaknesses: Limited comparisons
 - Contribution: Supports Christian empowerment vs. Roman hierarchies
- 17. **Reynolds, K. (2015). Servant-leadership revisited: διακονία, masculinity and martyrdom in Mark 10:42-45. Ecclesiology, 11(3), 320–343.**
 - Content: Διακονία as subversive masculinity; linked to martyrdom
 - Key Arguments: Challenges patriarchal hierarchies amid Nero's persecutions
 - Strengths: Interdisciplinary (theology/gender/history)
 - Weaknesses: Narrow text focus
 - Contribution: Highlights subversion of Roman norms

2.6 Book Reviews

- 18. **Noreña, C. F. (2025). The problem(s) of empire [Review of The Oxford world history of empire]. Journal of Roman Studies.**
 - Content: Critiques imperial governance; central-local tensions, hierarchies
 - Key Arguments: Pragmatic pluralism in patronage
 - Strengths: Analytical depth
 - Weaknesses: Review format
 - Contribution: Context on Roman worldview

19. **Oppenheimer, A. (2012). Leadership in Roman Palestine from 70 C.E. to 135 C.E. [Review of Jewish leadership... by Goodblatt]. Journal of Jewish Studies, 63(1), 174–177.**

- Content: Critiques leadership archetypes; co-existing models
- Key Arguments: Transition to sage-based authority
- Strengths: Critical evaluation
- Weaknesses: Dependent on original
- Contribution: Supports Jewish analysis

2.7 Reference Entries

20. **Verboven, K. (2018). Roman patronage. In Oxford bibliographies in classics. Oxford University Press.**

- Content: Annotated bibliography on patronage as asymmetrical exchange
- Key Arguments: Evolution from Republic to Empire; persistence into Late Antiquity
- Strengths: Research guide
- Weaknesses: No original analysis
- Contribution: Resources on Roman hierarchy

Researcher SWOT Assessment of Sarah Grunblatt

Sarah Kimball Grunblatt, ThM, MPH, MS, MS, MEd, MEd, MA, BS

School of Divinity, Liberty University

Research Methods for Christian Leadership I: CLED-730

Dr. Joseph Butler

July 6, 2025

Author Note

Sarah Kimball Grunblatt, ThM, MPH, MS, MS, MEd, MEd, MA, BS

I have no known conflict of interest to disclose.

Correspondence concerning this paper should be addressed to Sarah Kimball Grunblatt.

Email: SKGrunblatt@liberty.edu

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Introduction

Embarking on the dissertation journey in a doctoral program requires not only intellectual rigor but also a profound self-awareness of one's capabilities and areas for growth. As Roberts and Hyatt (2018) emphasize, the process demands a blend of knowledge, skills, and dispositions that evolve through deliberate reflection and planning. This assignment serves as a personal SWOT (strengths, weaknesses, opportunities, threats) assessment, drawing from my personality profile as an Assertive Architect (INTJ-A) and my top strengths from the Thrivin report, integrated with biblical principles and scholarly resources on research design (Creswell & Creswell, 2022). By evaluating my preparedness for dissertation research and writing, I aim to develop a strategic plan for scholarly development, grounded in Proverbs 16:9: "The heart of man plans his way, but the Lord establishes his steps."¹ This analysis will identify key result areas, conduct a SWOT evaluation, and outline a development plan to bridge gaps and enhance readiness.

Section 1: Key Result Areas: Identify Points of Research/Writing Development

Based on the program handbook, course materials from research methodology classes, and additional sources such as the APA Publication Manual (7th ed.) and resources from the Jerry Falwell Library, the following bullet lists outline the essential knowledge, dispositions, and skills required for successful dissertation completion. These build on the foundational understanding that a dissertation demands rigorous inquiry, ethical conduct, and effective communication. As Proverbs 2:6 states, "For the Lord gives wisdom; from his mouth come knowledge and understanding," emphasizing that true scholarly pursuit is grounded in divine

¹ All Scripture references will be from the English Standard Version (ESV) unless otherwise indicated. Crossway, *Holy Bible: English Standard Version* (Wheaton, IL: Crossway, 2001).

wisdom. The lists expand beyond the provided examples to include comprehensive elements drawn from typical doctoral program requirements, emphasizing both qualitative and quantitative approaches, as detailed in key texts on research design and dissertation processes (Creswell & Creswell, 2022; Roberts & Hyatt, 2018).

1.1 Research and Writing Knowledge Required

- Understanding of the five chapters of a dissertation (introduction, literature review, methodology, results, and discussion/conclusion).
- Being able to identify the critical elements of a literature review, including synthesis, gap identification, and theoretical frameworks.
- Familiarity with qualitative, quantitative, and mixed-methods research designs, including their strengths and limitations, such as the use of phenomenological approaches in qualitative studies or experimental designs in quantitative research (Creswell & Creswell, 2022).
- Knowledge of ethical considerations in research, such as IRB protocols, informed consent, and data confidentiality, ensuring alignment with institutional and professional standards (Roberts & Hyatt, 2018).
- Understanding of statistical concepts, including hypothesis testing, validity, reliability, and data analysis techniques (e.g., ANOVA, regression), to support empirical rigor (Creswell & Creswell, 2022).
- Awareness of theoretical and conceptual frameworks to ground the study, such as positivism or constructivism as philosophical worldviews (Creswell & Creswell, 2022).

- Proficiency in APA formatting rules for citations, references, and manuscript structure, including proper use of headings, tables, and figures (American Psychological Association [APA], 2020).
- Insight into the dissertation defense process, including committee expectations and oral presentation strategies, to prepare for viva voce examinations (Roberts & Hyatt, 2018).
- Knowledge of common pitfalls in dissertation writing, such as scope creep or insufficient sample sizes, and strategies to mitigate them through iterative planning (Roberts & Hyatt, 2018).
- Understanding of interdisciplinary approaches to integrate diverse fields into the research, fostering innovative contributions to the literature (Creswell & Creswell, 2022).

1.2 Research and Writing Dispositions Required

- Possess a passionate interest in the topic, including a belief in the value of the study.
- Foster a positive attitude toward learning about statistics, viewing them as tools for insight rather than obstacles.
- Maintain perseverance and resilience in the face of setbacks, such as rejected proposals or data collection challenges, as James 1:12 reminds that, "Blessed is the man who remains steadfast under trial, for when he has stood the test he will receive the crown of life, which God has promised to those who love him."
- Exhibit intellectual curiosity and openness to new ideas, even when they challenge existing assumptions, to embrace emergent findings in research (Creswell & Creswell, 2022).

- Demonstrate ethical integrity and a commitment to unbiased, truthful reporting of findings, guided by Proverbs 11:3, "The integrity of the upright guides them, but the crookedness of the treacherous destroys them."
- Cultivate self-discipline to manage long-term projects independently, including time management and goal-setting (Roberts & Hyatt, 2018).
- Embrace critical self-reflection to refine research questions and methods iteratively, promoting continuous improvement (Roberts & Hyatt, 2018).
- Foster a growth mindset, seeing feedback as an opportunity for improvement, rather than criticism (Creswell & Creswell, 2022).
- Display adaptability to evolving research landscapes, such as incorporating emerging technologies or methodologies, to remain relevant in dynamic fields.
- Commit to lifelong learning, recognizing the dissertation as a steppingstone in scholarly development, in line with 2 Peter 3:18, "But grow in the grace and knowledge of our Lord and Savior Jesus Christ. To him be the glory both now and to the day of eternity. Amen."

1.3 Research and Writing Skills Required

- Develop skills in the use of Zotero for reference management and citation organization.
- Gain skills in searching for Jerry Falwell Library database resources, including advanced Boolean operators and filters.
- Proficiency in academic writing, including clear argumentation, concise language, and logical flow, to construct coherent narratives (APA, 2020).

- Ability to conduct comprehensive literature searches using databases like ProQuest, EBSCO, and Google Scholar, evaluating sources for relevance and quality (Creswell & Creswell, 2022).
- Skills in data analysis software, such as SPSS, NVivo, or R for quantitative/qualitative processing, to interpret findings accurately (Creswell & Creswell, 2022).
- Competence in designing research instruments, like surveys, interviews, or observation protocols, ensuring alignment with research questions (Roberts & Hyatt, 2018).
- Expertise in synthesizing sources to build a coherent narrative in the literature review, avoiding mere summarization (Creswell & Creswell, 2022).
- Ability to critically evaluate sources for credibility, relevance, and bias, using criteria such as currency and authority (APA, 2020).
- Skills in time management and project planning, using tools like Gantt charts or Trello, to navigate the dissertation timeline effectively (Roberts & Hyatt, 2018).
- Proficiency in presenting research findings visually, through charts, graphs, and tables, adhering to APA guidelines for clarity and accessibility (APA, 2020).

These key result areas provide a foundational blueprint for dissertation success, highlighting the interplay between intellectual, attitudinal, and practical elements. They inform the personal SWOT assessment that follows, allowing for targeted self-evaluation and growth planning.

Section 2: Conduct a Personal SWOT Assessment

As an Assertive Architect (INTJ-A) personality type, as detailed in my 16Personalities report, and with my top strengths identified as Heart-Tuned, Studious, Principled, Investigative, Inventive, Differentiator, and Visionary from the Thrivin Strengths Report, I approach research and dissertation writing with a strategic, innovative mindset. This self-assessment draws on these

profiles to realistically evaluate my preparedness. The SWOT analysis considers my strengths in strategic thinking and knowledge pursuit, while acknowledging areas needing development, such as emotional intelligence and adaptability to ambiguity. It is grounded in self-reflection from my academic and workplace experiences, where I have excelled in independent projects but struggled with collaborative feedback loops, consistent with guidance on personal growth in dissertation journeys (Roberts & Hyatt, 2018).

2.1 Strengths

My primary strengths align with the demands of dissertation research, particularly in intellectual and strategic domains. As an INTJ-A, I possess strong strategic thinking and problem-solving skills, allowing me to see the big picture while attending to details—this is evident in my ability to envision future research impacts and trace problems to their source, as noted in my Investigative and Visionary strengths. For instance, my Studious nature makes me a fountain of knowledge, enabling easy memorization and provision of relevant information, which has helped me excel in literature reviews during prior coursework. Additionally, my Principled disposition drives me to align decisions with values, leading by example and emphasizing the "deeper why" in my studies, ensuring ethical integrity. Relationally, my Heart-Tuned and Differentiator strengths foster deep presence and appreciation of diversity, aiding in collaborative aspects like committee interactions. My Inventive side allows for original thinking, such as developing unconventional approaches to research questions, and my Visionary trait helps in forecasting outcomes and preparing for changes. These strengths have already supported successes, like independently designing a pilot study in a methods course, where my pursuit of knowledge and high standards led to thorough, innovative results, mirroring the strategic planning emphasized in research design (Creswell & Creswell, 2022). As 1 Peter 4:10

encourages, "As each has received a gift, use it to serve one another, as good stewards of God's varied grace," I view these gifts as tools to glorify God through scholarly work. Overall, they position me well for independent, high-quality scholarly work.

2.2 Weaknesses

Despite these assets, certain weaknesses could impede my dissertation progress if unaddressed. My INTJ-A profile highlights a tendency to appear aloof or detached due to preferring direct communication over social niceties, which might strain relationships with advisors or peers—exacerbated by my Overly Blunt Feedback pitfall, where critical feedback may demotivate others. Impatience with routine tasks, as noted in both reports, leads to restlessness in repetitive data entry or revisions, potentially causing lapses in attention. My discomfort with ambiguity makes adapting to uncertain research scenarios challenging, and neglecting leisure risks burnout from relentless perfectionism and ambition. From the strengths report, overuse patterns like moral arrogance (Principled), excessive idea generation disconnected from needs (Inventive), or withdrawing under stress (Visionary) could manifest as preachiness or isolation. For example, in group projects, I've sometimes dismissed emotional input, focusing solely on logic (Investigative overuse), leading to team friction. Additionally, my triggers, such as dismissal of emotions (Heart-Tuned) or unethical behavior (Principled), might cause emotional flooding or martyrdom, diverting energy from writing. As Hebrews 4:15 assures, "For we do not have a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sin," reminding me that Christ understands and strengthens us in our frailties. These gaps highlight a need for better emotional management and flexibility to sustain long-term research efforts, as advised in comprehensive dissertation guides (Roberts & Hyatt, 2018).

2.3 Opportunities

External factors present numerous opportunities to enhance my research preparedness. My program's research courses offer structured learning in statistics and methodology, aligning with my need for novelty and data collection (Studious and Investigative). Access to the Jerry Falwell Library and tools like Zotero provides resources for skill-building in reference management and database searching. Mentorship from faculty could help navigate social dynamics and office politics, leveraging my strengths in deep conversations and intellectual debate to build buy-in for ideas. Professional development workshops on emotional intelligence would address my growth areas, such as balancing logic with empathy, potentially through peer mastermind groups mentioned in the Thrivin report. My career interests in fields like data science or research science (from 16Personalities) open doors to interdisciplinary collaborations, fostering innovation (Inventive) and visionary planning. Online communities and conferences could expand my network, capitalizing on my resilience (54% in personal growth traits) to recover from setbacks. By engaging these, I can transform weaknesses like impatience into strengths, such as efficient project management, and pursue roles that value my strategic insights, ultimately enriching my dissertation with diverse perspectives, as encouraged in mixed-methods approaches (Creswell & Creswell, 2022). As 2 Peter 3:18 exhorts, "But grow in the grace and knowledge of our Lord and Savior Jesus Christ," these opportunities invite spiritual and intellectual maturation.

2.4 Threats

Potential obstacles threaten my dissertation journey, primarily stemming from external pressures and internal triggers. Time constraints from work or personal life could exacerbate my impatience with routine and neglect of rest, leading to burnout as warned in both profiles.

Emotional drama or inefficiency in team settings might drain my energy, given my aversion to small talk, micromanagement, and aimlessness. Inefficient committee feedback or ambiguous guidelines could trigger discomfort with uncertainty, causing withdrawal or disproportionate emotional responses (Heart-Tuned overuse). Ethical dilemmas in research, such as data biases, might activate my Principled triggers, resulting in moral arrogance and stalled progress. Broader threats include limited access to advanced tools or funding, which could hinder investigative data collection. Social interruptions or mandatory collaborations might deplete my focus, as I thrive in quiet, autonomous environments. If unmitigated, these could amplify weaknesses like isolating under stress or over-critiquing, derailing timelines. Yet, as James 1:2-4 declares, "Count it all joy, my brothers, when you meet trials of various kinds, for you know that the testing of your faith produces steadfastness. And let steadfastness have its full effect, that you may be perfect and complete, lacking in nothing," viewing threats as refining trials fosters resilience. Recognizing these allows proactive planning to maintain momentum, including contingency strategies outlined in dissertation planning resources (Roberts & Hyatt, 2018).

This SWOT analysis reveals a strong foundation in strategic and intellectual areas, tempered by relational and adaptability challenges. It underscores the need for targeted development to leverage strengths while mitigating threats, informing the growth plan below.

Section 3: Plan for Scholar/Researcher Development

Based on the SWOT analysis, my development plan focuses on addressing weaknesses (e.g., emotional management, impatience) and threats (e.g., ambiguity, burnout) while building on strengths (e.g., studious curiosity, visionary planning) and opportunities (e.g., courses, tools). The plan includes measurable goals across key result areas, with action steps and self-imposed timelines tied to the current term and dissertation phases. It emphasizes personal accountability,

incorporating resources like program courses and Thrivin coaching for sustained progress. As Proverbs 16:3 advises, "Commit your work to the Lord, and your plans will be established," I entrust this plan to God for guidance and success. This holistic approach will guide me through the dissertation journey, ensuring gains in knowledge, dispositions, and skills, aligned with practical planning frameworks (Roberts & Hyatt, 2018).

3.1 Development Plan Table

Key Result Area	Goal	Action Steps	Timeline or Deadline
Creating APA Reference Lists for Papers and Dissertation	Become comfortably proficient at using Zotero by the end of the current eight-week term.	<ol style="list-style-type: none"> 1. Download a copy of Zotero. 2. Watch Zotero tutorial videos on the Jerry Falwell Library website. 3. Use Zotero to create an APA-style citations page for a course assignment. 	<ol style="list-style-type: none"> 1. By the end of Week 2 of this term. 2. By the end of Week 4 of this term. 3. By the end of Week 6 of this term.
Enhancing Literature Review Skills	Master identifying and synthesizing critical elements in literature reviews to uncover research gaps effectively.	<ol style="list-style-type: none"> 1. Review APA guidelines and sample literature reviews from the program handbook. 2. Conduct a practice literature search on my dissertation topic using Jerry Falwell Library databases. 3. Write a 5-page mini-literature review and seek peer feedback. 	<ol style="list-style-type: none"> 1. By the end of Week 3 of this term. 2. By the end of Week 5 of this term. 3. By the end of this term.
Developing Positive Attitudes Toward Statistics	Foster a confident, positive disposition toward statistics, reducing impatience and viewing them as tools for insight.	<ol style="list-style-type: none"> 1. Enroll in an online statistics refresher course (e.g., via Coursera or program resources). 2. Practice basic analyses using SPSS on sample data sets. 3. Apply statistical concepts to a small research question in a course paper. 	<ol style="list-style-type: none"> 1. By the end of Week 1 of next term. 2. By the end of Week 4 of next term. 3. By the completion of the next term's midterm assignment.
Improving Emotional Intelligence for	Build skills in recognizing and validating emotions to	<ol style="list-style-type: none"> 1. Read a book on emotional intelligence (e.g., "Emotional 	<ol style="list-style-type: none"> 1. By the end of this term.

Key Result Area	Goal	Action Steps	Timeline or Deadline
Relational Aspects	address aloofness and enhance committee collaborations, embracing James 4:10, "Humble yourselves before the Lord, and he will exalt you."	Intelligence 2.0") and journal reflections. 2. Participate in a peer mastermind group for feedback on relational dynamics. 3. Practice active listening in one academic meeting per week, noting emotional cues.	2. Ongoing, starting Week 2 of next term. 3. By the end of the dissertation proposal phase (estimated 6 months).
Managing Impatience with Routine Tasks	Develop strategies to handle repetitive tasks without lapses, incorporating rest to prevent burnout, drawing from Galatians 5:22-23, "But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such things there is no law."	1. Create a time management plan using Gantt charts for dissertation milestones. 2. Incorporate weekly leisure breaks, tracked in a journal. 3. Break routine tasks into innovative sub-goals, reviewing progress bi-weekly.	1. By the end of Week 2 of this term. 2. Ongoing, starting immediately. 3. By the end of each term throughout the program.
Enhancing Adaptability to Ambiguity	Increase comfort with uncertainty in research through visionary planning and flexibility exercises.	1. Attend a workshop on agile research methods via the program. 2. Simulate ambiguous scenarios (e.g., changing research questions) in practice sessions. 3. Seek mentorship feedback on adapting plans during proposal development.	1. By the end of this term. 2. By the end of Week 6 of next term. 3. By the dissertation proposal submission (estimated 4 months).

This plan integrates my SWOT by prioritizing emotional and dispositional growth alongside skill-building, monitored through quarterly self-reviews and advisor check-ins. It draws on opportunities like courses and tools, addressing threats like burnout with built-in contingencies (e.g., extending timelines if needed). By achieving these goals, I will progress

toward dissertation completion with enhanced preparedness, fostering Work Joy and scholarly excellence as emphasized in my strengths profile. Progress will be tracked via a digital personal journal, adjusting as new insights emerge from ongoing self-reflection.

Conclusion

In conclusion, this SWOT assessment and development plan illuminate a pathway for transforming my current research preparedness into scholarly excellence throughout the dissertation process. By leveraging strengths such as strategic vision and principled integrity, while addressing weaknesses like impatience and relational detachment through targeted actions, I position myself to overcome threats and capitalize on opportunities. Grounded in biblical wisdom, such as Colossians 3:23, "Whatever you do, work heartily, as for the Lord and not for men," this journey is not merely academic but a stewardship of God-given talents. Ultimately, this proactive approach will culminate in a meaningful contribution to the field of leadership, fostering personal growth and fulfillment as a researcher (and possibly a book deal and maybe eventually a Nobel Prize).

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BIBLICAL FOUNDATIONS AND IMPLICATIONS OF SERVANT LEADERSHIP:
A COMPARATIVE STUDY OF NEW TESTAMENT
MODELS AND TEACHINGS

A Paper

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in the Division of Christian Leadership

Sarah Kimball-Grunblatt

MPH, LSU Health Sciences Center - New Orleans, 2022

MS, University of New Orleans, 2020

MS, University of New Orleans, 2020

MEd, William Carey University, 2015

MEd, William Carey University, 2014

MA, New Orleans Baptist Theological Seminary, 2008

BS, Louisiana State University, 2007

October 15, 2024

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I. Introduction

A. Definition of Servant Leadership

Servant leadership is rooted in the biblical principle of placing others' needs above personal gain, exemplified by Jesus Christ, who stated, “Whoever wants to become great among you must be your servant” (Mt. 20:26).¹ This principle contrasts sharply with worldly leadership models focused on power and control. Robert K. Greenleaf’s work on servant leadership emphasizes, “The servant-leader is servant first... it begins with the natural feeling that one wants to serve, to serve first. Then conscious choice brings one to aspire to lead.”² To underscore this concept, Leon Morris notes that Jesus' ministry in the Gospel of John consistently reflects a paradigm where leadership is exercised through humble service, not by dominating others but by lifting them.³ Furthermore, in his influential book *Spiritual Leadership*, J. Oswald Sanders writes, “True greatness, true leadership, is achieved not by reducing men to one’s service, but in giving oneself in selfless service to them.”⁴ Sanders' work highlights that Christian leadership is not about wielding authority but about influencing others through humble service.

B. Purpose of the Study

This study aims to investigate the New Testament's teachings on servant leadership and examine how these teachings can inform contemporary Christian leadership practices. Central to

¹ All Scripture references are from the New International Version unless otherwise indicated. *The New International Version*, (Grand Rapids: Zondervan, 2011).

² Robert K. Greenleaf. *Servant Leadership: A Journey into the Nature of Legitimate Power and Greatness*, 25th anniversary ed. (New Jersey: Paulist Press, 2002).

³ Leon Morris. *The Gospel According to John*. (Grand Rapids, MI: Eerdmans, 1995).

⁴ J. Oswald Sanders. *Spiritual Leadership: Principles of Excellence for Every Believer*. (Chicago: Moody Publishers, 2007).

this study is the idea that Jesus Christ embodies the perfect servant leader. Philippians 2:5-7 reinforces this truth: “Have this mind among yourselves, which is yours in Christ Jesus... but emptied himself, by taking the form of a servant.” Paul built his concept of leadership on the foundation of Jesus’ servant leadership, wherein leadership was a matter of suffering and self-giving for the benefit of others.⁵ Christ-centered humility formed the core of Paul's approach. Focusing on male and female figures in the New Testament—such as Paul, Phoebe, and Priscilla—offers a comprehensive understanding of how servant leadership transcends gender roles while preserving its foundational commitment to service, humility, and love. Further supporting this notion, James C. Hunter argues that leadership is ultimately a matter of influence, which followers give freely in response to the leader’s character and actions.⁶

C. Significance of Servant Leadership in Christian Leadership Development

Servant leadership is fundamental to Christian leadership development, as its emphasis on humility, empathy, and sacrificial service aligns with Jesus' teachings. Jesus’ assertion, “the greatest among you shall be your servant,” starkly contrasts secular leadership approaches that often prioritize personal success and ambition (Mt. 23:11). Mark McCloskey and Jim Louwsma further contend that servant leaders are characterized by their ability to influence others toward a virtuous, shared purpose by modeling selfless service.⁷

⁵ N. T. Wright. *Paul: A Biography*. (New York: HarperOne, 2018).

⁶ James C. Hunter. *The Servant: A Simple Story About the True Essence of Leadership*. (New York: Crown Business, 1998).

⁷ Mark McCloskey, Jim Louwsma, and Dave Aeilts. *The Art of Virtue-Based Transformational Leadership: Building Strong Businesses, Organizations and Families*. (Bloomington, MN: The Wordsmith, 2014).

Aubrey Malphurs echoes this sentiment, arguing that servant leadership is the heart of Christian leadership and that leaders must prioritize the spiritual development of those they lead.⁸ Malphurs' work emphasizes servant leaders build trust and credibility through their willingness to serve others in alignment with Christ's example. Additionally, Herrington, Creech, and Taylor argue servant leadership requires emotional maturity and the capacity to lead oneself before attempting to lead others.⁹ This perspective connects servant leadership to personal spiritual growth, impacting one's capacity to influence and lead others.

D. Methodology and Overview of Topics Covered

This study employs a comparative exegetical approach to analyze key New Testament texts and figures that embody servant leadership. It draws on scriptural analysis, academic scholarship, and leadership theory to understand how servant leadership manifests in biblical and contemporary contexts. Jesus Christ will be the focal point of the study, as His life and teachings provide the most explicit model of servant leadership, mainly through passages like Mark 10:42-45, John 13:1-17, and Philippians 2:5-8. Male and female leaders from the New Testament—including Paul, Peter, Mary, Priscilla, and Phoebe—will also be analyzed for their unique contributions to the early Christian church and their embodiment of servant leadership principles. This study will integrate insights from contemporary Christian leadership literature, such as

⁸ Aubrey Malphurs. *Being Leaders: The Nature of Authentic Christian Leadership*. (Grand Rapids, MI: Baker Books, 2003).

⁹ Jim Herrington, Mike Creech, and Trisha Taylor. *The Leader's Journey: Accepting the Call to Personal and Congregational Transformation*. (San Francisco: Jossey-Bass, 2003).

Larry C. Spears identifies key servant leadership traits, including empathy, foresight, and commitment to community building.¹⁰

Incorporating leadership theories, such as those proposed by John C. Maxwell, this study seeks to demonstrate how servant leadership, when grounded in biblical principles, transcends cultural and organizational contexts. Maxwell contends, “People do not care how much you know until they know how much you care,” emphasizing that relational trust and care are vital components of effective leadership.¹¹ Emphasis on care aligns with the biblical mandate to love others selflessly, as seen in Jesus' commandment in John 13:34-35. The concluding sections will offer practical applications for contemporary Christian leaders, exploring how to implement servant leadership principles in churches, businesses, and communities today. Servant leadership will be positioned as the key to fostering transformative, Christ-centered leadership that prioritizes the well-being of others and glorifies God.

II. Servant Leadership in the New Testament

A. Biblical Foundation of Servant Leadership

The New Testament provides a clear framework for servant leadership, emphasizing that leadership in the Kingdom of God is not defined by power or prestige but by humility, service, and self-sacrifice. In Mark 10:42-45, Jesus contrasts worldly leadership with the type of leadership He expects of His followers: “You know that those who are regarded as rulers of the Gentiles lord it over them, and their high officials exercise authority over them. Not so with you.

¹⁰ Larry C. Spears, ed. *Focus on Leadership: Servant-Leadership for the 21st Century*. (New York: John Wiley & Sons, 2002).

¹¹ John C. Maxwell. *The 21 Irrefutable Laws of Leadership: Follow Them and People Will Follow You*. 10th Anniversary ed. (Nashville, TN: Thomas Nelson, 2007).

Instead, whoever wants to become great among you must be your servant, and whoever wants to be first must be slave of all. For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many” (Mk.10:42 –45). This passage encapsulates the essence of servant leadership, where greatness is measured by one’s ability to serve others rather than to wield authority.

Numerous passages in the New Testament reinforce the idea that leadership in the Christian community is rooted in servanthood. In Matthew 20:25-28, Jesus repeats His call for His disciples to lead by serving, noting that He came not to be served but to serve others. Paul, in his epistles, also echoes this sentiment by urging Christian leaders to act with humility and consider the needs of others above their own. For example, Paul writes, “Do nothing out of selfish ambition or vain conceit. Rather, in humility value others above yourselves, not looking to your own interests but each of you to the interests of the others” (Php. 2:3–4). His call to humility and service highlights the selflessness expected of Christian leaders.

Jesus Christ is the ultimate model of servant leadership in the New Testament. His life, ministry, and sacrificial death embody the characteristics of a servant leader. Paul provides one of the most precise depictions of Christ’s humility and willingness to serve: “In your relationships with one another, have the same mindset as Christ Jesus: Who, being in very nature God, did not consider equality with God something to be used to his own advantage; rather, he made himself nothing by taking the very nature of a servant, being made in human likeness. And being found in appearance as a man, he humbled himself by becoming obedient to death—even death on a cross” (Php. 2:5–8). Jesus’ decision to take on human flesh and submit to death exemplifies the profound depth of servant leadership. He led not by demanding service from

others, but by giving His life for them. This sacrificial service is at the heart of New Testament leadership principles.

Through the New Testament writings, God characterizes servant leadership by specific key attributes, including humility, empathy, and self-sacrifice. These qualities are demonstrated in the lives of both Jesus and His disciples, serving as a model for Christian leaders to follow. Humility is foundational to servant leadership. In Matthew 23:11–12, Jesus emphasizes that “the greatest among you will be your servant. For those who exalt themselves will be humbled, and those who humble themselves will be exalted.” Servant leaders do not seek recognition or honor but instead, humble themselves to elevate others. Paul also stresses the importance of humility by instructing believers to “be completely humble and gentle; be patient, bearing with one another in love” (Eph. 4:2). Paul’s posture of humility allows leaders to prioritize the needs of those they serve over their ambitions, creating a culture of mutual care and respect.

Empathy is another critical component of servant leadership. Paul advises the early church to “rejoice with those who rejoice; mourn with those who mourn,” highlighting the importance of understanding and sharing in the emotions and experiences of others (Rom. 12:15). Jesus consistently demonstrated empathy in His interactions with people, such as when He wept at the death of Lazarus, showing that He felt deeply for those around Him (Jn. 11:35). Empathy allows leaders to connect with their followers on a personal level, fostering trust and emotional support within the community.

Self-sacrifice is perhaps the most distinguishing characteristic of servant leadership. Jesus’ ultimate example of it was His willingness to lay down His life for humanity. John 15:13 states, “Greater love has no one than this: to lay down one’s life for one’s friends,” underscoring the depth of love and sacrifice inherent in servant leadership. This principle extends beyond

physical sacrifice to include sacrificing personal comfort, time, and resources for the benefit of others. Paul also exemplified this attitude, enduring hardship and persecution in his missionary journeys to spread the Gospel and serve the church (2 Cor. 11:23-28). For Christian leaders, self-sacrifice is not optional; it is how they lead others closer to Christ.

III. Female New Testament Models of Servant Leadership

God highlights several women as exemplary servant leadership models throughout the New Testament. Though often marginalized in their societal context, these women played crucial roles in the early Christian movement by demonstrating humility, service, and faithfulness. Their actions provided significant leadership within the Christian community by serving others and furthering the spread of the Gospel. This section explores six prominent female servant leaders in the New Testament: Mary, the Mother of Jesus; Phoebe; Priscilla; Mary Magdalene; Lydia; and Tabitha (Dorcas).

A. Mary, the Mother of Jesus

Mary, the mother of Jesus, exemplifies humility and submission to God's will in her role as a servant leader. In Luke 1:38, after the angel Gabriel announces that she will bear the Son of God, Mary responds with profound humility: "I am the Lord's servant...may your word to me be fulfilled." Mary's response reveals her willingness to serve God despite great personal sacrifice and uncertainty. As the mother of Jesus, Mary's role extends beyond her biological relationship with Him; she becomes a model of obedience and service, influencing countless generations of Christians through her example. Mary's influence on early Christian communities is suggested by her presence among the disciples after Jesus' ascension (Acts 1:14). Her role as the mother of the Messiah and her example of servanthood provided a spiritual foundation for the early church.

Mary's life of devotion, faith, and quiet leadership is a powerful testament to the influence of women in the spread of Christianity.

B. Phoebe

Phoebe is another critical figure in the New Testament who exemplifies servant leadership. Paul commends her to the church in Rome, calling her a “deacon of the church in Cenchreae” (Rom. 16:1–2). As a deaconess, Phoebe held an official position of service within the early church, ministering to the congregation's needs. Though rooted in service, her leadership role demonstrates the significant impact women had on the organizational structure of the early Christian communities. Paul's commendation of Phoebe is notable because it emphasizes her leadership and generosity. He urges the Roman church to “give her any help she may need from you, for she has been the benefactor of many people, including me” (Rom. 16:2). This shows that Phoebe was not only a servant but also a leader who provided material and spiritual support to others, including Paul himself. Her leadership as a deaconess and benefactor illustrates women's active role in the early church.

C. Priscilla

Priscilla, along with her husband Aquila, was a prominent figure in the early Christian movement. Luke describes Priscilla and Aquila as taking Apollos, an eloquent teacher, aside to explain the way of God “more accurately” (Acts 18:26). Their joint leadership in teaching and ministry shows that Priscilla was deeply involved in instructing others in the faith, demonstrating that women could serve as teachers and mentors within the early church. Priscilla's mentorship of Apollos is significant because it highlights her theological understanding and ability to guide others in ministry. Priscilla played a crucial role in disseminating Christian teaching by helping to correct and further Apollos' understanding of the Gospel. Her involvement in ministry

alongside her husband also demonstrates the collaborative nature of leadership in the early church, where people respected women like Priscilla for their contributions to the growth of the faith.

D. Mary Magdalene

Mary Magdalene is perhaps one of the most well-known female figures in the New Testament. Her loyalty to Jesus is evident in her presence at His crucifixion and her role as the first witness to His resurrection. In John 20:11-18, Mary encounters the risen Christ, and He entrusts her with announcing His resurrection to the disciples. Her devotion to Jesus and willingness to serve Him (even in the darkest moments) illustrate the heart of servant leadership. Mary's role as the first witness to the resurrection is particularly significant. Jesus' choice to reveal Himself first to a woman and her subsequent mission to share the news with the disciples underscores the value of women's leadership in the early church. As the "apostle to the apostles," Mary Magdalene's service to Christ becomes a model of leadership rooted in faith, devotion, and proclamation of the Good News.

E. Lydia

Lydia, a businesswoman from Thyatira, was crucial in supporting Paul's ministry and the early Christian church. Luke describes Lydia as a "worshiper of God" who responded to Paul's message and was baptized with her household (Acts 16:14–15). Her conversion led to her support of Paul's ministry, as she opened her home to him and other believers. Lydia's hospitality and material support exemplify how servant leadership can manifest in practical, everyday acts of service. Lydia's hospitality extended beyond mere generosity; it was an act of leadership that helped establish a Christian community in Philippi. By providing a space for believers to gather, Lydia exercised servant leadership in a way that significantly contributed to

the spread of Christianity in her region. Her example reminds us that leadership is not confined to public positions of power but is expressed through simple acts of service and hospitality.

F. Tabitha (Dorcas)

Tabitha, also known as Dorcas, is remembered for her charitable works and service to the poor. In Acts 9:36, she is described as a disciple “who was always doing good and helping the poor.” Tabitha’s servant leadership is most clearly seen in her dedication to acts of charity, particularly making clothing for widows and others in need. Her life exemplifies the practical, service-oriented leadership that was highly valued in the early Christian community. Tabitha’s impact on her community was so profound that, after her death, the widows and other members of the community mourned her deeply and sent for Peter, who ultimately raised her from the dead (Acts 9:39–41). Her legacy of servant leadership, marked by her dedication to meeting the needs of the marginalized, continues to inspire believers today. Tabitha’s example demonstrates that servant leadership is not about recognition or titles but about faithfully serving others in tangible ways.

IV. Male New Testament Models of Servant Leadership

The New Testament presents numerous examples of male figures who embodied servant leadership in their ministry and actions. From Jesus Christ, the ultimate servant leader, to apostles like Paul, Barnabas, and Peter, these men demonstrated a leadership model rooted in humility, self-sacrifice, and service to others. Their actions provide a blueprint for contemporary Christian leaders, revealing how servant leadership aligns with God's will and strengthens the body of Christ.

A. Jesus Christ

Jesus Christ stands as the preeminent example of servant leadership. His entire ministry was marked by service to others, culminating in His sacrificial death on the cross: “made himself nothing by taking the very nature of a servant, being made in human likeness. And being found in appearance as a man, he humbled himself by becoming obedient to death—even death on a cross” (Php. 2:7–8). Jesus’ incarnation and His ultimate sacrifice provide the foundation for understanding leadership as an act of service rather than a pursuit of power or authority. His resurrection confirmed that His servant leadership was part of God's redemptive plan for humanity. Jesus provides a direct example of servant leadership by washing His disciples' feet (Jn. 13:1–17). Usually performed by a household servant, this act was a profound lesson in humility and service. After completing this task, Jesus told His disciples, “I have set you an example that you should do as I have done for you” (Jn. 13:15). At this moment, Jesus makes it clear that authentic leadership is not about lording authority over others, but about serving them with humility and love. His instructions to “wash one another's feet” symbolize the heart of servant leadership: putting the needs of others before one's own (Jn. 13:14).

B. Paul the Apostle

Paul, one of the most prominent leaders in the early Christian church, exemplified servant leadership through his tireless efforts to spread the Gospel and establish new churches across the Roman Empire. Despite facing numerous hardships, Paul saw his leadership as a calling to serve both God and the people. In his letters, he consistently identifies himself as a “servant of Christ Jesus” (Rom. 1:1), underscoring his commitment to serving the body of Christ. His journeys, extensive writings, and personal sacrifices reveal a leader dedicated to the spiritual growth of the communities he founded. Paul’s leadership was marked by self-sacrifice, as described in 2

Corinthians 11:23–28, including imprisonments, beatings, and shipwrecks. Despite these challenges, Paul continued serving the churches and mentoring leaders like Timothy and Titus. He writes in 1 Thessalonians 2:8, “Because we loved you so much, we were delighted to share with you not only the gospel of God but our lives as well.” Paul’s investment in others’ spiritual development and well-being exemplifies the servant-leader’s heart.

C. Barnabas

Barnabas, known as “the son of encouragement,” plays a critical role as a servant leader in the early church (Acts 4:36). He first appears as a generous supporter of the Christian community in Jerusalem, selling his land to provide for those in need. Later, Barnabas’ leadership shines in his advocacy for Paul, vouching for him when others were skeptical of Paul’s conversion (Acts 9:27). Barnabas’ encouragement and willingness to bridge relational gaps demonstrate his role as a reconciler, an essential aspect of servant leadership. Barnabas’ servant leadership extended beyond personal support to becoming a mediator within the early church. In Acts 15, during the Council of Jerusalem, Barnabas and Paul advocated for including Gentiles in the Christian community without requiring circumcision. His ability to mediate and support unity within the diverse and growing body of believers reveals a servant-leader willing to serve the greater good of the church.

D. Timothy

Timothy, a close disciple of Paul, is another example of a servant leader. Paul mentored Timothy and entrusted him with significant responsibilities, including overseeing churches and guiding their spiritual development. Paul further encourages Timothy not to let anyone look down on him because of his youth but to set an example “in speech, in conduct, in love, in faith and in purity” (1 Tim. 4:12–16). As a young leader, Timothy embraces the servant-leadership

model Paul had instilled in him, serving the church with humility and dedication. Timothy's pastoral care for the early Christian communities was marked by his leadership, often working in challenging circumstances. Paul repeatedly exhorts him to continue in faithful service and to pass on the teachings he received to others (2 Tim. 2:2). Timothy's role as a servant leader extended to mentoring the next generation of believers, ensuring the continuity of faith and sound doctrine in the early church.

E. Stephen

Stephen, one of the seven deacons chosen to oversee food distribution to widows in the early church, is an example of a servant leader who balanced practical service with spiritual leadership. Stephen was selected for this task because he was “full of the Spirit and wisdom,” showing that servant leadership involves practical and spiritual responsibilities (Acts 6:1–6). His willingness to serve the marginalized members of the church reflects a deep commitment to caring for others. Stephen's servant leadership culminated in his martyrdom, as he boldly proclaimed the Gospel before the Sanhedrin. Stephen's final act was to forgive those who were stoning him, following the example of Christ (Acts 7:54–60). His willingness to lay down his life for the sake of the Gospel is the ultimate expression of servant leadership, demonstrating the highest form of self-sacrifice in service to God and others.

F. Peter

Peter's journey as a leader exemplifies both failure and redemption. After denying Jesus three times, Jesus reinstates Peter and commands him to “feed my sheep” (Jn. 21:15–19). This charge represents Peter's servant leadership role in caring for the early Christian community. Despite his weaknesses, Peter embraced the servant leader role, guiding the early church with humility and dedication. In his later writings, Peter emphasizes humility as a key characteristic of

servant leadership. He exhorts elders to “be shepherds of God’s flock that is under your care, watching over them...not lording it over those entrusted to you, but being examples to the flock” (1 Pet. 5:1–4). Peter’s leadership advice reflects the principles of servant leadership, focusing on humility, care, and leading by example.

V. Comparative Analysis: Female vs. Male Models of Servant Leadership

In the New Testament, both male and female figures embody servant leadership, yet their expressions of leadership often reflect differing cultural roles and expectations. This comparative analysis examines the distinct traits observed in female and male servant leaders while highlighting the commonalities that unite them under the broader biblical principles of humility, sacrifice, and service to others.

A. Distinctive Traits in Female Examples of Servant Leadership

Female servant leaders in the New Testament often exhibit relational leadership rooted in nurturing and care. For example, Lydia, a successful businesswoman and early convert to Christianity, demonstrated her leadership through hospitality, inviting Paul and his companions to stay home after her conversion (Acts 16:14–15). Her open-handed hospitality and support for the fledgling church in Philippi highlight the nurturing role that many women played in the early church. Similarly, Priscilla and her husband Aquila were instrumental in mentoring and teaching Apollos, showcasing her relational approach to leadership through discipleship and spiritual development (Acts 18:26). Women like Mary, the mother of Jesus, are also portrayed as models of submission to God's will and relational commitment to their family and community. Mary humbly accepts her role as the mother of the Messiah, saying, “I am the Lord’s servant... May your word to me be fulfilled” (Lk. 1:38). Her act of obedience underscores her servant leadership through a relational and nurturing lens, deeply rooted in her faith and trust in God.

Hospitality and support are recurring themes in the accounts of female leaders in the New Testament. Phoebe, described by Paul as a “servant of the church in Cenchreae,” is commended for her leadership and support of the church and for assisting many, including Paul himself (Rom. 16:1–2). Her support for the broader Christian community is a servant leadership trait that aligns with the cultural expectations of women during that time but also highlights the essential role of supportive leadership in the development of the early church. Dorcas, also known as Tabitha, is another example of female servant leadership centered on support and charity. She was “always doing good and helping the poor” (Acts 9:36–41). Her acts of kindness and generosity, particularly her care for widows, demonstrate how women in the early church exercised leadership through acts of service that met the practical needs of their communities.

B. Distinctive Traits in Male Examples of Servant Leadership

Male servant leaders in the New Testament, such as Paul and Peter, often focused on proclamation and the church's pastoral care. Paul's extensive missionary journeys and his efforts to establish and nurture new churches illustrate a leadership style rooted in preaching the Gospel and providing spiritual oversight (2 Cor. 11:23–28). His servant leadership manifests in his willingness to suffer for the sake of spreading the message of Christ, but it also emphasizes his role as a leader who proclaims the Word and shepherds the church. Peter's leadership similarly emphasizes proclamation and pastoral care. After Peter's restoration, Jesus then charges Peter with feeding Jesus' sheep, a metaphor for his responsibility to guide and care for the believers (Jn. 21:15–19). As described in Acts, his pastoral leadership in the early church and his exhortations in his letters demonstrate Peter's focus on guiding and protecting the flock, highlighting the more public and authoritative aspects of male servant leadership (1 Pet. 5:1–4).

Men in the New Testament often exercise servant leadership through teaching and governance roles. As a young leader mentored by Paul, Timothy leads the church's governance in Ephesus, with specific instructions on teaching sound doctrine and organizing church affairs (1 Tim. 4:12–16). His leadership reflects a responsibility to provide structure and oversight, particularly in maintaining the integrity of Christian teaching and practice.

Similarly, Stephen, one of the seven chosen to oversee food distribution to widows, exemplifies servant leadership through governance. His leadership was not limited to administrative duties but also included bold teaching and defense of the faith, which ultimately led to his martyrdom (Acts 6:1-6, 7:54-60). This combination of governance and teaching is a distinctive aspect of male leadership in the New Testament, where leadership often involves maintaining doctrinal purity and organizational order.

C. Commonalities Across Both Genders in Servant Leadership

A common thread among male and female servant leaders is the willingness to sacrifice personal comfort and ambition to serve others. Jesus taught that “whoever wants to become great among you must be your servant,” a principle that resonates with the male and female examples of leadership in the New Testament (Mk. 10:43). Whether it is Lydia's sacrificial hospitality or Stephen's martyrdom, servant leadership in the New Testament is consistently marked by a deep humility and a readiness to put the needs of others first. The humility of servant leadership is further emphasized in Paul's instructions to the Philippians, where he exhorts them to have “the same mindset as Christ Jesus,” who “humbled himself by becoming obedient to death—even death on a cross” (Php. 2:5–8). Though operating in different contexts, both male and female leaders are called to this same humility and sacrificial service.

Another shared characteristic of servant leadership in the New Testament is the focus on serving the needs of others over personal ambition. Priscilla's willingness to step into a teaching role alongside her husband, the generosity of Phoebe in supporting Paul's ministry, and the pastoral care provided by Timothy and Peter all reflect a leadership style that prioritizes the welfare of others over personal recognition or status. Leaders are to "be shepherds of God's flock that is under your care, watching over them—not because you must, but because you are willing, as God wants you to be; not pursuing dishonest gain, but eager to serve" (1 Pet. 5:2–3). This eagerness to serve, rather than be served, is a hallmark of male and female servant leadership models in the New Testament.

VI. The Role of Faith in Servant Leadership

Faith is central to servant leadership, particularly within the New Testament framework. Faith, as an unshakable trust in God's promises and a deep conviction in His purposes, forms the bedrock upon which servant leadership is built. In the New Testament, faith drives leaders to obey God's will, empowers them to serve selflessly, and sustains them in the face of opposition and challenges. This section explores the critical role of faith in shaping the actions and character of servant leaders, with examples from Scripture to illustrate how faith is foundational to their leadership.

A. Faith as the Foundation for Obedience to God's Will

The practice of servant leadership, as described in the New Testament, begins with a profound faith in God's sovereign will. This faith compels leaders to submit to God's calling, even when it requires personal sacrifice or involves significant risk. Hebrews 11:1 defines faith as "confidence in what we hope for and assurance about what we do not see." For New Testament leaders, this conviction was essential to their obedience and trust in God's direction.

Mary, the mother of Jesus, is one such example. When the angel Gabriel announced to her that she would bear the Son of God, Mary's response was one of complete submission: "I am the Lord's servant... May your word to me be fulfilled" (Lk. 1:38). Her faith in God's plan allowed her to accept a role of immense responsibility and potential hardship. Her obedience directly resulted from her unwavering faith in God's purpose for her life, setting an example of servant leadership grounded in faith.

Similarly, Paul's ministry was marked by his faith in Christ, which empowered him to endure suffering and continue preaching the Gospel despite persecution. Paul's faith was not merely a passive belief but a driving force behind his obedience to God's will. As he writes in 2 Corinthians 5:7, "we live by faith, not by sight," which reflects his reliance on God's promises to guide his leadership and mission.

B. How Faith Empowers Leaders to Serve Selflessly

Faith is also the source of strength and courage for servant leaders to act selflessly, placing the needs of others above their own. Leaders who rely on faith can transcend personal ambitions, desires, and fears, focusing instead on fulfilling their God-given roles in service to others. Jesus, the ultimate servant leadership model, demonstrates how faith in God's redemptive plan empowered Him to serve humanity selflessly, even to death. Paul describes how Jesus "humbled himself by becoming obedient to death—even death on a cross" (Php. 2:8). His unwavering faith in the Father's will enabled Him to make the ultimate sacrifice, providing the clearest example of faith-driven servant leadership.

Faith also allowed leaders like Stephen, one of the first deacons, to serve the early Christian community selflessly, even though his life was at risk. Stephen's leadership was marked by faith and the power of the Holy Spirit (Acts 6:5). When confronted with opposition,

his faith gave him the strength to remain steadfast, even during his martyrdom. As he was stoned, Stephen cried out in faith, “Lord Jesus, receive my spirit” (Acts 7:59). His faith not only sustained him but empowered him to forgive those who were killing him, asking, “Lord, do not hold this sin against them” (Acts 7:60). His deep faith—focused on God’s will rather than personal preservation—characterizes authentic servant leadership.

C. Examples of Faith-Driven Leadership in the New Testament

Numerous figures in the New Testament exemplify how faith fueled their servant leadership. Paul, for instance, consistently exhibited faith-driven leadership throughout his missionary journeys. In his letters, Paul repeatedly emphasizes the importance of faith, both in his leadership and in the development of his established churches, declaring, “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” (Gal. 2:20). Paul’s faith empowered him to endure hardship, imprisonment, and persecution, all while continuing to serve and mentor the early Christian communities.

Timothy, Paul’s protégé, also serves as an example of faith-driven leadership. Paul commended Timothy’s faith, recalling the “sincere faith” passed down to him from his grandmother Lois and his mother Eunice (2 Tim. 1:5). Timothy’s faith was a vital component of his leadership as he shepherded the church in Ephesus and dealt with doctrinal issues and pastoral responsibilities. His leadership was an extension of the faith Paul nurtured in him, driving his commitment to serve the Christian community.

Peter’s leadership similarly demonstrates the transformative power of faith. After his restoration by Jesus, Peter’s faith emboldened him to lead the early church with humility and boldness (Jn. 21). In his letters, Peter exhorts fellow believers to “be shepherds of God’s flock

that is under your care” (1 Pet. 5:2), reflecting his faith-driven commitment to serving others. His leadership, marked by a reliance on Christ’s promises and faith in God’s grace, became a cornerstone for the early church's growth.

In conclusion, faith is foundational to servant leadership in the New Testament, compelling leaders to obey God’s will, empowering them to serve selflessly, and sustaining them through adversity. Whether through the example of Jesus, Paul, Stephen, or other New Testament figures, the role of faith in servant leadership is clear: it is the driving force that enables leaders to follow the example of Christ, placing the needs of others above their own and trusting fully in God’s plans.

VII. The Role of Hope in Servant Leadership

Hope is vital in servant leadership, particularly in the face of adversity. It enables leaders to endure challenges with confidence and perseverance, believing that God's purposes will prevail. In the New Testament, hope serves as a sustaining force for servant leaders, helping them remain steadfast under challenging circumstances and motivating them to lead with a future-focused vision. This section will explore the role of hope in the lives of New Testament leaders and demonstrate how hope drives servant leaders to remain committed to their mission despite trials.

A. The Role of Hope in Sustaining Servant Leaders During Adversity

For servant leaders, hope is often the lifeline that sustains them when facing obstacles. It is the confident expectation that God is faithful, and He fulfills His promises, even when circumstances appear bleak. This hope is not based on human strength but on the power and promises of God. Paul reminds believers that “hope that is seen is no hope at all. Who hopes for what they already have? But if we hope for what we do not yet have, we wait for it patiently”

(Rom. 8:24–25). Servant leaders, driven by hope, can persevere in their mission by trusting in God’s unseen yet inevitable future.

Paul frequently emphasizes hope in his letters as a source of strength for himself and for those he led: “Therefore we do not lose heart. Though outwardly we are wasting away, yet inwardly we are being renewed day by day. For our light and momentary troubles are achieving for us an eternal glory that far outweighs them all” (2 Cor. 4:16–18). Paul’s hope was firmly placed in the eternal rewards of serving Christ, enabling him to endure suffering, imprisonment, and persecution with unwavering commitment. His leadership was sustained by the hope of God’s future promises, exemplifying how hope can be a source of strength for leaders in times of hardship.

B. New Testament Examples of Hope in Leadership

The New Testament provides several examples of leaders whose hope in God empowered them to serve despite adversity. One precise instance is found in Paul’s letter to the Romans, where he explains how hope grows through suffering: “Not only so, but we also glory in our sufferings, because we know that suffering produces perseverance; perseverance, character; and character, hope. And hope does not put us to shame, because God’s love has been poured out into our hearts through the Holy Spirit” (Rom. 5:3–5). This passage reveals that hope is a byproduct of enduring hardship with faith and trust in God’s plan. As leaders experience trials, their hope deepens, allowing them to lead others with courage and optimism.

Stephen’s martyrdom also demonstrates how hope sustained servant leaders in the early church. As the crowd stoned him, Stephen looked toward heaven and saw Jesus standing at the right hand of God (Acts 7:55–56). His vision of the glorified Christ gave him hope and peace, even in the face of death. Stephen’s hope in the resurrection and the promises of Christ

empowered him to offer his life as the ultimate act of servant leadership. His faith-filled hope was for his own salvation and the church's future, as his martyrdom inspired further evangelistic efforts.

C. Hope as a Motivator for Future-Focused Leadership

Hope is a sustaining force and a motivator for future-focused leadership. Servant leaders rooted in hope are driven by a vision of what God can accomplish through their leadership. Their leadership is not centered on immediate results but on the long-term impact of their service to the kingdom of God. This forward-looking hope enables leaders to take risks, invest in others, and plant seeds that may not come to fruition until much later.

Paul's leadership exemplifies this future-oriented hope. Throughout his ministry, Paul's hope was grounded in the future return of Christ and the establishment of God's kingdom. In Titus 2:13, Paul refers to the "blessed hope—the appearing of the glory of our great God and Savior, Jesus Christ." Paul's hope in Christ's return motivated him to spread the Gospel tirelessly, establish churches, and mentor new leaders, knowing that the ultimate fulfillment of his work would come in the future. Paul's future-focused hope allowed him to see beyond the immediate challenges and invest in the long-term growth of the church.

Likewise, Peter encouraged early Christian leaders to adopt a perspective of hope that looked beyond their current struggles. "Praise be to the God and Father of our Lord Jesus Christ! In his great mercy he has given us new birth into a living hope through the resurrection of Jesus Christ from the dead, and into an inheritance that can never perish, spoil or fade" (1 Pet. 1:3–4). Jesus' "living hope" motivates leaders to endure and persevere, knowing that their work contributes to God's eternal purposes. Peter's message was clear: hope is not passive but active, driving leaders to remain steadfast and future-focused in their service.

In conclusion, hope is critical in sustaining and motivating servant leaders. Through the examples of Paul, Stephen, and Peter, it is evident that hope enables leaders to persevere in the face of adversity and to lead with a long-term vision for the future. Grounded in the promises of God, hope allows servant leaders to remain focused on the greater good, even when immediate results are not visible. As the New Testament teaches, hope is essential to servant leadership, giving leaders the strength to continue their mission with confidence and trust in God's ultimate plan.

VIII. The Role of Love in Servant Leadership

Love stands at the very heart of servant leadership. Without love, leading others loses its actual value and impact. In the New Testament, love is emphasized as the central characteristic distinguishing a servant leader from any other type of leader. Love motivates and sustains effective servant leadership, whether leading in ministry, community service, or interpersonal relationships. The New Testament provides numerous examples and teachings that show love as the driving force behind the leadership of Jesus and His followers.

A. Love as the Central Characteristic of Servant Leadership (1 Corinthians 13)

The Apostle Paul's famous passage on love in 1 Corinthians 13 serves as a foundational text for understanding the centrality of love in leadership. Paul emphasizes that all actions, no matter how impressive or self-sacrificial, are meaningless without love: "If I give all I possess to the poor and give over my body to hardship that I may boast, but do not have love, I gain nothing" (1 Cor. 13:3). For servant leaders, love is not just an emotion but a way of being that informs all their actions. Leaders may be generous, sacrificial, or talented, but without genuine love for others, their leadership lacks the spirit of true servanthood. Paul goes on to describe the qualities of love: "Love is patient, love is kind. It does not envy, it does not boast, it is not proud.

It does not dishonor others, it is not self-seeking, it is not easily angered, it keeps no record of wrongs” (1 Cor. 13:4–5). These attributes reflect the posture of a servant leader—someone who prioritizes the well-being of others over personal gain, is patient with those they lead, and is committed to kindness and humility. Love, in its purest form, is the driving force behind a leader’s ability to serve effectively.

B. Jesus’ Command to Love One Another and Its Application in Leadership (John 13:34–35)

Jesus made love the foundation of His command to His disciples, instructing them to “...love one another. As I have loved you, so you must love one another. By this, everyone will know that you are my disciples if you love one another” (Jn. 13:34–35). This command directly applies to the servant leader role, as Jesus sets the example by showing what true love looks like in action. Jesus’ leadership was characterized by His deep love for His disciples and all people. He demonstrated this love through humility, washing His disciples’ feet, and ultimately laying down His life for humanity (Jn. 13:1–17). His leadership was not about authority or power but about serving others with love. Jesus’ command to “love one another” calls leaders to follow His example by fostering relationships built on love and care, creating environments where those they lead feel valued and supported. The mark of a true servant leader is their ability to love as Christ loved, which in turn draws others into a deeper relationship with God.

The practical application of this command is seen in how leaders interact with their communities. A love-driven leader is patient, generous, and attentive to the needs of others, embodying the self-sacrificial love that Jesus demonstrated. In leadership, this kind of love becomes a testimony to others, showing that the leader is motivated by the teachings of Christ rather than personal ambition.

C. Examples of Love-Driven Servant Leadership in the New Testament

Several New Testament figures exemplify servant leadership driven by love. One example is Paul's ministry, fueled by love for the churches he planted and the people he mentored. Paul's letters often convey his deep affection for those under his care, as seen in his words to the church in Thessalonica: "Because we loved you so much, we were delighted to share with you not only the gospel of God but our lives as well" (1 Thess. 2:8). Paul's love for the believers extended beyond mere duty—he was invested in their spiritual growth and well-being, demonstrating that servant leadership is relational and rooted in love.

Another powerful example is the love exhibited by the early Christian community described in Acts. Believers "were together and had everything in common. They sold property and possessions to give to anyone who had need" (Acts 2:44–45). This selfless sharing and care for one another's needs reflect the love-driven nature of the early church's leadership. The leaders and members of this community modeled what it meant to live out Jesus' command to love one another, and this love became a hallmark of their witness to the world.

Peter underscores the importance of love in leadership when he writes, "Above all, love each other deeply, because love covers over a multitude of sins" (1 Pet. 4:8). This exhortation highlights the centrality of love not only in personal relationships but also in leadership contexts. For Peter, a leader's love for others can bring healing, unity, and restoration, allowing the leader to serve with grace and humility. In conclusion, love is the central characteristic of servant leadership, as modeled by Jesus and taught throughout the New Testament. Whether through Jesus' command in John 13:34–35 or Paul's discourse on love in 1 Corinthians 13, love is the most essential quality for a servant leader. Paul, Peter, and the early church show that love-driven

leadership is effective and transformative. Servant leaders who lead with love demonstrate the heart of Christ and inspire those they serve to grow in faith, unity, and compassion.

IX. Faith Without Works: The Intersection of Faith and Action in Servant Leadership

A. Biblical Foundation: Faith Without Works is Dead (James 2:14-17)

The Epistle of James offers a compelling argument about the relationship between faith and works. James directly challenges a form of faith that remains inactive: “What good is it, my brothers and sisters, if someone claims to have faith but has no deeds? Can such faith save them? Suppose a brother or a sister is without clothes and daily food. If one of you says to them, ‘Go in peace; keep warm and well fed,’ but does nothing about their physical needs, what good is it? In the same way, faith by itself, if it is not accompanied by action, is dead” (Jam. 2:14-17). James emphasizes that faith without corresponding action is ineffective and ultimately lifeless. His argument underscores the necessity of tangible actions demonstrating one's faith and critiques a shallow, intellectual belief that does not translate into a life of service and obedience to God's commands. In this light, servant leadership requires not only a heart transformed by faith but also a life that expresses that faith through service to others. The practical outworking of faith is essential for leadership grounded in biblical principles.

B. Faith and Works in Jesus' Ministry

Jesus embodied the perfect union of faith and works throughout His ministry. His teachings were inseparable from His actions, whether in healing the sick, feeding the 5,000, or washing His disciples' feet (Mt. 8:16–17; Jn. 6:1–14, 13:1–17). Jesus demonstrated that faith-based leadership naturally leads to service and compassionate action. His works were not mere displays of power but expressions of His deep faith and love for humanity. “Truly, truly, I say to you, the Son can do nothing of his own accord, but only what he sees the Father doing. For

whatever the Father does, that the Son does likewise” (Jn. 5:19). This illustrates how faith in the Father was manifested in every aspect of Jesus' actions. In servant leadership, Jesus presents a model where belief and service are seamlessly intertwined. Leaders are called to move beyond mere proclamation of faith into lives of active, sacrificial service. Through His life and ministry, Jesus consistently showed that leadership must be grounded in tangible demonstrations of faith through works that benefit and uplift others.

C. The Head and Heart Connection in Servant Leadership

Servant leadership is a holistic intersection of head knowledge (faith) and heart knowledge (works). Faith as intellectual understanding is only the starting point. While belief in God's promises and commands is foundational, servant leadership requires faith to manifest as practical acts of service. In this context, works are not just external duties but heartfelt responses to faith. They represent a deep internal conviction that expresses itself in service to others, thus bridging the gap between faith and action. James asserts, “I will show you my faith by my works” (Jam. 2:18). This connection between faith and action is crucial for servant leaders who must embody their beliefs in everyday interactions and decisions. The heart of servant leadership lies in this lived-out faith visible to those they serve, demonstrating compassion and commitment.

D. New Testament Examples of Faith and Works in Leadership

Peter's transformation from a disciple who frequently stumbled in his faith to a bold leader after the Resurrection exemplifies the movement from faith-in-word to faith-in-action. Jesus charges Peter to “feed my sheep,” symbolizing the transition from mere belief to shepherding and serving the early Christian community (Jn. 21:15–19). Peter's subsequent

actions, including his bold preaching and leadership (Acts 2:14–41), reflect his maturing faith, now expressed through works of service and leadership.

Similarly, the Apostle Paul's missionary journeys demonstrate faith in action. Paul endured numerous hardships—imprisonments, beatings, and shipwrecks—in his unwavering commitment to spreading the Gospel (2 Cor. 11:23–28). His leadership was defined by his profound theological insights and relentless service to the church. Paul's life of faith was marked by tangible expressions of that faith through his works, making him a profound model of servant leadership.

E. Servant Leadership as the Convergence of Faith and Works

At its core, servant leadership reflects the convergence of internal faith and external action. A leader's faith must be reflected in their works; just as James teaches, "faith without works is dead." For contemporary Christian leaders, the call is to live out their faith through actions that serve others, embody humility, and demonstrate love. Jesus' life is the ultimate example of this integration, never separating belief from compassionate service. Practical applications for modern leaders include integrating spiritual disciplines with tangible acts of service, mentoring others through teaching and personal example, and leading in a way that prioritizes the needs of others over personal ambition. Faith must be lived out in the community, and works must flow naturally from a heart of faith, forming the foundation of authentic servant leadership.

X. The Role of Free Will and Personal Responsibility in Servant Leadership

Servant leadership, as exemplified in the New Testament, is not a role that is passively assigned but requires conscious choice to serve others. This choice is rooted in the exercise of free will and accompanied by the weight of personal responsibility. New Testament teachings

emphasize the importance of aligning free will with God's will while acknowledging leaders' responsibility in their decisions and actions.

A. The Role of Choice in Becoming a Servant Leader

Servant leadership begins with a personal decision—a choice to serve rather than to dominate. Throughout Scripture, God presents individuals with choices, inviting them to partner with Him in leadership through service. In the New Testament, Jesus models this choice in His own life, saying, “The Son of Man did not come to be served, but to serve, and to give His life as a ransom for many” (Mt. 20:28). This choice is one that every servant leader must make, as it involves consciously prioritizing the needs of others over personal gain or authority.

Paul emphasizes the element of choice in his own ministry, expressing his willingness to be “poured out like a drink offering” (Php. 2:17) in service to others. He willingly embraced hardship, sacrifice, and even persecution for the sake of the Gospel, demonstrating that servant leadership is not merely about a positional authority but a voluntary decision to take on the burdens of others. Every servant leader must confront this choice: Will they lead with a self-serving attitude, or will they choose to serve in humility, as Christ did?

B. Balancing Free Will with Submission to God’s Will

While free will allows leaders to make decisions, authentic servant leadership requires carefully balancing free will with submission to God's will. This balance is exemplified in Jesus' prayer in Gethsemane: “Father, if you are willing, take this cup from me; yet not my will, but yours be done” (Lk. 22:42). Here, Jesus’ expression of free will—His desire for the cup of suffering to pass—is tempered by His ultimate submission to God’s divine plan. In servant leadership, God calls leaders to make decisions and exercise their free will, but always within the framework of seeking and submitting to God's will. James reinforces this principle, stating, “You

ought to say, 'If it is the Lord's will, we will live and do this or that'" (Jms. 4:15). A servant leader acknowledges that their desires and plans must align with God's greater purposes. This submission requires humility and trust, recognizing that God's wisdom and direction surpass human understanding (Proverbs 3:5–6). Balancing free will with submission to God's will requires discernment, prayer, and the willingness to surrender personal ambitions. The New Testament frequently underscores that authentic leadership involves not merely asserting one's desires but yielding to God's direction, trusting His will is good, pleasing, and perfect (Rom. 12:2).

C. Responsibility in Leadership Decisions and Actions

With the choice to lead comes the burden of responsibility. Servant leaders are accountable for their decisions and actions, not only to those they lead but also to God. Jesus reminds His followers of this responsibility: "From everyone who has been given much, much will be demanded; and from the one who has been entrusted with much, much more will be asked" (Lk. 12:48). This principle applies especially to leaders, who are entrusted with the care and guidance of others. They must exercise their leadership with wisdom, integrity, and a deep sense of responsibility. The New Testament also illustrates the consequences of shirking responsibility in leadership. For example, in the Parable of the Talents, the servant who buried his talent rather than using it responsibly was rebuked for failing to act according to his entrusted responsibility (Mt. 25:14–30). The parable highlights that servant leaders are to steward their gifts and opportunities well, using them to serve others and to advance God's kingdom.

The Apostle Paul also speaks to this sense of responsibility in his letters, particularly as a mentor and overseer of churches. He often expresses his deep concern for the spiritual well-being of those under his care (2 Cor. 11:28). Paul's leadership was marked by his constant

vigilance and responsibility toward the believers, demonstrating that leadership involves a continuous and active engagement with the community's needs. In conclusion, free will and personal responsibility are essential elements of servant leadership. Leaders must deliberate to serve others, balance their desires with submission to God's will, and bear the weight of responsibility for their decisions. The New Testament provides numerous examples of how leaders like Jesus and Paul embraced these principles, setting an example for contemporary servant leaders.

XI. The Intersection of Faith, Hope, and Love with Free Will and Responsibility

At the heart of servant leadership lies the intertwining of faith, hope, and love with the exercise of free will and the acceptance of personal responsibility. These core Christian virtues, as emphasized by Paul (faith, hope, and love), serve as guiding principles for decision-making and leadership (1 Cor. 13:13). When combined with the responsibility and free will granted by God, they form the foundation for servant leadership that is deeply personal and profoundly aligned with divine purposes.

A. How Faith, Hope, and Love Guide Decision-Making in Servant Leadership

Faith, hope, and love are the essential virtues that guide the decisions and actions of a servant leader. Faith empowers leaders to trust God's promises and act according to His will, even in uncertainty. The writer of Hebrews defines faith as "confidence in what we hope for and assurance about what we do not see" (Heb. 11:1). This faith in God's ultimate plan enables leaders to make difficult decisions, trusting that God will provide and guide them, even when the outcomes are not immediately apparent.

Hope sustains leaders through adversity, offering a future-focused perspective that fuels perseverance. Paul speaks to the role of hope in leadership, especially in times of suffering, when

he writes, “We also glory in our sufferings, because we know that suffering produces perseverance; perseverance, character; and character, hope” (Rom. 5:3–4). For servant leaders, hope is a motivator to press on, knowing that their leadership efforts are part of a larger, God-ordained plan that will bear fruit soon.

As the greatest of these virtues, love is the ultimate motivator in servant leadership. It is love that drives leaders to prioritize the needs of others above their ambitions or desires. Jesus’ command to “love one another” is central to servant leadership, shaping every decision and action (Jn. 13:34). A love-rooted approach to leadership ensures that decisions are made not for personal gain but for the benefit of those being led following Christ’s example of selfless service.

B. Free Will in Aligning Personal Responsibility with God’s Purposes

While faith, hope, and love provide a moral compass, servant leaders align their actions with God’s purposes through free will. Free will allows leaders to choose how they will respond to the challenges and responsibilities of leadership, but they temper free will by committing to serve under God’s will. As Paul writes, “It is God who works in you to will and to act in order to fulfill his good purpose” (Php. 2:13). A servant leader’s free will is not autonomous but operates in partnership with divine guidance.

This alignment requires leaders to seek God’s direction through prayer, Scripture, and reflection. In doing so, they can make decisions that honor their personal responsibility and God’s overarching plan. James encourages leaders to ask for wisdom from God, promising that “if any of you lacks wisdom, you should ask God, who gives generously to all without finding fault, and it will be given to you” (Jms. 1:5). The servant leader exercises free will in choosing to seek and follow divine wisdom, recognizing that their personal choices have eternal significance.

C. Balancing Leadership Accountability with Trust in Divine Guidance

Servant leaders are not only responsible for their own actions but are also accountable to the people they lead and ultimately to God. This accountability requires leaders to exercise great care in their decision-making, understanding that their choices have far-reaching consequences. As Jesus taught, “From everyone who has been given much, much will be demanded” (Lk. 12:48). Leaders entrusted with authority must balance their responsibility with recognizing that they are stewards of God’s people and resources. At the same time, servant leaders must trust in divine guidance, remembering that their human understanding is limited. Proverbs 3:5–6 advises leaders to “Trust in the Lord with all your heart and lean not on your own understanding; in all your ways submit to him, and he will make your paths straight.” This trust in God allows leaders to release the anxiety of control, knowing they are ultimately part of God’s larger plan. Servant leaders embrace their accountability while remaining assured that God is sovereign over their efforts.

In conclusion, the intersection of faith, hope, and love with free will and personal responsibility forms the core of New Testament servant leadership. These virtues guide leaders in making decisions, exercising their free will, and fulfilling their responsibilities. The balance of these elements allows for leadership that is accountable to God and reflective of His love and purpose for the world.

XII. Legacy of Servant Leadership

The legacy of servant leadership, as modeled in the New Testament, has left an indelible impact on the early church and continues to shape Christian leadership today. The selfless leadership principles of humility, sacrifice, and service established by Christ and His followers have become foundational for leaders across generations. By exploring the long-term impact of

these servant leaders on the early church and examining how their principles continue to inform contemporary Christian leadership, we can better understand the enduring relevance of servant leadership in shaping the future of the Church.

A. Long-Term Impact of New Testament Servant Leaders on the Early Church

The New Testament servant leaders profoundly influenced the establishment and growth of the early Christian church. Leaders like Jesus Christ, the Apostle Paul, and others exemplified servant leadership by prioritizing the spiritual well-being of others over personal gain, resulting in a rapidly expanding faith community. Christ's ultimate act of service—His sacrificial death on the cross—served as the model for the early church's understanding of leadership. As Jesus stated, "For even the Son of Man did not come to be served, but to serve, and to give His life as a ransom for many" (Mk. 10:45). This radical approach to leadership, based on service and sacrifice, redefined authority in the Christian context.

The Apostle Paul's influence on the early church further illustrates the long-term impact of servant leadership. His missionary journeys and epistles built a network of Christian communities, and his leadership model, which emphasized self-sacrifice and mentorship, encouraged others to follow his example. Paul's statement in 1 Corinthians 11:1, "Follow my example, as I follow the example of Christ," reflects how his servant leadership directly shaped the leadership of others, perpetuating a model that was Christ-centered and service-oriented. The early church grew not only because of the apostolic teachings but also because of the leaders' willingness to serve others selflessly.

B. The Enduring Legacy of Servant Leadership Principles for Contemporary Christians

The principles of servant leadership that emerged in the New Testament continue to influence Christian leadership in the modern era. The idea that leadership is rooted in humility,

service, and sacrifice has transcended time and cultural shifts, remaining central to Christian leadership philosophy. As Greenleaf, an advocate for servant leadership, notes, “The servant-leader is servant first...it begins with the natural feeling that one wants to serve, to serve first.”¹² This ethos, demonstrated in the New Testament, challenges contemporary leaders to prioritize service over personal ambition.

Modern Christian leaders who follow the servant leadership model demonstrate how this legacy remains vital. Church leaders, missionaries, and Christian educators often embody these principles by serving their communities with humility and love. This approach is rooted in the enduring belief that authentic leadership, as Christ demonstrated, is about lifting others and meeting their needs. Contemporary servant leadership also adapts these principles to address modern challenges, from social justice to community building, while remaining anchored in the biblical foundations outlined in the New Testament.

C. How the Examples of New Testament Leaders Shaped the Future of Christian Leadership

The examples of New Testament servant leaders have shaped the early church and the trajectory of Christian leadership throughout history. These leaders provided a blueprint for how future generations would lead the church, balancing authority with humility and using their positions to serve others. Leaders like Paul and Peter emphasized the need for accountability, teaching others to shepherd their flocks with care and compassion. As Peter writes, “Be shepherds of God’s flock that is under your care, watching over them—not because you must, but because you are willing, as God wants you to be; not pursuing dishonest gain, but eager to

¹² Greenleaf.

serve” (1 Pet. 5:2). This servant-leader approach became the guiding principle for Christian leadership models across centuries.

The New Testament leaders also created a legacy of mentorship that has profoundly shaped Christian leadership. Paul’s mentoring of Timothy and other young leaders exemplifies how experienced leaders can invest in the next generation. This model of discipleship, where experienced leaders intentionally guide and nurture future leaders, has been carried on through the centuries, ensuring the Church's continuous growth. Leaders like Timothy embodied Paul’s teachings and went on to serve faithfully in their ministries, demonstrating how the servant leadership model perpetuates through mentorship and personal investment in others.

The enduring impact of servant leadership on Christian leadership is a testament to the timelessness of these New Testament principles. From the early church to today’s ministries, the call to serve others selflessly, humbly, and sacrificially remains a central tenet of Christian leadership. The legacy of these leaders, rooted in the example of Christ, continues to inspire and guide Christian leaders as they serve their communities and build the Kingdom of God.

XIII. Implications for Contemporary Christian Leadership

As demonstrated in the New Testament, the study of servant leadership provides profound insights for contemporary Christian leaders across various contexts. By examining the actions and teachings of figures like Jesus, Paul, and other early Christian leaders, we can derive principles that guide leadership in the church, business, and broader communities today. Understanding how to develop future servant leaders through faith-based mentoring and training is essential for ensuring the ongoing impact of these biblical teachings in modern Christian leadership.

A. Lessons from New Testament Servant Leaders for Modern Leadership

New Testament servant leaders provide timeless lessons for modern Christian leadership. At the heart of their example is the principle of humility and a commitment to placing others' needs before one's own, as Jesus taught: “Whoever wants to become great among you must be your servant, and whoever wants to be first must be your slave—just as the Son of Man did not come to be served, but to serve” (Mt. 20:26–28). This countercultural idea of leadership, rooted in serving rather than dominating, remains essential in contemporary leadership paradigms.

The sacrificial service exemplified by leaders like the Apostle Paul is also significant for modern Christian leadership. Paul’s tireless work to establish churches, mentor young leaders, and spread the gospel while enduring hardships is a powerful model of perseverance and selfless commitment (2 Cor. 11:23–28). Modern Christian leaders can draw from Paul’s example of navigating the complexities of leadership and balancing personal sacrifice with the larger mission of serving the faith community.

B. Applying Servant Leadership Principles in the Church, Business, and Community Contexts

Leaders can apply principles of servant leadership across various spheres, including the church, business, and community contexts. In church leadership, embodying servant leadership fosters an environment where leaders prioritize the congregation's spiritual needs over administrative or personal goals. Leaders can cultivate humility and service, just as Jesus did, through compassion and attentiveness to their congregants. Peter’s call to leaders in the church to “be shepherds of God's flock” and “not lording it over those entrusted to you, but being examples to the flock” is a clear directive for church leaders today (1 Pt. 5:2–3).

In business contexts, servant leadership can radically shift an organization's culture by focusing on the well-being of employees and customers rather than mere profit maximization. John C. Maxwell, a contemporary Christian business leader, emphasizes that leadership is not about self-promotion but about growing others. “Great leaders are not measured by how many people serve them, but how many people they serve.”¹³ This principle is central to integrating faith and leadership in the business world, where Christian leaders are to model Christ-like service to those under their charge.

In community contexts, servant leadership principles can help foster social justice, advocacy, and charitable work. Christian leaders in non-profit organizations or civic roles can take inspiration from figures like Tabitha, whose charitable deeds and service to the poor made a lasting impact on her community (Acts 9:36–41). Modern leaders can follow her example by addressing the needs of marginalized or vulnerable populations providing practical help and hope to those in need.

C. Developing Servant Leaders Through Faith-Based Training and Mentoring

The development of servant leaders is essential for ensuring that these principles continue to guide future generations. Faith-based training programs and mentorship opportunities offer practical pathways for cultivating servant leadership. Paul’s relationship with Timothy exemplifies how established leaders can mentor and develop emerging leaders. Paul encouraged Timothy to “set an example for the believers in speech, conduct, love, faith, and purity,” a model that underscores the importance of personal character and spiritual maturity in leadership (1 Tim. 4:12).

¹³ Maxwell.

Churches, Christian educational institutions, and organizations can intentionally foster servant leadership through training programs that emphasize biblical teachings on humility, service, and discipleship. Similar to those of Paul and Timothy, mentoring relationships provide opportunities for experienced leaders to invest in younger leaders, guiding them in their spiritual and leadership growth. Developing servant leaders is not simply about imparting leadership skills but about shaping hearts and minds to reflect Christ's example of selfless service.

In conclusion, applying the lessons of New Testament servant leaders to contemporary Christian leadership involves embracing humility, service, and sacrifice across various contexts. Servant leadership remains a powerful model for creating positive and Christ-centered influence in the church, business, or community. Through intentional training and mentoring, Christian leaders can ensure that these servant leadership principles continue to shape the future of leadership within the faith community.

XIV. Conclusion

A. Summary of Key Insights on Servant Leadership from New Testament Examples

The New Testament lays a robust foundation for understanding and applying servant leadership, with Jesus Christ exemplifying the highest form of leadership. His humility, obedience, and willingness to serve others, even to death, are models for all Christian leaders (Php. 2:5–8). As stated, Greenleaf emphasizes, “The servant-leader is servant first. It begins with the natural feeling that one wants to serve, to serve first.”¹⁴ This mirrors Jesus' mission when He declares, “For even the Son of Man came not to be served but to serve” (Mk. 10:45).

¹⁴ Greenleaf.

Through the lives of central New Testament figures such as Paul, Mary, Priscilla, and Peter, we see servant leadership expressed in various contexts yet consistently centered on selflessness and a deep commitment to others' growth and spiritual well-being. As James C. Hunter notes, servant leadership is characterized by identifying the needs and goals of those being served, allowing the leader to empower others to their highest potential.¹⁵

This study's comparative analysis shows that while male and female servant leaders often expressed their roles differently, the unifying traits across genders include humility, empathy, and the prioritization of others' needs. Paul's ministry, for example, is a powerful testimony to servant leadership, marked by his tireless efforts to mentor and encourage believers (1 Cor. 11:1). On the other hand, Lydia and Priscilla illustrate servant leadership through hospitality and nurturing relationships within the early Christian community (Acts 16:14–15, 18:26).

B. Final Thoughts on the Transformative Power of Servant Leadership

The power of servant leadership lies in its ability to transform individuals and communities by reflecting the character of Christ. As Maxwell explains, "Leadership is influence, nothing more, nothing less," influence is maximized when leaders adopt a servanthood posture.¹⁶ Jesus' leadership upended conventional understandings of power and authority, focusing instead on loving and serving others, a theme reiterated in John 13:34–35. David Peterson observes that in *Acts*, the early Christian leaders followed Jesus' leadership model, seeking to empower and uplift others through the Spirit rather than through coercion or

¹⁵ Hunter.

¹⁶ Maxwell.

dominance. He notes that leadership in the early church was an act of service, not self-aggrandizement.¹⁷

The practical application of servant leadership continues to shape contemporary Christian leadership. J. Oswald Sanders observes that the spiritual leader influences others not by the power of his personality but by that personality's submission to the will of God.¹⁸ The transformative nature of servant leadership is grounded in this submission to God's purposes and dedication to the well-being of others. For modern Christian leaders, adopting a servant-leadership approach provides a model of Christlike behavior and a framework for developing solid and collaborative communities. As Spears observes, servant leadership encourages collaboration, trust, foresight, listening, and the ethical use of power.¹⁹ These characteristics are essential for building communities that reflect God's kingdom and prioritize service to others.

C. Encouragement for Contemporary Leaders to Embrace Servant Leadership Values

In a world often dominated by self-serving ambitions, contemporary Christian leaders must embrace the values of servant leadership to impact their communities and influence others positively. Jesus' words in Matthew 20:26–28 remind us that “whoever would be great among you must be your servant,” placing the call to serve at the heart of Christian leadership. Moreover, as Ken Blanchard and Phil Hodges point out, servant leadership is the only leadership model that works for Jesus' followers; anything else is inconsistent with His example and

¹⁷ David Peterson. *The Acts of the Apostles: A Commentary*. (Grand Rapids, MI: Eerdmans, 2009.).

¹⁸ Sanders.

¹⁹ Spears, ed.

teaching.²⁰ This emphasis on servant leadership calls Christians to lead through love, humility, and service, knowing that their influence grows as they help others reach their God-given potential.

Faith without action further underscores the importance of tangible expressions of servant leadership (Jms. 2:14–17). Leaders must embody their faith through acts of service, just as Paul and other New Testament figures demonstrated in their ministries. Citing Jesus' model of washing the disciples' feet, Dallas Willard explains that the greatest among you will be your servant because such a person is truly great (Jn. 13:1–17).²¹ In summary, God calls contemporary leaders to live out the principles of servant leadership by following Christ's example and fostering a culture of service, collaboration, and spiritual growth. By doing so, they can inspire others, cultivate strong relationships, and reflect the transformative power of servant leadership in their spheres of influence.

²⁰ Ken Blanchard and Phil Hodges. *Lead Like Jesus: Lessons from the Greatest Leadership Role Model of All Time*. (Nashville: Thomas Nelson, 2005).

²¹ Dallas Willard. *The Divine Conspiracy: Rediscovering Our Hidden Life in God*. (San Francisco: HarperSanFrancisco, 1998).

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PILLARS OF CHRISTIAN LEADERSHIP:
AN ANNOTATED ANALYSIS OF KEY RESEARCH AREAS

A Paper

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of the

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in the Division of Christian Leadership

Sarah Kimball-Grunblatt
MPH, LSU Health Sciences Center - New Orleans, 2022
MS, University of New Orleans, 2020
MS, University of New Orleans, 2020
MEd, William Carey University, 2015
MEd, William Carey University, 2014
MA, New Orleans Baptist Theological Seminary, 2008
BS, Louisiana State University, 2007
December 3, 2024

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Introduction

The historical development of Christian leadership is a multifaceted subject shaped by theological, cultural, and societal influences over centuries. Understanding this development requires an interdisciplinary approach, examining various fields of research that have significantly contributed to the evolution of leadership within the Christian tradition. This paper presents an annotated list of ten essential fields of research that provide critical insights into the past, present, and future trajectories of Christian leadership (plus eight “bonus” fields). Each field is explored in terms of its relevance, challenges, and implications, highlighting its significance in shaping evangelical leadership practices.

By examining these fields, this study seeks to offer a comprehensive framework for understanding the complexities of leadership within the Christian context. It reflects on how historical trends inform contemporary practices and anticipates future challenges, providing a foundation for equipping leaders who can serve faithfully and effectively in diverse contexts. Ultimately, this annotated list aims to deepen the understanding of Christian leadership and inspire further exploration into its rich and dynamic history.

1. Political Theology and Church-State Relations

Implications for Christian Leadership:

- **Past:** Historically, evangelical leaders have navigated the tension between allegiance to Christ and loyalty to state authorities. From the early church’s persecution under the Roman Empire to the Protestant Reformation’s rejection of papal authority, political theology highlights the role of the church as both a critic and participant in state affairs. Notable examples include evangelical leaders’ involvement in shaping Western policies, such as abolitionism and the civil rights movement, as they balanced their theological convictions with calls for social justice.
- **Present:** In today’s secularized world, the church is often marginalized in the political sphere. Nevertheless, Christian leaders continue to be called to speak truth to power, particularly in issues of human dignity, justice, and the sanctity of life. Contemporary evangelical leaders frequently engage in debates over religious freedom, abortion, marriage, and the role of religion in public life, attempting to reconcile biblical convictions with democratic principles. The challenge lies in navigating the relationship between church and state within an increasingly secular society.
- **Future:** Looking ahead, evangelical leaders must anticipate growing challenges, such as the erosion of religious freedoms or increased hostility toward Christian moral teachings. In this context, Christian leaders will need to find innovative ways to engage politically while maintaining a strong theological foundation. Their influence should be directed toward justice and the common good rather than partisan power, ensuring that their witness remains faithful to biblical truth even as secularism intensifies.

Scriptural Insights:

- **Romans 13:1-7:** Affirms the legitimate role of government, but also emphasizes that government's authority is subordinate to God's.¹
- **Matthew 22:21:** "Render to Caesar the things that are Caesar's; and to God the things that are God's." This teaches the distinction between the spheres of government and the Kingdom of God.
- **Acts 5:29:** "We must obey God rather than men." When governmental laws contradict God's commands, believers must prioritize divine authority.

Response to Secular Critiques:

- **Critique:** Secular critics argue that religious involvement in politics undermines democratic values and promotes intolerance.
- **Response:** The church's involvement in politics is not about imposing religious dogma, but about advocating for justice, human dignity, and biblical principles that contribute to the common good. True democracy flourishes when all voices, including religious ones, are heard, provided they respect human rights.

Practical Solutions:

- **Engagement in Advocacy:** Train leaders to engage in political and policy advocacy from a biblical perspective, encouraging them to participate in local and national conversations with grace and conviction.
- **Create Platforms for Dialogue:** Foster spaces for theological and political dialogue within the church, equipping believers to think critically about the intersection of faith and politics.
- **Focus on Justice and Human Rights:** Prioritize issues such as poverty alleviation, racial reconciliation, and human dignity in political engagement, demonstrating how the gospel speaks to modern challenges.

Practical Solutions for NOBTS:

New Orleans Baptist Theological Seminary (NOBTS) has a rich history and a unique commitment to preparing Christian leaders for various spheres of ministry. Given its focus on theological education and leadership training, there are several practical solutions NOBTS could implement to address political theology and church-state relations, drawing on both its educational mission and its institutional values.

1. Engagement in Advocacy and Public Dialogue

NOBTS could expand its commitment to advocacy by offering specialized training for students on engaging in political and policy conversations from a biblical perspective. This could include seminars, guest lectures, and partnerships with organizations like the *Ethics & Religious Liberty Commission* (ERLC) of the Southern Baptist Convention (SBC), which frequently addresses matters of church and state in the public sphere. Such initiatives would equip future leaders with the tools to engage in discussions on issues like religious freedom and the sanctity of life.

2. Platform for Political-Theological Dialogue

Given its diverse student body and a long-standing tradition of theological exploration, NOBTS could foster a platform for dialogue within the institution on the intersection of faith and politics. This could be in the form of a dedicated course or a public speaker

¹ All Scripture references will be from the New International Version unless otherwise indicated. *The New International Version*, (Grand Rapids: Zondervan, 2011)

series focusing on contemporary issues such as secularism, the role of religion in public life, and evangelical involvement in social justice movements. By facilitating this kind of critical dialogue, the seminary would prepare leaders to understand and navigate the challenges of church-state relations in a pluralistic society.

3. Focus on Justice and Human Rights

Building upon its history of serving the community and its current initiatives, NOBTS could further integrate advocacy for justice and human dignity into its curriculum.

Practical courses on racial reconciliation, poverty alleviation, and the church's role in promoting human dignity could help students develop a holistic approach to political engagement. This would allow future leaders to address current social issues in light of biblical teachings and the example of Christ.

These practical solutions align with NOBTS's vision for preparing leaders who are academically well-equipped, theologically grounded, and socially responsible.

2. Cultural Engagement and Public Communication

Implications for Christian Leadership:

- **Past:** Throughout history, evangelical leaders have played significant roles in shaping culture through various public platforms. Notable examples include the Puritans and leaders of the Great Awakenings, who influenced society through sermons, revivals, and social reform movements. Leaders like John Wesley used preaching, hymn-singing, and other public activities to address societal issues, from personal holiness to broader social reforms. These leaders sought to impact not just the church but society at large, encouraging cultural transformation rooted in biblical values.
- **Present:** Today's evangelical leaders face the challenge of engaging with complex contemporary issues such as gender identity, marriage, and racial justice, all while remaining faithful to Scripture. Additionally, in a postmodern, media-saturated culture, traditional forms of communication often prove less effective. Leaders must adapt to new methods, focusing on digital platforms, social media, and pop culture as essential tools for spreading the gospel and engaging with diverse worldviews.
- **Future:** As technology, artificial intelligence, and global power dynamics continue to evolve, the future of cultural engagement will require even greater adaptability. Evangelical leaders will need to ensure that their messages remain grounded in Scripture while being relevant and accessible to a wide range of audiences. Embracing new forms of communication, such as online preaching, social media, and podcasts, will be crucial for continuing to influence culture and spread the gospel in a rapidly changing world.

Scriptural Insights:

- **1 Corinthians 9:22:** "I have become all things to all people, that by all means I might save some." This verse encourages cultural adaptability while maintaining theological integrity.
- **Matthew 5:13-16:** Jesus calls His followers to be the "salt of the earth" and the "light of the world," signifying the church's role in transforming culture.
- **Romans 12:2:** "Do not be conformed to this world, but be transformed by the renewal of your mind." Christian leaders must navigate cultural engagement by transforming society, not adopting its values.

Response to Secular Critiques:

- **Critique:** Secular critics claim that religious influence on culture can lead to repression, discrimination, and the erosion of freedoms.
- **Response:** The gospel promotes freedom, dignity, and justice, and Christian leaders should engage with culture in a way that affirms human flourishing, advocating for the marginalized and promoting truth, love, and peace.

Practical Solutions:

- **Leverage Technology:** Equip leaders with skills in media production, social media, and online platforms to share the gospel, teach biblical principles, and address societal issues.
- **Cultural Literacy:** Promote cultural literacy within the church, helping leaders understand contemporary culture's narratives, values, and assumptions so they can speak the gospel in a way that resonates.
- **Train in Public Speaking and Rhetoric:** Encourage training in effective communication and rhetoric, equipping leaders to speak truth in love in both formal and informal settings.

Practical Solutions for NOBTS:

New Orleans Baptist Theological Seminary (NOBTS) is committed to preparing students for ministry through a balanced approach that blends academic excellence, practical ministry experience, and a strong focus on servanthood. The seminary's mission emphasizes the importance of equipping students to walk with Christ, proclaim His truth, and fulfill His mission, with an emphasis on serving diverse communities, such as those in the culturally rich New Orleans area.

Given the current challenges and opportunities in cultural engagement, NOBTS can further enhance its impact by focusing on a few practical solutions:

1. **Leverage Technology for Broader Outreach:** While NOBTS already offers online and hybrid learning options, expanding the use of digital platforms for outreach, ministry training, and engagement would increase the seminary's presence in a rapidly changing world. Training leaders to use social media, podcasts, and other digital tools to communicate biblical truths effectively would be vital in engaging with the secular and postmodern audiences.
2. **Cultural Literacy and Communication:** Incorporating courses or workshops on cultural literacy—teaching students about current societal issues, cultural narratives, and worldviews—can prepare them to engage more effectively in conversations on topics like race, gender identity, and justice. This would ensure that NOBTS graduates are not only grounded in Scripture but also equipped to speak the gospel in a way that is relevant and resonant with today's culture.
3. **Enhanced Public Speaking and Rhetoric:** Given that public speaking is crucial for engaging cultural and societal conversations, NOBTS could offer more specialized training in effective communication, focusing on how to speak truth in love in both academic and non-academic settings. This could be part of a broader effort to prepare leaders for positions of influence and public engagement.

By building on these strategies, NOBTS could further strengthen its role in preparing leaders who are equipped to navigate cultural complexities and fulfill the mission of Christ in an ever-changing world.

3. Historical and Intergenerational Development of Evangelicalism

Implications for Christian Leadership:

- **Past:** The history of evangelicalism is characterized by cycles of renewal and reform, with leaders navigating societal crises through revivals, theological innovations, and social movements. Evangelicalism's development has been deeply influenced by its commitment to personal salvation, missions, and social justice, as seen in movements like the Great Awakenings, which significantly shaped society's religious consciousness. The strength of evangelical leadership often depended on its ability to pass down faith to new generations, ensuring the continuity of its core values.
- **Present:** Today's evangelical leadership faces significant generational divides, with younger leaders often focusing on social justice, inclusivity, and newer theological movements, while older generations prioritize doctrine and tradition. This divide presents a challenge for church leaders, who must balance maintaining continuity with openness to new expressions of faith and cultural sensibilities. The challenge lies in fostering unity within the movement, ensuring that the core theological principles remain intact while allowing room for innovation and growth.
- **Future:** Moving forward, the future of evangelical leadership requires a strong, cohesive vision that adapts to new global realities while remaining grounded in scriptural truth. Intergenerational cooperation will be key in passing down theological truths while adapting ministry methods to new contexts and challenges. Evangelical leaders must focus on equipping younger leaders to build upon the foundation laid by previous generations, avoiding fragmentation and ensuring that the movement remains united and faithful to its mission.

Scriptural Insights:

- **Psalm 78:4:** "We will not hide them from their children, but tell to the coming generation the glorious deeds of the Lord." This highlights the importance of passing down the faith to future generations.
- **2 Timothy 2:2:** Paul instructs Timothy to "entrust to faithful men who will be able to teach others also," emphasizing the intergenerational responsibility of leadership.
- **Hebrews 13:7:** "Remember your leaders, those who spoke to you the word of God. Consider the outcome of their way of life, and imitate their faith." Christian leadership is built on learning from past generations.

Response to Secular Critiques:

- **Critique:** Critics argue that religious movements, particularly evangelicalism, are outdated and unable to adapt to modern challenges.
- **Response:** Evangelicalism's theological core remains timeless, and while methods evolve, the gospel's power to transform lives remains unchanged. The church's flexibility in adapting to new contexts ensures its continued relevance.

Practical Solutions:

- **Mentorship Programs:** Implement formal mentorship programs that pair experienced leaders with younger ones, fostering the transmission of wisdom, theology, and leadership principles.
- **Cross-Generational Collaboration:** Encourage collaboration between older and younger leaders to foster mutual understanding and respect, and to share insights from different life experiences and perspectives.

- **Preserve Theological Integrity:** Emphasize the importance of sound doctrine in training future leaders, ensuring that evangelicalism's theological roots are preserved even as leadership styles evolve.

Practical Solutions for NOBTS:

New Orleans Baptist Theological Seminary (NOBTS) plays a significant role in shaping the future of evangelical leadership by training students to engage with both theological principles and contemporary issues. The institution's commitment to doctrinal soundness while fostering innovation makes it uniquely positioned to address the challenges posed by the generational divides in evangelicalism today.

Here are several practical solutions tailored to NOBTS to foster historical and intergenerational development within the evangelical movement:

1. **Formal Mentorship Programs:** To bridge the generational gap and ensure that the wisdom of older evangelical leaders is passed down, NOBTS could formalize mentorship initiatives. These programs would pair experienced pastors, scholars, and ministry leaders with younger students or seminarians, facilitating the sharing of theological insights, leadership principles, and practical ministry experience. Structured mentorship could be an invaluable resource for younger generations seeking to navigate theological complexities and leadership challenges in the modern world.
2. **Cross-Generational Collaboration:** NOBTS can facilitate greater interaction between students and experienced leaders from various generations. This could take the form of intergenerational workshops, joint academic and ministry projects, or panel discussions that highlight the diversity of perspectives within evangelicalism. By encouraging dialogue and cooperation between older and younger leaders, the seminary can promote mutual respect and understanding, thus helping to address concerns related to innovation versus tradition in ministry methods and theological emphases.
3. **Preserving Theological Integrity:** As NOBTS trains the next generation of evangelical leaders, the institution can continue emphasizing the importance of preserving core doctrinal truths while adapting ministry methods to modern contexts. To prevent fragmentation within evangelicalism, NOBTS can offer courses and resources focused on historical theology and church history to remind students of the foundations upon which evangelicalism was built. This approach will help ensure that students are well-equipped to engage with contemporary issues without compromising the theological integrity of the movement.

By implementing these strategies, NOBTS can play a vital role in bridging generational divides, preserving the core principles of evangelicalism, and ensuring that future leaders are equipped to carry the faith forward with both conviction and adaptability.

4. Gender and Social Justice in Leadership

Implications for Christian Leadership:

- **Past:** Evangelicalism has historically had a complicated relationship with gender roles and social justice. While many evangelical leaders have reinforced traditional gender roles, others have advocated for greater equality, particularly in movements like abolitionism and civil rights. Women in evangelicalism were often confined to support roles, with men occupying leadership positions. However, figures such as Sojourner Truth and the rise of women's missionary societies demonstrate that women have always been integral to the church's mission, despite these limitations.
- **Present:** The debate over women in leadership continues to be a significant issue within evangelicalism today. Social justice issues, including race, immigration, and gender equality, challenge church leaders to respond with biblical sensitivity and courage. Gender equality in leadership remains controversial, with ongoing debates surrounding women's roles in ministry, leadership, and decision-making. These discussions are increasingly intertwined with broader social justice concerns, including race, poverty, and immigration, which are integral to contemporary evangelical leadership.
- **Future:** In the future, evangelical leadership will likely face heightened scrutiny over issues of gender and social justice, particularly as global awareness of inequality and oppression continues to grow. Leaders will need to confront these issues directly, balancing a commitment to biblical teachings with a compassionate response to societal needs. The church will be called to address challenges around inclusivity, justice, and equality, requiring leaders to demonstrate both biblical faithfulness and a deep empathy for marginalized groups.

Scriptural Insights:

- **Galatians 3:28:** "There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus." This verse emphasizes equality in Christ.
- **Proverbs 31:30-31:** The Proverbs 31 woman is depicted as a wise, industrious, and influential leader, illustrating that leadership is not confined to gender.
- **Ephesians 5:21-33:** While teaching on marriage, Paul emphasizes mutual submission, reflecting the dignity and value of both men and women in leadership roles.

Response to Secular Critiques:

- **Critique:** Secular critiques often argue that Christianity's stance on gender roles is patriarchal and oppressive.
- **Response:** The Bible's teachings on gender are rooted in a design that celebrates both men and women as co-laborers in Christ. Evangelical leadership should advocate for equality and justice while adhering to Scripture's guidance on roles within the church and family.

Practical Solutions:

- **Inclusive Leadership Structures:** Advocate for leadership structures that allow both men and women to use their spiritual gifts fully, promoting equity in ministry opportunities while staying within theological parameters.
- **Justice-Oriented Discipleship:** Create discipleship programs that incorporate biblical teachings on justice, encouraging leaders to care for the marginalized and advocate for systemic change.

- **Facilitate Dialogue on Gender and Justice:** Organize forums or workshops to discuss gender roles and social justice within evangelicalism, creating space for respectful conversations that address theological concerns and practical realities.

Practical Solutions for NOBTS:

New Orleans Baptist Theological Seminary (NOBTS) plays a significant role in preparing leaders who can address the pressing issues surrounding gender and social justice within evangelicalism. Given the ongoing debates about gender roles in church leadership and broader social justice concerns, NOBTS can enhance its efforts by implementing the following practical solutions:

1. **Inclusive Leadership Structures:** To foster a more inclusive leadership environment while adhering to theological principles, NOBTS could promote leadership structures that encourage both men and women to utilize their spiritual gifts fully. This could involve revisiting the seminary's policies on gender roles within ministry, offering programs or scholarships for female students pursuing leadership roles, and creating spaces for women in the theological and academic faculties. The goal is to ensure that both genders can participate in leadership opportunities without compromising biblical integrity, demonstrating a commitment to equality and empowerment while respecting evangelical convictions.
2. **Justice-Oriented Discipleship:** NOBTS can further integrate teachings on justice into its discipleship and leadership development programs. By creating courses or seminars focused on biblical justice, students could be equipped to respond to contemporary issues like race, immigration, and poverty with a biblical worldview. These programs could incorporate case studies, real-world applications, and theological reflections on justice that align with NOBTS's core mission of equipping leaders who serve the marginalized. This would also allow students to gain deeper insights into how their faith intersects with modern social concerns.
3. **Facilitate Dialogue on Gender and Justice:** NOBTS could host forums, panel discussions, or workshops that address the theological implications of gender roles and social justice within the evangelical tradition. These events would provide a platform for students, faculty, and church leaders to engage in respectful dialogue on how to navigate these issues in light of Scripture. Such initiatives would help the seminary create an open space where differing viewpoints can be expressed and discussed, fostering a deeper understanding of the biblical principles surrounding gender equality and justice while encouraging practical application in ministry.

These approaches could strengthen NOBTS's ability to prepare leaders who are not only theologically sound but also equipped to lead with compassion and justice, addressing both gender equality and broader social issues within the church and society.

5. Ethics and Moral Responsibility in Leadership

Implications for Christian Leadership:

- **Past:** Ethical issues have long been central to evangelical leadership, with figures like Dietrich Bonhoeffer and William Wilberforce providing moral leadership during challenging times. These leaders took bold, counter-cultural stands on issues rooted in biblical truth, such as opposing Nazi Germany's ethical compromises. However, historical ethical lapses among leaders—such as sexual scandals and corruption—have also led to crises of credibility within the church, highlighting the importance of ethical leadership in maintaining the church's moral witness.
- **Present:** In today's world, where church scandals frequently make headlines, evangelical leaders must model moral integrity and ethical decision-making to rebuild trust and credibility. Leaders face a variety of ethical dilemmas, including power abuses, financial mismanagement, and scandals, which often tarnish the church's witness. It is crucial for leaders to demonstrate a commitment to ethical conduct, ensuring that their actions align with biblical standards and restore the credibility of the church.
- **Future:** The future of evangelical leadership will likely continue to face ethical challenges, particularly as public scrutiny of church leaders intensifies. Maintaining a high standard of ethics will be critical for the church's credibility and its ability to influence society for the good of the gospel. Leaders must emphasize ethical conduct that aligns with biblical principles, avoiding the temptations of power and wealth that often lead to moral failure, ensuring the church remains a trustworthy beacon of truth and integrity.

Scriptural Insights:

- **1 Timothy 3:2-10:** Provides a list of qualifications for church leaders, emphasizing moral integrity, self-control, and respectability.
- **Proverbs 4:23:** "Keep your heart with all vigilance, for from it flow the springs of life." Ethical leadership begins with personal holiness and accountability.
- **Matthew 5:37:** Jesus teaches, "Let what you say be simply 'Yes' or 'No'; anything more than this comes from evil." Integrity in speech and actions is paramount.

Response to Secular Critiques:

- **Critique:** Critics often claim that religion is hypocritical, as many religious leaders fail to live up to their moral teachings.
- **Response:** Christianity's moral teachings offer a standard of righteousness that applies to all people. While individual leaders may fail, the gospel calls all believers to repentance and transformation. Ethical leadership rooted in humility and accountability can restore credibility.

Practical Solutions:

- **Accountability Structures:** Establish clear accountability systems within church leadership to ensure transparency, ethical behavior, and prevent power abuses.
- **Ethical Leadership Training:** Offer regular training for leaders on ethical decision-making, emphasizing biblical principles of honesty, integrity, and stewardship.
- **Public Confession and Restoration:** When moral failures occur, create processes for leaders to publicly confess, seek restoration, and rebuild trust with their congregations.

Practical Solutions for NOBTS:

New Orleans Baptist Theological Seminary (NOBTS) can strengthen its role in shaping ethical leadership by incorporating the following practical solutions tailored to the institution's mission and values:

1. **Accountability Structures:** Establishing clear, transparent accountability systems is essential to maintaining ethical leadership. NOBTS could implement formal structures that require regular reports and checks for faculty, staff, and students involved in leadership roles. These could include mentoring relationships, peer review systems, and accountability groups, as well as regular ethical audits of both personal and organizational actions. Encouraging students to engage in self-examination and providing frameworks for ethical decision-making can help build leaders who will maintain integrity in their ministries.
2. **Ethical Leadership Training:** NOBTS could enhance its curriculum by offering specialized courses or modules dedicated to ethical decision-making in ministry. These courses should include practical case studies on handling financial integrity, power dynamics, and church governance. Training should emphasize biblical principles such as honesty, stewardship, and the importance of transparency, encouraging students to navigate ethical dilemmas with a strong foundation in Scripture. Additionally, workshops, guest lectures, and retreats focusing on the practical application of ethics in leadership could offer further development opportunities.
3. **Public Confession and Restoration:** In response to the common occurrence of moral failings among church leaders, NOBTS could formalize processes for public confession and restoration. Developing a restorative theology that prioritizes humility, repentance, and reconciliation could be an integral part of leadership training. Such a process could involve counseling, mentorship, and accountability for leaders who have experienced moral failure. By providing a theological and practical framework for leaders to publicly acknowledge mistakes and seek restoration, NOBTS could contribute to rebuilding trust and credibility within church communities.

By focusing on these strategies, NOBTS can help equip future Christian leaders with the tools necessary to maintain moral integrity and lead with biblical ethics, ensuring that their witness in both the church and the broader culture remains credible and impactful.

6. Environmental and Public Health Theology

Implications for Christian Leadership:

- **Past:** While environmental and public health concerns were not historically prioritized within evangelicalism, the biblical mandate for stewardship (Genesis 2:15) has always provided a theological basis for caring for creation and the well-being of humanity. Evangelical teachings on stewardship have long pointed to humanity's responsibility to care for God's creation, even if it was not a central focus in earlier movements.
- **Present:** As environmental issues like climate change and public health crises such as pandemics become increasingly pressing, Christian leaders are being called to integrate care for creation and human well-being into their leadership. Evangelical leaders today are engaging more with global crises, such as climate change, resource scarcity, and health disparities, urging their communities to recognize their moral responsibility to promote health, justice, and the care of God's creation.
- **Future:** The future of evangelical leadership will likely see more concerted efforts to address environmental degradation and global health challenges. As the church takes a stand on creation care, leaders will need to develop practical ways to respond to ecological and health crises. Theological reflection on creation care, combined with advocacy for policies that protect both the environment and human health, will be critical for addressing these challenges in a way that aligns with biblical principles.

Scriptural Insights:

- **Genesis 2:15:** “The Lord God took the man and put him in the garden of Eden to work it and keep it.” Humans are called to steward the earth.
- **Romans 8:22:** “For we know that the whole creation has been groaning together in the pains of childbirth until now.” Creation itself is affected by sin and will one day be restored.
- **Matthew 25:31-46:** Jesus speaks of caring for the least of these, which includes advocating for public health and caring for vulnerable populations.

Response to Secular Critiques:

- **Critique:** Secular critics often argue that religious communities are indifferent to environmental issues or dismiss public health as a non-religious concern.
- **Response:** The Bible teaches that creation care is a sacred responsibility given by God. Christian leaders should advocate for responsible environmental practices and public health policies as part of their mandate to love their neighbors and care for the world God created.

Practical Solutions:

- **Creation Care Initiatives:** Promote initiatives within the church focused on environmental sustainability, such as reducing waste, conserving energy, and supporting ethical farming practices.
- **Health Advocacy:** Encourage leaders to engage with public health issues through both education and advocacy, such as supporting clean water initiatives or mental health awareness programs.
- **Theological Reflection on Creation Care:** Develop resources that help church leaders and congregations understand the biblical basis for environmental stewardship and public health.

Practical Solutions for NOBTS:

New Orleans Baptist Theological Seminary (NOBTS) can enhance its response to environmental and public health theology by incorporating these practical solutions that align with its mission and values:

1. **Creation Care Initiatives:** NOBTS could lead by example in implementing sustainability initiatives on campus and in its surrounding community. This can include promoting recycling programs, energy conservation efforts, and reducing the ecological footprint of the institution. A theological framework for creation care, rooted in the belief that God entrusted humanity with stewardship over the earth (Genesis 2:15), could be integrated into both the curriculum and the campus culture. Encouraging students and faculty to adopt sustainable practices could make a meaningful impact. For instance, the seminary could host seminars, workshops, or even start a community garden to demonstrate the practical implications of biblical environmental stewardship.
2. **Health Advocacy Programs:** NOBTS can take an active role in addressing public health issues within the local community by encouraging future leaders to engage with global and local health crises. This could include partnerships with local health organizations or participation in national and international health campaigns, such as clean water initiatives or mental health awareness programs. Seminary programs can provide opportunities for students to learn how to advocate for public health from a Christian perspective. Drawing from Matthew 25:31-46, which emphasizes care for the vulnerable, NOBTS could create service-learning projects for students to apply their theological training in promoting community health and wellbeing.
3. **Theological Reflection on Creation Care:** Developing resources for both students and church leaders on the biblical basis for environmental stewardship and public health can help equip leaders to address these issues within their congregations. NOBTS could incorporate dedicated modules or courses within their curriculum focused on the theology of creation care and public health. Such programs could include studies on how theological perspectives on creation, justice, and health intersect with real-world issues like climate change, poverty, and pandemics. Faculty could write and publish theological reflection pieces to serve as resources for other Christian leaders on how to integrate care for creation and public health into their ministries.

By actively engaging in these initiatives, NOBTS can equip Christian leaders to confront ecological and health challenges in ways that align with biblical teachings, promoting both environmental sustainability and public health advocacy.

7. Global Missions and Evangelical Leadership

Implications for Christian Leadership:

- **Past:** Global missions have always been central to evangelical leadership, with pioneers like William Carey and Hudson Taylor setting the precedent for cross-cultural outreach. Their efforts shaped evangelicalism's global identity and reinforced its emphasis on the Great Commission. Additionally, the digital age began to alter how leaders interacted with congregations and the broader world. Early efforts, such as Billy Graham's use of television, marked the beginning of leveraging modern technology to spread the gospel.
- **Present:** Today, social media and online platforms offer unprecedented opportunities for outreach and discipleship, yet they also present challenges such as misinformation, distractions, and shallow engagement. While global missions remain a hallmark of evangelicalism, leaders now face significant hurdles, including religious pluralism, political instability, and cultural resistance. These challenges require leaders to adapt their strategies for missions in an increasingly globalized and complex world.
- **Future:** Future evangelical leadership will confront new challenges in global missions, including shifting geopolitical landscapes, climate migration, and the rise of digital technologies as evangelism tools. Leaders will need to find a balance between outreach and cultural sensitivity, ensuring that their approaches remain theologically sound while addressing emerging global issues. Furthermore, leaders must embrace digital tools for evangelism while remaining vigilant against the temptation for superficial engagement and online anonymity.

Scriptural Insights:

- **Matthew 28:19-20:** The Great Commission calls all believers to "go and make disciples of all nations," an imperative that is now fulfilled via digital platforms.
- **1 Corinthians 9:22:** Leaders must adapt to new forms of communication without compromising the gospel's integrity.
- **Colossians 3:17:** "And whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him." Digital communication should be done to honor God.

Response to Secular Critiques:

- **Critique:** Some secular critics argue that digital engagement leads to isolation, trivializes relationships, and diminishes face-to-face community.
- **Response:** While acknowledging the risks, Christian leaders can use digital tools to enhance real community, providing access to theological resources and virtual discipleship while maintaining a focus on authentic, relational ministry.

Practical Solutions:

- **Contextualization Training:** Train leaders in the art of contextualizing the gospel message to different cultural settings, ensuring that the core message remains unchanged while respecting local traditions and practices.
- **Collaborative Missions:** Promote partnerships with local churches in mission fields, empowering indigenous leaders and fostering sustainable ministry.
- **Technology for Outreach:** Utilize digital tools, such as social media and apps, to reach global audiences with the gospel and provide training to missionaries in using technology effectively for missions.

Practical Solutions for NOBTS:

In reviewing the website and web presence of **New Orleans Baptist Theological Seminary (NOBTS)**, there are several practical solutions that could enhance the institution's response to the evolving nature of global missions and evangelical leadership:

1. Contextualization Training for Global Missions

Given NOBTS's global reach and the diverse backgrounds of its students and alumni, a key focus should be on equipping leaders with the skills to **contextualize** the gospel for different cultural settings. This can involve creating specialized courses, workshops, and mission trips that teach students how to adapt the gospel message without compromising its core message. This approach aligns with **1 Corinthians 9:22**, where Paul emphasizes becoming "all things to all people" to win some for Christ. For NOBTS, this could include:

- **Online or Hybrid Training Programs:** Given the increase in digital education, offering online or hybrid training for students preparing for cross-cultural missions could be highly effective. The training should focus on understanding cultural norms, ethical considerations, and best practices for engaging different communities without distorting the gospel's essence.
- **Interactive Case Studies:** Use virtual case studies where students can interact with scenarios from various regions, addressing cultural sensitivities and identifying potential pitfalls in mission work.

2. Collaborative Missions with Indigenous Leaders

To further strengthen global missions, NOBTS could focus on **empowering indigenous leaders**. Many mission fields today call for local leaders who can reach their own people effectively, rather than relying on foreign missionaries. NOBTS could:

- **Foster Partnerships:** NOBTS can partner with mission organizations and local churches in different countries to facilitate mentorship, leadership development, and collaborative ministry efforts. These partnerships could ensure that the mission work is sustainable and culturally appropriate.
- **Research & Practice Opportunities:** Offer internships or field-based learning opportunities for students in collaboration with local churches or international organizations. These practical experiences would provide students with hands-on knowledge of missions and how indigenous leadership can be nurtured.

3. Technology for Outreach and Digital Discipleship

In light of the growing role of **digital platforms** in global evangelism, NOBTS should prioritize training students and missionaries in the effective use of technology for outreach, as well as in maintaining authentic relationships online.

- **Digital Missions Training:** Develop a specific curriculum track focused on **digital evangelism**. This could include practical workshops on using social media, apps, and live-streaming services for ministry. Students could learn about the ethical challenges of online ministry, how to foster real community through digital tools, and how to use online platforms to provide access to theological resources, preaching, and virtual discipleship.
- **Theological Online Resources:** NOBTS can create or expand its library of digital resources for global outreach. This might include translating key theological works into different languages or making online discipleship courses available for students and missionaries working in restricted or remote areas.

4. Promote Global Leadership and Digital Missionary Networks

By leveraging its academic strengths, NOBTS can create a **global missionary network** of alumni and current students, helping them connect with each other and share resources. This network could:

- **Facilitate Collaborative Projects:** Use digital platforms to create a global missionary support community where students, faculty, and alumni can exchange ideas, share mission experiences, and support one another.
- **Use Social Media for Evangelism:** NOBTS could train students in using social media as an extension of the Great Commission (Matthew 28:19-20), ensuring that their digital engagements are Christ-centered and aligned with ethical practices.

5. Focus on Sustainable Missions Models

As global challenges like **climate change** and **political instability** influence mission fields, NOBTS can equip leaders to be both responsive and responsible in their mission strategies.

- **Environmental Stewardship in Missions:** Teach students the intersection of creation care and global missions, showing how environmental sustainability can be integrated into missionary work. This includes teaching principles from **Genesis 2:15** about stewarding God's creation, even while working in impoverished or crisis-stricken areas.

By addressing these practical solutions, NOBTS can remain at the forefront of equipping evangelical leaders who are not only capable of meeting global missions challenges but also responding to the opportunities presented by new digital tools and the changing geopolitical landscape.

8. Leadership in Social Advocacy and Justice

Implications for Christian Leadership:

- **Past:** Historically, evangelical leaders such as Martin Luther King Jr. and William Wilberforce were central to social advocacy, using their platforms to fight against racial injustice, slavery, and other forms of oppression. Their leadership in social justice movements was deeply rooted in Christian convictions, and their work laid the foundation for the church's ongoing role in advocating for justice and equality.
- **Present:** Today, issues like racial justice, immigration, and poverty require Christian leaders to speak prophetically against systems of oppression while offering practical solutions. Social advocacy remains a pressing issue, as leaders continue to address challenges like racial reconciliation, poverty, and immigration. The church's role in promoting justice and defending the marginalized is more vital than ever.
- **Future:** As evangelical leaders face growing pressure to take stands on contemporary social issues, such as gender equality, LGBTQ+ rights, and environmental justice, they must respond with both biblical faithfulness and a willingness to engage with the public sphere. Maintaining a commitment to biblical truth while navigating these complex social issues will be crucial for effective leadership in the years to come.

Scriptural Insights:

- **Isaiah 1:17:** "Learn to do good; seek justice, correct oppression." The Bible commands believers to seek justice for the oppressed.
- **Luke 4:18:** Jesus' mission was to "proclaim good news to the poor...to set the oppressed free."
- **Micah 6:8:** "He has told you, O man, what is good; and what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?"

Response to Secular Critiques:

- **Critique:** Secular critics often argue that religious leaders focus on spiritual matters while neglecting tangible social issues like inequality and human rights.
- **Response:** True Christian leadership integrates both the gospel and social justice. The church has a responsibility to advocate for the marginalized and work toward justice, following the example of Jesus.

Practical Solutions:

- **Empower Local Leaders:** Encourage leaders to take initiative in local justice movements, from food banks to racial reconciliation efforts, reflecting the gospel's concern for the marginalized.
- **Collaborative Advocacy:** Work with secular and religious organizations to address systemic issues, recognizing the importance of working across boundaries for common good.
- **Education and Training:** Offer training in social justice issues, biblical perspectives on poverty, race, and human rights, so that leaders can engage in these areas with a well-informed, compassionate response.

Practical Solutions for NOBTS:

In reviewing the website and web presence of **New Orleans Baptist Theological Seminary (NOBTS)**, there are several ways the institution can further engage with **leadership in social advocacy and justice**, building on its strong theological foundation and commitment to biblical

principles. Below are **practical solutions** tailored to NOBTS, emphasizing their role in equipping leaders for social advocacy:

1. Empower Local Leaders in Social Advocacy

NOBTS can encourage and train leaders to take active roles in **local justice movements**, leveraging the power of the gospel to address issues like **poverty, racial reconciliation, and immigration**. Drawing from biblical principles like **Luke 4:18** ("to proclaim good news to the poor...to set the oppressed free"), NOBTS could:

- **Facilitate Local Engagement Programs:** Provide opportunities for students to engage in **hands-on ministry projects** like food banks, homeless shelters, and racial reconciliation efforts within the New Orleans community. These initiatives can be integrated into academic courses, offering students the chance to practice social justice alongside their theological studies.
- **Partner with Local Advocacy Groups:** NOBTS could form strategic alliances with community organizations, ensuring students are directly involved in impactful, justice-driven initiatives that align with biblical teachings.

2. Collaborative Advocacy with Secular and Religious Organizations

As **social justice issues** grow in complexity, NOBTS can encourage **collaborative efforts** between **religious and secular organizations**, acknowledging the importance of building broad-based coalitions. This is important in addressing systemic challenges, such as:

- **Public Education on Justice:** NOBTS could host **forums or conferences** that bring together leaders from both the Christian community and secular organizations. These events would provide opportunities to share insights, strategies, and resources for addressing issues like racial injustice and poverty, fostering a spirit of unity across various sectors.
- **Joint Missions and Advocacy Campaigns:** By collaborating on **public advocacy campaigns**, NOBTS could model a **holistic approach** to justice work that aligns with **Isaiah 1:17**, where God calls his people to seek justice and correct oppression.

3. Offer Education and Training in Social Justice Issues

Theologically grounded education on **social justice** can be a key component of NOBTS's academic offerings. As leaders are trained, they must have a robust understanding of **biblical perspectives on poverty, race, and human rights**:

- **Develop Curriculum for Social Justice:** NOBTS could offer specific courses on **biblical social justice**, covering issues such as the **theology of racial reconciliation, advocacy for marginalized communities, and Christian perspectives on human rights**. These courses could be integrated into their pastoral and leadership programs, allowing students to gain both theological knowledge and practical tools for engaging with these issues.
- **Training in Advocacy Skills:** NOBTS could create training programs that teach students how to **advocate** effectively for justice in their communities. These could include workshops on legislative advocacy, community organizing, and effective communication skills, ensuring that students are equipped to be prophetic voices in their societies.

4. Integrate Justice into Leadership Development Programs

In line with **Micah 6:8** ("to do justice, and to love kindness, and to walk humbly with your God"), NOBTS can weave **justice** into all aspects of its leadership development initiatives:

- **Justice-Focused Leadership Retreats:** Organize retreats that focus on justice, where leaders can reflect on **biblical mandates** to care for the poor, the oppressed, and the

marginalized. These retreats can include sessions on the **theological basis for justice** and **practical leadership approaches** to social advocacy.

- **Leadership Mentorship Programs:** NOBTS can establish mentorship programs where experienced leaders, especially those engaged in social justice work, can mentor students in how to integrate **biblical justice principles** into their leadership journeys.

5. Leverage Technology for Advocacy

In today's digital age, NOBTS can also harness the power of **technology and social media** to **spread awareness** and advocate for social justice causes. The seminary could:

- **Create Digital Platforms for Advocacy:** Develop an **online hub** where students and alumni can share resources, write articles, and post about justice issues, following the example of leaders like **Martin Luther King Jr.**, who used media platforms to amplify their message. This could serve as a **digital justice movement** within the NOBTS community.
- **Promote Global Advocacy:** Encourage students to participate in **global justice campaigns** via **online petitions**, social media advocacy, and digital storytelling, showing how Christian leaders can make a tangible impact in the digital sphere.

Conclusion

By prioritizing local and global social advocacy, offering targeted education and training, and embracing technology for greater outreach, NOBTS can equip its leaders with the theological and practical tools to advocate for justice and equality, reflecting Christ's mission of **proclaiming good news to the poor and setting the oppressed free** (Luke 4:18).

9. Religious Rhetoric and Ethical Policy Engagement

Implications for Christian Leadership:

- **Past:** Evangelical leaders have long used persuasive rhetoric to influence policy, playing pivotal roles in movements such as abolitionism and civil rights activism. Their efforts not only shaped evangelicalism but also had a lasting impact on the broader societal and political landscape, highlighting the church's engagement in justice and moral issues.
- **Present:** Today, ethical rhetoric is essential in navigating divisive political and moral issues, with leaders needing to balance truth and love. In a polarized climate, evangelical leaders must use persuasive rhetoric that transcends partisan divides while advocating for biblical values in public policy debates. Their challenge is to engage with issues in ways that remain faithful to Scripture while fostering unity and understanding across different viewpoints.
- **Future:** Future leaders will need to adapt their rhetorical strategies to an increasingly fragmented media environment. Using tools like social media, podcasts, and video, they will have to articulate their views effectively while engaging a broad audience. In doing so, they must ensure that their rhetoric resonates across cultural divides, transcending partisan rhetoric to advocate for biblical values in the public policy sphere.

Scriptural Insights:

- **Proverbs 15:1:** "A soft answer turns away wrath, but a harsh word stirs up anger." Christian rhetoric should be marked by gentleness and respect.
- **Ephesians 4:15:** "Speak the truth in love." Ethical rhetoric must uphold truth while also being compassionate and understanding.
- **Colossians 4:6:** "Let your speech always be gracious, seasoned with salt, so that you may know how you ought to answer each person." Christian rhetoric should be winsome and persuasive.

Response to Secular Critiques:

- **Critique:** Secular critiques argue that religious rhetoric can often be manipulative and divisive.
- **Response:** Christian rhetoric should be rooted in truth, humility, and love. While standing firm on biblical values, leaders should seek to engage with others respectfully and seek common ground wherever possible.

Practical Solutions:

- **Training in Rhetorical Ethics:** Provide leaders with training in persuasive, ethical communication, ensuring they can advocate for biblical values without resorting to manipulation or divisive rhetoric.
- **Civic Engagement:** Encourage leaders to take active roles in shaping public policy through ethical advocacy, lobbying, and public speaking engagements.
- **Promote Unity:** Foster a culture of civility and unity within evangelical communities by promoting dialogue and respect for differing political views, grounded in mutual commitment to biblical ethics.

Practical Solutions for NOBTS:

In reviewing **New Orleans Baptist Theological Seminary's (NOBTS)** website and web presence, several **practical solutions** can be tailored to support **religious rhetoric and ethical policy engagement** as it pertains to Christian leadership, particularly in navigating political and moral issues with biblical integrity.

1. Training in Rhetorical Ethics

NOBTS can play a key role in equipping leaders with **persuasive, ethical communication** skills to advocate for biblical values while remaining respectful and non-divisive:

- **Integrate Ethical Rhetoric Courses:** NOBTS could develop or expand courses on **Christian rhetoric** and **ethical public speaking**, focusing on how to engage with complex political and social issues using principles found in **Ephesians 4:15** ("Speak the truth in love") and **Colossians 4:6** ("Let your speech always be gracious, seasoned with salt").
- **Workshops on Persuasive Communication:** Hosting workshops or seminars focused on **ethical persuasive techniques** would allow students to practice **speaking truth in love** (Ephesians 4:15) and **engage respectfully** with opposing viewpoints, modeling **Proverbs 15:1** ("A soft answer turns away wrath"). These training programs can include role-playing exercises, feedback on communication styles, and guidance on balancing firm biblical convictions with cultural sensitivity.

2. Civic Engagement and Public Policy Advocacy

As evangelical leaders face pressure to speak into public policy debates, **NOBTS** can provide resources and opportunities for students to actively engage in the civic realm:

- **Civic Engagement Internships:** Develop internship opportunities with **public policy organizations**, advocacy groups, or **legislative bodies** that align with NOBTS's values. Students can gain practical experience in **policy advocacy**, **lobbying**, and **ethical public speaking**, fostering a deeper understanding of how to influence public policy with biblical ethics.
- **Hosting Forums on Policy Issues:** NOBTS could facilitate public forums where students, faculty, and local Christian leaders discuss how to approach key political and moral issues from a biblical perspective. These forums could address topics like **immigration**, **racial justice**, and **family policy**, promoting discussion that is rooted in both Scripture and practical engagement.

3. Promoting Unity and Respectful Dialogue

In today's polarized climate, it is essential that Christian leaders model how to engage in **respectful and civil discourse** while standing firm on biblical truth:

- **Unity and Civility Campaign:** NOBTS can promote a **culture of civility** within its community by offering training on engaging in respectful dialogue, especially on contentious issues. They could host **roundtable discussions**, where students from various backgrounds and political perspectives come together to discuss issues in light of **biblical ethics**.
- **Promote Cross-Denominational Dialogue:** NOBTS could facilitate discussions between students and faculty from various denominational backgrounds, encouraging them to find common ground while upholding the core truths of Scripture. This could help students see the value in **Colossians 4:6**—learning how to respond to every person with grace and thoughtfulness, despite differing opinions.

4. Utilizing Digital Platforms for Ethical Engagement

With the growing use of **digital media** in shaping public opinion and policy, NOBTS could equip leaders to engage effectively with a broader audience:

- **Online Platforms for Ethical Rhetoric:** NOBTS can develop digital platforms (such as blogs, podcasts, or social media campaigns) where faculty and students can discuss ethical public policy issues from a Christian perspective. These platforms can serve as

tools for **advocacy and education**, emphasizing the importance of **ethical communication** that transcends partisan divides.

- **Training in Digital Advocacy:** Given the increasing reliance on **social media** and digital tools, NOBTS could offer courses that teach students how to use these platforms responsibly, emphasizing **ethical persuasion** and **biblical values**. This would ensure students are equipped to articulate Christian positions on contemporary issues like **gender equality** or **human rights** while maintaining respect and unity across political divides.

5. Engaging with Secular Critics

To address secular critiques of **religious rhetoric**, NOBTS can teach students how to use **biblical rhetoric** effectively without being manipulative or divisive:

- **Apologetics for Ethical Rhetoric:** Equip students with apologetic tools that defend the legitimacy of **biblical values** in the public sphere, explaining how Christian rhetoric is rooted in **truth, humility, and love** (Ephesians 4:15). This would allow leaders to respectfully engage with critics of religious rhetoric, demonstrating how ethical communication can be used to foster unity and promote justice.
- **Modeling Winsome Communication:** NOBTS could highlight examples of **Christian leaders** who have used persuasive rhetoric to advocate for justice while maintaining civility, such as **Martin Luther King Jr.** and **William Wilberforce**. These examples can help students understand the power of **winsome rhetoric** that both honors God and engages the world in ethical discourse.

Conclusion

By integrating **ethical rhetorical training**, promoting **civic engagement**, and embracing **digital tools for advocacy**, NOBTS can further its mission of equipping leaders who are prepared to engage with both **biblical values** and **ethical public policy** debates. This holistic approach will not only prepare leaders for the complex challenges of the modern world but also encourage them to **speak truth in love**, fostering unity in a polarized society.

10. Media, Messaging, and Leadership Development

Implications for Christian Leadership:

- **Past:** Historically, evangelical leaders have utilized print, radio, and television to spread the gospel, with figures like Billy Graham effectively using these platforms to reach millions. The rise of televangelism demonstrated the church's adaptability in using new forms of communication to expand its reach and influence.
- **Present:** The digital age has drastically altered the way leaders communicate, requiring new strategies for media use. Social media, in particular, plays a larger role today in shaping public perception of leaders. Christian leaders must be cautious of misinformation and maintain biblical integrity in their messaging, ensuring that their communication aligns with Scriptural truth while engaging with the broader culture.
- **Future:** The future of media engagement will require constant adaptation to emerging technologies and platforms. Leaders will need to stay attuned to trends in media to effectively reach the next generation of believers. As the media landscape continues to fragment, evangelical leaders must navigate the challenges of sound bites and viral content, ensuring their messaging remains true to biblical values while influencing culture for the gospel.

Scriptural Insights:

- **Mark 16:15:** "Go into all the world and proclaim the gospel to the whole creation." Media is a vital tool for fulfilling the Great Commission in the digital era.
- **Matthew 5:14-16:** Leaders are to be "a light to the world," using media as a platform for gospel witness and leadership development.
- **1 Thessalonians 2:4:** "We speak, not to please man, but to please God." Christian leaders must maintain the integrity of their message, regardless of public opinion.

Response to Secular Critiques:

- **Critique:** Secular critics may argue that media is a vehicle for entertainment, shallow messages, or even manipulation.
- **Response:** Media can be a tool for both good and ill. Christian leaders must use it to elevate truth, encourage spiritual growth, and engage in meaningful dialogue that respects the dignity of others.

Practical Solutions:

- **Media Training:** Provide leaders with training in the ethical use of social media, online video, and podcasts to spread the gospel.
- **Create Media Strategies:** Develop long-term media strategies that align with the church's mission, using platforms to create content that encourages leadership development, discipleship, and social engagement.
- **Promote Responsible Use:** Teach congregations to use media responsibly, encouraging them to engage critically with content and ensuring that media consumption aligns with biblical values.

Practical Solutions for NOBTS:

In reviewing **New Orleans Baptist Theological Seminary's (NOBTS)** website and web presence, several **practical solutions** can be tailored to enhance **media, messaging, and leadership development**, ensuring that NOBTS continues to equip leaders who can navigate the complexities of media engagement in today's rapidly changing environment.

1. Media Training for Leaders

NOBTS can help students and faculty become effective communicators by offering comprehensive **media training**. This can be broken down into multiple components:

- **Ethical Use of Media:** Offer courses or workshops that teach students how to ethically use **social media platforms**, **online videos**, **podcasts**, and other digital tools. These programs would cover topics such as **discernment in messaging**, **balancing biblical integrity with cultural trends**, and **avoiding the pitfalls of misinformation**.
- **Content Creation for Gospel Proclamation:** Provide hands-on training for students to learn how to create compelling digital content that aligns with **Mark 16:15** ("Go into all the world and proclaim the gospel"). This training could include **video production**, **social media management**, and **graphic design** aimed at engaging younger, digital-native audiences.

2. Developing Long-term Media Strategies

In an era where the media landscape is fragmented and rapidly evolving, it is crucial for Christian leaders to plan long-term strategies for media engagement:

- **Create Media Strategies for Ministry:** NOBTS could develop a **media strategy course** that guides students on how to create long-term plans for **social media outreach**, **podcasting**, and **video content creation** that furthers the mission of the church. This strategy could include insights into **audience analysis**, **platform optimization**, and the ethical use of **viral content**.
- **Partner with Media Professionals:** Consider creating opportunities for students to collaborate with **media professionals**, such as those in digital marketing or broadcast media, to gain real-world experience. These partnerships could also serve as a mentorship opportunity, teaching students how to work with **secular media** while maintaining their commitment to biblical integrity (1 Thessalonians 2:4).

3. Promote Responsible Media Consumption

Given the ubiquity of media in everyday life, it is essential for NOBTS to educate both students and the broader community on responsible media use:

- **Congregational Media Literacy Programs:** NOBTS could offer **workshops** or **seminars** for church leaders to host in their communities, educating congregants on how to critically engage with digital content. These programs could cover topics like **how to spot misinformation**, **the dangers of shallow engagement**, and **how to align media consumption with biblical values**.
- **Encourage Discernment in Consumption:** Equip students with the skills to teach their congregations how to engage with media responsibly, emphasizing the importance of using **media for spiritual growth** and **community building**. NOBTS can use its platform to model this responsibility by providing examples of how to consume media in ways that promote **Matthew 5:14-16**, where leaders are called to be "a light to the world."

4. Leveraging Digital Platforms for Leadership Development

In the future, NOBTS will need to continually adapt to emerging technologies and platforms to ensure that students are prepared to lead in a digital world:

- **Virtual Leadership Development:** Develop online platforms where students can engage in **virtual discipleship**, **leadership training**, and **peer mentoring**. This could include **online leadership cohorts** or **webinars** that allow students to interact with global thought leaders in **Christian media** and **theological ethics**.

- **Partnerships with Digital Ministries:** Encourage collaborations between NOBTS and well-established **digital ministries** or **evangelistic platforms**. For instance, partnering with ministries like **The Gospel Coalition** or **Desiring God** could provide students with access to valuable media tools while helping them learn from established Christian leaders who excel in media outreach.

5. Addressing Secular Critiques of Media Engagement

As secular critics continue to raise concerns about media manipulation or entertainment-focused content, NOBTS has the opportunity to address these concerns:

- **Teaching the Value of Media for Good:** NOBTS can incorporate into its curriculum examples of **Christian leaders** who have used media responsibly to influence culture. This could include figures like **Billy Graham**, who used television to spread the gospel, or **Tim Keller**, who has successfully leveraged digital platforms to engage a secular audience with biblical truths.
- **Modeling Biblical Media Use:** NOBTS could be at the forefront of using media to engage the broader culture in ways that uphold **biblical integrity**. Through carefully curated content on **social media platforms**, they can model how to use media for **kingdom-building** rather than merely entertainment or self-promotion, as seen in **Matthew 5:14-16**.

Conclusion

By providing **media training**, developing **long-term media strategies**, promoting **responsible consumption**, and leveraging **digital platforms** for leadership development, **New Orleans Baptist Theological Seminary** can better prepare its students for the challenges and opportunities of media engagement. The strategies proposed align with the Biblical principles outlined in **Mark 16:15**, **Matthew 5:14-16**, and **1 Thessalonians 2:4**, ensuring that media remains a tool for **gospel proclamation** and **ethical leadership development**.

11. Christian Homeschooling and Leadership Development

Implications for Christian Leadership:

- **Past:**
Christian homeschooling has roots in the broader Christian education movement, which emphasizes biblical instruction and moral development. During the 1980s and 1990s, the rise of homeschooling among evangelical families was a response to secularization in public education and a desire for parental control over curriculum. Leaders in the homeschooling movement, such as Raymond and Dorothy Moore, championed the integration of faith and education, creating a foundation for cultivating future Christian leaders within a controlled, biblical framework.
- **Present:**
Today, Christian homeschooling represents a growing trend, driven by both ideological convictions and practical concerns, such as safety and academic flexibility. Homeschooling allows parents to instill biblical principles in their children while addressing their unique educational needs. As a leadership development tool, homeschooling enables the cultivation of character, critical thinking, and servant leadership from an early age. With the rise of online tools, cooperative learning communities, and customizable curricula, homeschooling has expanded its accessibility and effectiveness, offering new opportunities for parents to mentor their children in faith and leadership.
- **Future:**
As homeschooling continues to grow, it will likely play a critical role in equipping future Christian leaders. The integration of digital resources and hybrid models—blending homeschooling with formal group settings—will further enhance its appeal. Future challenges will include navigating cultural opposition, managing regulations, and addressing the diversity of learning styles in a digital age. Christian leaders in homeschooling must prioritize fostering both academic excellence and spiritual formation, preparing students to engage with an increasingly pluralistic society from a biblical worldview.

Scriptural Insights:

- **Proverbs 22:6:** "Train up a child in the way he should go; even when he is old, he will not depart from it." This verse underscores the importance of intentional spiritual and moral education in shaping future leaders.
- **Deuteronomy 6:6-7:** Parents are instructed to teach God's commandments to their children diligently, integrating faith into daily life and learning.
- **2 Timothy 1:5:** Paul highlights the generational impact of faith formation within the family, as seen in Timothy's upbringing.

Response to Secular Critiques:

- **Critique:** Critics argue that homeschooling isolates children socially and limits their exposure to diverse perspectives.
- **Response:** Christian homeschooling communities foster socialization through co-ops, extracurricular activities, and service projects. These platforms provide opportunities for interaction, collaboration, and leadership development while maintaining a biblical foundation.

Practical Solutions:

1. **Leadership Curriculum:** Develop resources and curricula specifically tailored to cultivating leadership skills in homeschooled students, emphasizing servant leadership, critical thinking, and communication skills grounded in biblical principles.
2. **Community Building:** Encourage the establishment of homeschooling co-ops and partnerships with local churches to provide structured leadership training opportunities, such as youth group involvement, missions, and service projects.
3. **Digital Tools and Platforms:** Utilize online platforms to expand access to homeschooling resources, creating virtual leadership development programs that integrate biblical studies with practical skills such as public speaking, civic engagement, and apologetics.
4. **Mentorship Opportunities:** Foster mentorship programs connecting experienced Christian leaders with homeschooling families to guide both parents and students in leadership training and faith development.

By embracing these strategies, NOBTS and other Christian institutions can leverage homeschooling as a vital tool for equipping the next generation of Christian leaders to impact their communities and the broader world for Christ.

Practical Solutions for NOBTS:

1. **Develop Homeschool Leadership Curricula:**
NOBTS could create biblically-grounded leadership modules specifically for homeschooling families. These curricula might include topics such as Christian ethics, civic engagement, and servant leadership, empowering parents to nurture leadership skills in their children.
2. **Establish a Homeschool Resource Center:**
NOBTS could serve as a hub for homeschooling families by providing access to resources, such as online courses, theological studies, and workshops on leadership development. Partnering with local churches and homeschool groups would amplify the impact.
3. **Host Homeschool Leadership Conferences:**
Organizing annual conferences for homeschooling families at NOBTS would provide opportunities for training in leadership, apologetics, and discipleship. The events could include sessions for parents and students, focusing on cultivating skills for service and ministry.
4. **Encourage Mentorship Programs:**
NOBTS could connect homeschooling families with mentors from its student and alumni network. These mentors could offer guidance in academic, spiritual, and leadership development, creating intergenerational ties within the Christian community.
5. **Create Online Learning Opportunities:**
Leverage NOBTS's existing digital infrastructure to offer specialized online courses tailored to homeschoolers. These courses could cover advanced theological topics, biblical worldview training, and leadership skills, providing an accessible option for families worldwide.

Through these strategies, NOBTS can establish itself as a key partner for Christian homeschooling families, equipping future leaders with the spiritual and practical tools needed to impact the church and society for Christ.

12. Christian Homeschool Co-ops

Implications for Christian Leadership:

- **Past:** Christian homeschool co-ops emerged as a grassroots response to the growing homeschooling movement, offering families support, community, and shared educational resources. In the 1980s and 1990s, these co-ops often served as small, informal networks where parents pooled their skills to teach specialized subjects and provide opportunities for group activities such as science labs, sports, and field trips. These early efforts reflected a commitment to mutual encouragement and shared leadership, rooted in biblical principles of community and partnership (Ecclesiastes 4:9-10).
- **Present:** Today, homeschool co-ops have expanded in scope and structure, encompassing everything from informal meetups to fully developed hybrid educational models with professional instructors. Co-ops provide a wide range of services, including extracurricular activities, specialized classes, and mentoring opportunities, while fostering spiritual growth and discipleship. Leaders in these co-ops must navigate challenges such as creating a Christ-centered curriculum, addressing diversity within the group, and ensuring equitable participation among families.
- **Future:** As homeschooling continues to grow, co-ops are likely to evolve further, incorporating technological advances and adapting to a more interconnected world. Future leaders must anticipate the increasing demand for co-op networks that provide not only academic enrichment but also spiritual mentorship and practical preparation for higher education and vocational pursuits. Leaders will need to focus on scalability, resource-sharing, and innovative teaching methods that remain grounded in a biblical worldview.

Scriptural Insights:

- **Hebrews 10:24-25:** “Let us consider how to stir up one another to love and good works, not neglecting to meet together.”
- **Ecclesiastes 4:9-10:** “Two are better than one because they have a good return for their labor.”
- **Proverbs 27:17:** “Iron sharpens iron, and one man sharpens another.”

Response to Secular Critiques:

- **Critique:** Critics argue that co-ops may lack the rigor or standardization of traditional schooling and limit children’s exposure to diverse viewpoints.
- **Response:** Christian homeschool co-ops are intentional about fostering academic excellence, critical thinking, and a biblical worldview. By emphasizing collaboration and community, co-ops offer a rich environment for students to develop socially and intellectually, equipping them to engage thoughtfully with diverse perspectives.

Practical Solutions:

- **Curriculum Development:** Create adaptable, Christ-centered resources for co-op leaders to teach a variety of subjects, including STEM, humanities, and arts.
- **Leadership Training:** Equip co-op organizers with skills in conflict resolution, group management, and curriculum planning to foster strong, sustainable communities.
- **Technology Integration:** Encourage the use of digital platforms to connect co-ops across regions, share resources, and provide access to specialized instruction.

Practical Solutions for NOBTS:

1. **Co-op Leadership Certificate Program:** NOBTS could develop a certificate program tailored to homeschooling co-op leaders, focusing on biblical leadership principles, curriculum planning, and fostering discipleship within co-op communities. This program could be offered in-person and online to accommodate co-op leaders nationwide.
2. **Resource Hub for Co-ops:** NOBTS could create a digital resource hub with biblically grounded lesson plans, teaching guides, and leadership tools for co-op leaders. Faculty and alumni could contribute subject-specific content, emphasizing theological integration and academic rigor.
3. **Annual Co-op Leadership Conference:** Hosting a conference on campus would provide an opportunity for homeschool co-op leaders to network, share strategies, and receive training from NOBTS faculty. Sessions could include topics such as cooperative teaching methods, conflict resolution, and fostering a Christ-centered culture.
4. **Mentorship Programs:** NOBTS could pair graduate students in Christian education or leadership with local co-ops, offering mentorship in teaching and administrative roles while giving students practical ministry experience.

Through these initiatives, NOBTS can serve as a key partner in equipping homeschool co-ops to provide both academic and spiritual formation, fostering a new generation of Christ-centered leaders.

13. Christian Homeschool Leadership

Implications for Christian Leadership:

- **Past:** Christian homeschool leadership traces its origins to the early advocates of the homeschooling movement, such as Raymond and Dorothy Moore, who emphasized parental responsibility for education rooted in biblical values. Leaders of the movement were instrumental in navigating legal challenges, creating curricula, and building supportive networks for families. The focus was on empowering parents to take active roles in both the spiritual and academic development of their children, reflecting the biblical mandate to train children in the ways of the Lord (Proverbs 22:6).
- **Present:** Today, Christian homeschool leadership is a multifaceted field that requires a diverse skill set. Leaders in this area must provide vision, administrative oversight, and spiritual mentorship for homeschooling families. They often serve in roles such as co-op directors, curriculum developers, or coordinators for regional homeschooling associations. The increasing complexity of homeschooling, including the rise of hybrid models and online education, has expanded the responsibilities of leaders to include strategic planning, conflict resolution, and the integration of technology.
- **Future:** The future of Christian homeschool leadership will involve addressing challenges such as ensuring accessibility, fostering diversity, and adapting to evolving educational standards and technologies. Leaders must remain committed to equipping families with the tools to cultivate academic excellence and spiritual maturity in their children. As homeschooling becomes an increasingly mainstream choice, leaders will play a critical role in advocating for policies that support religious freedom and parental rights in education.

Scriptural Insights:

- **Proverbs 22:6:** “Train up a child in the way he should go; even when he is old he will not depart from it.”
- **Deuteronomy 6:6-7:** “These words that I command you today shall be on your heart. You shall teach them diligently to your children.”
- **Matthew 20:26-28:** Leadership in the homeschooling movement should follow the example of Jesus’ servant leadership, focusing on service to others.

Response to Secular Critiques:

- **Critique:** Some critics argue that homeschooling leadership fosters exclusivity and may lack the oversight of traditional education systems.
- **Response:** Christian homeschool leadership emphasizes collaboration, accountability, and community building, ensuring that families are well-supported both academically and spiritually. By fostering partnerships and maintaining high educational standards, leaders model servant leadership and provide a framework for lifelong learning and faith development.

Practical Solutions:

- **Leadership Development Programs:** Provide training in organizational management, curriculum planning, and biblical discipleship for homeschool leaders.
- **Advocacy Training:** Equip leaders to advocate for homeschool families in legal and public policy arenas, emphasizing the importance of parental rights and religious freedom.
- **Community Building:** Foster strong networks among homeschool groups to share resources, best practices, and mentorship opportunities.

Practical Solutions for NOBTS:

1. **Homeschool Leadership Certificate Program:** NOBTS could develop a specialized certificate program for homeschool leaders, focusing on biblical leadership, educational administration, and community engagement. This program could be offered both online and in-person to accommodate leaders nationwide.
2. **Workshops and Seminars:** Host workshops on campus or virtually that address topics such as conflict resolution, strategic planning for co-ops, and integrating a biblical worldview into curriculum design. These events could feature NOBTS faculty and guest experts in Christian education.
3. **Networking and Resource Development:** Establish a homeschool leadership network through NOBTS, connecting alumni, students, and faculty with homeschooling leaders. This network could provide access to resources such as curricula, lesson plans, and theological training tailored to the needs of homeschool educators.
4. **Research and Advocacy Support:** NOBTS could contribute to research on the impact of homeschooling on spiritual and academic outcomes, equipping leaders with data to support their work. Partnering with organizations like the Home School Legal Defense Association (HSLDA) would also position NOBTS as a key player in advocating for homeschooling families.

Through these initiatives, NOBTS can empower homeschool leaders to serve their communities with excellence, equipping families to raise children who are academically accomplished and spiritually grounded. This work aligns with the seminary's mission to develop leaders who will proclaim Christ and transform lives.

14. Christian Early Learning Centers (Preschools)

Implications for Christian Leadership:

- **Past:** Christian early learning centers have their roots in the mid-20th century, as churches and Christian organizations recognized the importance of spiritual formation in the early years of childhood. Inspired by biblical teachings on the value of children, such as Matthew 19:14, these preschools sought to integrate faith-based principles into early childhood education. Leaders in this movement emphasized the nurturing of young hearts and minds through age-appropriate lessons, fostering an environment where biblical truths could be instilled alongside cognitive, emotional, and social development.
- **Present:** Today, Christian early learning centers operate in a competitive and highly regulated educational landscape. Leaders in these centers must navigate issues such as accreditation, curriculum development, and compliance with state and federal guidelines while maintaining a Christ-centered focus. The emphasis on early childhood education as a foundation for lifelong learning has increased the importance of well-trained leaders who can balance educational excellence with spiritual formation. Christian preschools are also tasked with fostering partnerships with families to ensure children experience consistent biblical values at home and school.
- **Future:** The future of Christian early learning centers will involve adapting to new educational technologies, addressing diversity within school populations, and preparing children for a rapidly changing world. Leaders will need to maintain a commitment to biblical fidelity while developing innovative methods to engage young learners and their families. Expanding outreach efforts to underserved communities and collaborating with churches to plant new preschools will further strengthen the impact of these centers on future generations.

Scriptural Insights:

- **Matthew 19:14:** “Let the little children come to me and do not hinder them, for to such belongs the kingdom of heaven.”
- **Proverbs 22:6:** “Train up a child in the way he should go; even when he is old he will not depart from it.”
- **Deuteronomy 6:7:** “You shall teach them diligently to your children.”

Response to Secular Critiques:

- **Critique:** Secular critics may claim that Christian early learning centers prioritize religious indoctrination over academic rigor.
- **Response:** Christian early learning centers are committed to fostering both spiritual and academic growth, recognizing the holistic development of each child as a reflection of God’s design. By integrating biblical truths with research-based early childhood practices, these centers provide a robust foundation for lifelong learning and faith development.

Practical Solutions:

- **Professional Development:** Equip preschool staff with training in early childhood pedagogy, child development, and spiritual formation to ensure educational excellence.
- **Family Engagement:** Develop strategies for engaging parents in the spiritual and academic growth of their children, including workshops and take-home resources.
- **Community Outreach:** Partner with churches and local organizations to expand access to affordable, Christ-centered early education.

Practical Solutions for NOBTS:

1. **Early Childhood Leadership Program:** NOBTS could create a degree or certificate program in Christian Early Childhood Education Leadership. This program would prepare directors and educators to manage Christian preschools with a focus on biblical integration, child development, and organizational management.
2. **Workshops for Preschool Leaders:** Host workshops or conferences that equip early learning center directors and teachers with tools for curriculum design, staff development, and spiritual formation in preschool settings. Sessions could include topics like fostering a Christ-centered classroom culture and integrating biblical stories into daily activities.
3. **Curriculum Development Support:** Collaborate with early childhood education experts and theologians to develop biblically grounded curriculum materials. These resources could include lesson plans, devotionals, and activity guides tailored for preschool-aged children.
4. **Family Ministry Integration:** Provide training and resources for preschool leaders on how to align early learning with broader church ministries. For example, seminars could address creating continuity between preschool programs and family discipleship efforts in local congregations.
5. **Community Planting Initiatives:** Partner with churches to establish Christian early learning centers in underserved areas. NOBTS could offer strategic planning resources and financial guidance to assist churches in launching these ministries as extensions of their outreach efforts.

Through these initiatives, NOBTS can equip Christian early learning centers to serve as transformative environments for spiritual and academic growth, laying the foundation for children to know and follow Christ while preparing them for future educational success.

15. Christian/Church Youth Groups

Implications for Christian Leadership:

- **Past:** Christian youth groups have historically been pivotal in the church's mission to disciple the next generation. Emerging from movements like Sunday School in the 18th and 19th centuries, youth ministries developed as structured ways to engage young people in faith formation. Organizations like Young Life and Youth for Christ, alongside local church programs, played critical roles in fostering discipleship, biblical literacy, and community engagement. These groups provided safe spaces where young people could explore their faith, build friendships, and participate in outreach efforts, reflecting the biblical call to train and mentor younger generations (Psalm 78:4).
- **Present:** Today, youth groups are a cornerstone of church ministry, addressing the spiritual, social, and emotional needs of adolescents in an increasingly complex world. Leaders are tasked with navigating challenges such as declining church attendance among youth, cultural pressures, and the integration of technology in ministry. Effective youth groups blend traditional discipleship methods with innovative strategies to foster spiritual growth, build community, and equip young people for leadership roles. Mentorship, worship experiences, and mission opportunities are central components of thriving youth ministries.
- **Future:** The future of youth ministry will require adaptive leadership as cultural norms, technological advancements, and generational expectations evolve. Leaders must anticipate emerging trends while maintaining a commitment to biblical truths. Future youth groups will likely emphasize mentorship, service-learning, and digital discipleship as key strategies for engaging with Generation Z and beyond. Building partnerships between youth groups, families, and schools will be essential for a holistic approach to faith development.

Scriptural Insights:

- **Psalm 78:4:** "We will not hide them from their children, but tell to the coming generation the glorious deeds of the Lord, and his might, and the wonders that he has done."
- **1 Timothy 4:12:** "Let no one despise you for your youth, but set the believers an example in speech, in conduct, in love, in faith, in purity."
- **Proverbs 27:17:** "Iron sharpens iron, and one man sharpens another."

Response to Secular Critiques:

- **Critique:** Critics may argue that youth groups isolate young people from broader societal engagement and fail to address contemporary issues.
- **Response:** Christian youth groups equip young people to be engaged, thoughtful citizens by grounding them in biblical truth, fostering critical thinking, and providing opportunities for community service and outreach. They serve as a bridge between faith and life, preparing youth to navigate the complexities of the modern world with a Christ-centered perspective.

Practical Solutions:

- **Leadership Training:** Equip youth leaders with tools for relational ministry, conflict resolution, and effective teaching methods tailored to adolescents.
- **Family Integration:** Design programs that align youth group activities with family discipleship efforts, fostering intergenerational faith formation.
- **Digital Discipleship:** Leverage social media and other digital platforms to engage youth, offering online Bible studies, mentoring, and community-building activities.

Practical Solutions for NOBTS:

1. **Youth Ministry Leadership Program:** NOBTS could develop a certificate or degree program specifically for youth ministry leadership, emphasizing biblical theology, adolescent psychology, and innovative ministry strategies. This program would prepare leaders to disciple and mentor young people effectively in diverse church contexts.
2. **Annual Youth Ministry Conference:** Hosting a conference on campus for youth leaders would provide opportunities for professional development, networking, and spiritual renewal. Topics could include addressing mental health in youth ministry, leading mission trips, and creating culturally relevant programming.
3. **Resource Creation and Sharing:** Collaborate with youth pastors and ministry experts to develop curriculum materials, Bible study guides, and leadership training tools that emphasize discipleship, evangelism, and service. These resources could be made available through a digital library for churches nationwide.
4. **Mentorship Opportunities:** Pair seminary students with local youth ministries for practical experience and mentoring relationships. This partnership would benefit both the seminary students and the youth groups, fostering growth and collaboration.
5. **Technology and Innovation Training:** Offer workshops on digital discipleship and the use of technology in youth ministry. These sessions could explore how to create engaging online content, lead virtual small groups, and utilize gaming or multimedia to teach biblical principles.

By investing in the development of youth ministry leaders and resources, NOBTS can empower churches to nurture the faith of young people, equipping them to become Christ-centered leaders in their communities and beyond.

16. Christian School Leadership

Implications for Christian Leadership:

- **Past:** Christian school leadership has a rich history rooted in the early church's commitment to educating children in the faith. From catechetical schools in the early centuries to the rise of parochial schools and Protestant academies, Christian education has consistently emphasized the integration of biblical truth with academic excellence. Leaders in these schools played a critical role in shaping both character and intellect, reflecting the biblical command to love the Lord with all one's heart, soul, and mind (Matthew 22:37). In the 20th century, Christian schools expanded to include independent institutions that served as alternatives to secular public education, with leaders navigating curriculum development, staffing, and community building.
- **Present:** Today, Christian school leaders face the dual challenge of maintaining a Christ-centered educational focus while competing in a rigorous academic landscape. They must address issues such as teacher training, student diversity, financial sustainability, and compliance with state and national standards, all while preserving biblical integrity. Effective leadership requires visionary planning, spiritual mentorship, and a commitment to fostering partnerships with families, churches, and the broader community. Leaders are also tasked with navigating the increasing integration of technology into education and ensuring students are prepared to engage faithfully in a globalized world.
- **Future:** The future of Christian school leadership will demand innovative strategies to adapt to shifting cultural, economic, and technological landscapes. Leaders must anticipate challenges such as declining church affiliation, increased scrutiny of religious institutions, and the rising cost of private education. Developing accessible and inclusive models, expanding digital education, and preparing students for leadership in a post-Christian culture will be critical priorities. Leaders must remain steadfast in their mission to develop students' spiritual, intellectual, and moral capacities in alignment with biblical truth.

Scriptural Insights:

- **Proverbs 22:6:** "Train up a child in the way he should go; even when he is old he will not depart from it."
- **Deuteronomy 6:6-7:** "These words that I command you today shall be on your heart. You shall teach them diligently to your children."
- **Colossians 2:8:** "See to it that no one takes you captive by philosophy and empty deceit, according to human tradition, according to the elemental spirits of the world, and not according to Christ."

Response to Secular Critiques:

- **Critique:** Critics argue that Christian schools may lack inclusivity and fail to provide a balanced perspective in their curricula.
- **Response:** Christian schools offer a holistic approach to education that integrates faith and learning, equipping students with both academic excellence and a biblical worldview. By fostering critical thinking and engaging with diverse perspectives through the lens of Scripture, Christian schools prepare students to navigate and contribute meaningfully to the broader culture.

Practical Solutions:

- **Professional Development:** Train school leaders in curriculum design, financial management, and spiritual mentorship to ensure effective governance and Christ-centered leadership.
- **Community Engagement:** Foster partnerships with local churches and Christian organizations to enhance resources and provide support for families.
- **Innovation and Technology:** Equip leaders with tools to integrate digital platforms and personalized learning into the classroom while maintaining biblical integrity.

Practical Solutions for NOBTS:

1. **Christian School Leadership Program:** NOBTS could offer a specialized degree or certificate in Christian School Leadership, focusing on organizational management, curriculum integration, and spiritual formation. This program would prepare leaders to manage schools effectively while maintaining a commitment to biblical principles.
2. **Workshops for School Administrators:** Host workshops or seminars addressing topics such as legal compliance, teacher recruitment, and fostering a biblical culture in schools. Topics could include leadership strategies for faith-based institutions and navigating cultural challenges in education.
3. **Resource Hub for Christian Schools:** Create a digital resource hub offering lesson plans, administrative tools, and leadership training materials tailored for Christian school leaders. Contributions from NOBTS faculty and alumni could enhance the practical application of these resources.
4. **Networking and Mentorship Opportunities:** Facilitate a network for Christian school leaders to connect, share best practices, and mentor emerging leaders. Regular meetings and virtual forums could provide ongoing support and collaboration.
5. **Research and Advocacy Initiatives:** Partner with organizations to conduct research on the impact of Christian education on student outcomes. NOBTS could also advocate for policies supporting Christian schools, including religious liberty protections and financial aid initiatives for families.

By equipping leaders with the skills and resources needed to navigate the complexities of Christian education, NOBTS can help ensure that Christian schools remain vibrant centers of faith formation and academic excellence for future generations.

17. Christian Clubs in Public Schools

Implications for Christian Leadership:

- **Past:** Christian clubs in public schools have their roots in the mid-20th century, as students sought ways to express their faith and fellowship within secular educational environments. Landmark cases like *Tinker v. Des Moines* (1969) and the Equal Access Act of 1984 affirmed students' rights to form religious clubs and gather for prayer and Bible study in public schools. These clubs became essential spaces for evangelism, discipleship, and community, often led by bold student leaders and supported by local churches. Their presence reflected a commitment to fulfilling the Great Commission (Matthew 28:19-20) in an educational setting.
- **Present:** Today, Christian clubs in public schools face both opportunities and challenges. They serve as vital forums for students to live out their faith, offering prayer, Bible study, and outreach events. Leaders must navigate legal restrictions, cultural opposition, and diverse student populations while fostering a welcoming environment that reflects Christ's love. Effective leadership in these clubs requires strong biblical knowledge, relational skills, and an understanding of students' rights within public institutions. Partnerships with local churches and organizations, such as Fellowship of Christian Athletes (FCA) or First Priority, provide additional resources and mentorship.
- **Future:** As cultural shifts and legal challenges continue to impact religious expression, the role of Christian clubs in public schools will become increasingly significant. Leaders must be equipped to advocate for religious freedoms, create inclusive programming, and disciple a generation growing up in a post-Christian culture. These clubs have the potential to become hubs for student-led evangelism, interfaith dialogue, and community impact, requiring leaders who can innovate while remaining rooted in biblical truth.

Scriptural Insights:

- **Matthew 5:16:** "Let your light shine before others, so that they may see your good works and give glory to your Father who is in heaven."
- **1 Timothy 4:12:** "Let no one despise you for your youth, but set the believers an example in speech, in conduct, in love, in faith, in purity."
- **Colossians 4:5-6:** "Walk in wisdom toward outsiders, making the best use of the time. Let your speech always be gracious, seasoned with salt, so that you may know how you ought to answer each person."

Response to Secular Critiques:

- **Critique:** Critics argue that Christian clubs in public schools blur the line between church and state and may exclude non-believers.
- **Response:** Christian clubs operate within the legal framework of religious freedom, promoting inclusion and respect for all students. By emphasizing love, service, and dialogue, these clubs foster environments that reflect Christ's message of hope and reconciliation.

Practical Solutions:

- **Student Leadership Development:** Provide training for student leaders on discipleship, evangelism, and understanding their legal rights within public schools.
- **Church Partnerships:** Encourage local churches to support school clubs through mentorship, prayer, and providing resources.

- **Outreach Strategies:** Equip clubs with creative ideas for outreach, such as service projects, community events, and interfaith dialogues that invite participation from the broader student body.

Practical Solutions for NOBTS:

1. **Legal and Leadership Training:** NOBTS could offer workshops for students, educators, and youth pastors on the legal rights of Christian clubs in public schools, focusing on the Equal Access Act and strategies for maintaining biblical faithfulness in secular environments.
2. **Mentorship Programs:** Establish a mentorship program that connects NOBTS students with high school Christian clubs. Seminary students could provide guidance, lead Bible studies, and model servant leadership.
3. **Resource Development:** Create toolkits for public school clubs, including Bible study guides, discipleship materials, and outreach ideas. These resources could be accessible through a digital platform, allowing clubs to adapt them for their unique contexts.
4. **Annual Student Leadership Conference:** Host an annual conference on campus for student leaders of Christian clubs, offering sessions on evangelism, leadership development, and legal advocacy. This conference could also provide networking opportunities with peers and ministry leaders.
5. **Research and Advocacy:** Conduct and publish research on the impact of Christian clubs in public schools, highlighting their role in fostering spiritual growth and positive community engagement. NOBTS could also partner with advocacy groups to ensure students' rights are upheld.

By equipping student leaders and supporting Christian clubs through these initiatives, NOBTS can help foster vibrant, Christ-centered communities within public schools, empowering young people to live boldly for their faith in secular contexts.

18. Baptist Collegiate Ministries

Implications for Christian Leadership:

- **Past:** Baptist Collegiate Ministries (BCMs) have long served as a vital outreach and discipleship initiative on college campuses, dating back to the establishment of student ministries in the early 20th century. Originally known as Baptist Student Unions, these organizations were created to nurture Christian students' faith during their university years, equip them for leadership, and provide a space for evangelism. Rooted in the Great Commission (Matthew 28:19-20), BCMs have historically fostered a sense of community while serving as hubs for spiritual growth, service projects, and missions mobilization.
- **Present:** Today, BCMs face unique challenges and opportunities in engaging with an increasingly secular and diverse student population. Effective leadership within BCMs requires cultural intelligence, adaptability, and a commitment to disciple-making. BCM directors and student leaders must balance outreach to non-believers with providing spiritual formation for Christian students. Modern BCMs offer Bible studies, worship nights, service opportunities, and mission trips, often partnering with local churches and denominational organizations to extend their impact. Their presence on campus is critical in equipping students to navigate academic and social pressures while maintaining a strong Christian witness.
- **Future:** As cultural trends continue to shift, the role of BCMs will become even more critical in preparing students for life and leadership in a post-Christian world. Future BCM leaders will need to embrace technological innovations, address pressing social issues, and cultivate inclusive environments while remaining grounded in biblical truth. Expanding partnerships with universities and local churches will be key to sustaining and growing BCMs, as will equipping students to engage in evangelism, discipleship, and community service with creativity and boldness.

Scriptural Insights:

- **Matthew 28:19-20:** "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit."
- **1 Timothy 4:12:** "Let no one despise you for your youth, but set the believers an example in speech, in conduct, in love, in faith, in purity."
- **2 Timothy 2:2:** "What you have heard from me in the presence of many witnesses entrust to faithful men who will be able to teach others also."

Response to Secular Critiques:

- **Critique:** Critics may argue that BCMs focus too narrowly on their own faith community rather than engaging meaningfully with the broader campus culture.
- **Response:** BCMs intentionally balance discipleship and outreach, equipping students to serve their campus and engage thoughtfully with diverse worldviews. Through community service, interfaith dialogue, and a commitment to Christ-like love, BCMs foster positive engagement within the campus environment.

Practical Solutions:

- **Leadership Development:** Equip BCM directors and student leaders with training in discipleship, cross-cultural engagement, and organizational management.
- **Campus Partnerships:** Build relationships with university administration and student organizations to increase visibility and collaboration.
- **Digital Outreach:** Leverage social media and digital platforms to connect with students, promote events, and share the gospel.

Practical Solutions for NOBTS:

1. **BCM Leadership Training Program:** Develop a certificate or degree program at NOBTS specifically for BCM directors and student leaders. This program could focus on campus ministry, discipleship strategies, and cultural engagement, equipping leaders to serve effectively in diverse academic contexts.
2. **Annual BCM Summit:** Host an annual summit for BCM directors and students, featuring workshops on leadership development, evangelism, and campus ministry strategies. This summit could provide opportunities for networking, spiritual renewal, and learning from ministry experts.
3. **Resource Creation and Distribution:** Collaborate with BCM leaders to develop Bible study materials, outreach guides, and discipleship resources tailored for campus ministry. These resources could be hosted on an NOBTS digital platform, making them accessible to BCMs across the country.
4. **Partnerships with Local Churches:** Encourage collaboration between BCMs and local churches, facilitating mentorship opportunities, joint service projects, and shared resources to strengthen campus outreach efforts.
5. **Research and Advocacy:** Conduct research on the effectiveness of BCMs in discipleship and evangelism, providing data and insights to support the growth of campus ministries. NOBTS could also advocate for BCMs by partnering with state Baptist conventions and national collegiate ministry networks.

Through these initiatives, NOBTS can empower BCM leaders and students to thrive in their mission of making disciples and transforming campuses for Christ. By equipping leaders with theological depth, practical tools, and a vision for campus impact, the seminary can ensure BCMs remain a vibrant force for gospel witness in higher education.

Conclusion

The historical development of Christian leadership is deeply intertwined with theological reflection, cultural engagement, and the practical realities of ministry. This annotated list of research fields demonstrates the breadth and depth of scholarship required to analyze and understand the complexities of leadership within the Christian tradition. From political theology to media engagement, and from gender dynamics to the role of global missions, each field offers unique insights into how Christian leaders have navigated their call to serve God and others faithfully.

These fields collectively reveal the enduring importance of integrating biblical principles with contextual awareness, ensuring that Christian leadership remains relevant and transformative across generations. They also highlight the necessity of equipping future leaders to address emerging challenges, such as technological advancements, cultural pluralism, and the evolving needs of the global church. By studying these fields, scholars and practitioners can build a robust foundation for developing leadership models that honor God's Word, serve communities, and inspire others to live out their faith with integrity and courage. This work is not merely academic but a vital part of the church's mission to reflect Christ's example of servant leadership in an ever-changing world.

Research Paper: Proposal And Annotated Bibliography

Sarah Kimball Grunblatt, ThM, MPH, MS, MS, MEd, MEd, MA, BS

School of Divinity, Liberty University

Biblical & Theological Foundations of Education: CLED-720

Dr. John Cartwright

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Author Note

Sarah Kimball Grunblatt, ThM, MPH, MS, MS, MEd, MEd, MA, BS

I have no known conflict of interest to disclose.

Correspondence concerning this paper should be addressed to Sarah Kimball Grunblatt.

Email: SKGrunblatt@liberty.edu

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Part 1: Research Paper Proposal and Thesis Development

1.1 Title

The title of this research paper will be as follows:

Servant Leadership in Christian, Jewish, and Secular Worldviews: A Comparative Study
in the Context of the Ancient Roman Empire (1st–4th Centuries CE)

1.2 General Topic

The general topic of this research paper is the Christian worldview, which encompasses the foundational beliefs, values, and ethical frameworks derived from Christian teachings. This worldview emphasizes principles such as love, humility, sacrifice, and service to others, as exemplified in the life and teachings of Jesus Christ. By examining the Christian worldview in a historical and comparative context, the paper aims to explore how these principles manifest in leadership practices and interact with other prevailing worldviews.

1.3 Research Topic

The specific research topic is "Servant Leadership in Christian, Jewish, and Secular Worldviews: A Comparative Study in the Context of the Ancient Roman Empire (1st–4th centuries)." This topic focuses on analyzing servant leadership—a model that prioritizes humility, empathy, community service, and ethical responsibility—across three distinct worldviews during a pivotal historical period. The ancient Roman Empire serves as the case study because it was a multicultural hub where Christianity emerged, Judaism persisted under Roman rule, and the secular Roman worldview dominated governance and society. This comparative approach will highlight similarities, contrasts, and mutual influences in leadership conceptualization and practice, drawing on historical events like persecutions, revolts, and cultural exchanges.

1.4 Background and Significance

The ancient Roman Empire (1st–4th centuries CE) was a time of profound religious, cultural, and political transformation. Christianity, originating from Jewish roots, spread rapidly despite persecution, eventually becoming the state religion under Constantine in 313 CE. Judaism, post the destruction of the Second Temple in 70 CE, adapted through rabbinic leadership and Diaspora communities, while the secular Roman worldview emphasized pragmatic pluralism, imperial patronage, and hierarchical authority to maintain order in a vast empire. Servant leadership, though a modern term coined by Robert Greenleaf in 1970, has ancient parallels: in Christianity through Jesus' model of washing disciples' feet (John 13:1–17); in Judaism via covenantal figures like Moses, described as humble and serving the community (Numbers 12:3); and in Roman secularism through Stoic influences on duty and benevolence, albeit within a top-down structure.

This topic is significant because it addresses contemporary relevance: understanding historical leadership models can inform modern ethical leadership in diverse societies, such as in business, politics, or interfaith dialogues. By comparing worldviews, the research illuminates how monotheistic ethics challenged and reshaped imperial norms, contributing to the empire's social evolution. It also fills a gap in scholarship by integrating servant leadership theory with historical analysis, moving beyond isolated studies of early Christianity or Roman governance.

1.5 Research Question

The research question is as follows:

How did the Christian, Jewish, and secular worldviews in the ancient Roman Empire conceptualize and practice servant leadership, and how did their approaches influence their interactions with each other and the broader imperial society?

This question guides the inquiry by prompting an examination of leadership definitions, practices, and outcomes. It focuses on conceptualization (e.g., theological or philosophical foundations), practice (e.g., through key figures and events), and influence (e.g., conflicts like the Bar Kokhba Revolt or Christian martyrdoms, and synergies like cultural adaptations).

1.6 Thesis Statement

The thesis statement is as follows:

In the ancient Roman Empire, the Christian worldview's emphasis on servant leadership, rooted in Jesus' teachings of humility and sacrifice, contrasted with the Jewish worldview's covenantal leadership model, which prioritized communal responsibility and adherence to divine law, and the secular Roman worldview's hierarchical, patronage-based leadership, yet their interactions fostered a redefinition of leadership that challenged imperial norms and influenced the empire's social and ethical landscape.

The thesis argues for contrast and convergence, positing that while differences led to tensions (e.g., persecutions under Nero or Trajan), interactions promoted ethical shifts, such as greater emphasis on communal welfare in late Roman society.

1.7 Methodology

The research will employ a qualitative, comparative historical analysis, drawing on primary and secondary sources to interpret leadership through the lens of servant leadership theory (e.g., Greenleaf's principles of humility, empathy, and community-building). Key methods include:

- **Textual Analysis:** Examining primary texts like the New Testament (e.g., Mark 10:42–45 for Christian servant leadership), Josephus' *Jewish Antiquities* for Jewish-

Roman interactions, and Pliny the Younger's letters for Roman administrative practices.

- **Comparative Framework:** Structuring the paper around themes—conceptualization, practice, and influence—using case studies such as the Jewish Revolt (66–70 CE), Christian persecutions (e.g., under Trajan, c. 112 CE), and Stoic influences on Roman emperors like Marcus Aurelius.
- **Source Evaluation:** Critically assessing biases (e.g., Josephus' pro-Roman leanings) and integrating interdisciplinary perspectives from history, theology, and leadership studies.
- **Ethical Considerations:** Ensuring balanced representation of worldviews, avoiding anachronistic applications of modern concepts.

The paper will be approximately 15–20 pages, using APA style for citations.

1.8 Preliminary Literature Review

A review of existing scholarship reveals robust sources on individual worldviews but fewer comparative studies on servant leadership. For Christianity, works like Johnston (2006) and Leahy (2010) detail early church structures emphasizing service. Jewish leadership is covered in Goodblatt (2012) and Noam (2024), focusing on covenantal adaptations post-Temple destruction. Roman secularism is analyzed in Wallace-Hadrill (1989) and Verboven (2018), highlighting patronage hierarchies. Comparative texts like Dohrmann and Reed (2013) and Berthelot (2023) explore interactions, supporting the thesis. An annotated bibliography of 20 sources (attached) confirms access to scholarly materials, with primary sources providing authenticity and secondary ones offering interpretive depth.

1.9 Expected Outcomes and Implications

The research anticipates finding that Christian servant leadership's universalism influenced Jewish communal models and softened Roman hierarchies, contributing to Christianity's rise and ethical legacies in Western thought. Implications include insights for modern leadership training, interfaith understanding, and historical reinterpretations of empire-building. Potential challenges, such as source scarcity for early periods, will be mitigated through cross-referencing. This proposal outlines a focused, feasible study contributing to worldview and leadership scholarship.

Part 2: Annotated Bibliography

This annotated bibliography compiles 20 (only 10 were required) scholarly sources relevant to the research topic of servant leadership within Christian, Jewish, and secular worldviews during the ancient Roman Empire (1st–4th centuries CE). The entries include a mix of primary sources (e.g., ancient texts like Josephus and Pliny the Younger), secondary books and edited volumes, book chapters, journal articles, book reviews, and reference entries, selected for their focus on leadership models, worldview interactions, and historical contexts. Sources were chosen based on academic rigor, relevance to the research question—how these worldviews conceptualized and practiced servant leadership and influenced imperial society—and their ability to support the thesis that Christian humility-based leadership contrasted with Jewish covenantal and Roman hierarchical models, fostering redefinitions amid tensions. Annotations summarize each source's content, evaluate its strengths and weaknesses, and highlight its contribution to the comparative analysis, excluding textbooks and the Bible as per assignment guidelines. The annotated bibliography is organized by source type and numbered for clarity, though a standard APA reference list follows without divisions.

2.1 Primary Sources

1. Josephus, F. (1987). *The works of Josephus* (W. Whiston, Trans.). Hendrickson

Publishers. (Original work published ca. 93–94 CE)

Josephus' comprehensive works, including *Jewish Antiquities* and *The Jewish War*, serve as primary eyewitness accounts of Jewish history, leadership, and Roman interactions from the Hellenistic period through the first century CE, with *The Jewish War* detailing the 66–70 CE revolt against Rome and *Antiquities* covering broader Jewish history up to the revolt (Josephus, 1987). Key arguments portray Jewish leaders like Herod and rabbinic figures negotiating covenantal identity amid Roman dominance, often through mediation or resistance, as Josephus, a former rebel who defected to Rome, aimed to explain Jewish customs to Romans while defending his people. Examples include descriptions of the Temple's destruction, messianic expectations clashing with imperial authority, and post-70 CE adaptations like Yochanan ben Zakkai's negotiations for Yavneh, illustrating communal responsibility over personal power. In the Roman context, Josephus contrasts Jewish theocratic leadership with Roman patronage and military hierarchies, highlighting tensions in governance and ethics. Strengths as a primary source include detailed, firsthand narratives and insights into worldview clashes, making it indispensable for historical authenticity. Weaknesses stem from Josephus' pro-Roman bias and apologetic tone, which may downplay Jewish resistance or exaggerate accommodations. For the research paper, its scholarly value is immense for analyzing Jewish covenantal leadership as a form of service to community and God, providing contrasts with Christian universalism and Roman secular pragmatism, though critical evaluation for bias is essential.

2. Pliny the Younger. (1969). *Letters* (B. Radice, Trans.). Harvard University Press.

(Original work published ca. 112 CE)

Pliny's letters to Trajan (Epistulae X.96–97) detail his administrative trials of Christians in Bithynia, describing them as a "superstition" and seeking guidance on procedures, reflecting Roman pragmatic leadership prioritizing imperial loyalty over religious tolerance (Pliny the Younger, 1969). Key examples include anonymous accusations, executions for refusal to curse Christ, and reports of Christian practices like oaths and hymns, contrasting with Roman civic duties. Trajan's reply advises against hunting Christians but punishing proven cases, illustrating hierarchical patronage. Strengths as a primary source lie in firsthand insights into Roman-Christian clashes. Weaknesses include limited provincial scope and potential bias. Value for the paper is in exemplifying secular Roman authority's contrast with Christian servant ethics, aiding worldview comparisons.

2.2 Books

3. Goodblatt, D. (2012). *Jewish leadership in Roman Palestine from 70 C.E. to 135 C.E.*

Brill. <https://brill.com/display/title/14217>

Goodblatt's book reconstructs Jewish socio-political leadership in Roman Palestine between the two major revolts (70-135 CE), arguing that biblical-modeled and non-biblical leadership forms co-existed as viable options before the full emergence of rabbinic dominance, with a focus on pre-70 CE ideas persisting amid Roman oversight. Chapters analyze ideals and realizations of leadership, models of local control in the Roman world, and specific Roman control of Judaea, drawing on textual, archaeological, and historical evidence to show adaptive communal structures (Goodblatt, 2012). For

instance, post-Temple destruction, Jewish leaders balanced theocratic traditions with pragmatic negotiations, emphasizing communal responsibility through figures like sages who prioritized collective survival over individual power. The book highlights interactions such as revolts triggered by Roman policies, illustrating covenantal leadership's resilience. Strengths include a robust evidential base from diverse sources, offering nuanced historical reconstruction. Weaknesses encompass a narrow timeframe, limiting coverage of later centuries. Scholarly value for the paper is substantial, as it details Jewish covenantal leadership's communal focus, providing contrasts with Christian humility-based servant models and Roman hierarchical patronage in empire-wide interactions.

4. Berthelot, K. (2023). *Jews and their Roman rivals: Pagan Rome's challenge to Israel*.

Princeton University Press. (Reviewed in *Comparative Civilizations Review*, 89, 89–92).

<https://scholarsarchive.byu.edu/cgi/viewcontent.cgi?article=2268&context=ccr>

Berthelot's book analyzes the unique 600-year rivalry between Jews and Romans as a clash of divinely elected peoples, with Rome seeking to eradicate Jewish religion through policies like the Fiscus Judaicus and refounding Jerusalem as Aelia Capitolina, framed rabbinically as Jacob versus Esau. Cultural borrowings are central, with Jews subtly absorbing Roman legal concepts like citizenship and adoption for integrating converts, while influencing Roman perceptions through resistance; post-70 CE, rabbis codified law as a portable sanctuary, evolving leadership toward merit-based Torah study amid the 212 CE Constitutio Antoniniana (Berthelot, 2023). Leadership challenges involved ambivalence toward Roman military power, critiqued as oppressive yet sometimes admired, shifting Jewish authority from lineage to learning. The reviewer praises its

"magisterial" scope, meticulous document analysis, and extensive bibliography, highlighting strengths in comparative rigor and worldview impacts on Western civilization. Weaknesses may include assumed prior knowledge. For the paper, this source provides excellent value by detailing Jewish leadership adaptations under Roman secular challenge, contrasting with Christian servant humility and supporting thesis on ethical redefinitions.

2.3 Edited Books

5. Dohrmann, N. B., & Reed, A. Y. (Eds.). (2013). *Jews, Christians, and the Roman Empire: The poetics of power in late antiquity*. University of Pennsylvania Press.

<https://www.pennpress.org/9780812245332/jews-christians-and-the-roman-empire/>

This edited volume explores power dynamics among Jews, Christians, and the Roman Empire in late antiquity, examining cultural, religious, and political intersections through essays that address Romanization, Christianization, and Jewish responses, with themes of identity formation and worldview tensions. While specific chapters are not detailed, the focus on poetics of power implies analyses of leadership roles, such as rabbinic adaptations to imperial authority and Christian subversions of Roman norms (Dohrmann & Reed, 2013). The book integrates Jewish perspectives into broader debates, highlighting clashes like ideological rivalries and mutual influences in law and theology. Its interdisciplinary approach, part of the "Jewish Culture and Contexts" series, combines history, theology, and cultural studies for comprehensive insights. Strengths lie in fostering diverse scholarly voices and contextual depth. Weaknesses include a later antiquity emphasis, potentially extending beyond the 1st-4th centuries. Scholarly value

for the paper is high, as it aids understanding of interactions reshaping leadership worldviews, supporting comparisons of servant models across the three groups.

2.4 Book Chapters

6. **Linder, A., & Katz, S. T. (2006). The legal status of the Jews in the Roman Empire. In W. D. Davies, L. Finkelstein, W. Horbury, J. Sturdy, & S. T. Katz (Eds.), *The Cambridge history of Judaism: Volume 4, The late Roman-Rabbinic period* (pp. 128–167). Cambridge University Press. <https://doi.org/10.1017/CHOL9780521772488.006>**

This chapter examines the Bar Kochba Revolt (132–135 CE) as a lens for Jewish legal status under Rome, arguing that fragmented sources—literary, epigraphic, numismatic, and archaeological—reveal an ambiguous position balancing integration and isolation, with revolts triggered by administrative changes, economic shifts, and policies like Hadrian's circumcision ban (Linder & Katz, 2006). Leadership negotiations are inferred from papyri showing Bar Kochba's administration and communal observance, while Roman policies emphasized military presence and pragmatic order, leading to strong responses like settlement destruction. Strengths include multidisciplinary synthesis of evidence, providing nuanced insights into Jewish-Roman dynamics post-70 CE. Weaknesses lie in unresolved debates due to source scarcity, with limited detail on negotiations. For the paper, its value is in illustrating Jewish leadership's communal focus under oppression, contrasting with Christian and Roman models, aiding comparative analysis of servant leadership.

7. **Wallace-Hadrill, A. (1989). Patronage in Roman society: From Republic to Empire. In A. Wallace-Hadrill (Ed.), *Patronage in ancient society* (pp. 63–87). Routledge.**

Wallace-Hadrill traces the evolution of Roman patronage from republican reciprocity, where it involved voluntary exchanges tying social strata for stability, to imperial hierarchy, with emperors as ultimate patrons enforcing loyalty through benefactions and client networks, as exemplified by Octavian's monopolization of control. The chapter argues that patronage was central to Roman ideology, ensuring social coherence in disparate societies, differing from feudal models and persisting through transformations (Wallace-Hadrill, 1989). Key functions in leadership included aristocrats mediating favors, as in the Republic's power politics, and its demoralization in the Late Republic via material incentives. In society, it reinforced hierarchical dynamics, with patrons in superior positions offering protection for loyalty. Strengths feature a paradigmatic overview drawing on anthropological definitions, providing foundational analysis. Weaknesses include emphasis on pre-empire periods, requiring later integrations. For the paper, this source holds key value by elucidating secular Roman patronage-based leadership's asymmetry, contrasting sharply with Christian and Jewish servant-oriented worldviews, and supporting thesis arguments on redefining norms through interactions.

8. **Huntsman, E. D. (2017). Greco-Roman religion and the New Testament. In R. C. Bohn & J. K. Holzapfel (Eds.), *The New Testament: History, culture, and society* (pp. 123–140). Religious Studies Center, Brigham Young University. <https://rsc.byu.edu/new-testament-history-culture-society/greco-roman-religion-new-testament>**

Huntsman's chapter examines Greco-Roman polytheism's influence on the New Testament, where early Christians defined themselves against Gentile idolatry, viewing idols as demonic and urging conversion (e.g., 1 Thessalonians 1:9–10), while subverting practices like emperor worship. Contrasts in leadership include Christian rejection of

human deification, as Peter and Paul deferred worship to God (Acts 10:25–26, 14:15), embodying servant models versus Greco-Roman authoritative veneration of rulers (Huntsman, 2017). Examples of subversion encompass Paul's condemnation of idolatry causing riots (Acts 19:23–27) and expelling spirits (Acts 16:16–24), prioritizing service over gain. Relevance to servant leadership is evident in leaders like Barnabas rejecting veneration, focusing on communal salvation. Strengths include clear references to primary texts and cultural context. Weaknesses involve a potential Christian exceptionalism bias. Scholarly value lies in highlighting worldview distinctions, aiding comparisons of Christian servant ethics with Roman hierarchical authority.

2.5 Journal Articles

9. Bilde, P. (1993). *The Jews in the Diaspora of the Roman Empire*. *Nordisk*

judaistik/Scandinavian Jewish Studies, 14(2), 103–124. <https://doi.org/10.30752/nj.69502>

In this article, Bilde explores the historical and cultural interactions between Diaspora Jews and their non-Jewish surroundings during the Hellenistic and Roman periods, emphasizing a "tense and strained dialectic relationship" that influenced Jewish identity across social, political, ethnic, religious, and cultural dimensions. Key arguments include the process of acculturation, where Jews both resisted and engaged with non-Jewish influences, leading to significant events like revolts and the production of Rabbinic literature that reflected isolation and conflict. Historical examples provided involve Hellenization, Jewish apologetics, and mutual influences, such as Jewish impact on surrounding cultures, supported by limited but crucial literary and archaeological sources. Regarding leadership, the article implies that Jewish leaders navigated Roman authority through communication and exchange, adapting communal structures to maintain identity

amid tensions (Bilde, 1993). This dialectic framework highlights how Jewish worldview prioritized covenantal responsibility, contrasting with Roman pragmatic governance. The source's strengths lie in its use of primary evidence like inscriptions and literary works to frame acculturation, offering a balanced view of conflict and exchange. However, its 1993 publication may overlook recent archaeological advancements, and the limited focus on specific leadership interactions reduces depth for direct comparisons. Overall, for a research paper on servant leadership in comparative worldviews, this article provides valuable context on Jewish adaptive leadership under Roman rule, though it requires integration with more leadership-focused texts to address Christian and secular parallels fully.

10. Johnston, R. M. (2006). Leadership in the early church during its first hundred years.

Journal of the Adventist Theological Society, 17(2), 95–110.

<https://digitalcommons.andrews.edu/jats/vol17/iss2/7>

Johnston's article categorizes early Christian leadership into three types—charismatic (e.g., apostles like Paul, driven by spiritual gifts), familial (e.g., James in Jerusalem, based on kinship to Jesus), and appointive (e.g., elders and deacons, formalized for stability)—with appointive roles dominating by the second century to counter false prophets and ensure order amid Roman persecution (Johnston, 2006). Biblical references to servant leadership are tied to terms like "diakonos" in Acts 6, reflecting Jesus' model of humility and service in John 13:16, where leaders are called to serve rather than lord over others. In the Roman context, the article discusses how Christianity evolved from Spirit-led, decentralized structures to more organized forms to withstand external pressures, such as imperial demands for loyalty, fostering community cohesion through shared

service. Strengths include its thorough biblical analysis and historical progression, drawing on sources like Eusebius and modern scholars (e.g., Giles, 1995), providing a clear framework for understanding Christian leadership's adaptive nature. Weaknesses involve a heavier emphasis on internal church dynamics over explicit interactions with Jewish or Roman leadership, limiting comparative breadth. Scholarly value for the paper is high, as it directly illustrates Christian servant leadership's roots in humility and communal empowerment, contrasting with Roman hierarchical patronage, though supplementation with Jewish sources is needed for full worldview comparison.

- 11. Leahy, K. (2010). A study of Peter as a model for servant leadership. *Inner Resources for Leaders*. Regent University School of Global Leadership & Entrepreneurship.**
<https://www.regent.edu/journal/inner-resources-for-leaders/peter-as-model-for-servant-leadership/>

Leahy's article analyzes Peter's evolution as a servant leader through socio-rhetorical analysis of biblical texts like John 21:17, Acts, and 1 Peter 5, portraying his shift from impulsiveness to humility, embodying charismatic, transformational, and servant leadership by prioritizing community care and inclusivity (Leahy, 2010). Key examples include Peter's role in shepherding God's flock, accepting Gentiles without Jewish laws (Acts 10:9-16), and addressing persecution under Nero in 1 Peter, where he encourages humility and resistance to evil amid Roman societal pressures. In the Roman context, Peter's "co-elder" approach contrasts with hierarchical norms, promoting self-sacrifice and long-term communal benefits. Strengths include detailed exegesis and integration of modern leadership theories, enhancing applicability to ancient settings. Weaknesses involve potential modern bias in applying contemporary models to historical figures, with

limited direct comparisons to Jewish or Roman leadership. Scholarly value for the paper is strong, as it exemplifies Christian servant leadership's emphasis on humility and service, offering points for comparison with Jewish covenantal models and Roman patronage, though broader historical sources are needed for depth.

- 12. Noam, V. (2024). The identity of the leaders of the Second Jewish Revolt and Bar Koseba's true role in the insurrection. *Scandinavian Journal of the Old Testament*, 38(2), 212–229. <https://doi.org/10.1080/00310328.2024.2435788>**

Noam's article challenges the view of Bar Koseba as the sole leader of the Second Jewish Revolt (132–135 CE), arguing it began with multiple leaders, possibly Roman army veterans, before Bar Koseba centralized power as a messianic figure, causing fragmentation as evidenced by limited coin distribution and regional withdrawals (Noam, 2024). Key evidence from Dio Cassius, archaeology, and scrolls supports a guerrilla phase shifting to centralized control, with Bar Koseba potentially eliminating rivals like Elazar the priest. Implications for Jewish leadership under Rome highlight adaptive yet divisive covenantalism versus pragmatic military strategies. Strengths include innovative use of new evidence to explain discrepancies. Weaknesses involve narrow focus on one revolt and hypothetical timing. Scholarly value is high for depicting Jewish leadership's transition from collaborative to autocratic, contrasting with Christian servant models and Roman hierarchies in worldview comparisons.

- 13. Thomas, D. (2018). Jesus' cross-cultural model of 'leader as servant' in Luke 22:24-30. *GFU Digital Commons*. George Fox University. <https://digitalcommons.georgefox.edu/gfsb/vol5/iss1/4>**

Thomas uses socio-rhetorical analysis and GLOBE Study data to interpret Luke 22:24-30 as Jesus promoting servant leadership against Greco-Roman patron-client hierarchies, emphasizing humility in high power-distance cultures (Thomas, 2018). Arguments highlight Jesus' inversion of norms, serving as a model for Christian communities amid Roman dominance. Strengths include methodological rigor blending ancient texts with modern theory. Weaknesses involve modern cross-cultural focus diluting historical specificity. Scholarly value lies in direct relevance to Christian servant leadership contrasting Roman secular models, useful for the paper's comparisons.

14. Wallace, J. (2019). Roman leadership patterns in antiquity. *The Journal of Student Leadership*, 3(1), 35–49. <https://journals.uvu.edu/index.php/jsl/article/view/308>

Wallace parallels the Romulus-Remus myth with Antony-Octavian leadership, analyzing hierarchical transitions from Republic to Empire, emphasizing political capacities in secular contexts (Wallace, 2019). Arguments focus on power dynamics shaping Roman history. Strengths include accessibility for introductory insights. Weaknesses encompass limited depth in religious or comparative elements. For the paper, it offers supplementary background on Roman patronage-based leadership, contrasting with monotheistic servant models, but requires deeper sources.

15. Leontaris, J. (n.d.). Philippians 2:5-11: Christian identity of moral wisdom, paradoxical leadership, and servant leadership in the ancient church. *Biblical Theology Bulletin*.

Retrieved from <https://www.biblicaltheology.com/Research/LeontarisJ01.pdf>

In this paper, Leontaris evaluates Philippians 2:5-11 through a socio-rhetorical perspective, arguing that Paul called early Christians in the stratified Roman society to adopt humble, obedient leadership modeled by Jesus' kenosis (self-emptying), which

aimed to unify communities, promote justice, and expand salvation through sacrificial death. Key examples include Paul's evangelistic work in Philippi around 50 CE, where he engaged Gentile women in leadership and endured imprisonment to share teachings, contrasting with Roman emperor worship initiated by figures like Julius Caesar and Caligula (Leontaris, n.d.). The hymn's social drama structure, with stages of purity, pollution, and resolution, symbolizes status reversal, transforming Christianity globally. Paradoxical leadership is highlighted through components like undertaking kenosis and exhibiting a servant posture, fostering mutual acceptance. Biblical references such as Philippians 2:5-6 ("Christ Jesus, who, being in very nature God, did not consider equality with God something to be grasped") and Philippians 2:7-8 underscore humility and obedience, even to crucifixion. Historically, Paul's forgoing of Roman citizenship benefits inverted social priorities, aligning with Jesus' servant model amid emperor worship. Strengths of the source include its integration of biblical exegesis, leadership theories, and historical context, providing a multidisciplinary view. Weaknesses may involve a theological bias that overlooks some nuances in Roman interactions. For the research paper, this source holds high scholarly value by illustrating Christian paradoxical servant leadership's subversion of Roman autocratic norms, enhancing comparisons with Jewish covenantal and Roman hierarchical worldviews.

- 16. Becerra, M. (2017). Divine empowerment of the early church movement: A narrative analysis of Luke-Acts. *Journal of Biblical Perspectives in Leadership*, 7(1), 49–65.**

https://www.regent.edu/acad/global/publications/jbpl/vol7no1/4_Becerra.pdf

Becerra's narrative analysis of Luke-Acts posits divine empowerment through the Holy Spirit as the primary driver of early church growth, using exegetical socio-rhetorical

criticism on chapters like Acts 1, 2, 4, 6, and 15 to propose a non-institutional model based on community teamwork, contrasting with modern hierarchical empowerment theories. Key principles include the Spirit's role in enabling evangelization (Acts 1:8), communal boldness (Acts 4:31), and decentralized leadership, embodying servant leadership from Jesus' teachings (e.g., Mark 10, John 13:4-5) where serving precedes leading (Becerra, 2017). Biblical examples encompass Pentecost conversions (Acts 2:41), Philip's guidance to the Ethiopian eunuch (Acts 8:29), Peter's inclusion of Gentiles (Acts 10:19-20), and deacon appointments (Acts 6:1-7) for distributed authority. In the Roman context, this empowerment facilitated societal impact by including marginalized groups like slaves and women, leading to rapid expansion by 350 CE, though bureaucratization later adopted Roman hierarchies, diminishing initial zeal. Strengths lie in integrating exegesis with sociological theories, offering comprehensive insights into values like charity and mutual support. Weaknesses include limited direct worldview comparisons beyond Christianity. Scholarly value for the paper is significant, as it supports the Christian worldview's emphasis on divine, servant-oriented empowerment contrasting Roman patronage, aiding analysis of interactions in the empire.

17. Reynolds, K. (2015). Servant-leadership revisited: διακονία, masculinity and

martyrdom in Mark 10:42-45. *Ecclesiology*, 11(3), 320–343.

https://research.vu.nl/files/105030741/17455316_Ecclesiology_Servant_Leadership_Revisited_Masculinity_and_Martyrdom_in_Mark10.pdf

Reynolds reinterprets Mark 10:42-45 by examining διακονία (service) as a subversive model of masculinity in early Christianity, linking servant leadership to martyrdom and contrasting Roman imperial dominance with Jesus' self-sacrifice, where true leadership

involves serving and giving life as a ransom. The article integrates feminist perspectives, arguing that Jesus' call to "become slave of all" challenges patriarchal hierarchies and redefines power through vulnerability, with martyrdom as the ultimate expression of *διακονία* in the face of Roman persecution (Reynolds, 2015). Historical context includes Mark's composition amid Nero's persecutions (c. 64-68 CE), where Christian refusal of emperor worship led to executions, subverting Roman notions of masculine authority tied to conquest. Key biblical insights portray Jesus inverting gentile ruler norms ("those who are supposed to rule over the Gentiles lord it over them"), promoting a leadership of humility. Strengths encompass an interdisciplinary approach blending theology, gender studies, and history, providing fresh insights into worldview clashes. Weaknesses may involve a narrow focus on one text, potentially overlooking broader New Testament themes. For the paper, this source offers strong scholarly value by highlighting how Christian servant leadership subverted Roman masculine hierarchies, facilitating comparisons with Jewish covenantal models and secular Roman patronage.

2.6 Book Reviews

18. Noreña, C. F. (2025). The problem(s) of empire [Review of the book *The Oxford world history of empire*, by P. F. Bang, C. A. Bayly, & W. Scheidel (Eds.)]. *Journal of Roman Studies*. Advance online publication. <https://doi.org/10.1017/S0075435824000465>

Noreña's review critiques the book's approach to imperial governance, highlighting Roman leadership's challenges in central-local tensions, territorial control, and hierarchical structures, with parallels to other empires and discussions of women's roles in authority (Noreña, 2025). Arguments emphasize pragmatic pluralism in Roman patronage-based leadership, fostering social order amid diversity. Strengths include

analytical depth in comparative synthesis. Weaknesses stem from the review format, offering no original research. For the paper, it provides context on secular Roman worldview's hierarchical norms, valuable for contrasting with monotheistic servant leadership, though limited by brevity.

19. Oppenheimer, A. (2012). Leadership in Roman Palestine from 70 C.E. to 135 C.E.

(Review of the book *Jewish leadership in Roman Palestine from 70 C.E. to 135 C.E.* by Goodblatt, D.). *Journal of Jewish Studies*, 63(1), 174–177.

<https://www.jstor.org/stable/26346947>

Oppenheimer's review critiques Goodblatt's reconstruction of Jewish leadership post-70 CE, noting seven Jewish and five Roman archetypes (e.g., rabbinic vs. revolutionary), with co-existing biblical and non-biblical models under Roman influence, emphasizing rabbinic testimony's reliability for communal adaptations. Arguments highlight transitions from aristocratic to sage-based authority, balancing theocratic ideals with pragmatic Roman responsibilities during revolts (Oppenheimer, 2012). Strengths include critical evaluation of sources and models, enhancing understanding of leadership dynamics. Weaknesses stem from dependency on the original book, lacking independent data. Scholarly value supports Jewish worldview analysis, contrasting communal responsibility with Christian and Roman models in the paper's comparative framework.

2.7 Reference Entries

- 20. Verboven, K. (2018). Roman patronage. In *Oxford bibliographies in classics*. Oxford University Press. <https://www.oxfordbibliographies.com/view/document/obo-9780195389661/obo-9780195389661-0103.xml>**

Verboven's annotated bibliography defines Roman patronage as a voluntary, asymmetrical reciprocal exchange essential for social coherence, citing works like Fustel de Coulanges (1890) linking it to feudalism and Gelzer (1912) viewing it as aristocratic social phenomenon. Key functions in leadership include evolving from republican power politics (Syme, 1939) to imperial mediation (Saller, 1982), with debates on its demoralization (Benner, 1987) and persistence into Late Antiquity (Ganter, 2015) amid Christian influences (Verboven, 2018). In society, it reinforced hierarchical structures through client loyalty for protection. Strengths as a meta-source include guiding further research with key annotations. Weaknesses encompass lack of original analysis. Value for the paper is in providing resources on Roman secular hierarchy, facilitating contrasts with monotheistic servant leadership.

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P.O. Box 3162
Lafayette, Louisiana 70502
800-873-0933 / 337-837-2608
800-436-4399 / 337-837-2293 fax
hub@hubenterprises.com
hubenterprises.com

January 25, 2022

Attention: Graduate Admissions

Re: Letter of Recommendation – Sarah Grunblatt

To Whom It May Concern,

As the Executive Director of the Pandemic Response Program, Ms. Grunblatt has worked under my leadership in our Pandemic Response Department on a project for the Louisiana Department of Health (LDH) since August 12, 2020. Hub Enterprises has partnered with LDH since May 2020 to operate one of the state's 3 contact tracing call centers.

During that time, she has excelled in several specialized roles including 2 leadership positions. In her current role as the Self-Service Queue Supervisor – Sarah is leading a proactive effort to integrate SSQ into the contact tracing platform to increase overall participation and effectiveness. She was specifically chosen for this role not only because of her educational background but also due to her past performance on the project where Sarah's proven to be an extremely capable and solution-minded leader.

I have always known of Sarah's desire to study further, and it gives me immense pleasure to see that she is going to pursue her doctorate. She has my HIGHEST recommendation for this program and I feel that the university would be gaining valuable talent.

Please do not hesitate to contact me with any further questions or discussion of Sarah's qualifications.

With kindest regards, I remain

Sincerely,

Jody Broussard

Executive Director – Pandemic Response

Call Center Lead – LDH Contact Tracing Program – Hub Enterprises, L.L.C. Call Center

(337) 434-2251 Phone

337-349-4428 Cell

[*jbroussard@hubenterprises.com*](mailto:jbroussard@hubenterprises.com)

Jan 13, 2020

Sub: Recommendation letter for Sarah Grunblatt

To whom it may concern:

I was Sarah Grunblatt's supervisor at Johns Hopkins University's Center for Talented Youth Program for Gifted and Talented middle and high school students from across the U.S and from countries like China, Japan, S.Korea, Canada, etc. Sarah taught a course on 'Fast-paced high school chemistry'. The big units of the course were on physical and chemical properties, the periodic table, the atom and atomic theory, chemical bonding, nomenclature, the concept of the mole, chemical reactions and stoichiometry, solutions, thermodynamics, acids and bases, kinetics, equilibrium, and a brief introduction to organic chemistry.

This 21-day long intensive course covered material ordinarily included in a year-long introductory course in high school chemistry (a usual prerequisite for AP or IB Chemistry). Apart from conducting various experiments in the labs, the students also spent significant time doing mathematical calculations during the course.

I visited Sarah's class several times each week and found her to be an excellent instructor. She was always informative and engaging in the classroom, encouraging students to participate and engage in a dialogue.

Sarah demonstrated very high facilitation abilities through the course when she helped students create their own experiments to present to everyone at the program. She provided encouragement and timely feedback in order to nudge the students in the right direction while providing room for them to explore on their own and make their own mistakes.

Sarah's class had few students who had more advanced abilities and would always be ahead of the class with regards to finishing their personal assignments. Sarah provided differentiated learning to them and made sure that they were given challenging work as per their abilities.

Overall, Sarah Grunblatt is a very knowledgeable, passionate, dedicated, energetic, attentive and caring teacher. She got a really great review from her students as well as from other supervisors at the Johns Hopkins Program.

Sincerely,

Pankhuri Nigam

Site Director

Johns Hopkins CTY (June-August 2015, 2016, 2017, 2018)

Table 1. Chemistry Faculty Evaluation Rubric – Teaching

Date: June 10, 2020

Evaluation Period: Spring 2020

Name: Sarah Grunblatt, Instructor

Evaluated by: Mark L. Trudell, Chair

Score:	5 - Excellent	4 – Very Good	3 – Satisfactory ¹	2 – Less Than Satisfactory	1 - Unacceptable
Specific Behaviors or Attributes Indicative of Score Criteria (See section: 2.11, b. i-xviii) ²	<ul style="list-style-type: none"> •Excellent teaching evaluations with overall scores well above the department average •Very engaged with students at all levels was able to keep students engaged during the pandemic shut down. 		DWF rate was similar to other faculty		
Overall Comments	Sarah Grunblatt was an effective teacher for CHEM 1017 General Chemistry I despite this being her first semester teach CHEM 1017. Generally, students felt that she was a very good instructor and that she cared about student success in the course. The pivot to online learning was a success. Ms. Grunblatt was able to keep students engaged in the course and complete the semester.				
Teaching Score (1-5):	4.9	Percent Effort for Teaching: ³	90	Weighted Score ³ (Teaching Score x Percent Effort/100) =	4.41

¹Minimum acceptable rating²Each relevant score is based upon an overall assessment of behaviors or attributes by the Chair that matches that category. Strengths and weaknesses noted.³Weighting corresponds to the workload assignment for the period being assessed.

Table 2. Chemistry Faculty Evaluation Rubric – Service

Date: June 10, 2020

Evaluation Period: Spring 2020

Name: Sarah Grunblatt, Instructor

Evaluated by: Mark L. Trudell, Chair

Score:	5 - Excellent	4 – Very Good	3 – Satisfactory ¹	2 – Less Than Satisfactory	1 - Unacceptable
Specific Behaviors or Attributes Indicative of Score Criteria (See section: 2.11, c. i-x) ^{2,3}					
Overall Comments	As a part time instructor Ms Grunblatt taught the evening section of CHEM 1017 and was not on campus during the day so she was expected to be involved dept service.				
Service Score (1-5):	NA	Percent Effort for Service: ³	10	Weighted Score ³ (Service Score x Percent Effort/100) =	NA

¹Minimum acceptable rating²Each relevant score is based upon an overall assessment of behaviors or attributes by the Chair that matches that category. Strengths and weaknesses noted.³Weighting corresponds to the workload assignment for the period being assessed.

Chemistry Faculty Evaluation – Overall Performance

Evaluation Period: Spring 2020

Name: Sarah Grunblatt, Instructor

Date: June 10, 2020

Evaluated by: Mark L. Trudell, Chair

A - Teaching Weighted Score	B - Service Weighted Score	Total Score Sum of A+B+C
4.5	NA	4.5

General Comments:

Sarah Grunblatt is an excellent instructor in the Chemistry Department. She taught one course and is well liked by the students. She is a very passionate about chemistry and teaching chemistry. Ms Grunblatt was very effective in transitioning students to on-line instruction during the pandemic shutdown. Students felt that she provided excellent instruction and the extra help they needed to succeed during the Spring Semester shutdown.

Overall Ratings:

Excellent: 4.5-5.0

Very Good: 3.5-4.4

Satisfactory: 2.5-3.4

Less Than Satisfactory: 1.5-2.4

Unsatisfactory: ≤ 1.4

January 14, 2020

Recommendation Letter

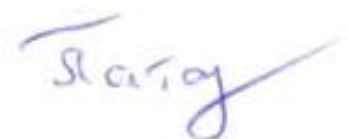
It is my great pleasure to recommend Sarah Grunblatt for a career in public health area.

Sarah has been an active participant of the High School Science Teachers Club, which I organized. She was also admitted to the Chemistry M.S. program at UNO in Fall 2018 and after just two years she will receive two Master's Degrees (Chemistry and Health Care Management), while having a full time job as a science high school teacher. Sarah has also volunteered to do research in Medicinal Chemistry area in Dr. Trudell lab (UNO). Additionally, in this semester (Spring 2020) she is teaching as an adjunct instructor one section of CHEM 1017 (General Chemistry) lectures. Sarah was also in 3 graduate classes, which I teach at UNO: Special Topics in Materials Chemistry (CHEM 6696 in Fall 2018), Procedures and Problems in Chemical Research (CHEM 7025 in Fall 2018), and Characterization of Materials (CHEM 6610 in Fall 2019). Thus, during the last 4 years I had an opportunity to get to know Sarah as a passionate high school teacher, a very bright and motivated graduate student, and as a good colleague.

Sarah is a very talented student. Personally, I find her very intelligent and motivated. She received "A"s in all my classes. She has a firm academic background and the key ability to comprehend difficult points of the subject. Coupled with good analytical reasoning, and with her thoroughness, she strives to understand the matter comprehensively. I often observed her explaining chemistry concepts to other students. I am confident Sarah Grunblatt is the type of person that will fulfill any objectives in her career.

She has exceptional communication and interpersonal skills. Sarah is extremely energetic, responsible, polite, friendly and an easy-to-get-along-with person. Sarah showed a lot of initiative as a member of the Science Teacher Club and made several excellent presentations during the meetings.

Considering Sarah's personal and intellectual abilities as well as her strong interest in a career in public health area, I strongly recommend her for any opportunity she pursues.



Viktor V. Poltavets
Assistant Professor
Chemistry Graduate Coordinator
Associate Director of Advanced Materials Research Institute
Department of Chemistry
University of New Orleans
E-mail: vpoltave@uno.edu
Phone: (504)-280-4418



THE UNIVERSITY of
NEW ORLEANS

DEPARTMENT OF ECONOMICS AND FINANCE

January 9, 2020

RE: Sarah Grunblatt

I would like to recommend Sarah to you. She is currently a student in good standing in the MS program in Health Care Management at the University of New Orleans scheduled to graduate in May. She is also simultaneously working on her MS in Chemistry at UNO. She currently has a 4.0 GPA for the courses she has completed in the MSHCM program and a 3.74 for all graduate work completed. She has been taking at least three classes plus a lab per semester and still performing at this level while also teaching high school science. She also already has two other Master's degrees in Education as well as an MA.

She just completed my Health Care Economics course last semester with one of the five highest grades in a class of 28. I have been very impressed with her intelligence and work ethic. She also wrote an excellent term paper which demonstrated both her research and writing skills to be excellent. She is currently considering a couple of options about what to do next after she graduates in May and I have full confidence that she will excel in whichever endeavor she chooses.

In addition she has had management experience working at two fitness centers as well as in higher Education with William Carey College.

Personally she is also a very cheerful and interesting person to be around.

Respectfully,

W. J. Lane, Director
MS Program in Health Care Management



January 8, 2020

Dear Selection Committee:

It is with great enthusiasm that I recommend Sarah Grunblatt for your program of study. Ms. Grunblatt was in my Strategic Health Care Marketing course, which is a class offered through the Master of Science Health Care Management degree program at the University of New Orleans. As a student in my class, Ms. Grunblatt exemplified strong critical thinking and communication skills as well as exceptional scholastic ability.

Ms. Grunblatt displayed an innate inquisitiveness and conscientiousness about her work. She was particularly known for enhancing classroom discussion by asking thought-provoking questions and providing insightful commentary. In addition, outside of the classroom and professionally, Ms. Grunblatt demonstrates a strong work ethic. She has a natural ability for working with others and rises to the occasion when placed in leadership roles. Subsequently, Ms. Grunblatt is a pleasure to work with on many levels.

Important qualities that Ms. Grunblatt possesses that will prove to be an asset to her in her educational journey include her ability to persevere and her resourcefulness. It is because of this that I unequivocally recommend her for your program of study. Should you have any additional questions, please contact me at ekemp@uno.edu or 504.280.6483.

Sincerely,

Elyria Kemp, PhD
Associate Professor of Marketing
Edward G. Schlieder Chair in Higher Education and Health Initiatives
Bank One Endowed Professorship in Minority & Emerging Business
University of New Orleans



WILLIAMS BOULEVARD *Baptist Church*

To whom it may concern,

I am writing on behalf of Sarah Grunblatt. My name is Julie Key, and I am the Children's Preschool Director for our church. Sarah has been working with our children's ministry around two years. Since placing her in a classroom every month, Sarah has shown enthusiasm and creativity with every lesson. She is always prepared with her lessons and can improvise when needed, as can happen frequently with preschool! Sarah has a strong passion for education. She has taught at various student levels within our church and finds a way to encourage education whenever possible.

I feel that Sarah would be an asset in any educational position. She has taught a class within the ministry wife program at the New Orleans Theological Seminary that I attended. She has also provided organization and planning assistance within our women's ministry at church. She is currently serving with our technology team to run media programs during our worship services and provided welcome data entry assistance with our new preschool security check-in procedures just this month.

If you have any further questions, or if I can be of any further help, please feel free to email me at: j2keyfam@aol.com.

Sincerely,

Julie Key

Volunteer Preschool Director

Williams Boulevard Baptist Church



2013-14 Theme: "Let us move on.....to maturity". Hebrews 6:1

498 Tuscan Avenue

Department of Education

Box 3

Hattiesburg, MS 39401

To Whom It May Concern:

Re: Sarah Grunblatt

I am writing in support of potential employment and/or further education for Mrs. Sarah Grunblatt. I worked in conjunction with Ms. Sarah on a Master's level course, EDU 572 Survey of Exceptional Children and Multi-cultural Education, during the Spring 2013 trimester at William Carey University. Ms. Sarah served diligently as the University liaison between me and the graduate students enrolled in the New Orleans co-hort group.

Ms. Sarah's responsibilities included meeting regularly with the co-hort group, outlining assignments, previewing student work, and providing study details in preparation for various projects and assignments. She worked tirelessly in meeting the co-hort students' needs. She was a fountain of encouragement and information needed for the students to be successful in the online course. Ms. Sarah and I communicated regularly about assignments, progress, and course details.

I highly recommend Ms. Grunblatt for further educational opportunities and employment endeavors. She is truly a "get it done" individual, commanding a passion for helping others, and she was a model graduate student, who received a near-perfect grade in my class.

Sincerely,

Brenda B. Thomas, Ph.D.

Coordinator of Special Programs

William Carey University



Office of the Registrar
William Carey University
498 Tuscan Avenue, WCU #4
Hattiesburg, MS 39401-5461

Phone (601) 318-6195
Fax (601) 318-6196
regoff@wmcarey.edu

November 13, 2012

TO WHOM IT MAY CONCERN:

I would like to take this opportunity to recommend Mrs. Sarah Grunblatt for employment with your institution. Although I have only worked with Sarah a short time, she has impressed me with her abilities in her position of employment on the New Orleans campus of William Carey University.

She works extremely well with her co-workers, is eager and quick to learn, and is willing to "go the second mile" mile when given a task to complete. She is conscientious, very careful and accurate with records, and is diligent in helping the students by putting them first in carrying out her duties as Coordinator of Admissions and Student Records.

Sarah takes suggestions well and uses them in a productive manner to improve the tasks at hand. She has proven herself to be able to work efficiently under pressure and meet deadlines. In a short time, Sarah has "caught on" to the requirements of her job and has proven her ability to perform well in many varied areas.

She is attractive, well-dressed, and articulate. I believe she will do an excellent job in the position for which she is applying.

Please feel free to contact me, if you need further information.

Sincerely,

Gayle Knight
Registrar
Hattiesburg, Tradition, and New Orleans Campuses



CRESCENT CITY CHRISTIAN SCHOOL

4828 UTICA ST., METAIRIE, LA. 70006
PHONE (504) 885-4700 FAX (504) 885-4703



February 26, 2014

Respected Sir or Madam:

I am pleased to write a letter of recommendation for Mrs. Sarah Grunblatt whom I have worked with at Crescent City Christian School for six months. During Mrs. Grunblatt's time here, I have been introduced to many facets of her life.

Mrs. Grunblatt has an excellent command of technology, science, and health, and she cares for her students. Mrs. Grunblatt arrives early and stays late on most days to make sure that she is available to help her students and to perfect her lessons. She works very hard to be an excellent teacher, and she has done exceptionally well as a first year teacher.

I would certainly recommend Mrs. Grunblatt for employment with your school or organization. With the numerous abilities that Mrs. Grunblatt has, she will be an asset to your school or organization.

Sincerely,

Lorey Plaisance

Lorey Plaisance
Academic Dean



WILLIAM CAREY UNIVERSITY

RE: Recommendation for hire, Sarah Grunblatt, M.A.

I would like to recommend Sarah Grunblatt to your organization. She is an articulate and detail oriented individual with a proclivity toward a high quality work ethic. Sarah is a quick learner and works comfortably with various software applications, including Microsoft Office and CAMS Enterprise.

As part of her responsibilities with William Carey University, Sarah functions as the Coordinator of Admissions and Student Records on the New Orleans campus. Basic responsibilities include contacting prospective students, handling admission requirements, and assisting with student schedule adjustments.

Sarah has a high level of motivation and requires little supervision. She can be very creative and has helped in planning and designing student events. I would recommend Sarah to your organization without hesitation.

Sincerely,

Arnold Arredondo, Ph.D.
Director of Student and Administrative Services
New Orleans Campus
William Carey University

February 18, 2018

To Whom It May Concern:

Mrs. Sarah Grunblatt has been a colleague at Hahnville High School for five years. During that time, Sarah has proven to be a dedicated and helpful addition to our school. She is consistently dependable, capable, and responsible. Her positive, professional attitude is enjoyed by fellow teachers, staff, and students.

Sarah has a wonderful rapport with her students. Her kind and caring manner helps her build relationships and excitement about learning. Sarah uses active listening, responsive comments, and thoughtful questioning techniques to assist children when they need to work out conflicts with peers or build strategies as problem solvers in challenging learning situations. She is observant and perceptive of the learning needs of her students and readily adapts instruction and supports accordingly.

While she will be greatly missed at Hahnville, I highly recommend Sarah Grunblatt for any opportunity that is available for her to continue to pursue her career and passion for teaching science. Sarah is a great asset to our profession and any community of learners that is blessed with her presence.

A handwritten signature in black ink, reading "Holly C. Cheramie". The signature is fluid and cursive, with the first name "Holly" being the most prominent part.

Holly C. Cheramie
Mathematics Instructor



March 16, 2014

To Whom It May Concern:

I would like to commend to you Sarah Grunblatt. Having known Sarah for the past year, I am confident that she will be an asset to your teaching team. I had the privilege of teaching Sarah for one of her graduate courses, *Tests, Measurements, and Evaluation*.

One of Sarah's strengths is her initiative. Sarah acted as the cohort leader for the inaugural cohort of the graduate program in which she is enrolled. She took it upon herself to organize study groups for the course and for Praxis exams, to email her cohort regularly to remind them of important information related to the program, and to act as liaison to the college. Initially, Sarah was paid to do some of this work, but even when the pay ended during a period of transition for the university, Sarah continued her role so that she and her colleagues would not suffer any setbacks. She continues in her role as cohort leader and has taken the initiative to remind fellow students of important dates related to registration and the Praxis exams. She has continued to offer study sessions for the various Praxis exams on her own initiative.

Another strength of Sarah is her commitment to excellence. As a highly organized person, Sarah desires to do her best in all that she does. In her coursework, her work was consistently at the top of the class. She is not content to do just enough to "get by"; rather, she pushes herself to do her best. I am confident that she will maintain this same level of excellence in the classroom setting.

While I have not had the privilege of observing her teach, I would not hesitate to have her on my teaching team. I look forward to supervising her during her upcoming internship in the fall. If I can answer any questions or provide further information, please feel free to contact me via email (svandercook@nobts.edu) or phone (504-282-4455 x3742).

Sincerely,

Sandra Vandercook

Associate Professor of English and Education
Leavell College, NOBTS

Sarah Kimball Grunblatt, ThM, MPH, MS, MS, MEd, MEd, MA, BS

Chief Kindness Officer, Servant Leader, Polymath, Educator, & Missionary

TEAM KENNEDY, AMERICAN VALUES 2024, MAKE AMERICA HEALTHY AGAIN, MAKE LOUISIANA HEALTHY

- Fulltime Volunteer: Social Media Engagement, Policy, Marketing, Strategic Planning, Logistics, Supply Chain, Purchasing, Distribution

JOHNS HOPKINS UNIVERSITY, KENNER DISCOVERY HEALTH SCIENCES ACADEMY, IMAGINE LEARNING, MAD SCIENCE, ENVISION, SCPPS, CCCS, NOBTS, UNO, SELU, & TU

- Adjunct Professor
- Dual Enrollment Instructor
- Academic Instructor
- Interventionist
- Tutor
- Health Fair Organizer
- Swim Team Coach
- HOSA Future Health Professionals Sponsor
- ChemClub Sponsor

LOUISIANA DEPARTMENT OF HEALTH – OFFICE OF PUBLIC HEALTH

- Program Manager of Public Health Infrastructure (Contract)
 - \$50 million federal grant management & administration

HUB ENTERPRISES & ETHOS RISK SERVICES

- Pandemic Response Supervisor
- Community Health Worker
- Self-Service Que Supervisor
- Quality Assurance Supervisor
- Contact Tracer

TULANE UNIVERSITY (TU)

- Assistant Director of Fitness & Wellness Programs
- Personal Trainer
- Fitness Certification Event Organizer
- Special Event Organizer & Conference Host (2,000+ people)
- Instructor: Group Exercise, PiYo, Spinning, Step, Zumba, Etc.
- American Red Cross CPR & First Aid Instructor
- Water Safety Instructor (Swimming Lessons)

2023 - Present

Are you here?

2023 - 2025 & 2007 - 2008

2004 - 2024

2020 - 2022

2023

2018 - 2020

2020 - 2023

2013 - 2016

2008 - 2012

2002 - 2007

NEW ORLEANS BAPTIST THEOLOGICAL SEMINARY (NOBTS)

- Master of Theology in Christian Leadership
- Master of Arts in Missiology
- Adjunct Professor
- Advanced Graduate Certificate in Leadership
- Graduate Certificate in Leadership
- Weight Room Specialist

LOUISIANA STATE UNIVERSITY HEALTH SCIENCES CENTER (LSUHSC)

- Master of Public Health in Epidemiology
- Minor in Biostatistics
- Research Honors Certificate
- Student Worker: Epidemiology Research

UNIVERSITY OF NEW ORLEANS (UNO)

- Master of Science in Healthcare Management
- Master of Science in Chemistry
- Adjunct Professor
- Graduate Excellence Award (Full Tuition Scholarship)

WILLIAM CAREY UNIVERSITY (WCU)

- Master of Education in Academically Gifted
- Master of Education in Secondary Education
- State of Louisiana Level 3 Teaching Certificate
- Coordinator of Admissions and Student Records
- Marketing Intern: Teacher Certification Program

LOUISIANA STATE UNIVERSITY (LSU)

- Bachelor of Science in Kinesiology
- TOPS Honors Scholarship

LinkedIn: [linkedin.com/in/SarahGrunblatt](https://www.linkedin.com/in/SarahGrunblatt)

Website: <https://grunblatt.com/blog>

X, FB, Insta, TikTok, & Truth Social: @SarahGrunblatt

Email: Sarah@Grunblatt.com

Sarah Kimball Grunblatt, ThM, MPH, MS, MEd, MA, BS

References & Endorsements

REGGIE OGEA, TH.D., M.DIV.

- Professor of Leadership and Pastoral Ministry, New Orleans Baptist Theological Seminary
- Director, Jim Henry Leadership Institute
- rogea@nobts.edu
- 504.816.8046

KENDRA LESAR, DRPH, CHES

- Assistant Professor, Tulane University School of Public Health & Tropical Medicine
- klesar@tulane.edu
- 504.988.5388
- former: Louisiana Department of Health COVID-19 Community Support Program Manager

JODY BROUSSARD

- Executive Director, COVID-19 Pandemic Response Project, Hub Enterprises/Ethos Risk Services
- jbroussard@hubenterprises.com
- 337.349.4428
- *"Sarah has excelled in several specialized roles including multiple leadership positions. She has my HIGHEST recommendation."*

KIMBERLY GAUTREAUX

- Quality Control Lead and Community Support Worker, COVID-19 Pandemic Response Project
- Hub Enterprises/Ethos Risk Services
- kimberly.gautreaux@hubenterprises.com
- 337.228.5864
- *"Sarah's knowledge, patience, and understanding have been a key factor in helping others and myself to succeed in this program. She is by far the best supervisor I have ever worked for."*

VIKTOR POLTAVETS, PH.D.

- Professor, University of New Orleans Chemistry Department
- *"Sarah has a firm academic background and the key ability to comprehend difficult points of the subject. Coupled with good analytical reasoning, and with her thoroughness, she strives to understand the matter comprehensively. I often observed her explaining chemistry concepts to other students."*

ED (EDWARD) TRAPIDO, SC.D, F.A.C.E.

- Dean and Professor, LSU School of Public Health-New Orleans
- Wendell H. Gauthier Chair of Cancer Epidemiology
- Professor and Associate Dean for Research
- Deputy Director, Stanley S. Scott Cancer Center
- etrapi@lsuhsc.edu
- 504.568.5772

NICOLE BERBERET, MAT

- Instructional Supervisor, Imagine Learning
- nberberet@imaginelearning.com
- 714.366.6133

KIMBERLY SHELTON

- Director and Quality Assurance Point of Contact, COVID-19 Pandemic Response Project
- Hub Enterprises/Ethos Risk Services
- kimberly.shelton@hubenterprises.com
- 318.332.0082
- *"There are like three of y'all [out of hundreds] that I could not do this [job] without, and you [Sarah] are very much one of those three."*

MARK TRUDELL, PH.D.

- Chair, University of New Orleans Chemistry Department
- Distinguished Professor of Chemistry
- *"Sarah Grunblatt is an excellent instructor in the Chemistry Department. She is very passionate about chemistry and teaching chemistry. Ms. Grunblatt was very effective in transitioning students to on-line instruction during the pandemic shutdown. Students felt that she provided excellent instruction and the extra help they needed to succeed during the Spring Semester shutdown."*

ANONYMOUS UNO CHEMISTRY STUDENT

- *"I loved having professor Grunblatt. She had well-organized PowerPoints that were interesting, and she spoke very clear and loudly to the class. She is very charismatic and seemed to genuinely care about us learning. I enjoyed listening to her lectures."*

"In ALL things I have shown you that by WORKING HARD in this way WE must HELP the weak and remember the words of the Lord Jesus, how he himself said, 'It is more blessed to GIVE than to receive.'" Acts 20:35 (ESV)

Sarah Kimball Grunblatt, ThM, MPH, MS, MS, MEd, MEd, MA, BS

Work Ethic, Personality, & Life Experiences

I AM A(N) ...

- “Human golden retriever” (according to my best friend)
- Middle child (empath, peacemaker, and people pleaser)
- Christmas Baby – Sunday, December 25, 1983 (41 years old)
- “Architect” (INTJ-A) – imaginative, thoughtful, and strategic thinker with a plan for everything
- Neurodivergent person / A person with unseen disabilities (autism, ADHD, cPTSD, and rejection sensitive dysphoria)
- Orthodox Christian (first mission trip in eighth grade)
- Minister’s wife (married at 25) and Chief Financial Officer (CFO) of 16 years and step-mother / step-grandmother

I LOVE ...

- Working behind the scenes (being a dependable “rockstar”)
- Perfecting the details while applying rationality and creativity
- Science, statistics (the universal language), and Scripture
- C-H-O-C-O-L-A-T-E!! (especially mint & chocolate)
- To curl up in bed and read an entire book in a day
- Dill pickles, pickle juice, fried pickles...ALL. THE. PICKLES.
- New Orleans, Louisiana, French culture, and Seattle, WA

I HAVE OVERCOME ...

- An unstable childhood due to domestic violence
- At 11, taking care of my 4-year-old sister while mom worked
- The death of an older half sister when I was in sixth grade
- Moving to a residential boarding high school at 16 (LSMSA)
- Being a first-generation college student
- Academic probation and losing my tuition scholarship plus stipend (despite being an LSU Honors College student)
- Rejection from 5-7ish doctoral programs (so far)
- A grapefruit-sized fibroid and partial hysterectomy at 35 in 2020
- COVID-19 global pandemic and lockdown in 2020
- Home damage, water insecurity, no electricity for a month, and food scarcity for 3 months, due to Hurricane Ida in 2020

I STRIVE TO ...

- Accept excellence in myself instead of perfection
- Be honest, direct, independent, understanding, and ethical
- Help every person I possibly can at all times
- Communicate simply, effectively, and efficiently (no jargon)

I AM SKILLED AT ...

- Leadership, public speaking, presentations, & report writing
- Problem solving, pattern recognition, strategic planning
- Technology, AI, Web3/Web 3.0, research design, data analysis
- Embracing rationality and impartiality and thereby excel in intellectual debates and scientific or technological fields
- Languages: English, the Bible, Science, French (basic), SAS, Math/Statistics/Excel/Finance, Gen Z/Social Media/Marketing

I BELIEVE ...

- In truth, justice, and care. In humility, choice, and consent.
- Everyone has a story with hurt and pain they don’t talk about
- “One small gesture of love can change everything.” - Cabrini
- In lifelong learning and making learning FUN
- Travel and cultural exchange are the best education
- Switching to the metric system would benefit our country
- You don’t have to agree with someone’s worldview to encourage one another and collaborate as a team

I STRUGGLE WITH ...

- Eye contact & situational mutism (written comm. preferred)
- Conflict, raised voices, and/or tension of ANY kind
- Two parents with cancer (and other health issues)
- Keeping jobs because I will not compromise my integrity
- Eating onions (a genuine problem in the South)
- Identifying and understanding the priorities of others
- Saying no (and therefore take too much on my plate)
- Asking for help, or even receiving help of any kind

I THRIVE WHEN ...

- I feel safe, heard, valued, trusted, and appreciated
- Priorities are clearly identified, written, and ranked
- I can work alone in my areas of strength and then come together to collaborate toward a shared goal or outcome
- Communication truly flows in all directions
- I determine my own schedule by planning my day in advance to maximize efficiency and my energy for the day

I BRING ...

- An obsession with organization and color-coding
- A global perspective due to mission work in Turkey (refugees), Israel (archaeological dig), Russia, Nicaragua (medical), Mexico (medical), San Diego, New York City, New Orleans

According to 16personalities.com:

- Energy: 74% Introverted (vs. 26% Extraverted)
- Mind: 71% Intuitive (vs. 29% Observant)
- Nature: 68% Thinking (vs. 32% Feeling)
- Tactics: 68% Judging (vs. 32% Prospecting)
- Identity: 63% Assertive (vs. 37% Turbulent)

I HAVE EARNED ...

- MATHCOUNTS Captain and Library Club President
- Principals Award in 7th grade (all ‘A’s every grading period)
- Girl Scout Silver Award in 10th grade
- \$25,000+ in grants for my classrooms/students
- \$40,000+ in donations for Team Kennedy
- 8 degrees (so far) with no student loan debt

“But the Holy Spirit produces this kind of fruit in our lives: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control. There is no law against these things!” Galatians 5:22-23 (NLT)

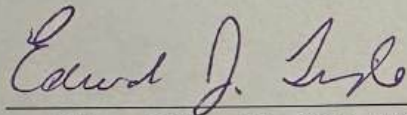
LSU HEALTH SCIENCES CENTER
SCHOOL OF PUBLIC HEALTH
NEW ORLEANS

THIS ACKNOWLEDGES THAT

SARAH GRUNBLATT

HAS COMPLETED THE REQUIREMENTS FOR

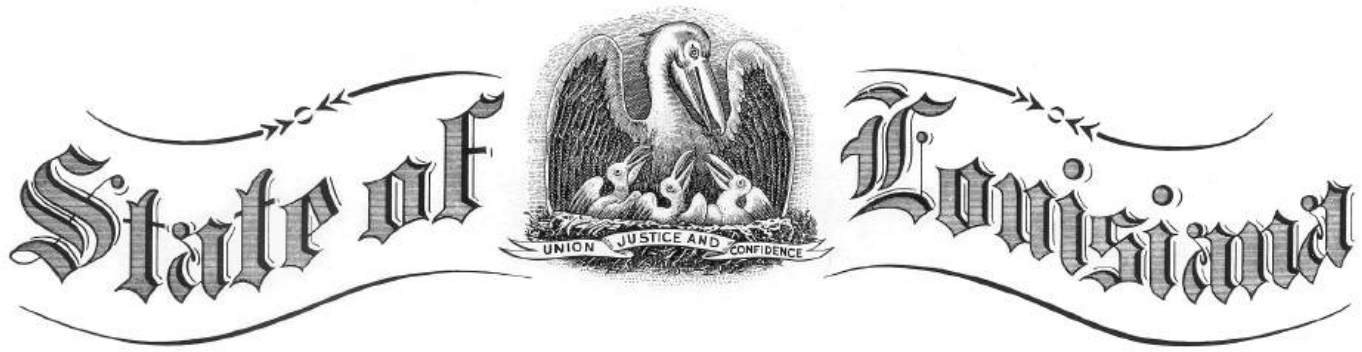
RESEARCH HONORS



Edward J. Trapido, SCD, FACE
Associate Dean of Research & Interim Dean

May 17, 2023





STATE DEPARTMENT OF EDUCATION

Certificate Type
TEACHING CERTIFICATE

NUMBER
LEVEL 3 619536

VALID
8/12/2020 - 8/12/2025

Certificate Issued To:

SARAH REBECCA KIMBALL GRUNBLATT

By the Louisiana Department of Education, based upon the following:

MASTER'S DEGREE PLUS 30 GRADUATE HOURS, , 2015

B.S., LOUISIANA STATE UNIVERSITY, 2007

M.A., NEW ORLEANS BAPTIST THEOLOGICAL SEMINARY, 2008

M.ED., OUT-OF-STATE COLLEGE OR UNIVERSITY, 2015

ELIGIBILITY: The holder of this certificate is eligible for the following area(s) and/or terms:

BIOLOGY 6-12, 3/3/2015

GENERAL SCIENCE 6-12, 3/3/2015

HEALTH AND PHYSICAL EDUCATION (K-12), 3/3/2015

CHEMISTRY 6-12, 12/3/2015

ACADEMICALLY GIFTED, 12/3/2015

ENGLISH AS A SECOND LANGUAGE, 10/7/2020

ENVIRONMENTAL SCIENCE 6-12, 8/3/2021

BUSINESS EDUCATION SUBJECTS 6-12, 8/3/2021

VOCATIONAL AGRICULTURE 6-12, 8/3/2021

MARKETING 6-12, 8/3/2021

For renewal of this certificate, individuals must successfully meet the standards of effectiveness for at least three years during the five-year initial or renewal period pursuant to LA R.S. 17:3886.

For renewal of this certificate, individuals must successfully meet the standards of effectiveness for at least three years during the five-year initial or renewal period pursuant to LA R.S. 17:3886.

Ronnie Morris


Dr. Preston Cade Brumley

Course Completion Form

Certification Add-On Endorsement Area: Modules reference below are those approved by BESE for LRCE's 2011 implementation of Special Education Mild/Moderate Integrated Merged Approach initial certification program for Grades 1-5, 4-8 and 6-12.

Note: Three semester hours are equivalent to 45 contact hours.

Bulletin 746 Course Requirements	Credit Hours	Private Provider Equivalent Courses/Modules	Contact Hours
Assessment and Evaluation of Students with Disabilities	3	Module 3: Assessment	45
Fundamentals of Instructional Technology	3	Module 4: Instructional Planning Module 5: Instructional Strategies	45
Behavioral Support and Intervention	3	Module 2: Learning Environments and Social Interactions	45
Collaborative Teaching	3	Module 6: Collaboration	45
Instructional Practices in Special Education	3	Module 1: Foundations, Development, Characteristics and Learning Differences Module 4: Instructional Planning Module 5: Instructional Strategies	45
Self-Determination and Transition	3	Module 2: Learning Environments and Social Interaction	45
Reading and Literacy	9	Module 7: Reading and Literacy	135
Total Credit Hours:	27	Total Contact Hours:	405

Sarah Grunblatt	December 15, 2023
Candidate Name	Date
The above candidate has successfully completed all modules and contact hours through LRCE Teach! as required by Louisiana Bulletin 746: Louisiana Standards for State Certification of School Personnel.	
	December 15, 2023
Signature of Christopher Joyce, Program Director	Date

University of New Orleans

On the nomination of the Faculty of the

Graduate School

has conferred upon

Sarah Kimball Grunblatt

the degree of

Master of Science

in

Health Care Management

with all the Honors, Rights and Privileges to that degree appertaining.

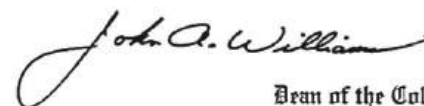
In Testimony Whereof, the seal of the University and the signatures as authorized by the University of Louisiana Board of Supervisors are hereunto affixed. Given at New Orleans, Louisiana, on the twenty-second day of May in the year two thousand and twenty.



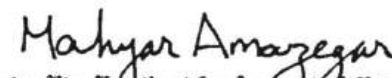
Chairman of the Board of Supervisors
University of Louisiana System



President
University of Louisiana System



Dean of the College



Provost & Senior Vice President for Academic Affairs



President

University of New Orleans

On the nomination of the Faculty of the

Graduate School

has conferred upon

Sarah Kimball Grunblatt

the degree of

Master of Science

in

Chemistry

with all the Honors, Rights and Privileges to that degree appertaining.

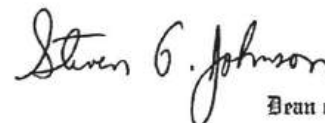
In Testimony Whereof, the seal of the University and the signatures as authorized by the University of Louisiana Board of Supervisors are hereunto affixed. Given at New Orleans, Louisiana, on the twenty-second day of May in the year two thousand and twenty.



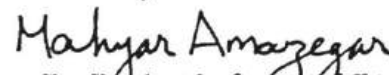
Chairman of the Board of Supervisors
University of Louisiana System



President
University of Louisiana System



Dean of the College



Provost & Senior Vice President for Academic Affairs



President

William Carey University

Upon the recommendation of the Faculty and by authority of the
Board of Trustees hereby confers upon

Sarah Brunblatt

the degree of

Master of Education

together with all the rights, privileges and honors
to that degree appertaining.

In witness whereof we have affixed the seal of the University
and the signatures of the authorized officers at
Hattiesburg, Mississippi, February 20, 2015.

R. Thomas King
President



Gary M. Ireland
Vice President of Academic Affairs

William Carey University

Upon the recommendation of the Faculty and by authority of the
Board of Trustees hereby confers upon

Sarah Grunblatt

the degree of

Master of Education

together with all the rights, privileges and honors
to that degree appertaining.

In witness whereof we have affixed the seal of the University
and the signatures of the authorized officers at
Hattiesburg, Mississippi, February 19, 2016.

R. Thomas King
President



Gary M. Brubaker
Vice President of Academic Affairs

New Orleans Baptist Theological Seminary

hereby awards

Sarah Rebecca Kimball

the degree of

Master of Arts in Missiology

in recognition of all the requirements of the Trustees and Faculty;
and with all the privileges, rewards, and responsibilities pertaining thereto.
In testimony whereof, our signatures are hereunto affixed at New Orleans, Louisiana,
this twenty-fifth day of July in the year of our Lord two thousand and eight.


President of the Seminary


Chairman of the Board of Trustees of the Seminary




Provost of the Seminary


Registrar of the Seminary

Louisiana State University

and

Agricultural and Mechanical College

On the nomination of the Faculty of the

College of Education

has conferred upon

Sarah Rebecca Kimball

the degree of

Bachelor of Science

with all the Honors, Rights and Privileges to that degree appertaining.

In testimony Whereof, the seal of the University and the signatures as authorized by the


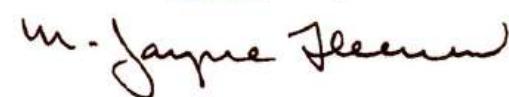
Board of Supervisors are hereunto affixed. Given at Baton Rouge, Louisiana

on the eighteenth day of May in the year two thousand and seven.


Chairman of the Board of Supervisors


President




Chancellor

Dean

EMERGENETICS® | PROFILE

SARAH GRUNBLATT - MAY 23, 2018

HOW YOU THINK: PERCENTAGES

ANALYTICAL = 35%

- Clear thinker
- Logical problem solver
- Data driven
- Rational
- Learns by mental analysis

CONCEPTUAL = 4%

- Imaginative
- Intuitive about ideas
- Visionary
- Enjoys the unusual
- Learns by experimenting

STRUCTURAL = 58%

- Practical thinker
- Likes guidelines
- Cautious of new ideas
- Predictable
- Learns by doing

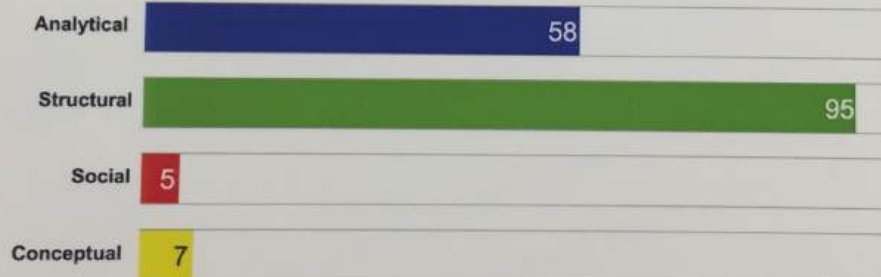
SOCIAL = 3%

- Relational
- Intuitive about people
- Socially aware
- Empathic
- Learns from others



HOW YOU COMPARE TO THE GENERAL POPULATION

How you Think: Percentiles



How you Behave: Percentiles



General Population

0 10 20 30 40 50 60 70 80 90 100



strengths*multiplier*TM

From Strengths to Performance

Top **7** Strengths Report

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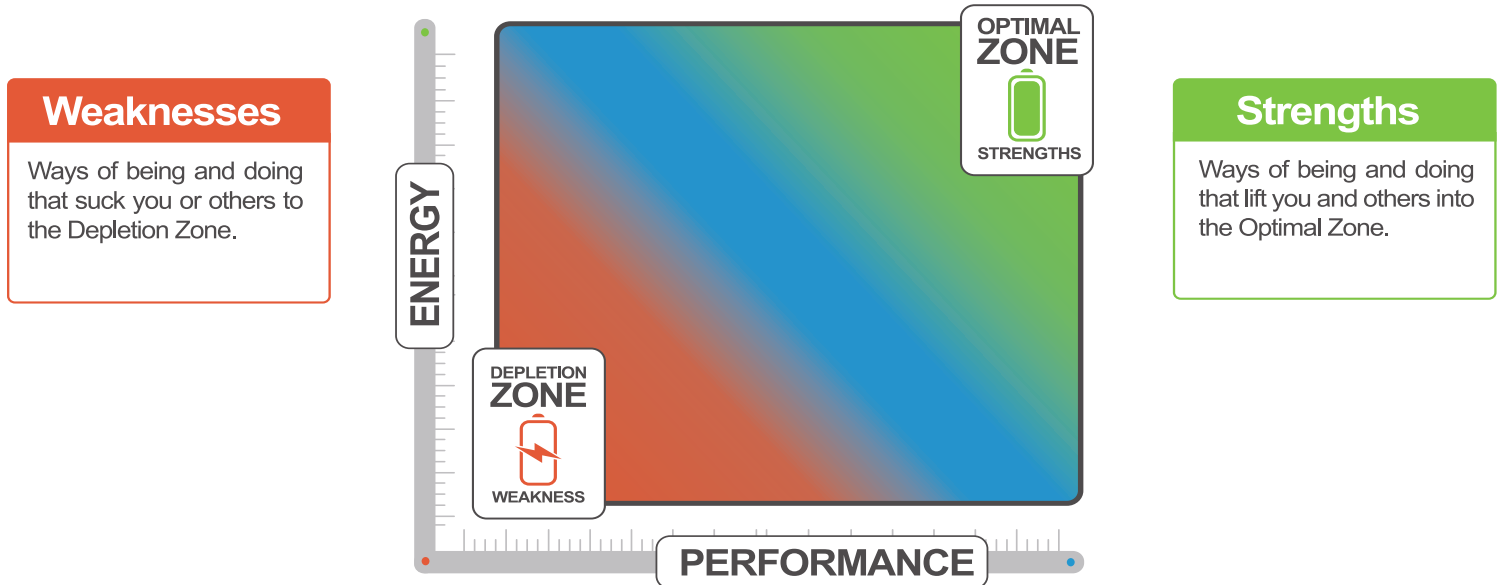


Top 7 Strengths Report

SARAH GRUNBLATT

Survey Completion Date: 20 Feb 2024

Today, it is no longer enough to know what your strengths are. You must understand how to multiply them and use them to create high energy and performance for yourself and others. It is the key to living and working in the Optimal Zone. Helping you do this is the purpose of this report and its accompanying video-based coaching experience.



WHAT'S IN THIS REPORT?

To help you and others spend more time at high performance and energy, this report covers these key components of your strengths, which must be clearly understood and wisely used:

- **CONTRIBUTIONS** - these are your tools for solving problems, creating unique positive impact in your relationships and tasks, and lifting you and others to the Optimal Zone
- **NEEDS** - these are the necessary conditions or personal requirements in your tasks and relationships, essential to activating Optimal Zone energy and performance.
- **TRIGGERS** - these are the things that flip your strengths into weaknesses: your "You should" expectations of others and your "I should" judgments of yourself.
- **OVERUSE** - these are the Depletion Zone misuses of your strengths (Overuse patterns), which come in direct response to your unmet needs and unresolved triggers.

The report is broken into three sections to help you understand and multiply your strengths, and lead yourself to more energized performance and Work Joy.

Part 1

Your Strengths Lens

Part 2

Exploring Your Strengths Accelerators™

Part 3

Your Top 7 Strengths in Summary

Top 7 Strengths Report

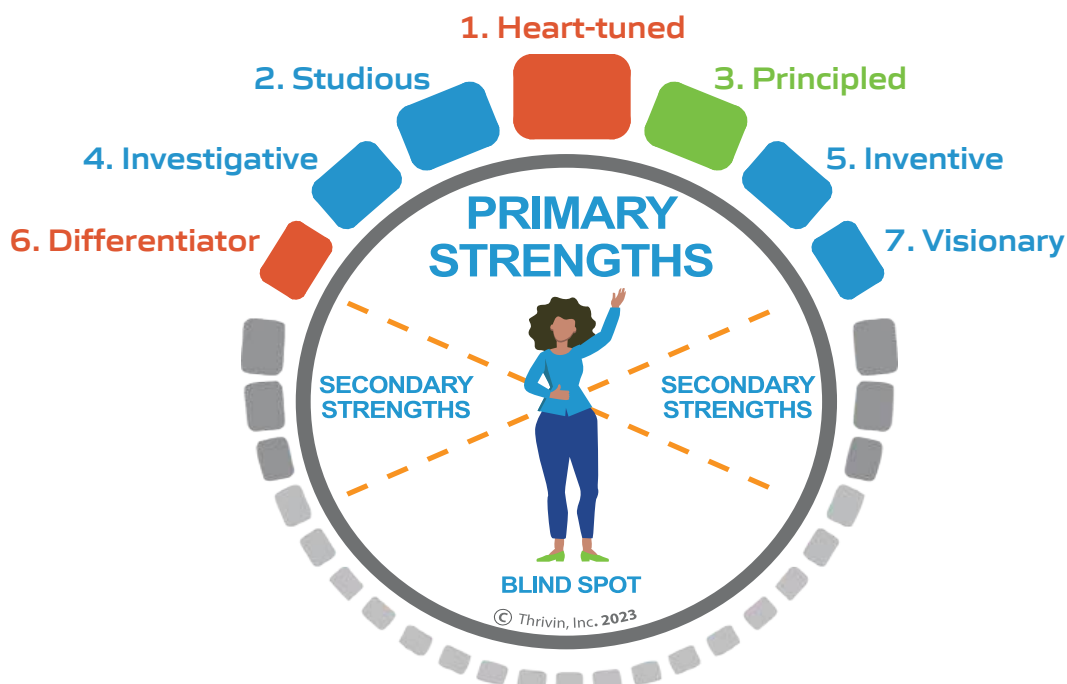
PART 1: YOUR STRENGTHS LENS

Each of your **Top 7 Strengths** come from one of four spheres of strength: **Visioning**, **Actioning**, **Enrolling**, and **Connecting**. In this report, the colors will help you to quickly see which sphere your strengths correspond to and how they best support you.

VISIONING	ACTIONING	ENROLLING	CONNECTING
<p>These strengths see the big picture, ask good questions, and think out of the box.</p> <hr/> <ul style="list-style-type: none">■ Inventive■ Investigative■ Reflective■ Retrospective■ Studious■ Surveyor■ Visionary	<p>These strengths create systems and processes and get things done in a timely way.</p> <hr/> <ul style="list-style-type: none">■ Attainer■ Concentrated■ Order■ Organizer■ Pre-meditative■ Principled■ Reliability■ Solutionist	<p>These strengths inspire others to engage and move toward shared purposes together.</p> <hr/> <ul style="list-style-type: none">■ Articulate■ Certainty■ Striving■ Igniting■ Optimistic■ Magnifier■ Recruiter	<p>These strengths focus on needs of individuals and the creation of trust-rich relationships.</p> <hr/> <ul style="list-style-type: none">■ Accord■ Agility■ Bridge-builder■ Cultivator■ Differentiator■ Heart-tuned■ Integrator■ Kinship

Your **Top 7 Strengths** combine to create your Primary Strengths Lens, which acts like a contact lens sitting over your eyes. It informs and shapes your view of the world, including your language, contributions, needs, triggers and expectations, as well as your weaknesses.

Your Primary Strengths Lens looks like this:



Top 7 Strengths Report

PART 2: STRENGTHS ACCELERATORS™

CONTRIBUTIONS SUMMARY

Your Contributions allow you to uniquely create positive impact for yourself and others through the effective use of your strengths. They are summarized here for your reference:

	THIS STRENGTH MEANS YOU MAY TEND TO BE:	YOUR TASK-ORIENTED SUCCESS PATTERNS MAY INCLUDE:	YOUR RELATIONAL SUCCESS PATTERNS MAY INCLUDE:
HEART-TUNED 	<ul style="list-style-type: none"> Emotionally intuitive Nurturing Keenly observant of people 	<ul style="list-style-type: none"> Creating and holding accountability to relational agreements Helping remove emotional barriers to progress Fostering alignment through seeing and acknowledging emotions 	<ul style="list-style-type: none"> Acknowledging and expressing emotion to invite authenticity Awareness, openness, and curiosity (deep presence) Attuning to and validating emotion
STUDIOUS 	<ul style="list-style-type: none"> A researcher A fountain of knowledge and facts Drawn to what is unfamiliar 	<ul style="list-style-type: none"> Providing relevant supporting information Willingness to experiment (using mistakes to learn) Memorizing information with ease 	<ul style="list-style-type: none"> Teaching or tutoring others Asking curious questions Recovering quickly
PRINCIPLED 	<ul style="list-style-type: none"> Moralistic Duty driven Devoted 	<ul style="list-style-type: none"> Helping to align decisions to values Leading by example Calling attention to the "Deeper Why" 	<ul style="list-style-type: none"> Emphasizing outward action as a reflection of inner commitment Making extraordinary sacrifices Calling others back to their own values
INVESTIGATIVE 	<ul style="list-style-type: none"> Literal Evidenced based Exacting and specific 	<ul style="list-style-type: none"> Tracing problems to their source Providing proof and justification Collecting and reporting data 	<ul style="list-style-type: none"> Asking root cause questions to help others objectively view problems Bringing calculated logic as a steadying influence "I say what I mean and mean only what I say"
INVENTIVE 	<ul style="list-style-type: none"> Unconventional An original thinker Innovative 	<ul style="list-style-type: none"> Coming up with new approaches Thinking outside of the box Considering unimagined ways of doing things 	<ul style="list-style-type: none"> Bringing boundarylessness to creation (free others from their limits) Painting a picture of yet to be realized concepts Igniting energy in the process of brainstorming
DIFFERENTIATOR 	<ul style="list-style-type: none"> Appreciative of diversity Respectful of uniqueness Adaptive 	<ul style="list-style-type: none"> Turning strengths to mutual advantage Finding fit regardless of differences Adjusting approaches to meet diverse needs 	<ul style="list-style-type: none"> Treasuring the gifts and talents of others Holding the unique value of each person Personalizing based on individual preferences
VISIONARY 	<ul style="list-style-type: none"> Forward focused Predictive A forecaster 	<ul style="list-style-type: none"> Conceptualizing the abstract as if it were reality Envisioning future possibilities with clarity Identifying the likely impacts of decision making 	<ul style="list-style-type: none"> Reducing anxiety around the uncertain future Painting vivid pictures to connect others to the future Preparing people for change

Top 7 Strengths Report

NEEDS SUMMARY

Your Needs are the conditions under which your strengths flourish, and they are as unique to you as your Contributions. These are the things you often require to be your best:

TO BE YOUR BEST IN TASKS, YOU MAY NEED:

TO BE YOUR BEST IN RELATIONSHIPS, YOU MAY NEED:

HEART-TUNED



- Clear relational agreements
- Permission to address emotional barriers and misalignments
- Time to discern and process emotion

- Emotional honesty
- Acceptance of unspoken emotion as relevant and important
- Naming and validating emotions

STUDIOUS



- Novelty and variety
- Time to explore and gather information
- Openness to learning from mistakes

- Opportunities to share information
- Permission to ask questions
- Curiosity when facing the unknown

PRINCIPLED



- To know the "deeper why"
- Service to a cause bigger than self
- Visible alignment to values

- Knowing the values of others
- Commitment to the shared purpose
- Transparency and openness

INVESTIGATIVE



- Time to collect and evaluate data
- Opportunity to explore root cause
- Information, data and evidence

- Sticking to the facts
- Room to explore evidence
- Concrete, clinical and pragmatic conversation

INVENTIVE



- Space and time to explore ideas
- Clarity around outcome
- Flexibility, novelty and newness

- Energetic brainstorming
- Openness to change
- Ideas being heard

DIFFERENTIATOR



- Room to be unconventional
- Flexibility in approach and strategy
- Space for differences & diversity

- Celebration of individuality
- Adjustments based on changing needs or emotions
- Valuing of originality

VISIONARY



- Time and space to visualize the future
- Enough understanding of the present to inform forecasts
- Big picture conversation to precede detail focused discussion

- Willingness to engage in forward focused discussion
- Opportunity to share insights and projections
- Questions that connect future possibilities to present realities

Top 7 Strengths Report

TRIGGERS SUMMARY

Understanding your Triggers helps you see how your judgments and expectations of yourself and others create Depletion Zone-like energy and performance. Your “You should” and “I should” beliefs are summarized here for your reference:

YOUR “YOU SHOULD” BELIEFS MAY INCLUDE:

YOUR “I SHOULD” BELIEFS MAY INCLUDE:

HEART-TUNED



- You should know how I feel
- You should sense my needs
- You should not ignore emotion

- I should fix the emotional issues or problems
- I should understand and make sense of the emotion that is here
- I should be able to handle the emotion

STUDIOUS



- You should find the answer when you don't know
- You should learn from mistakes
- You should be curious

- I should ignite other's interest in new facts or information
- I should be good at helping other people learn
- I should know the answer

PRINCIPLED



- You should never question my integrity
- You should be willing to sacrifice yourself (for values/causes)
- You should be as offended by moral breaches as I am

- I should always ensure that actions are connected to purpose and values
- I should always be sure my actions speak louder than my words
- I should always honor ALL of my values ALL of the time

INVESTIGATIVE



- You should care about and share facts, evidence and data
- You should make logical and supported decisions
- You should be unemotional

- I should conduct adequate and thorough analysis
- I should get to the root cause of what is happening
- I should be correct and accurate

INVENTIVE



- You should stop critiquing ideas before they are all out
- You should easily generate ideas
- You should consider new ideas

- I should bring ideas
- I should generate novel options
- I should get others excited about ideas

DIFFERENTIATOR



- You should appreciate every contribution
- You should recognize uniqueness
- You should treat people differently according to their needs

- I should find ways to work with people who are completely different
- I should be able to create fit with anyone or everyone
- I should customize my approach to meet others' needs

VISIONARY



- You should have known this was coming
- You should see future possibilities as if they are real
- You should anticipate changes

- I should have seen this ahead of time
- I should have prevented this
- I should have expected this

Top 7 Strengths Report

OVERUSE SUMMARY

When your Triggers are tripped, it most often results in the Overuse of your strengths – and they end up showing up as weaknesses. Your Overuse patterns are summarized here for your reference:

THESE THINGS MAY TRIP YOU INTO “YOU SHOULD” OR “I SHOULD” BELIEFS AND TURN YOUR STRENGTHS INTO WEAKNESSES:

YOUR ENSUING OVERUSE PATTERNS ARE:

HEART-TUNED



- Emotion being judged or ignored
- Strong collective emotion
- Dismissal of the needs of self or others

- Becoming a fixer of people and their 'emotion'
- A loss of clarity between emotions of self and others (owning all emotions)
- Overwhelming flood of emotion (disproportionate to the situation)

STUDIOUS



- Unwillingness to learn (closed mindedness)
- Boredom
- Not being able to access relevant resources

- Drowning others in questions
- Excessively researching
- Expert teacher mode - talking down to others

PRINCIPLED



- Duplicity
- Politics and games that take the immoral, low ground
- Being forced to choose between values

- Preachiness and indoctrination
- Moral arrogance, right/wrong thinking (fierce judgement)
- Martyrdom

INVESTIGATIVE



- Rushed or unevidenced decision making
- Emotions and being emotional (self/others)
- Not having access to information, evidence, data

- Excessive critical and cross examination
- Analysis paralysis
- Dismissing emotion and invalidating relational needs

INVENTIVE



- Unwillingness to change
- Structure and rigidity
- Filtering before idea generation is complete

- Generating ideas that are disconnected from relevant needs
- Withdrawing from what is happening to identify new options
- Excessive and rapid idea generation

DIFFERENTIATOR



- Insensitivity to differences
- Inflexibility of rules
- Labeling and pigeon-holing

- Extreme rule-changing to adapt to individual needs
- Excessive individual expression that disregards group norms
- Dismissing group needs to focus on the individual

VISIONARY



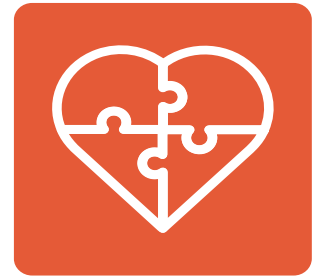
- Rigid attachment to historic and current solutions
- Fixation on processes and details before the big picture is clear
- Realism or pessimism that blocks possibility thinking

- Withdrawing and waiting for "I told you so"
- Lost in thinking about the future
- Presenting multiple future options all at once

Top 7 Strengths Report

HEART-TUNED

Heart-tuned is a **Connecting** strength, one that is well-versed in the language of feelings, tuned into unspoken emotion, and able to give it a voice. You are likely known for being emotionally intuitive, nurturing, and keenly observant of relationships and feelings. While this strength is primarily relational in nature, it also positively impacts tasks.



CONTRIBUTIONS

Your **task-oriented** success patterns include:

- Creating and holding accountability to relational agreements
- Helping remove emotional barriers to progress
- Fostering alignment through seeing and acknowledging emotions

Your **relationship-oriented** success patterns include:

- Acknowledging and expressing emotion to invite authenticity
- Awareness, openness, and curiosity (deep presence)
- Attuning to and validating emotion

NEEDS

To be **your best in tasks**, you may need:

- Clear relational agreements
- Permission to address emotional barriers and misalignments
- Time to discern and process emotion

To be **your best in relationships**, you may need:

- Emotional honesty
- Acceptance of unspoken emotion as relevant and important
- Naming and validating emotions

TRIGGERS

You are likely to be triggered by feelings being judged or ignored, strong collective emotion, and dismissal of needs (self or others).

You likely have **strong “You should” beliefs** (judgments) of others, including:

- You should know how I feel
- You should sense my needs
- You should not ignore emotion

You may also have **strong “I should” beliefs** (judgments of yourself), including:

- I should fix the emotional issues or problems
- I should understand and make sense of the emotion that is here
- I should be able to handle the emotion

OVERUSE PATTERNS

When this **strength is showing up as a weakness**, it may look like this:

- Becoming a fixer of people and their 'emotion'
- A loss of clarity between emotions of self and others (owning all emotion)
- Overwhelming flood of emotion (disproportionate to the situation)

Top 7 Strengths Report

STUDIOUS

Studious is a **Visioning** strength that is focused on intense curiosity and acquiring and sharing relevant information. You are likely known for being a good researcher, drawn to the unfamiliar, and for being a fountain of knowledge and facts. While this strength is primarily task-oriented, it also positively impacts relationships.



CONTRIBUTIONS

Your **task-oriented** success patterns include:

- Providing relevant supporting information
- Willingness to experiment and learn from mistakes
- Memorizing information with ease

Your **relationship-oriented** success patterns include:

- Teaching or tutoring others
- Asking curious questions
- Recovering quickly

NEEDS

To be **your best in tasks**, you may need:

- Novelty and variety
- Openness to learning from mistakes
- Time to explore and gather information

To be **your best in relationships**, you may need:

- Opportunities to share information
- Permission to ask questions
- Curiosity when facing the unknown

TRIGGERS

You are likely to be triggered by close-mindedness, rigid routine that lacks newness, and no access to learning and resources.

You likely have **strong “You should” beliefs** (judgments) of others, including:

- You should find the answer when you don't know
- You should learn from mistakes
- You should be curious

You may also have **strong “I should” beliefs** (judgments of yourself), including:

- I should ignite other's interest in new facts or information
- I should be good at helping other people learn
- I should know the answer

OVERUSE PATTERNS

When this **strength is showing up as a weakness**, it may look like this:

- Drowning others in questions
- Excessively researching
- Expert teacher mode - talking down to others

Top 7 Strengths Report

PRINCIPLED

Principled is an **Actioning** strength driven by a clear internal compass, honoring values, and living in alignment with meaning and purpose. You are likely known for being moralistic, duty-driven, and devoted. While this strength is primarily task-oriented, it also positively impacts relationships.



CONTRIBUTIONS

Your **task-oriented** success patterns include:

- Helping to align decisions to values
- Leading by example
- Calling attention to the "Deeper Why"

Your **relationship-oriented** success patterns include:

- Emphasizing outward action as a reflection of inner commitment
- Making extraordinary sacrifices
- Calling others back to their own values

NEEDS

To be **your best in tasks**, you may need:

- To know the "deeper why"
- Service to a cause bigger than self
- Visible alignment to values

To be **your best in relationships**, you may need:

- Know the values of others
- Commitment to the shared purpose
- Transparency and openness

TRIGGERS

You are likely to be triggered by empty promises, duplicity or game-playing, or unethical or immoral behavior or expectations.

You likely have **strong "You should" beliefs** (judgments) of others, including:

- You should never question my integrity
- You should be willing to sacrifice yourself for values or causes
- You should be as offended by moral breaches as I am

You may also have **strong "I should" beliefs** (judgments of yourself), including:

- I should always ensure that actions are connected to purpose and values
- I should always honor ALL of my values ALL of the time
- I should always be sure my actions speak louder than my words

OVERUSE PATTERNS

When this **strength is showing up as a weakness**, it may look like this:

- Preachiness and indoctrination
- Moral arrogance and fierce right/wrong thinking
- Martyrdom

Top 7 Strengths Report

INVESTIGATIVE

Investigative is a **Visioning** strength that is focused on thorough problem dissection and bringing certainty through fact-based decisions. You are likely known for being literal and evidence-based, exacting and specific, and for being a strong data collector/reporter. While this strength is primarily task-oriented, it also positively impacts relationships.



CONTRIBUTIONS

Your **task-oriented** success patterns include:

- Tracing problems to their source
- Providing proof and justification
- Collecting and reporting data

Your **relationship-oriented** success patterns include:

- Asking root cause questions to help others objectively view problems
- Bringing calculated logic as a steadying influence
- "I say what I mean and mean only what I say"

NEEDS

To be **your best in tasks**, you may need:

- Opportunity to explore root cause
- Time to collect and evaluate data
- Information, data and evidence

To be **your best in relationships**, you may need:

- Sticking to the facts
- Room to explore evidence
- Concrete, clinical and pragmatic conversation

TRIGGERS

You are likely to be triggered by rushed or unevidenced decision-making, not having access to information, and emotionalism.

You likely have **strong "You should" beliefs** (judgments) of others, including:

- You should care about and share facts, evidence and data
- You should make logical and supported decisions
- You should be unemotional

You may also have **strong "I should" beliefs** (judgments of yourself), including:

- I should conduct adequate and thorough analysis
- I should get to the root cause of what is happening
- I should be correct and accurate

OVERUSE PATTERNS

When this **strength is showing up as a weakness**, it may look like this:

- Excessive critical and cross examination
- Analysis paralysis
- Dismissing emotion and invalidating relational needs

Top 7 Strengths Report

INVENTIVE

Inventive is a **Visioning** strength that is focused on expanding available possibilities by giving birth to new ideas and originating new concepts. You are likely known for being an original thinker, unconventional, and innovative. While this strength is primarily task-oriented, it also positively impacts relationships.



CONTRIBUTIONS

Your **task-oriented** success patterns include:

- Coming up with new approaches
- Thinking outside of the box
- Considering unimagined ways of doing things

Your **relationship-oriented** success patterns include:

- Bringing openness to creation (free others from their limits)
- Painting a picture of yet to be realized concepts
- Igniting energy in the process of brainstorming

NEEDS

To be **your best in tasks**, you may need:

- Space to explore ideas
- Clarity around outcome
- Flexibility, novelty and newness

To be **your best in relationships**, you may need:

- Energetic brainstorming
- Openness to change
- Ideas being heard

TRIGGERS

You are likely to be triggered by a “maintaining status quo” mindset, and the editing, critiquing, or filtering of ideas before they have fully unfolded.

You likely have **strong “You should” beliefs** (judgments) of others, including:

- You should stop critiquing ideas before they are all out
- You should be able to easily generate ideas
- You should consider new ideas

You may also have **strong “I should” beliefs** (judgments of yourself), including:

- I should bring ideas
- I should generate novel options
- I should get others 'excited about ideas

OVERUSE PATTERNS

When this **strength is showing up as a weakness**, it may look like this:

- Generating ideas that are disconnected from relevant needs
- Withdrawing from what is happening to identify new options
- Excessive and rapid idea generation

Top 7 Strengths Report

DIFFERENTIATOR

Differentiator is a **Connecting** strength that brings with it an uncanny ability to see the unique gifts and talents of people and help them feel individually seen and valued. You are likely known for being appreciative of diversity, adaptive, and respectful of uniqueness. While this strength is primarily relational in nature, it also positively impacts tasks.



CONTRIBUTIONS

Your **task-oriented** success patterns include:

- Turning strengths to mutual advantage
- Finding fit regardless of differences
- Adjusting approaches to meet diverse needs

Your **relationship-oriented** success patterns include:

- Treasuring the gifts and talents of others
- Holding the unique value of each person
- Personalizing based on individual preferences

NEEDS

To be **your best in tasks**, you may need:

- Room to be unconventional
- Flexibility in approach and strategy
- Space for differences and diversity

To be **your best in relationships**, you may need:

- Celebration of individuality
- Adjustments based on changing needs or emotions
- Valuing of originality

TRIGGERS

You are likely to be triggered by insensitivity to differences, inflexibility of rules, and labelling or pigeon-holing.

You likely have **strong “You should” beliefs** (judgments) of others, including:

- You should appreciate every contribution
- You should recognize uniqueness
- You should treat people differently according to their needs

You may also have **strong “I should” beliefs** (judgments of yourself), including:

- I should find ways to work with people who are completely different
- I should be able to create fit with anyone or everyone
- I should customize my approach to meet others' needs

OVERUSE PATTERNS

When this **strength is showing up as a weakness**, it may look like this:

- Excessive individual expression that disregards group norms
- Extreme rule-changing to adapt to individual needs
- Dismissing group needs to focus on the individual

Top 7 Strengths Report

VISIONARY

Visionary is a **Visioning** strength focused on intuitive foresightedness, and the ability to bring the future to life. You are likely known for being predictive, anticipatory, and being able to foretell events and outcomes with surprising accuracy. While this strength is primarily task-oriented, it also positively impacts relationships.



CONTRIBUTIONS

Your **task-oriented** success patterns include:

- Conceptualizing the abstract as if it were reality
- Envisioning future possibilities with clarity
- Identifying the likely impacts of decision making

Your **relationship-oriented** success patterns include:

- Reducing anxiety around the uncertain future
- Painting vivid pictures to connect others to the future
- Preparing people for change

NEEDS

To be **your best in tasks**, you may need:

- Room to visualize the future
- Enough understanding of the present to inform forecasts
- Big picture conversation to precede detail focused discussion

To be **your best in relationships**, you may need:

- Willingness to engage in forward focused discussion
- Opportunity to share insights and projections
- Questions that connect future possibilities to present realities

TRIGGERS

You are likely to be triggered by the rigid attachment to historic and current solutions, fixation on details before the big picture is clear, realism/pessimism that blocks possibility-thinking.

You likely have **strong “You should” beliefs** (judgments) of others, including:

- You should have known this was coming
- You should see future possibilities as if they are real
- You should anticipate changes

You may also have **strong “I should” beliefs** (judgments of yourself), including:

- I should have seen this ahead of time
- I should have prevented this
- I should have expected this

OVERUSE PATTERNS

When this **strength is showing up as a weakness**, it may look like this:

- Withdrawing and waiting for “I told you so”
- Lost in thinking about the future
- Presenting multiple future options all at once



Thrivin is the world's premier talent pipeline company, established to help employers develop, engage, and retain employees while also helping career-seekers achieve success and industry-specific skills through innovative career pathways. **Thrivin** is supported by the People Acuity "power skills" solutions and the insights of its proprietary strengths assessment, the StrengthsMultiplier™ tool, which have transformed organizations in 69 countries for the past two decades.

Thrivin helps organizations and individuals thrive in today's complex, changing marketplace by getting proficient, power-skilled people in the right places, and resolving challenges related to:

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New Orleans Baptist Theological Seminary

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upon recommendation of the Faculty and by virtue of

authority vested in them this day hereby awards

Sarah Kimball Grunblatt

the degree of

Master of Theology

in recognition of the fulfillment of the requirements for this award

and with all the privileges, rewards, and responsibilities pertaining thereto.

In testimony whereof, our signatures are hereunto affixed at New Orleans, Louisiana,

This sixteenth day of May in the year of our Lord two thousand and twenty-five.

President



Chairman of the Board of Trustees



Provost



Registrar



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Louisiana State University Health Sciences Center at New Orleans

On the nomination of the Faculty of the
School of Public Health
has conferred upon

Sarah Kimball Grunblatt

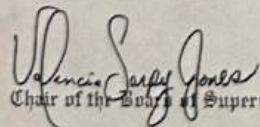
the degree of

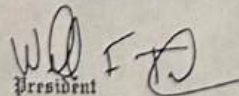
Master of Public Health

with all the Honors, Rights, and Privileges to that degree appertaining.

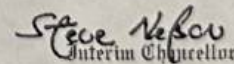
In Testimony Whereof, the seal of the University and the signatures
as authorized by the Board of Supervisors are hereunto affixed.

Given at New Orleans, Louisiana on the eighth day of December in the year two thousand and twenty-two.


Valencia S. Jones
Chair of the Board of Supervisors


President




Steve Nelson
Interim Chancellor


Dean

Sarah Grunblatt

Architect

INTJ-A



Thought constitutes the greatness of man. Man is a reed, the feeblest thing in nature, but he is a thinking reed.

Blaise Pascal

As an INTJ (Architect), you possess a rare combination of vision and pragmatism. Your analytical mind constantly seeks to understand the world around you, driven by an insatiable curiosity and a desire to improve systems and ideas. You approach life with a strategic mindset, always looking several steps ahead and planning for various contingencies.

Your independent nature is one of your defining characteristics. You value your autonomy and often prefer to work alone, trusting your own judgment and abilities above all else. This self-reliance, combined with your intellectual prowess, allows you to tackle complex problems with confidence and innovation.

1 Personality Traits



Energy: 74% Introverted

You likely prefer fewer, yet deep and meaningful, social interactions and feel drawn to calmer environments.



Mind: 71% Intuitive

You're likely very imaginative and open-minded, focusing on hidden meanings and distant possibilities.



Nature: 68% Thinking

You likely focus on objectivity and rationality, putting effectiveness above social harmony.



Tactics: 68% Judging

You're likely organized, decisive, and thorough, valuing structure and planning over spontaneity.



Identity: 63% Assertive

You're likely self-assured, even-tempered, and resistant to stress, refusing to worry too much.

While your rational approach to life serves you well in many situations, it can sometimes create challenges in your personal relationships. You may find emotional expressions and social

niceties puzzling or unnecessary, preferring direct communication and logical discussions. This tendency can make you appear aloof or detached to others, even when you care deeply.

Your pursuit of knowledge and improvement is relentless. You have high standards for yourself and others, always striving for efficiency and effectiveness in all areas of life. This drive for perfection can be both a strength and a weakness, pushing you to achieve great things but also potentially leading to stress and burnout if not managed carefully.

2 Your Career Path



In your professional life, you thrive on intellectual challenges and the opportunity to implement your innovative ideas. You excel in roles that allow you to utilize your strategic thinking and problem-solving skills, often gravitating towards fields like science, technology, or business strategy. Your ability to see the big picture while also attending to crucial details makes you a valuable asset in any organization.

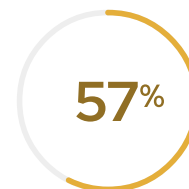
However, your preference for working independently and your dislike for office politics can sometimes hinder your career progression. Learning to navigate social dynamics and communicate your ideas effectively to others is crucial for your professional growth. Your unique insights are most valuable when they can be implemented, which often requires collaboration and buy-in from others.

Influential Traits



Perfectionism

Your tendency to set high standards for yourself and others, often striving for flawlessness in your work and personal life.



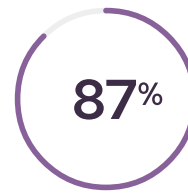
Ambition

The strength of your desire to achieve goals, succeed, and make a meaningful impact in your chosen areas of life.



Motivation

Your inner drive to take action, pursue your goals, and keep moving forward, even when faced with challenges.



Desire to Lead

Your inclination to take charge, guide others, and shape the direction of projects or groups.

Your Strengths

- ✓ **Innovative Mindset**
Your ability to see possibilities others overlook often helps you find smarter solutions and effective improvements at work.
- ✓ **Independent Worker**
Your talent for working productively on your own allows you to manage tasks effectively without the need for constant direction or supervision.
- ✓ **Conceptual Thinking**
You effortlessly grasp abstract, complex ideas, making you particularly suited to roles that require strategic analysis and long-term planning.
- ✓ **Continuous Improvement**
You naturally focus on refining work processes and spotting inefficiencies, consistently improving project outcomes wherever you go.
- ✓ **Objective Judgment**
Your capacity to make impartial decisions based on facts rather than favoritism or personal bias earns respect and trust from your colleagues.
- ✓ **Reliable Performance**
When entrusted with critical tasks, you consistently deliver precise, high-quality results, making you a valued and dependable asset.

Your Weaknesses

- ! **Discomfort with Networking**
Your aversion to promoting yourself or making connections can limit career advancement opportunities, hiding your true worth from others.
- ! **Frustration with Constraints**
You chafe at rules or procedures you deem pointless, potentially straining relationships with supervisors or organizational hierarchy.
- ! **Ignoring Social Dynamics**
You tend to neglect office politics and informal social interactions, possibly missing cues or causing unintended misunderstandings.
- ! **Reluctance to Delegate Tasks**
Believing strongly in your own abilities, you often hesitate to entrust responsibilities to others, leading to stress or unnecessary workload.



Overly Blunt Feedback

In your pursuit of truth and efficiency, you may deliver criticisms in ways that unintentionally demotivate or upset sensitive colleagues.



Impatience with Routine

You often feel restless when assigned tasks that seem repetitive or mundane, leading to occasional lapses in your attention or motivation.

Career Ideas You Might Love



Urban Planner

Shape tomorrow's cities with strategic designs, using your analytical skills to create long-term, efficient solutions with lasting impact.



Data Scientist

Solve complex problems by uncovering hidden patterns in data, transforming numbers into useful, actionable insights.



Architect

Design innovative buildings that merge form with function, bringing imaginative structures from blueprints to reality.



Research Scientist

Push the boundaries of knowledge with rigorous inquiry, using analysis and experiments to uncover insights in your field.



Management Consultant

Tackle complex business challenges using strategic thinking to craft logical, big-picture solutions that drive improvement.



Logistics Manager

Orchestrate the flow of goods and information, turning complex supply chains into smooth, beautifully efficient operations.



Economist

Analyze market trends and policy impacts, using your logical foresight to guide strategic financial decisions.



Environmental Engineer

Devise innovative solutions to sustainability challenges, balancing big-picture strategy with technical precision.



Cybersecurity Analyst

Protect vital data and systems by strategically anticipating threats and developing robust defenses.



Project Manager

Bring structure and clarity to complex projects, guiding teams efficiently toward clearly defined goals.

Work Styles that Suit You



Autonomy & Trust

You do your best work when given independence and trust to execute tasks your own way.



Big-Picture Focus

You prefer focusing on overarching goals and strategies rather than micromanaging small details.



Logical Decisions

You rely on logic and data at work, making choices based on what objectively makes the most sense.



Structured Flexibility

You like having a clear plan but want the flexibility to adjust as new information emerges.



Goal-Oriented

You stay motivated by clear goals and progress, always tracking achievements and next steps.



Quiet Concentration

You work best in calm, quiet environments without constant interruptions or office politics.

3 Your Personal Growth



Your path to personal growth is paved with intellectual pursuits and self-reflection. You're constantly seeking to expand your knowledge and improve your skills, driven by an internal desire for mastery. This quest for self-improvement often leads you to explore diverse subjects and challenge your own assumptions, fostering a rich inner life.

Yet, true personal growth for you also involves developing your emotional intelligence and interpersonal skills. While it may feel uncomfortable at first, learning to recognize and express your emotions, as well as understanding those of others, can greatly enhance your relationships and overall life satisfaction. Balancing your logical approach with emotional awareness is key to becoming a well-rounded individual.

Influential Traits



Resilience

Your ability to recover from setbacks, adapt to change, and keep going in the face of adversity.

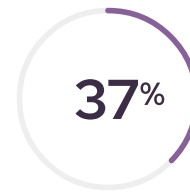


Confidence

The level of trust you have in your own abilities, judgments, and worth.

**Grit**

Your perseverance and passion for long-term goals, even when progress is slow or obstacles arise.

**Sense of Control**



How much you feel you can influence the events and outcomes in your life, rather than feeling at the mercy of external forces.

Your Strengths







- ✓ **Self-Directed Learning**
You consistently take initiative in exploring new ideas, gaining deep knowledge without waiting for guidance from others.
- ✓ **Reflective Insight**
You comfortably analyze your own thoughts and emotions, allowing you to make insightful changes to your beliefs and behaviors.
- ✓ **Openness to Challenging Ideas**
You're drawn toward unconventional ideas and willingly rethink your views if confronted with convincing and rational arguments.
- ✓ **Self-Disciplined Approach**
You reliably maintain routines and create productive habits, steadily progressing toward your personal objectives.
- ✓ **Clarity of Purpose**
Your ability to clearly identify what matters most helps you efficiently pursue meaningful goals without distraction.
- ✓ **Resilient Determination**
Even when faced with setbacks, you retain the resolve necessary to adjust your strategy and persistently continue forward.

Your Weaknesses







- ⚠ **Avoiding Emotional Exploration**
You sometimes neglect deeper emotional understanding and growth, believing logic and analysis alone are sufficient for self-improvement.
- ⚠ **Hesitant to Seek Support**
Your preference for solving all problems independently makes seeking advice or support challenging, limiting your personal development.
- ⚠ **Too Rigid Expectations**
Strict personal standards can make you overly self-critical and cause unnecessary stress when you inevitably fall short of perfection.
- ⚠ **Reluctant to Celebrate Progress**
Always eyeing the next milestone, you rarely pause to appreciate achievements or reflect positively on how far you've come.

- **Discomfort with Ambiguity**
You prefer clarity and foreseeability, making it difficult to comfortably adapt when life presents ambiguous or uncertain scenarios.
- **Neglecting Leisure or Rest**
Your drive for productivity and achievement may sometimes cause you to overlook the importance of rest, relaxation, and sustainable pacing.

What Energizes You

- **Challenging Problems**
Solving complex puzzles or strategic challenges gives you a rush and keeps you engaged.
- **Continuous Learning**
Delving into new topics or mastering skills energizes you and satisfies your curiosity.
- **Efficient Results**
Seeing your plans work and improve a system or project fuels your enthusiasm and confidence.
- **Meaningful Goals**
Working toward a big vision or meaningful goal excites you and gives purpose to your hard work.
- **Intellectual Debate**
Thought-provoking conversations and debates stimulate your mind and energize your thinking.
- **Innovative Projects**
Having a chance to create or improve something new invigorates you and sparks your creativity.

What Drains You

- **Small Talk**
Excessive casual chit-chat without depth or purpose can quickly exhaust and bore you.
- **Emotional Drama**
Highly emotional or unpredictable situations leave you drained and unsure how to respond.
- **Micromanagement**
Being closely monitored or micromanaged frustrates you and saps your motivation to excel.
- **Inefficiency**
Watching people ignore logic or stick with inefficient methods drains your patience and energy.
- **Aimlessness**
Working without clear direction or purpose makes you feel unmotivated and mentally tired.
- **Social Interruptions**
Constant interruptions or mandatory socializing at work can deplete your focus and energy.

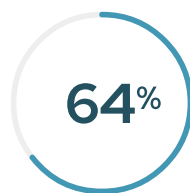
4 Your Relationships



In your relationships, you value depth, authenticity, and intellectual connection above all else. You seek partners and friends who can engage in meaningful conversations and appreciate your unique perspective on the world. Your loyalty and commitment run deep, even if you don't always express your feelings openly.

However, your tendency to prioritize logic over emotion can create challenges in your personal connections. You may struggle to understand or respond to others' emotional needs, and your direct communication style might sometimes come across as harsh or insensitive. Learning to balance your natural rationality with empathy and emotional expression is crucial for building and maintaining fulfilling relationships, whether romantic, friendly, or familial.

Influential Traits



Authenticity

Your tendency to be true to yourself, your values, and your beliefs, even when it might be easier to conform.



Loyalty

The strength of your commitment and faithfulness to people, ideas, or causes that are important to you.



Altruism

Your inclination to put others' needs before your own and act selflessly for the greater good.



Emotional Intelligence

Your ability to recognize, understand, and manage your own emotions, as well as to perceive and influence the emotions of others.

Your Strengths

- ✓ **Authentic Sincerity**
You build trust through your honest and genuine interactions, making your connections deep, real, and stable.
- ✓ **Insightful Advice**
Friends and partners appreciate your unique wisdom and analytical perspective, especially when facing difficult decisions.
- ✓ **Quietly Caring**
Even though you avoid dramatic displays of affection, those close to you cherish your subtle yet meaningful gestures of care and thoughtfulness.
- ✓ **Selective Loyalty**
Once you've established trust with someone, you dedicate unwavering support and steadfast commitment to that person over the long term.
- ✓ **Respecting Autonomy**
You naturally recognize and encourage others' independence, allowing freedom and personal space that most people truly value.
- ✓ **Meaningful Conversations**
People who engage with you enjoy stimulating and intellectually enriching discussions that feel worthwhile and rewarding.

Your Weaknesses

- ! **Insensitive to Emotions**
Your rational nature can lead you to unintentionally overlook or undervalue emotional signals, leaving others feeling unheard or misunderstood.
- ! **Avoiding Social Rituals**
Dislike of small talk or expected social gestures sometimes makes you appear aloof or indifferent to friends and acquaintances.
- ! **Withdrawn under Stress**
When life becomes challenging or confusing, your instinct to isolate yourself may unintentionally distance you from people who care.
- ! **Difficulty Sharing Vulnerabilities**
Your strong preference to appear competent and controlled can prevent authentic sharing of feelings, hindering emotional closeness.



Critical Communication

Occasionally harsh or overly direct remarks, though well-intended, might unintentionally wound others, damaging trust or closeness.



High Relationship Standards

Your specific criteria for friendship or partnership can lead to lasting dissatisfaction or frustration if your expectations aren't consistently met.

Your Relationship Superpowers



Steady Loyalty

When you commit, you're deeply loyal, providing stability and trust in your relationships.



Honest Guidance

You offer straightforward, honest advice that can help loved ones see solutions and grow.



Supportive Planning

You help partners plan for the future, offering practical support to reach shared goals.



Calm Problem-Solving

You calmly navigate emotionally charged situations, using logic and patience to restore stability when tensions rise.



Deep Conversations

You excel at meaningful conversations, building intimacy through shared ideas and dreams.



Encouraging Growth

You motivate those you care about to pursue their ambitions and keep improving themselves.

Relationship Pitfalls



Over-Critiquing

Your tendency to critique or fix things can unintentionally hurt feelings if not balanced with empathy.



Emotional Distance

You sometimes retreat into yourself, forgetting to express warmth or affection outwardly.



Need for Control

Preferring things your way, you might unintentionally steamroll others' ideas or spontaneity.



Dismissing Feelings

You may focus on logic so much that you brush off emotions, leaving partners feeling unheard.



Impatience

You can get impatient when others process things more slowly or emotionally, causing tension.



Isolating Under Stress

When stressed, you may withdraw and go silent, leaving loved ones unsure how to help or connect.

Personal Statement for Loyola University New Orleans College of Law
Sarah Kimball Grunblatt, ThM, MPH, MS, MS, MEd, MEd, MA, BS
June 30, 2025

Every day, I wear a bracelet inscribed with a quote from Mother Cabrini: “The world is too small for what I intend to do.” These words are both a reminder and a challenge, fueling my ambition to serve as a transformative force in the world. My ultimate goal is to serve on the U.S. Supreme Court, and I believe Loyola University New Orleans College of Law is the best place in the entire country to help me realize this dream. With its Jesuit vision that “critical minds create freedom” and strong emphasis on justice, ethics, and service, Loyola beautifully aligns with my values and provides the perfect learning environment that I need to pursue a transformative legal career.

My commitment to service began early, and my life has been shaped by a promise I made as a kindergartener in Louisiana with my mom as my troop leader, reciting the Girl Scout Promise: “On my honor, I will try to serve God and my country, to help people at all times, and to live by the Girl Scout Law.” To that end, I went on my first mission trip to Mexico with the church youth choir in eighth grade and since then have served in San Diego, New York City (twice), Mexico (5-7 times—mostly medical), Russia, Nicaragua (multiple times—up to two months), Israel (3-week archaeological dig), Turkey, New Orleans (post-Katrina mud outs), etc. Now, at 41 years young, I still strive to embody this pledge through my Acts 20:35 Foundation, which began in 2023, and my conflict-free, ad-free, and free to access blog “Biblical Answers for Christian Living”, which directly serve others and amplify voices for justice and compassion while promoting critical thinking through the lens of the unerring word of God. The foundation’s vision is to “transform lives and communities through faith-inspired service and giving with a deliberate priority focus on Christian principles and the safety, health, and education of women and children in Louisiana (so far).” Current initiatives include Roux & Renewal (R&R), Swim Like Mike, A Safe Space, and The Acts 20:35 Empowerment Scholarship. Chosen from the 31,000+ verses in the Bible Acts 20:35 is my life verse—“In ALL things I have shown you that by WORKING HARD in this way WE must HELP the weak and remember the words of the Lord Jesus, how he himself said, ‘It is more blessed to GIVE than to receive’” (ESV). It anchors my ethos of service, guiding me to be the hands and feet of Jesus by making a tangible difference in the lives of others. I am a person of action rather than words.

Education has been a steadfast cornerstone in a life marked by various abuses, violence, marginalization, and discrimination. I am twice exceptional—gifted academically but struggle to overcome cPTSD, anxiety, and depression. As a polymath with eight degrees (so far) and almost 250 hours of graduate credits with approximately a 3.8 GPA obtained without debt and mostly because of scholarships and/or student worker employment, I bring a unique, interdisciplinary perspective to the study of law. At times, I have even worked up to 3 full-time jobs while in graduate school. My diverse academic background has taught me to approach challenges with creativity and depth, a skill I will apply to understanding the boundaries and responsibilities—or “scope of practice”—of legal work. This broad lens will enrich my contributions to Loyola’s vibrant community.

I have already demonstrated a successful history of repeatedly pursuing multiple degrees at once, and my PhD in Christian Leadership with a focus on Digital Discipleship will be completed by the fall of 2026. My dissertation examines the downfall of Ancient Rome through the lens of leadership: secular Rome’s failures versus the servant leadership modeled by Jesus, contrasted with the legalistic “letter of the law” approach of Jewish tradition. It posits that leadership is so important and so vital a skill that poor leadership is the cause of the fall of the entire Ancient Roman Empire. I also explore how Jesus’ teachings inspire an endless well of love for humanity—qualities I believe are essential for effective

leadership and justice. This research has deepened my understanding of how empathy, rooted in Christian love, can transform systems—a principle I aim to apply in law. The Bible verses that guide me, “Study to show yourself approved” (2 Timothy 2:15) and “Offer your body as a living sacrifice” (Romans 12:1), reflect my commitment to intellectual rigor and selfless service.

As a first-generation college student who was born and raised in Houma, Louisiana and educated at several higher education institutions in Louisiana, I am deeply connected to my roots and driven to serve my home state and eventually beyond. My passion for law stems from a desire to address civil and human rights injustices in Louisiana while upholding constitutional principles by advocating for justice and equality. Growing up and then working here for four decades thus far, I have both experienced personally and witnessed countless inequities that demand legal remedies. I am fiercely driven to advocate for systemic change. Truth-telling is the bedrock of my ethos and cornerstone of my character, even when it’s difficult (which doesn’t make me very popular with friends, family, or especially not with employers). In a field like law where integrity is paramount, I have already proven that I am committed to upholding honesty in all I do, even when it’s painful or at the cost of losing (multiple) jobs. My passion for helping those in need is also guided by a St. Francis of Assisi quote beloved by both Mister Rogers and Robert F. Kennedy Jr.: “Preach the gospel always, use words when necessary.” I speak sparingly, letting my actions—my service—speak louder, as a living embodiment of the “hands and feet of Jesus” (1 Corinthians 12:27). This philosophy has guided my life and will shape my approach to law, where I aim to effect change through dedication, deeds, and an endless commitment to pursuing what’s right.

Loyola’s Jesuit values resonate deeply with my soul. Your emphasis on forming lawyers who serve the marginalized aligns with my mission to live out Acts 20:35. I am eager to join a community that values ethics, service, and justice, and to grow as both a legal scholar and a servant leader. Loyola’s robust training in constitutional and civil/human rights law, combined with its commitment to ethical practice, will prepare me to navigate complex legal challenges with integrity. As a servant leader and former chemistry instructor at Title I schools as well as for gifted students at universities like Johns Hopkins, I am a kinesthetic learner, so I am also particularly drawn to your experiential learning opportunities, which will hone my skills as a practitioner ready to make an impact from Louisiana courtrooms to the Supreme Court. With my foundation in leadership, unwavering commitment to truth, and heart for service, I am prepared to embrace the challenges of legal education at Loyola. I believe with all my heart that Loyola is the perfect match to equip me to achieve my goals and make a lasting impact for Jesus in a troubled world that is only growing darker.

In closing, my journey is one of faith, service, scholarship, and an unrelenting pursuit of justice. My first choice, by far, is for Loyola to be the next step in that journey—a place where I can hone my skills, amplify my voice (definitely my biggest struggle), and prepare to serve on the highest court in the land. The world may be too small for what I intend to do, but with Loyola’s guidance, I am ready to leverage my diverse experiences and unyielding commitment to justice for the greater good by expanding my horizons, one statement of truth and one act of service at a time. My knowledge is deep. My experience is vast. My scope of practice is broad. My heart is open. My passion is endless. My resolve is steadfast. And, my love for Louisiana and its people is unparalleled. I promise that with Loyola’s guidance, I will work tirelessly to ensure that the world, though small, is made more just for all (beginning with when they are a single cell in their mother’s womb).

And so, with my first act as a true aspiring lawyer, I have thrown this application portfolio together 24-hours before the deadline, am entirely circumventing the traditional law school application system, and will send this off directly to you (Loyola University New Orleans College of Law) to “shoot my shot.” If it

works, I look forward to communicating with you further when you return from summer break next week. If not, I'll reapply properly through the LSAC system for fall 2026 admission. Regardless, as the lyrics from 2 songs on the 2021 *Cinderella* with Camila Cabello say "If you wanna live your life, live it all the way and don't you waste it...You gotta do it. You gotta do it your way. You gotta prove it. You gotta mean what you say."..."If it's a million to one, I'm gonna be that one, and if it's a shot in the dark, I'm gonna be the sun. And I just can't afford to be wrong even when I'm afraid. You're gonna know my name." And now I'm off to do my assignments for my online doctoral program...

With peace and love,

A Sister in Christ



Sarah Kimball Grunblatt, ThM, MPH, MS, MS, MEd, MEd, MA, BS

Website: <https://grunblatt.com/blog>

Question? Post Idea? Email Sarah@Grunblatt.com

"In ALL things I have shown you that by WORKING HARD in this way WE must HELP the weak and remember the words of the Lord Jesus, how he himself said, 'It is more blessed to GIVE than to receive.'" #Acts20:35 (ESV)

Need Help? #ASafeSpace? Email Acts2035@Grunblatt.com

To learn more about me, please consider viewing:

- Work samples from other degree programs: <https://grunblatt.com/work-samples>
- Expanded employment experience, Acts 20:35 foundation initiatives, and associated blog posts: <https://grunblatt.com/experience>
- More than 200 logic and analytical writing samples from my blog: <https://grunblatt.com/blog>
 - Such as, Which Came First The Chicken or the Egg? <https://grunblatt.com/blog/f/the-chicken-or-the-egg-a-simple-solution-with-occam%E2%80%99s-razor>
 - A Critique of One-Sided Pro-Life Arguments: Where Are the MEN?! <https://grunblatt.com/blog/f/a-critique-of-one-sided-pro-life-arguments-where-are-the-men>
 - Correction to Mean Girls 2024: Sex Cancer DOES Exist <https://grunblatt.com/blog/f/correction-to-mean-girls-2024-sex-cancer-does-exist>
 - Why Did the Roman Empire Fall? <https://grunblatt.com/blog/f/why-did-the-roman-empire-fall>
 - (Read this post for an intro to my PhD dissertation)
 - I Came for You: A Letter from Jesus <https://grunblatt.com/blog/f/i-came-for-you-a-letter-from-jesus>
 - How Do I Become A Christian? <https://grunblatt.com/blog/f/how-to-become-a-christian-a-journey-through-the-roman-road>
- Girl Scout Promise and Law: <https://www.girlscouts.org/en/discover/about-us/what-girl-scouts-do/promise-and-law.html>
- Cabrini bracelet: <https://shop.angel.com/products/cabrini-the-world-is-too-small-cuff-bracelet?srltid=AfmBOoo8gIahERkeKoTZoZEjJdcbEt7AlR5iBNykvQGz8pSRQNQLTopu>

SARAH K. GRUNBLATT

Address: 102 Melrose Drive, Destrehan, LA, 70047 United States

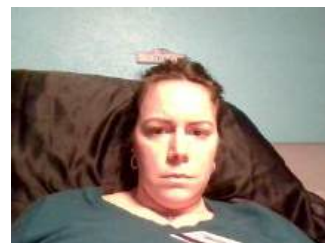
Email: sarahgrunblatt@gmail.com

Phone: 1-9852092911

Date of Birth: December 25, 1983

Gender: Female

Intended Graduate Major: Epidemiology (0606)



Most Recent Test Date: February 4, 2022

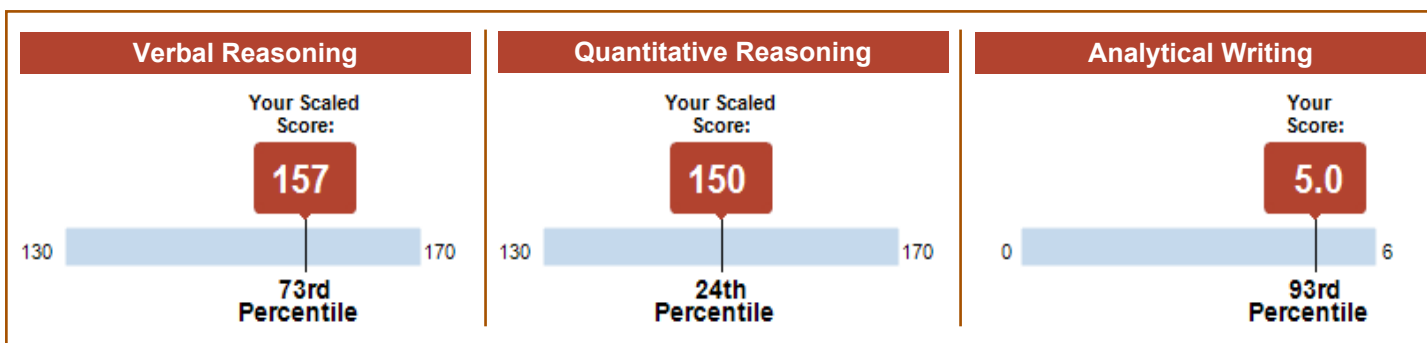
Test Center Country: United States

Test Center: STNRPUSA - Home Edition

Registration Number: 0605708

Print Date: July 14, 2025

Your Scores for the General Test Taken on February 4, 2022



Your Test Score History

General Test Scores

Test Date	Verbal Reasoning		Quantitative Reasoning		Analytical Writing	
	Scaled Score	Percentile	Scaled Score	Percentile	Score	Percentile
February 4, 2022	157	73	150	24	5.0	93

Subject Test Scores

You do not have reportable test scores at this time.

Your Score Recipient(s)

Undergraduate Institution

Report Date	Institution (Code)	Department (Code)	Test Title	Test Date
February 16, 2022	LOUISIANA ST U BATON ROUGE (6373)	KINESIOLOGY (0623)	General Test	February 4, 2022



SARAH K. GRUNBLATT

Most Recent Test Date: February 4, 2022

Date of Birth: December 25, 1983

Registration Number: 0605708

Print Date: July 14, 2025

Designated Score Recipient(s)

Report Date	Score Recipient (Code)	Department (Code)	Test Title	Test Date
July 1, 2025	Loyola University New Orleans College of Law (4810)	LAW (5201)	General Test	February 4, 2022
February 16, 2022	LSUHSC School of Public Health SOPHAS (1316)	EPIDEMIOLOGY (0606)	General Test	February 4, 2022
February 16, 2022	TULANE U SCH PUB HLT & TRP MED (6809)	EPIDEMIOLOGY (0606)	General Test	February 4, 2022
February 16, 2022	U NEBRASKA MED CTR SOPHAS (0695)	EPIDEMIOLOGY (0606)	General Test	February 4, 2022
February 16, 2022	U TEXAS SCHL PUB HLTH SOPHAS (4479)	EPIDEMIOLOGY (0606)	General Test	February 4, 2022

About Your GRE® Score Report

Score Reporting Policies

With the *ScoreSelect*® option, you can decide which test scores to send to the institutions you designate. There are three options to choose from:

- Most Recent option – Send your scores from your most recent test administration
- All option – Send your scores from all administrations in the last five years
- Any option – Send your scores from one OR as many test administrations in the last five years (this option is not available on test day when you select up to four FREE score reports)

Scores for a test administration must be reported in their entirety. Institutions will receive score reports that show only the scores that you selected to send to them. There will be no special indication if you have taken additional GRE tests. See the *GRE® Information Bulletin* for details. The policies and procedures explained in the Bulletin for the current testing year supersede previous policies and procedures in previous bulletins.

If your scores are not available for any reason, you will see “Not Available” in Your Test Score History.

GRE test scores are reportable for five (5) years following your test date. For example, scores for a test taken on July 3, 2021, are reportable through July 2, 2026. Note: Score recipients will only receive scores from test administrations that you have selected to send to them.

Beginning in September 2023, the subscores on the Physics and Psychology Tests will be reported as percent correct scores (i.e., the percentage of questions in a subscore area answered correctly). Subscores earned after September 2023 should not be compared with scaled subscores earned prior to September 2023.

Percentile Rank (% Below)

A percentile rank for a test score indicates the percentage of test takers who took that test and received a lower score. Regardless of when the reported scores were earned, the percentile ranks for General Test and Subject Test scores are based on the scores of all test takers who tested within the most recent three-year period.

Free GRE Diagnostic Service

For detailed information about your performance on the Verbal Reasoning and Quantitative Reasoning sections of the computer-delivered GRE General Test, access the free GRE Diagnostic Service from your ETS account. This service includes a description of the types of questions you answered right and wrong, the difficulty level of each question, and the time spent on each question. This service is available approximately 15 days after your test administration and for six months following your test administration.

**SARAH K. GRUNBLATT****Most Recent Test Date: February 4, 2022****Date of Birth:** December 25, 1983

Registration Number: 0605708

Print Date: July 14, 2025

Retaking a GRE Test

You can take the GRE General Test once every 21 days, up to five times within any continuous rolling 12-month period (365 days). This applies even if you canceled your scores on a test taken previously. You can retake a GRE Subject Test once every 14 days.

Note: This policy will be enforced even if a violation is not immediately identified (e.g., inconsistent registration information) and test scores have been reported. In such cases, the invalid scores will be canceled and score recipients will be notified of the cancellation. Test fees will be forfeited.

For More Information

For information about interpreting your scores, see <https://www.ets.org/gre/test-takers/general-test/scores/understand-scores.html>.

If you have any questions concerning your score report, email GRE Services at gre-info@ets.org or call 1-609-771-7670 or 1-866-473-4373 (toll free for test takers in the U.S., U.S. Territories and Canada) between 8 a.m. and 7:45 p.m. (New York Time).