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# Executing Vision: Operationalizing the Vision Statement of Logos Preparatory Academy in Sugar Land, Texas

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## ABSTRACT

This thesis addresses the problem of finding a way to operationalize the vision statement of Logos Preparatory Academy. Logos Preparatory Academy (Logos Prep) is a school of around six hundred students located in Sugar Land, Texas. After interviewing some of the school founders and student leadership and examining documents from the founding of the school, it became evident Logos Prep is a school in need of a more efficient and effective way to execute the vision statement of “Families and students making an impact for Christ” through the goals set forth in their Portrait of a Graduate. Using the works of Mark Scandrette and his “Jesus Dojos” alongside Donald Schön and the idea of reflection-in-action, I created a theology of action where belief and action are co-compelling: action compels belief, and belief compels action. I made the assumption that our students and families want to invest in vision fulfillment while also delimiting my project to Logos Prep and our specific vision and Portrait of a Graduate. What Logos Prep needed, therefore, is a method through which invested stakeholders can seek to realize the Portrait of a Graduate. Working with a team selected through purposive sampling, the goal of this thesis was to create an artifact that coded the programs, policies, and guidelines of Logos Prep according to each item’s fulfillment of the Portrait of a Graduate. Sessions included theological and theoretical instruction, group brainstorming, item analysis, and a final group interview. Coding the items and involving the group in a final interview allowed the team to identify areas where vision execution is strong and areas where it may be lacking and also to list future opportunities for further

research. I conclude that the artifact aids in communicating how we execute the vision, that there are areas for further research and growth, and that the themes of implicit understanding and need will help guide how effective the artifact ultimately is in helping to operationalize the vision statement of Logos Preparatory Academy.

Executing Vision: Operationalizing the Vision Statement of Logos Preparatory Academy  
in Sugar Land, Texas

A Thesis

Presented to

The Faculty of the Graduate School of Theology  
Abilene Christian University

In Partial Fulfillment

Of the Requirements for the Degree

Doctor of Ministry

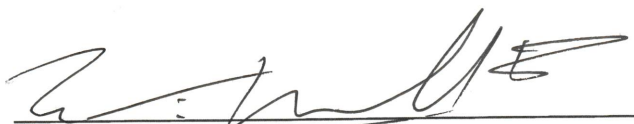
By

Jason Henderson

May 2023

This thesis, directed and approved by the committee for the thesis candidate Jason Henderson, has been accepted by the Office of Graduate Programs of Abilene Christian University in partial fulfillment of the requirements for the degree

Doctor of Ministry

  
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To Abby, my partner in the madness we call life, who has allowed me to chase dreams and has listened to my ramblings. This thesis would not exist without your boundless love for me and our family. Thank you, my love!

To Declan, Riley, and Connor: you are my greatest joy. I love you all more than all the words in all the books could express!

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## CHAPTER I

### INTRODUCTION AND OVERVIEW OF THE PROJECT

From the beginning of humankind’s earthly relationship with God, the command to “do” has been present.<sup>1</sup> Our connection with God is not merely intellectual nor theoretical—it is founded in action and work. Just as the exilic, Levitical, and Deuteronomic accounts demonstrate how God wants us to put our beliefs into action, this ministry intervention is designed to show Logos Preparatory Academy how to put their words into action in a sustainable, repeatable way. Through a series of group sessions with members of the leadership at Logos Prep, an artifact was created to help explicate ways in which the stakeholders may take their beliefs and put them into action in order to create opportunities for fulfillment of the vision of Logos Prep.

#### **Ministry Context**

Logos Preparatory Academy, a University-Model® School located in Sugar Land, Texas, was founded in 2006, directed by the vision statement “Partnering with parents to prepare college-worthy character witnesses of Christ for the next generation.” This statement comes from NAUMS, Inc., the University-Model® School organization in charge of founding and accrediting University-Model® schools across the country. All University-Model® schools begin with the same vision, based on the vision statement of the first University-Model® school, Grace Preparatory Academy, in Arlington, Texas. As

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1. Gen 2:15.

Logos Prep grew into its own, Grace Prep's vision no longer fit the community in Sugar Land. Therefore, leadership created a new vision in 2008, stating, "Kingdom Families, Kingdom Communities, World Changers." After experiencing some internal turmoil involving leadership turnover and a short-lived expansion plan, Logos Prep needed a new vision and a new path forward.

Additionally, Logos Prep needed a new path forward because of its changing identity that differentiated it from its founding model. Unlike other private schools, University-Model® Schools require a unique level of parental involvement. The model charges parents with taking the lead in spiritual formation as well as partnering with teachers in their student's education. Parents and other caretakers are considered and referred to as "co-teachers." In the Secondary School (grades 7–12), where I am principal, Tuesday and Thursday classes take place at home (the satellite classroom) as students work through material given the previous day on campus (the central classroom) by the central classroom teacher.

Logos Prep, like most other University-Model® Schools, is a discipleship-based school (as opposed to an evangelical school).<sup>2</sup> All families and students at Logos Prep have agreed to its Statement of Faith<sup>3</sup> and are, at least theoretically, actively involved in their local church bodies and their own spiritual formation. Every member of the Logos Prep community is expected to be in a personal, growing relationship with Jesus Christ. The leadership of Logos Prep expects parents to have agreed to both the mission and

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2. A discipleship-based school assumes the stakeholders are believers in Christ and actively involved in a local church. An evangelical school, on the other hand, is open to everyone regardless of faith commitment. These terms are used generically, not technically; we simply aim to build upon an already-existing foundation instead of building the foundation from scratch.

3. See appendix B.

vision of Logos Prep, partnering with the school in their children’s spiritual, emotional, and educational development.

Despite these similarities, Logos Prep, with approximately six hundred students<sup>4</sup> and located in Sugar Land, Texas, had been riding the coattails of a school with around 350 students located in Arlington, Texas. Both its substantially greater size and its location in Fort Bend County differentiate Logos Prep in significant ways from Grace Prep and other University-Model® Schools. Some metrics show Fort Bend County to be the most diverse county in the nation.<sup>5</sup> Located in the Houston metropolitan area—a space larger than the state of Connecticut—Logos Prep serves families in a radius of approximately thirty miles in most directions around the school. The families attend approximately one hundred different congregations. Demographic, geographic, and religious diversity mark this spread-out community. As Logos Prep became a distinctive school with its own distinctive group of people, using someone else’s vision ceased to be viable.

To explore the context of this project, I conducted interviews with some of the founding members of Logos Prep. Tammy McIlvoy, Marcy Nigg, and Rick Goolsby, three of the original eight founders, each continue to be involved with the school in some way. Each person was able to provide both a long-term perspective on how the school has grown and changed and a present-day opinion about the school’s state of affairs. Due to limitations with COVID–19, interviews were conducted in two groups over Google Meet.

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4. As of June 2022.

5. Corrie MacLaggan, “What Ethnic Diversity Looks Like: Fort Bend,” *New York Times*, November 24, 2013. <https://www.nytimes.com/2013/11/24/us/what-ethnic-diversity-looks-like-fort-bend.html> (accessed June 20, 2020).

Tammy McIlvoy and Marcy Nigg met with me on September 9, 2020, and Rick Goolsby followed on September 16, 2020. The McIlvoy/Nigg interview focused on the history of Logos Prep, helping to construct a narrative of its path to the present day. I designed these narrative-seeking interviews to construct a story about how Logos Prep came to be and how God acted through the founders to develop this part of God's kingdom.

A recurring theme throughout the story was God's invitation to action. Tammy McIlvoy moved to Houston with the vision of opening a school, but the prospect of doing it on her own overwhelmed her. So, she shelved the idea, praying for God to open the doors necessary if the project was to proceed. Then, in Tammy's words, "Marcy brought the courage."<sup>6</sup> When Marcy Nigg and her family moved to Houston shortly thereafter, Marcy heard about Tammy's interest in starting a school and sent an email volunteering to do anything and everything it took to get a University-Model® School off the ground in the Sugar Land area. They partnered with Marcia Fox,<sup>7</sup> founder of a local homeschool co-op. The three families began handing out invitations—literal, physical invitations to action—to families they ran into around town. They met Rick and Julie Goolsby during a chance encounter at the post office. The Goolsbys were already a part of ARC (Marcia Fox's homeschool co-op) and shared with the Foxes, Niggs, and McIlvoys a like-minded approach to the intersection of education and faith. These four families would go on to found Logos Preparatory Academy in 2006.

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6. Tammy McIlvoy, interview by author, Sugar Land, Texas, September 9, 2020.

7. The Foxes founded a local homeschool co-op group to secure a safe space for their children to grow educationally and spiritually. This organization was called ARC (Academically Reinforced Classes), and it became the precursor to Logos Prep. The articles of incorporation for ARC were renamed Logos Preparatory Academy.

The Goolsby interview focused on the development of the new vision, mission, core values, and Portrait of a Graduate. The need for Logos Prep to grow into its own institution was a problem identified, but not completely rectified, by the changing the vision statement to “Kingdom Families, Kingdom Communities, World Changers.” Rick aptly stated the underlying problem: “No one really understood what that meant, and when we were asked to explain it to people, we all came up with wildly different answers.”<sup>8</sup> As the school looked forward, each stakeholder looked in a different direction with different goals. They needed a singular vision. Therefore, the school underwent an identity-defining process driven by the board and overseen by Walter Buckalew and Independent School Management (ISM). A more clearly articulated identity would equip Logos Prep to provide a more clearly defined environment in which the new mission and vision could take hold.

As the interview continued, Rick Goolsby highlighted the double-pronged approach that Walter Buckalew prescribed. I joined with the faculty leadership and the board to create four new identity-defining documents: a portrait of a Logos Prep graduate, a new mission statement, a new vision statement, and a statement of core values. All four documents would work together to define and drive all Logos Prep did going forward. Under Tammy McIlvoy’s direction, the first prong involved administrative leadership participating in an intensive process to help define core values for the school. Through brainstorming, voting, debate, and refinement, we created the following list: Faith, Family, Community, Integrity, Excellence, and Discipleship.<sup>9</sup> These

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8. Rick Goolsby, interview by author, Sugar Land, Texas, September 16, 2020.

9. See appendix C.



core values are designed to work in two groups of three; Family, Faith, and Integrity focus on the internal or individual, while Community, Discipleship, and Excellence focus on the external or the group. Armed with these core values, the board convened in January of 2017 to execute the second prong: writing new vision and mission statements.<sup>10</sup> The new mission statement reworked the original vision statement and read: “We partner with, strengthen, and equip Christian families and students through quality education using biblical values for the glory of God.” The new, more succinct vision statement proclaimed, “Families and students making an impact for Christ.”

Leadership received a new task from Buckalew and ISM: design a “Portrait of a Graduate,” which is, essentially, a vision statement specifically for graduates. The guiding question, “What does a Logos Prep graduate look like?” facilitated this process. From that process, six tenets emerged as targets for which our teachers, co-teachers, and students may aim: Logos Preparatory Academy wants its graduates to be courageous influencers, discerning decision-makers, community builders, purpose seekers, versatile learners, and effective communicators. However, this Portrait of a Graduate truly constitutes a “wish list” rather than a defined process, as I can attest due to my own engagement in the formulation of the descriptors. While the six tenets described what we hoped a graduate would look like, we needed to take an intentional, detailed look into whether we had the programs and policies in place to turn the wish into reality.

Step one (stating the mission and vision of the school) answered the question “What does Logos Prep look like?” Step two (the Portrait of a Graduate) dealt with its corollary: “What does a Logos Prep graduate look like?” These resulting new statements,

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10. Goolsby, interview.

combined with the core values, would theoretically work together to provide Logos Prep with a new direction and a fresh identity. Yet, how would this happen in practice? Put another way, how does Logos Prep operationalize its vision, both for the school and for its graduates?

Unfortunately, the answer to this question is not simple. The organization has not always found its path to this point smooth or straightforward—a fact that is readily apparent to all involved. In a group interview with a select set of student leaders (described below), one participant described Logos Prep as “a loose community ... we don’t always work together for the same things.”<sup>11</sup> Although Logos Prep’s many programs, policies, and guidelines (such as the core values, Portrait of a Graduate, student ministry events, and educational directives) help in the day-to-day functions of the school, leadership needs to consider with clear, organized intentionality whether each of those programs, policies, and guidelines actually helps achieve the vision of Logos Prep.

Interviewing Tammy McIlvoy, Marcy Nigg, and Ricky Goolsby shed light on how Logos Prep developed their mission and vision statements and how they arrived at the present. To delve into the present-day functionality of these programs, policies, and guidelines, five students joined me for a discussion about Logos Prep’s culture and community. On September 30, 2020, I interviewed a group of student leaders who served as a part of our House System.<sup>12</sup> I asked them three questions:

1. Are you part of a community at Logos Prep?

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11. Focus group of five students, directed by author, Sugar Land, Texas, September 30, 2020.

12. For information on the Logos Prep House System, see Definitions section.

2. Is Logos Prep a community?

3. Is Logos Prep part of the community around them?

The students' answers revealed a disconnect between groups of students who had attended Logos Prep for five years or more and newer students, as well as a disconnect between Logos Prep and the community-at-large. In a discussion about Logos Prep's function as a community, Group Interviewee 1 (G1) mentioned that there seemed to be two distinct subcultures: those who have been at Logos Prep a long time and are enmeshed in the culture and those who are newer to the school and less bound to the traditional culture. The student summed up this perception as the difference between a way of life, where the nuances are appreciated and embraced, and something that students "do" on Mondays, Wednesdays, and Fridays. This experience parallels the difference between committing one's life to Christ and following rules simply because that is what Christians are expected to do. The former embodies an understanding of vision and mission, while the latter recognizes only right and wrong. This disparity between cultures within the school negates a good environment<sup>13</sup> for mission and vision execution.

The student leaders mentioned repeatedly that the community of Logos Prep is often marked by its differences; G1 stated that Logos Prep encompasses "multiple communities all in one." The students did point out the benefit of this diversity, stating that being a community of communities does provide opportunities for everyone to find a

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13. See Definitions for further information concerning what I mean by the phrase "good environment."

place to belong.<sup>14</sup> Ultimately, even with this positive outlook and opportunity for each student, there are few shared practices that bond the entire student body together as a unified community.

The consensus among the focus group participants was that Logos Prep is *not* a part of the community-at-large. I clarified Question 3 by asking, “Would the community around us—businesses, neighborhoods, churches—notice if our school ceased to exist?” The students resoundingly answered, “No.” When I asked if they *should* notice, the answer was a resounding “yes.” Therein lay a final disconnect: what our student leaders believe *is* happening does not match what they believe *should* be happening.

Logos Prep, as a ministry context, has an advantage for qualitative research: it has only been in existence for sixteen years, and most<sup>15</sup> of the founders are still actively involved. Therefore, we have access to a treasure trove of artifacts and insider knowledge available. Additionally, a binder with detailed board minutes from a time before the school officially opened its doors tracks the development of leadership positions, decisions crucial to forming the school into what it is today, the evolution of the initial vision and mission statements, and threads of ideas that have run throughout the school’s timeline.<sup>16</sup>

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14. This piece is important. Their comments were not presented as a complaint, but as a matter-of-fact observation about Logos Prep: being a loose community is an accepted way of life.

15. Along with the three founders interviewed for this project, Randy McIlvoy, Jason Nigg, and Julie Goolsby all maintain a constant presence in our community, serving in various roles and staying involved with their dream.

16. For example, the board decided early in the process that Julie Goolsby would lead the prayer efforts for the school. As of August 2022, she is still in charge of a “Moms in Prayer” group that meets weekly to pray for and over the school.

In the first set of minutes for the newly formed board of an as-yet-unnamed University-Model® School, several important decisions were made that still impact the way Logos Prep operates. The board made four unanimous decisions: to avoid church sponsorship if possible, to be a “discipleship” school, to be a college preparatory school, and to name Marcia Fox as interim Chief Administrator. Each of these decisions either defined a vision for Logos Prep that persists today or forced a refining of vision that continues today but has required some effort and struggle. Eschewing church sponsorship has allowed Logos Prep to maintain an ecumenical stance. This vital decision permits an emphasis on a Statement of Faith<sup>17</sup> in the classrooms over a fully fleshed out denominational theology or a set of tradition-specific doctrines.<sup>18</sup> As a ministry, Logos Prep does not operate Bible classes, have regular chapel services, or engage in a scriptural catechesis. Rather, a concept called Biblical Integration<sup>19</sup> is used in classrooms: all classes, from physics to algebra to Spanish to art are infused with biblical principles. The Bible is discussed, but matters of specific doctrine are to be deferred back to the home and the church.

Bob Jones University Press recognizes varying levels of Biblical Integration, but at its most basic, well-done Biblical Integration involves sharing with students how a particular discipline shines a light onto the majesty of God’s working in this world. The

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17. Logos Prep does have a Statement of Faith that all families are required to agree to and abide by. See appendix B.

18. I am currently in my tenth year as a staff member at Logos Prep. Unless specifically cited from an interview, artifact, or survey, information concerning programs, classes, and events represents knowledge gained firsthand.

19. Bryan Smith, “Biblical Integration: Pitfalls and Promise,” accessed June 13, 2020, <https://www.bjupress.com/images/pdfs/bible-integration.pdf>.

school's missional focus (as a discipleship school) drives the specific focus on the source of theology being the home. By deciding to be a discipleship school, not an evangelical school, Logos Prep made a communal decision to honor the church and the family as the driving forces in a child's spiritual development. The school is privileged to walk alongside the two in this endeavor. While the staff members of Logos Prep recognize our influence in the lives of students and families and desperately want our students and families to know God and God's goodness, and although we recognize our influence in the lives of our students and families, the founders decided from the beginning to take third place in priority, behind the church and family, in making that happen. For this reason, there are no Bible classes; inevitably, theology creeps into Bible classes, which could cause confusion and conflict in the home.

From an academic standpoint, the final two decisions, while unanimous, caused something of a struggle. Marcia and David Fox's vision for Logos Prep differed substantially from that of the other three couples, producing a tension that festered and ultimately led to an unpleasant split during the second year of Logos Prep's existence. The Foxes envisioned Logos Prep as a homeschool outsource program; in fact, Marcia expressed extreme disgust when someone said, "Logos Prep is going to be a great private school."<sup>20</sup> She never wanted Logos Prep to become a Christian private school but something different and unique. When it became clear that her vision would not become a reality, she parted ways with the school. Despite the difficult impact on everyone, the circumstance did allow the vision to crystallize and the door to open for the remaining founders to bring someone in who shared their goals.

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20. Tammy McIlvoy, interviewed by author, September 9, 2020.

Aaron Weast helped codify many of the original documents, helped unify the school, and, in Marcy's words, "allowed us to stop playing pretend and really focus on being the best we could be."<sup>21</sup> He introduced four bedrock ideas that drove the decisions he made: unity, identity, community, and security.<sup>22</sup> These ideas provided the Logos Prep faculty and staff with a simple and tangible framework to fall back on when making decisions, and ultimately acted as a prototype for the core values produced in 2017. Aaron also led the school through the first vision change, when Logos Prep went from the original vision given to them by NAUMS (discussed more below) to something "catchier,"<sup>23</sup> something more likely to create marketing buzz. The new vision statement became "Kingdom Families, Kingdom Communities, World Changers."

Being a college preparatory school requires a certain amount of rigor, resulting in higher admissions standards. Sometimes these standards mean admission to students who may not meet the academic requirements must be declined, even when those students and families share a spiritual like-mindedness. Students may not be "successful" at Logos Prep but may go on to thrive in other Christian private schools. From an evangelical standpoint, the desire to minister to everyone and reach as many students and families as possible lingers, just under the surface, and makes these decisions difficult. Occasionally these standards even conflict with the stated mission of the school. Ultimately, friction between the stated mission and the unstated vision of stakeholders is a defining feature of Logos Prep's history.

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21. Marcy Nigg, interviewed by author, September 9, 2020.

22. Email from Aaron Weast to author, September 17, 2020.

23. Goolsby, interview.

Throughout the interviews, the focus group meetings, and the artifact examination, the themes of invitation to action, shared actions and practices, creating good environments, and reflection-in-action appear repeatedly. God invited the four founding families to join God in God's work in Sugar Land. Shared decisions, and the conflict present when those decisions were not shared as deeply as assumed, define the history of Logos Prep. Everyone, from the founders to the student leaders, wants to create a good environment for all stakeholders. The process of creating, defining, and redefining Logos Prep's mission, vision, and core values is reflection-in-action, even if the players in this story would not define it as such.

A gap appeared in communication, or more accurately, the lack thereof. While never explicitly articulated or identified in the interviews, the communication differences regarding the different founders' expectations for the school played a significant role in the formation of the school's identity. Under Aaron Weast, the crystallization of an identity, and an understanding of how to communicate it, allowed Logos Prep to take a leap forward in growth and development. Nevertheless, the student focus group illuminated a continued communication gap, asserting that the students do not appear to be united by a common vision. The disparity in understanding between veteran and newer Logos Prep students seems to imply that healthy communication of the vision over time is occurring, but especially in a high school context, there simply are not five years to wait for the message to take hold. The communication gap, therefore, could be described as an issue with efficacy or expediency: vision communication is not happening efficiently or effectively enough.



## **Problem and Purpose Statements**

As the above context description shows, Logos Preparatory Academy's vision, birthed out of a struggle for identity clarification amid competing visions, is not necessarily on the pathway to fulfillment. As Logos Prep grew larger and into its own identity, using the mission and vision statements from another school became ineffective. However, even a new mission and vision statement has not left them with a clear path forward to execute these goals. The problem for Logos Preparatory Academy is a lack of clearly defined organizational objectives to fulfill its vision and to fully realize the Portrait of a Graduate. To summarize the conclusion of Group Interviewee 2 (G2) in a focus group of students in leadership at Logos Prep,<sup>24</sup> the school leadership needs to determine how their programs, policies, and guidelines can help everyone work together for the same things.

The goal of this project thesis is to explicate organizational objectives that will operationalize the Logos Prep Portrait of a Graduate, and by proxy, the vision statement of "families and students making an impact for Christ." A group of Logos Prep leadership members—board members, administrators, and/or department heads—went through a series of sessions designed to help organize current programs, policies, and guidelines. Once instances where vision fulfillment may be lacking were identified, the project group members outlined new programs, policies, and guidelines to ensure a comprehensive and complete plan for executing the vision.

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24. Student focus group, interview.

## **Assumptions**

One assumption of this project is that families and students are invested in the vision of Logos Prep. I also assume that all families and students are active, involved members of a local church body. As part of our admissions process, both application questions and admissions interview topics are focused on gleaned, as much as possible, the local church involvement of each prospective family and family member. We desire that families and students not only be academically strong but also spiritually developed or developing, depending on age-appropriate expectations.

In addition, I assume that our families, students, and other stakeholders require assistance in defining and executing our vision and Portrait of a Graduate. Evidence from my small sample of in-depth interviews and focus group discussions, as well as conclusions drawn from the artifacts of old board minutes and communications, suggests the statements in question could be defined more clearly. Even within the project execution itself, there was noticeable excitement when the idea of using the final artifact for educating our community came up.

A final assumption deals with the timeframe. I am assuming that our community is interested in fulfilling the vision of Logos Prep, to make an impact for Christ, in the here and now as well as in the future. We, as educators, are certainly planting seeds that will not bloom for years to come. However, students, parents, and families should understand they can make an impact for Christ now, today, as well as after they graduate.

## **Definitions**

*University-Model® School:* The University-Model® offers quality, cost-effective education that produces college-worthy graduates in a way that gives parents more time

to impart to their children the love, faith, and values they hold dear.<sup>25</sup> This is a unique model of school, based on melding a central classroom with a highly qualified teacher with work done at home in a satellite classroom. According to Bellingham Technical College, a major factor impacting incoming college students is a set of concepts called the *80/20 and 20/80 rules*.<sup>26</sup> The 80/20 rule impacts a traditional high school experience: 80 percent of the work is done in the classroom, facilitated by a teacher, while 20 percent of the work is done at home by the student individually. In college, this flips into the 20/80 rule, where 20 percent is done in a classroom and 80 percent is expected to be done by the student on his or her own. Logos Prep, via the University-Model®, aims to close that gap through its university-style scheduling and classroom setup.

*House System:* Logos Prep uses a discipleship tool we call the House System to foster among students connections that might not normally occur. Students are randomly placed into one of six houses, named after the tribes of Israel,<sup>27</sup> with a balanced mix of all levels of high school, gender, and involvement in school. There is not an athletic house or an academic house but rather an opportunity for the freshman chess team member to spend intentional discipleship time with the senior soccer player.

*Good environments:* This phrase, used as a theme above, is taken conceptually from Mark Scandrette's work *Practicing the Way of Jesus: Life Together in the Kingdom of Love*. In this book, Scandrette pushes for faith in action as a key component of

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25. John Turner, *Character Driven College Preparation: The Mission and Method of the University-Model® School* (Midlothian, TX: NAUMS, Inc, 2017), 4.

26. "Learning in the Post-Secondary (College) Environment," <https://www.btc.edu/general/publications/AR/80-20Rule.pdf> (accessed February 3, 2022).

27. Naphtali, Simeon, Levi, Manasseh, Asher, and Zebulun.

following Christ. Part of this process is to create environments where teaching and the chance to engage in practice regarding that teaching exist together.<sup>28</sup> To create a good participatory environment, “[Scandrette] has found it helpful to be as clear as possible about what participation looks like. [He lets] people know what the vision and goals are ahead of time and what they will be expected to do.”<sup>29</sup> If Logos Prep wants a good environment, we must be explicitly clear about what we envision and what we expect.

### **Limitations and Delimitations**

A distinct limitation of this project is the fact that a set of organizational objectives cannot change anyone’s heart. Along the same lines, explicating the organizational objectives of the school will not inherently ensure the fulfillment of the vision statement or the Portrait of a Graduate. True change comes only from Christ, and many factors will be at play in terms of families and/or students truly having an impact for Christ, either here and now or in the future.

Another possible limitation is the Hawthorne Effect. The Hawthorne Effect is a research theory that calls into question the dependability of results if those being studied know about their participation in the research.<sup>30</sup> In my case, all members of the leadership at Logos Prep know that I am working on this project and are “eager to help” me be successful in my doctoral studies. Therefore, to mitigate the Hawthorne Effect, special care will be taken in the first session (see below) to emphasize the importance of this

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28. Mark Scandrette, *Practicing the Way of Jesus: Life Together in the Kingdom of Love* (Downers Grove, IL: IVP, 2011), 28.

29. Scandrette, *Practicing the Way of Jesus*, 42.

30. Tim Sensing, *Qualitative Research: A Multi-Methods Approach to Projects for Doctor of Ministry Theses* (Eugene, OR: Cascade, 2022), 165.

project for the school, not for me. This will not remove the Hawthorne Effect but rather refocus the mindset of the participants so that their eagerness will be directed toward helping the school instead of helping me.

The project itself is delimited to Logos Preparatory Academy. The uniqueness of the school context/model does not allow for other educational facilities to participate, even if the schools exist in the same demographic area or follow the University-Model®. The organizational objectives explicated in this project are not intended for other schools.

### **Summary**

In this chapter, Logos Preparatory Academy was introduced as the ministry context for this project and thesis. Three sources of data were used to identify the problem this project and thesis aim to address, and the intervention protocol was designed to explicate the ways the practices and policies of Logos Prep execute the Portrait of a Graduate and help illuminate potential areas for improvements. The following chapter will describe the theological construct used to guide the project intervention and support the need for this kind of work.

## CHAPTER II

### THEOLOGICAL AND THEORETICAL FRAMEWORKS

Will Mancini, in the book *Church Unique*, advocates for churches to eschew “good” for “great” through the process of identifying their unique, God-given focus for ministry. He promotes the idea that churches can do a multitude of things and be effective, or they can choose what they want to do best and be excellent.<sup>1</sup> Logos Prep has already engaged in this process, emerging with the Portrait of a Graduate, core values, and mission and vision statements. We know what we want to do: disciple our stakeholders in such a way as to have an impact for Christ in this world. We believe God has put Logos Prep in a situation to do this with excellence. Essentially, as we engage in living out a practical theology<sup>2</sup> of providing education, we put ourselves in a position to then participate in discipleship.

Graham Rossiter, in an essay honoring the Belgian religious educationalist Herman Lombaerts, posits that the relevance of religious education depends on whether students can make meaningful connections between their education and the questions

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1. Will Mancini, *Church Unique: How Missional Leaders Cast Vision, Capture Culture, and Create Movement* (New York: Wiley, 2010).

2. “Practical Theology seeks to explore the complex theological and practical dynamics of particular situations in order to enable the development of a transformative and illuminating understanding of what is going on within these situations. A key question asked by the practical theologian is this: is what appears to be going on within this situation what is actually going on?” John Swinton and Harriet Mowat, *Practical Theology and Qualitative Research* (London: SCM, 2016), Location 199.

they have about identity and spirituality.<sup>3</sup> Logos Prep supplies a Blue Ribbon Education<sup>4</sup> so that we have the opportunity to minister to families and students and provide them with the pathways necessary to make those meaningful connections.

At the same time, Logos Prep goes a step beyond Rossiter's description and breaks new ground: rather than provide a religious education in the vein of a seminary or religious college, we provide a standard, state-mandated education in a religious setting. This distinction matters. In the words of Roebben and Warren, "Practical theology aims at clarifying and justifying the broader search for meaning, religion, and faith, often taking place outside the institutional religious traditions."<sup>5</sup> We do not simply conduct church in a classroom; rather we teach our students about the world, their places in it, and how a relationship with Jesus *might* function within their context. Scott Kieran goes so far as to say religious education, such as the teaching of catechism or spiritual formation in a classroom setting (public or private), is *not* practical theology because it becomes the teaching of religion: "the texts are not assumed to be believed [and] the process is not 'faith seeking understanding' (Anselm)."<sup>6</sup> The discipleship nature of Logos Prep avoids the issue Kieran fears: it is assumed our students *do* believe the texts, and they are

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3. Graham Rossiter, "Reasons for Living: Religious Education and Young People's Search for Spirituality and Identity," in *Religious Education as Practical Theology*, ed. Bert Roebben and Michael Warren (Leuven, Belgium: Peeters, 2001), 56.

4. Blue Ribbon Schools are selected by the United States Department of Education as standard bearers for overall academic excellence. Logos Prep was one of two private schools in the state of Texas to be honored with this award in 2021. See <https://www2.ed.gov/programs/nclbbrs/index.html> for more information.

5. Bert Roebben and Michael Warren, "Introduction," in *Religious Education as Practical Theology*, ed. Bert Roebben and Michael Warren (Leuven, Belgium: Peeters, 2001), x.

6. Scott Kieran, "To Teach Religion or Not to Teach Religion: Is That the Dilemma?" in *Religious Education as Practical Theology*, ed. Bert Roebben and Michael Warren (Leuven, Belgium: Peeters, 2001), 172–73.

seeking understanding of the world through the lens of their faith. Logos Prep is therefore fulfilling Kieran's vision of practical theology by giving our students the chance to use the theological guidance gained via the church and family in a standard educational setting.

A valid question remains: Why does Logos Prep take part in this ministry?<sup>7</sup> Why should our stakeholders participate in this ministry and in the programs and policies we provide? The following sections will walk through a theological and theoretical framework of belief in action, followed by a summary of the concepts.

### **Theological Framework**

Found throughout Scripture is the concept of belief in action; Jesus promoted it himself in the Gospels of John and Matthew. In John 14:21–23, Jesus declares to his disciples that loving him means keeping his commands and obeying his teaching; possessing or hearing the commands alone is not enough. Full love for Christ can only be expressed by putting the commands into practice. Matthew, on the other hand, emphasizes the wisdom of putting Jesus's commands into action, quoting Jesus in saying that the wise man not only hears the words but puts them into action. Thus, enacted faith, or faith in action, serves both as a valuable pathway to sharing a home with Jesus and the Father<sup>8</sup> and as a sign of wisdom.<sup>9</sup> James echoes in his epistle this idea of action as a

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7. The use of the word “ministry” here is intentional, as is the dichotomy between the practical and the theological. Andrew Root believes that “practical theology *is* ministry and that as ministry it is both practical and theological.” Andrew Root, *Christopraxis: A Practical Theology of the Cross* (Minneapolis: Fortress, 2014), Kindle edition, Location 111. To echo Kieran's concerns, we are not simply teaching our students names and places found in the Bible but inviting them into the ministry with us, and therefore inviting them into practical theology and a path to a fuller experience of Christ.

8. John 14:21–23.

9. Matt 7:21–27.



necessary response to belief: “What good is it, my brothers, if someone says he has faith but does not have works? Can that faith save him? So also faith by itself, if it does not have works, is dead. But someone will say, ‘You have faith and I have works.’ Show me your faith apart from your works, and I will show you my faith by my works. You believe that God is one; you do well. Even the demons believe—and shudder!”<sup>10</sup> James equates a theology of belief with a theology of action: true faith is an active faith, where hearing and believing cannot help but manifest in action and response to the work of Christ in this world and in one’s own life.

Christ himself declares doing the will of his Father key to entering the kingdom of heaven;<sup>11</sup> it is not enough to just proclaim Jesus—one must couple that declaration with action. This principle is a key component of the *missio Dei*, or mission of God; Craig Van Gelder defines *missio Dei* as an almost circular concept in that the mission of God is, partially, to create the church, which then is sent by God into the world to participate in the mission of God by creating more disciples, believers, and churches to continue the cycle.<sup>12</sup> Mark Lau Branson and Juan Martinez define *missio Dei* as God “preceding and then shaping and sending the church into the world.”<sup>13</sup> In both cases, a pattern emerges: God exists, and then belief in him spurs a response as the triune God carries out his mission in this world by not only pouring out God’s love for the salvation of the world

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10. Jas 2:14, 17–19.

11. Matt 7:21.

12. Craig Van Gelder, *The Ministry of the Missional Church: A Community Led by the Spirit* (Grand Rapids: Baker, 2007), 18.

13. Mark Lau Branson and Juan Martinez, *Churches, Cultures, and Leadership: A Practical Theology of Congregations and Ethnicities* (Downers Grove, IL: InterVarsity, 2011), 65.

but also by developing, growing, and recruiting the church into that mission. It is not, however, a linear pattern but rather a cyclical one: God precedes and is primary to all things—God’s missional action is first, and our response is predicated on that—but what follows is a self-reflexive action-reflection-action pathway. Belief spurs action, which spurs belief.

Andrew Root defines this pattern as “Christopraxis” in his book of the same name: “Christopraxis practical theology of the cross ... [claims] ministry directs human action as a response to the nature of divine action.”<sup>14</sup> Root frames his ministry and active role in God’s kingdom in response to the very real action of God’s sacrifice of Jesus in this world. In Root’s words, “What ought to happen now that we have experienced the event of God’s encounter?”<sup>15</sup> If we believe that Jesus died on the cross for us and altered the course of human history, then how should we respond? To steal a concept from Newton, if you believe an action took place—Christ died for you—then what is the proper reaction?<sup>16</sup>

Root describes this as a shift from the philosophical to the ontological: when faith exists and flourishes, the sacrificial act of Christ is not a fairy tale but rather our reality as believers. Importantly, that flourishing happens in community, as a shared act.<sup>17</sup> That lived reality compels action and response because of the immense importance of Christ’s death: “To say it more directly, a Christopraxis perspective sees hermeneutics first and

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14. Root, *Christopraxis*, Location 115.

15. Root, *Christopraxis*, 26.

16. Newton’s Third Law of Motion: For every action, there is an equal and opposite reaction. If Christ died for us, how do we respond?

17. Root, *Christopraxis*, 32.

foremost at the level of divine and human action. It seeks to interpret the revelatory realism of God's action in concrete, lived experience."<sup>18</sup> As professing believers in Christ, stakeholders at Logos Prep should be ready and willing to act upon their belief in all facets of their lives while also mindful that the belief they already possess will necessarily influence their actions.

In the same way, the leaders of Logos Prep expect families to exhibit faith in the mission and vision of Logos Prep, as well. Faith in action is a general concept, applicable to all areas of life, and belief in the school should compel action benefiting and supporting the school. As committed partners at Logos Prep, this means working alongside each other (parents/co-teachers, students, staff, faculty, and administration) to accomplish the vision of the school: "Families and students making an impact for Christ."

Scripture abounds with the idea of a divine "call to action." In the biblical story, God interacts with his people in numerous ways: Noah is seen as righteous, finds favor with God, and receives instruction to build an ark.<sup>19</sup> Abram is commanded to leave his homeland,<sup>20</sup> to enter into covenant with God regarding his future as the father of nations,<sup>21</sup> and to prepare to sacrifice Isaac.<sup>22</sup> To revisit James, it is not enough to simply "know" the truth of God: even the demons know—and tremble with fear!<sup>23</sup> But they remain demons because knowledge itself is insufficient to trigger a change or repentance.

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18. Root, *Christopraxis*, 58.

19. Gen 6.

20. Gen 12.

21. Gen 15.

22. Gen 22.

23. Jas 2:19.

The key lies, rather, in what we do. James compares those demons to Abraham to prove this point as Abraham's justification was found in his works of faith, and that made his faith complete.<sup>24</sup>

Even before Noah, in the regrettable tale of Cain and Abel, we see how the knowledge of God compels people to action (bringing firstfruits and sacrifice).<sup>25</sup> When the rich young ruler<sup>26</sup> approaches Jesus, he asks the rabbi, "What must I do to gain eternal life?" He does not question what he must know or what he must learn; he knows the commandments and the law (which he proves to Jesus). The rich young ruler recognizes that knowledge must be converted into action in order to truly follow the rabbi and pursue holiness, (although, in the end, he appears to be unwilling to follow through with the necessary actions). In Exod 18, Jethro exhorts Moses to teach the people "the way in which they must walk and what they must do."<sup>27</sup> This exhortation bears fruit in Deuteronomy when Moses declares to the Israelites, "Listen to the statutes and rules that I am teaching you, *and do them that you may live.*"<sup>28</sup> Root echoes the Torah when he states that "Christopraxis is not simply a doctrinal Christological point, but an experiential one."<sup>29</sup> When we have experienced the sacrificial act of Christ in the world and in our lives, we are compelled to act upon that experience. Divine action, and knowledge of that divine action, begets human action.

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24. Jas 2:22.

25. Gen 4.

26. Matt 16:19–30.

27. Exod 18:19–20.

28. Deut 4:1, for example. Emphasis mine.

29. Root, *Christopraxis*, 90.

Following in the vein of James and his theology of action, along with Root's theology of compelled action, Mark Scandrette concretely expresses this theology of action in practice. One of the issues impeding our ability to act on our knowledge of Christ's sacrifice, according to Scandrette's book *Practicing the Way of Jesus: Life Together in the Kingdom of Love*, is that "there are forces at work in the world and within us that seek to sabotage the generative work of the Spirit."<sup>30</sup> People lose hope in their ability to act in a broken world, in their ability to drive or direct change.

For example, we see Peter deny Christ despite his passion for following him. Peter seems to serve as a perfect example of knowledge and action finding harmony. Peter first identifies Jesus as the Christ in Matt 16. He then boldly declares he will lay down his life for Jesus in John 13—that he desires to follow Jesus anywhere he goes. Yet, in the face of danger, Peter loses hope and denies Christ (John 18). Nevertheless, Peter finds his hope restored and redeemed in John 21 on the beach with Jesus when the Lord gives him an action to match his fervor: "Feed my sheep" and "Follow me."<sup>31</sup> Scandrette tries to recreate and multiply this fervor through his "Jesus Dojo" experiments. Scandrette holds that Jesus pushed the disciples to not just passively know what it means to be a disciple but to engage with the concept of discipleship actively and physically in the world. This engagement manifests in what Scandrette calls a "dojo" mindset—a group of believers training together to discover what it looks like to be Jesus in the world. Dojo translates into "place of the way,"<sup>32</sup> so a Jesus Dojo would literally become a place

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30. Scandrette, *Practicing the Way of Jesus*, 169.

31. John 21:17–19.

32. Scandrette, *Practicing the Way of Jesus*, 15.

of the Way.<sup>33</sup> These “Jesus Dojos” are experiments, ranging from the short-term to the long-term, covering a multitude of spiritual practices and service activities. These practices and activities depend on the desires and needs of both the spiritual community and the communities in which the experiment participants live and work. He “offers a practical approach to spiritual formation that is serious about Scripture, action-focused, communal, experiential, and connected to real world challenges and opportunities.”<sup>34</sup>

In the same way, simply parroting the vision of Logos Prep to families, students, or any interested stakeholder cannot be expected to engender impactful change, “buy-in” to the vision, or true spiritual formation. Loving in words alone is not enough; one must do so in action as well.<sup>35</sup> As leaders, we must show how to embody the vision of Logos Prep through action. Scandrette points out that this is the crux of Jesus’s ministry: “Jesus didn’t just communicate information or ideas, but declared ‘I am the Way’ and invited His disciples into a new life that was fueled and inspired by His example, teachings, and sacrifice.”<sup>36</sup> Action forms people spiritually in that “doing” is vital to following the way of Jesus. We must provide spaces for students and families to learn by acting, so they may see the ministry of Jesus modeled and therefore become more like him. Scandrette makes an important point that speaks to one of the limitations of this project: a set of organizational objectives cannot and will not change anyone’s heart. Rather, we can mirror the ministry of Christ by providing hope that things can change and opportunities

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33. John 14:6.

34. Scandrette, *Practicing the Way of Jesus*, 14.

35. 1 John 3:18.

36. Scandrette, *Practicing the Way of Jesus*, 41.

for that change to occur. Through his teaching, Christ provided hope that change is possible and that the work of discipleship, repentance, and spiritual formation is worth it.<sup>37</sup>

In a parable at the end of his book, Scandrette makes the point that we are all shaped by our journeys;<sup>38</sup> we at Logos Prep are blessed with the opportunity to participate in the shaping. We *want* our students and families to take on the shapes of their journeys, but we specifically want that shape to be a cross. Dallas Willard, a mentor of Scandrette and philosopher/theologian, describes spiritual formation as an action wherein we take on the character of Jesus Christ, and if it is effective, then we start to live our lives as he would live his life.<sup>39</sup> Put another way, “Everything comes down to *actually* loving God with all our heart, soul, mind, and strength and to making foremost in our plans those activities that will meet the active grace of God to let that love be our life.”<sup>40</sup> In order to do this well—to achieve transformation or provide the mechanism through which transformation might occur—we require “intentional new choices that

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37. Scandrette, *Practicing the Way of Jesus*, 169.

38. The parable tells of a man walking along a road. As he goes on his journey, he collects items that he desires: a heavy bag of gold, a large boulder, a pig on a leash, and blackberries. These items cause him to stoop, to walk with a peculiar gait, to limp, and to be covered in scratches and stained skin. Eventually, the items are stolen, but his physical appearance remains altered. As he passes by a little boy on the road, the child asks why he looks so strange, and walks so oddly. The boy’s grandmother replies, “The road is straight, but the man is crooked, made that way by all he tried to carry and the hunger he could never satisfy. One day you, too, my child, will take on the shape of your journey, by what you wish for and what you carry.” Scandrette, *Practicing the Way of Jesus*, 186–87.

39. Dallas Willard, *The Great Omission: Reclaiming Jesus’s Essential Teachings on Discipleship* (New York: Harper Collins, 2006), 80.

40. Willard, *Great Omission*, 102.

translate our vision and ambitions into bodily actions.”<sup>41</sup> Clearly highlighting and outlining these “new choices” is the goal of this project/thesis.

### **Theoretical Foundations**

Alongside Scandrette’s “Jesus Dojo” and the concept of belief in action is the idea, mentioned as a limitation above, that performing a particular action in and of itself does not trigger transformation in every individual. The aim of this project is not to tell everyone, much less the students and families of Logos Prep, how to properly have an impact for Christ. Rather, we follow in the footsteps of Donald Schön and his idea of reflection-in-action as we give our families the tools to impact the world for Christ, in our school, throughout our community, and through the lives of our students.

In his book *The Reflective Practitioner*, Donald Schön explores the difference between *Technical Rationality* and *reflection-in-action*: “Technical Rationality depends on agreement about ends ... but when ends are confused and conflicting, there is as yet no ‘problem’ to solve. ... It is rather through the non-technical process of framing the problematic situation that we may organize and clarify both the ends to be achieved and the possible means of achieving them.”<sup>42</sup> Technical Rationality focuses on an unambiguous end and a “specialized, firmly bounded, scientific, and standardized”<sup>43</sup> means to that end. Rather, what we hope to engage in and what I propose through my final artifact at Logos Prep is a path to reflection-in-action.<sup>44</sup> Schön uses examples of a

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41. Scandrette, *Practicing the Way of Jesus*, 172.

42. Donald Schön, *The Reflective Practitioner: How Professionals Think in Action* (New York: Basic Books, 1983), 41.

43. Schön, *The Reflective Practitioner*, 23.

44. Schön, *The Reflective Practitioner*, 54–59.



pitcher finding a groove or a jazz musician feeling the music to explain the process of adapting as we go in order to maintain a path of success. There is no singular path to “making an impact for Christ” in this world but rather a multitude based on giftings, passions, access to resources, and myriad other factors.

Therefore, to properly solve “the problem” of how Logos Prep effectively executes its vision, we must properly frame the problematic situation to which Schön refers. By taking the Logos Prep Portrait of a Graduate<sup>45</sup> and overlaying it with existing programs and policies, Logos Prep will be able to show how intentional action will lead to reflective people using reflection-in-action to make micro adjustments along the way to becoming the best versions of ourselves. Schön puts it this way: “In such processes, reflection tends to focus interactively on the outcomes of action, the action itself, and the intuitive knowing implicit in the action.”<sup>46</sup> By definition, reflection-in-action is exactly what it claims to be: the process by which we reflexively consider, evaluate, and adjust the functions of a particular activity. It is a chef noticing a flame turned too high, a teacher taking an informal assessment and shifting the objectives of a lesson plan, or the aforementioned pitcher or jazz musician making adjustments to their performances to maximize the outcome. Schön provides contrast between *knowing-in-action*<sup>47</sup> and *reflection-in-action*: I know how to slice an apple, but it takes reflection and depth of knowledge to know when a julienne cut is needed or how a dull blade or the size of the apple might impact the desired outcome. Chefs move from knowing to reflecting when

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45. See appendix D.

46. Schön, *The Reflective Practitioner*, 56.

47. Schön, *The Reflective Practitioner*, 50.

these aspects engage. What I desire for Logos Prep and its stakeholders is not just to know how we plan to fulfill the Portrait of a Graduate but to provide the means through which we can reflect and adjust throughout the process.

### **Summary**

There is a foundational principle in matters of faith, described succinctly by Alexander Bain as “that upon which a person is prepared to act.”<sup>48</sup> Belief compels action, chiefly in our relationship with Christ, but not exclusively so. To truly believe in a cause is to be moved to engage that cause in action, as stated in the wisdom of the Scriptures as well as philosophy and the wisdom of man. Mark Scandrette provides a mechanism through which we can practice our belief in God, and Donald Schön gives us the opportunity to reflect upon that practice while engaging in it. However, Logos Prep lacks the clearly defined objectives through which stakeholders may act or upon which they may reflect. The next chapter will describe the project undertaken to alleviate this concern.

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48. Alexander Bain, *The Emotions and the Will* (London: J. W. Parker & Son, 1859), 501.

CHAPTER III  
METHODOLOGY  
**Intervention**

In the last chapter, I described the theological and theoretical frameworks behind the proposed intervention into Logos Preparatory Academy's vision statement, mission statement, and Portrait of a Graduate. Belief in the vision of Logos Prep should call stakeholders to action, and that action should be reflected upon in real time, with adjustments made as necessary. Chapter 1 addressed the research conducted in order to understand the operational context of Logos Prep and to identify a problem with the execution of its vision. However, my lone understanding of Logos Prep's current reality is insufficient to enact the needed changes; I must bring others along with me.

Herrington, Bonem, and Furr believe that building momentum for organizational change and forward progress requires two factors: an organization must be able to (1) accurately and honestly take stock of its current reality and (2) internally align around the vision statement.<sup>1</sup> The sessions discussed below fulfill both of Herrington, Bonem, and Furr's objectives by providing an opportunity for current vision casters to speak into the effectiveness of our current reality while also creating an opportunity to assess internal alignment and make changes as needed. They say, "The clearest evidence of alignment is when the leaders of a program initiate their own changes as a result of their

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1. Jim Herrington, Mike Bonem, and James H. Furr, *Leading Congregational Change: A Practical Guide for the Transformational Journey* (San Francisco: Jossey-Bass, 2000), 88.

understanding of the vision.”<sup>2</sup> In other words, examining the vision statement and honestly identifying our relationship with it should draw us, naturally, to corrective action. The shared desire for such action will make evident the organizational alignment with each other and with the vision of Logos Prep. In this chapter, I will walk through the intervention project and describe the methodology used to achieve our final artifact.

According to Tim Sensing, qualitative research is “grounded in the social world of experience and seeks to make sense of lived experience.”<sup>3</sup> Put another way, “Qualitative research produces culturally specific and contextually rich data critical for the design, evaluation, and ongoing health of institutions like churches.”<sup>4</sup> The research done in chapter 1 and the work described in this chapter constitute qualitative research unique and specific to Logos Prep. This research resulted in the following intervention.

Participatory action research, or PAR, combines two concepts defined by John Swinton and Harriet Mowat. Participatory research “recognizes the importance of the starting position of the research enterprise and seeks to ensure that the perspective of the research subject is consistently held in constructive tension with that of the researcher and the research process.”<sup>5</sup> Put another way, participatory research takes into account the impact of the researcher as a participant in the research process. PAR merges this concept with that of action research: “a method of enquiry and a form of practice that encourages controlled and focused change using the knowledge and expertise of those involved in the

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2. Herrington et al., *Leading Congregational Change*, 89.

3. Sensing, *Qualitative Research*, 150.

4. Sensing, *Qualitative Research*, 151.

5. Swinton and Mowat, *Practical Theology*, Location 3556.

research setting.”<sup>6</sup> Action research is an action-reflection form of research that uses the participants to enhance and clarify the research aims and objectives. Therefore, PAR could be defined as a research method that takes into account the fact that the researcher and research subjects will be actively and intentionally involved in creating their own outcome. PAR “involves investigating concrete practices in time and space.”<sup>7</sup> It enables us to examine practices specific to Logos Prep and our current circumstances and ministries.

Schön’s concept of reflection-in-action and PAR cohere through the marriage of theory and practice; PAR, as conducted in my context (practice), makes manifest Schön’s reflection-in-action (theory). As we use PAR to engage in reflection-in-action, we aim to gain understanding of our context and also to create pathways for continual reflection and action. Schön describes this phenomenon using business schools as an example,<sup>8</sup> noting that managers and leaders often learn best through practice rather than theory. We desire this same outcome for Logos Prep.

#### Overview of Project Intervention

This project, holistically viewed through the lens of the Portrait of a Graduate, is designed to analyze and organize current programs, policies, and guidelines in such a way as to reveal both organizational strengths and areas where vision and action are currently not synchronized. Working with a team composed of the leadership from Logos Prep—board members, administrators, and academic department heads—I engaged in a

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6. Swinton and Mowat, *Practical Theology*, Location 3953.

7. Sensing, *Qualitative Research*, 20.

8. Schön, *The Reflective Practitioner*, 240.

form of participatory action research<sup>9</sup> to obtain qualitative research data with which to gauge the efficacy of the project. Together we walked through a process of communal discernment regarding organizational objectives that will allow the school to effectively operationalize its vision statement: “Families and students making an impact for Christ.” We examined pre-existing operations, guiding principles, and creative ways to develop new operations and principles.

This intervention project took place during the first half of the spring semester of the 2021–2022 school year, from mid-January to early March. We met for six sessions over the span of eight weeks. (Previous engagements for many team members made two of the eight weeks unfeasible for meeting.) These sessions took place at 15:30 on Wednesdays in a classroom at Logos Prep. Each meeting began with a brief overview of where we had finished the previous week and served to refresh memories, catch up participants who might have missed the week before, and introduce any new ideas or concepts that had come up during the week between sessions.

Through purposive sampling,<sup>10</sup> I selected a group of participants that had been both employed and involved in leadership at some level (administration or staff, academic leadership such as department head, or board member) at Logos Prep for at least five years. I sent eighteen people who met these qualifications a request for participation in the project and included the expected time commitments and the general idea of the project. I followed up by sending the consent form to the nine who agreed to

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9. Sensing, *Qualitative Research*, 5. Sensing notes that this form is not “pure” PAR, as the author, not the target community, is the main actor in the research.

10. “Purposive samples select people who have awareness of the situation and meet the criteria and attributes that are essential to research.” Sensing, *Qualitative Research*, 166.

participate (with the understanding that some participants might miss a session or two here and there). Of the nine, three were administration or staff members, three were department heads, and three were founding family members. These commitments brought into the process not only an excellent cross-section of leadership, but the viewpoint and experience of those who founded the school. Due to previous commitments and issues such as COVID-19, we averaged seven participants for each of the six sessions. The criteria for participant selection yielded leaders who have served under both this vision statement and the previous iteration, leaders who can see the contrast between what was and what is/will be. The criteria's limitations also allowed me to specifically select leaders who had been working under the new vision in a direct vision implementation/ leadership role for a significant period of time. This group of people provided differing viewpoints and input into the process as we worked on creating an outline to assist in vision fulfillment.

These purposefully selected leaders and I worked through a series of sessions aimed at creating an organizational outline illustrating the myriad pathways available within our community to realize the vision statement of Logos Prep and explicating the vision through the Logos Prep Portrait of a Graduate. We began by linking existing programs, policies, and guidelines with the six tenets of the Portrait of a Graduate and identifying areas where programming and vision did not align or showed a deficiency. We then brainstormed ways to improve and expand our current policies, while also dreaming up new ways to reach our stakeholders. Each new program, policy, and

guideline implemented will follow an intentional action-reflection-action<sup>11</sup> program, as modeled by Scandrette.<sup>12</sup> These different types of experiments—person-centered, group-initiated, open-invitation, one-time, short-term, and long-term<sup>13</sup>—will be utilized depending on need and variety. Now the individual sessions will be described in more detail.

### Session Descriptions

#### ***Session 1: January 12, 2022***

Session 1 involved eight of the nine participants, with the ninth away on unavoidable family business.<sup>14</sup> We began with a prayer, then made sure all consent forms<sup>15</sup> were collected and in order; forms were distributed early, so for all but one participant, the forms were already on file. I took time to explain the Doctor of Ministry program and the practical (rather than philosophical or theoretical) research in which I am engaged. I emphasized my ambition to not (necessarily) break new ground but rather to enable us to do better what we were already doing. This framing of the goal rendered all my selected participants experts<sup>16</sup> and therefore able to engage in the research and the

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11. Action-reflection-action is a model of PAR in which the action is not the end but rather the means for further reflection followed by more intentional action (Sensing, *Qualitative Research*, 159). Scandrette's Jesus Dojos are set up with reflection upon the action as a key component.

12. Scandrette, *Practicing the Way of Jesus*, 31–34.

13. See appendix E for more detailed descriptions of these experiments.

14. Unfortunately, due to various personal circumstances and timing this project in the midst of COVID–19, only two of the nine participants were able to attend all six sessions. Four attended five of the six, two attended four of the six, and one was able to only attend two sessions. Consequently, much communication and documentation were sent out over email and through shared Google Docs.

15. See appendix F.

16. The field of study is Logos Prep, not theoretical ministry. Their participation in some form of leadership and relatively long tenure (at least one-third the life of the school) makes these men and women, in fact, experts in this field of study.



work of this project/thesis with me. We then discussed the problem (a need for clearly defined organizational objectives to fulfill Logos Prep’s vision) and the statement of purpose for the project/thesis (to explicate organizational objectives that will operationalize the Logos Prep Portrait of a Graduate as well as its mission and vision statements). A subsequent question-and-answer session quickly veered to the need for greater understanding of our mission and vision, the history of these statements at Logos Prep, and their efficacy. Participants’ questions substantiated my uncertainty concerning effective implementation of the mission and vision: if our leaders with the longest tenure at the school<sup>17</sup>—men and women who have participated in deep discussions surrounding policy creation—cannot articulate the difference between mission and vision and how we achieve these goals, how will other stakeholders?

I also took this opportunity to introduce and define some terms for the group: Christopraxis, dojo, and *terroir*. As discussed in chapter 2, Christopraxis and dojo come from Andrew Root and Mark Scandrette and deal directly with the realm of practical theology. I added *terroir*, a French word meaning the cumulative environmental factors that lead to a particular crop development. For example, in winemaking, the soil composition, sunlight, rainfall, and other factors produce variable grape crops each year. I employed it in our context to convey the idea that only Logos Prep can produce Logos Prep graduates. Our unique qualities will develop graduates in a way unlike any other school. We should give them opportunity to bear fruit, not sterilize or even homogenize them.

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17. Of the nine selected participants, five have been with the school since the first day the doors opened. One of them is affectionately described to new families as the “expert in all things Logos Prep.”

That topic spurred conversation about how best to communicate these ideas—specifically the Portrait of a Graduate—so that everyone can be involved in making them a reality. The Portrait of a Graduate, although prominently displayed on the Logos Prep website, has not been clearly articulated to the stakeholders.<sup>18</sup> One participant suggested we add language to increase the clarity of the Portrait of a Graduate to enable more effective communication. I had not considered this idea, but I found the suggestion tremendously valuable.

### ***Session 2: January 19, 2022***

Session 2 involved the same eight participants as the first session. I began by introducing some of the key verses mentioned in this project: Matt 7:21–24 and John 14:21–23. In these verses, Jesus himself commands us to not just believe but to act. We spent the rest of the time brainstorming and listing out all the things we do as a school: policies, programs, activities, et cetera. As this was a brainstorming session, we did not take time to determine the “correctness” of the things suggested by the group; evaluation would be done during a later session as we categorized the list.

It took some time to get things rolling, as I believe there was some apprehension about misspeaking, coupled with some uncertainty about my endgame. This evidence of the Hawthorne Effect at work served as a constant source of tension throughout the project; the participants feared making mistakes that might throw off the research, not realizing that the mistakes themselves contributed to the research just as much as the

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18. During a parent training session more than six months after the beginning of this project, I asked a group of parents whether they recognized the Portrait of a Graduate tenets prominently displayed on our website. Not a single parent, out of a group of more than twenty-five, knew what it was.

successes.<sup>19</sup> Thankfully, after just a few minutes, the ideas flowed freely, and we developed a hefty list. This session emphasized my reliance on my project participants who have expertise or experience in areas of the school where I do not, specifically the two campuses where I am not the principal. I supervise grades 7–12, but our primary (grades K–2) and elementary (grades 3–6) campuses also support our Portrait of a Graduate in many ways with which I have little acquaintance.

Most sessions occurred in successive weeks, but two sessions had a week’s gap between meetings. The first gap occurred after session 2. To foster inclusion of the ninth participant and encourage further contemplation, I shared the document with everyone electronically for additional brainstorming. Ultimately, we identified 137 unique programs, policies, and guidelines that Logos Prep uses in our *terroir*.

#### ***Sessions 3 and 4: February 2 and 9, 2022***

Session 3 included only eight of the nine participants, with the previously absent participant returning and another previously present participant absent for medical reasons. Session 4 involved six of the nine participants. In these two sessions, we followed the established research process of “coding” the list of 137 items produced in session 2. The six tenets of the Portrait of a Graduate were each assigned a number: Courageous Influencer (1), Discerning Decision-Maker (2), Community Builder (3), Purpose Seeker (4), Versatile Learner (5), and Effective Communicator (6). Then, in

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19. While I do think the goal for the day could have been explained more clearly, I also believe that we do not, as a common practice, audit ourselves as often as we should. Our school practices can drift into the perfunctory rather than showing intentionality, especially in times of stress and chaos. (And the state of the world for the two years preceding these sessions had made stress and chaos a default setting instead of a rare foray.) The Hawthorne Effect, in essence, forced us into a place of intentional reflection that resulted in a net gain instead of a purely negative limitation.

groups randomly assigned based on where the participants chose to sit that day,<sup>20</sup> we worked through the printed-out list and assigned a code to each item based on which of the six tenets each item supported or accomplished. After a pre-determined period (in this case, thirty minutes) the groups came together and compared lists, debating the inclusion or exclusion of certain numbers. When we came to a consensus on each item, I coded the information on the master list. This cycle repeated until we worked through all items, removing those we deemed redundant or irrelevant—thereby fine-tuning as we went.

### ***Session 5: February 16, 2022***

Session 5 gave us a glimpse of the first run at a final artifact. Only five of the nine participants were able to be present for this session due to pre-existing conflicts. During the week between session 4 and session 5, I organized the coding data and created a graphic organizer as a rough draft. Two separate documents emerged: the first version of the final artifact and a color-coded list of all items within each specific category. This list provided unexpected value to the evaluation process. Originally, I used it purely to help me create the artifact, but I realized that presenting the data in this way offered another, different opportunity for us to process and think through the results. For example, any item that ended up with the code 2 in any form (by itself or in conjunction with other codes, such as 1, 2, 3 or 2, 5, 6 or 1, 2, 3, 4, 5, 6, etc.) was coded with a specific color. Items that ended up with a code featuring all six tenets were placed at the bottom of every list, displayed in every color. This visual indicator drove home the vital importance of those items to the vision execution we all desired: thankfully, codes with many colors

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20. Conveniently, but unintentionally, we ended up with one table comprised of staff members, one comprised of department heads, and one comprised of founders. Therefore, we not only had individual viewpoints but also smaller, like-minded communal viewpoints. If (when?) we run this exercise again, I will do this on purpose.

were the most frequently used.

A few interesting codes and trends emerged from the exercise in sessions 3 and 4. For example, the only two items on our original list of 137 with the code 2, 3, 4 were our Secondary Student Retreat and our Senior Retreat. These items are also, I believe not coincidentally, the only two retreats we do as a school. In the entire process—the brainstorming session, revisions, individual and group coding, and then revising—only two items earned that code. It appears that they are working together to achieve a goal but also working alone together to achieve that goal. By this I mean we are putting a lot of emphasis on our two retreats to support the tenets of discerning decision-maker, community builder, and purpose seeker. They are not the only items that support these tenets, but they serve a unique and specific purpose in our vision execution. On the other side of the coin, we ended up with only three items with the code 2, 3, 6: our safety drills (tornado, fire, lockdown, etc.), our cell phone ban on campus, and our academic mentor writing notes to all new students to welcome them to the school. At first glance these items appear disparate and random, but the coding process forced everyone to determine what (if anything) they had in common. Ultimately, we decided that the note writing was mis-coded, and we moved it to a different grouping.

This session also gave us fresh eyes for the initial list. Questions popped up regarding why we coded something a certain way, or what we meant by a specific phrase, or why something was left off the list in the first place. We designed the artifact as a living, evolving document, adaptable as programs change and our understanding of existing policies is modified. Seeing such piecing together happen in real time, as the participants asked questions and refined the process themselves, was a very affirming

event.

### ***Session 6: March 2, 2022***

We used session 6 to evaluate the final artifact,<sup>21</sup> asking ourselves, *Has the goal been accomplished? Have we, in fact, created a tool that can help Logos Prep operationalize its vision statement and effectively point students and families into the “how” behind “Families and students making an impact for Christ”?* We used both group discussion and a set of group interview questions to guide the evaluation.<sup>22</sup> Seven of the nine participants joined the last session. The group unanimously declared the goal accomplished. However, an interesting side discussion grew out of the initial questions: how can we use this new knowledge to reach more people? Suggestions included conducting a class during our parent training wherein we describe and define the Portrait of a Graduate in depth,<sup>23</sup> sending a weekly newsletter to our families highlighting certain aspects of the Portrait of a Graduate and the efforts of the school to fulfill it, and printing and distributing the artifact as a pamphlet or brochure for prospective families at our parent information meetings. One participant described the artifact as something that will push us to dig deeper into our practices and policies, operating as a paradigm through which more refinement and research can be done to increase our practical application of these concepts.

A second discussion centered on areas for growth: what areas highlighted by the document reveal a need for improvement? We noticed that the sections related to

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21. See appendix J.

22. See appendix G.

23. This class took place on July 29, 2022.

community building and effective communication contained many items, while the sections dealing with purpose seeking and courageous influencing appeared sparse by comparison. Logos Prep's existence first and foremost as a school, not a church, accounts for some of this phenomenon. Our participation in spiritual formation occurs in concert with our stakeholders' churches, while teaching our students to be effective communicators and to build community happen on campus, independent of the local church. Our challenge moving forward is to identify the elements in these areas that we can influence, to make them as excellent as possible, and to make sure we are staying true to our traditional role of working alongside churches instead of in their place.

### **Data Collection and Analysis**

Sensing recommends triangulation<sup>24</sup> of data based on insider (the participants in the project), outsider (independent expert), and primary investigator evaluations.<sup>25</sup> Triangulating the three sets of data allows the researcher to see patterns, silences, and slippages: places where the data converge and overlap to create a theme and diverge to expose gaps and areas where the data do not speak.<sup>26</sup>

During the project sessions, we generated data in the form of field notes<sup>27</sup> and video recordings. As I facilitated each session as the project lead, I took field notes in a

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24. "Triangulation (multiple data-collection tools designed to measure a single concept or construct) provides a complex view of the intervention enabling a "thicker" interpretation." Sensing, *Qualitative Research*, 172.

25. Sensing, *Qualitative Research*, 174.

26. Sensing, *Qualitative Research*, 306.

27. Mary Clark Moschella, *Ethnography as a Pastoral Practice: An Introduction* (Cleveland, OH: Pilgrim, 2008), 118.

three-column model.<sup>28</sup> The first column held initial observations noted during the session itself. The second column, completed directly after the sessions ended, contained my first impressions of the initial observations. I later used the third column for my interpretations of the events after the fact. To help with accuracy and recall, I used the video recordings to supplement my notes and fill in gaps in memory and understanding. Each evening, a few hours after the sessions ended but before going to sleep, I watched the video and did three things: (1) fleshed out my existing field notes with further detail; (2) added more notes based on new things that caught my eye—perhaps things I missed the first time, such as facial expressions, body language, or comments I might not have heard; and (3) obtained a comprehensive feel for the session as a whole. The question might logically arise as to why I took field notes during the sessions since I had access to the video. Writing notes in the moment added two essential components to the process: “real-time” feedback and the opportunity to serve as lead without getting so involved in the artifact creation that I skewed my own results through overly influencing the proceedings. According to Sensing, some skewing is inevitable when one engages the process as a primary investigator inevitably changes the environment of the project.<sup>29</sup> Notetaking provided the opportunity to limit the skewing as much as possible.

The field notes were then coded according to themes developed in chapters 1 and 2, such as invitation to action, reflection-in-action, shared actions and practices, and the creation of good environments. Coding distilled raw data into usable pieces, assigning

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28. See appendix H.

29. Sensing, *Qualitative Research*, 131.



meaning to the data without forfeiting its essence or importance.<sup>30</sup> As new themes appeared, such as communication and its importance in vision execution, I took care to identify them. Even now I continue to cross-reference and define other themes as they appear; not all thematic coding comes from the project/thesis initial research in a PAR activity—participation and action themselves continue to generate new codes throughout the process. I created the video recordings using Swivl,<sup>31</sup> a program Logos Prep uses in our classrooms to capture class sessions. I then stored the videos in a password-protected cloud library accessible only by me and deleted them from the device once they had been uploaded to the cloud.

When conducting qualitative research in the arena of participatory action research, feedback from the participants is key. I started each session with a review of the previous meeting and an opportunity for questions, clarification, or feedback. Session 6 also functioned as an integral part of the evaluation process for the project as this last session involved an informal conversation with interview questions<sup>32</sup> as a guide.

The final step in the process involved evaluation through written comments by an outside expert. After the group portion of the project was complete, Dr. Andrea Chevalier, Head of School at Denton Calvary Academy, completed an outsider evaluation. Working with a copy of the final artifact, the purpose statement from this project/thesis, and the group interview questions from the final session, Dr. Chevalier helped gauge whether the final artifact accomplished the goal of the project. Her

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30. Sensing, *Qualitative Research*, 311.

31. Swivl is a video recording software used to record classes and meetings. These are then stored in the cloud for access and dissemination to our stakeholders.

32. See appendix G.

comments were delivered to me through a series of written notes in a Google Doc, which allowed for shared editing and communication back and forth between us in one place.

This data collection follows methodology aligning with “gaze” and “voice.”<sup>33</sup> My observations as project director through field notes enhances my gaze, allowing me to perceptively “see” things that might not be readily apparent at first glance through the process. The outsider feedback from Dr. Andrea Chevalier<sup>34</sup> and the final session’s interview questions enriches my voice and deepens it with others’ expertise and insights. Creating a richer data collection experience enables a better (fuller, more complete) analysis of that data. These three sources, taken all together, illuminate trends, silences, and slippages while also pushing and pulling on each other to keep me honest and make the data speak louder than my opinions.

### Summary

This chapter described the project intervention, walking the reader through each of the six sessions used to collect data in conjunction with my project participants. Field notes, supplemented by video recordings of the sessions, helped me capture the project-lead angle of data evaluation, while a final group interview gave me an insider angle. Finally, an outsider angle provided by Dr. Andrea Chevalier gave me an independent expert analysis of the project. In the next chapter I will discuss the results of the project intervention process.

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33. Sensing, *Qualitative Research*, 182.

34. Dr. Chevalier is Head of School at Denton Calvary Academy in Denton, Texas. She has twenty years of classroom and administrative experience, as well as principal certification. She is also the former elementary principal at Logos Prep, has had two children go through the model and graduate from Logos Prep, and received her EdD from Dallas Baptist University in Educational Leadership, with a specialization in K–12 leadership.

## CHAPTER IV

### FINDINGS AND RESULTS

The above chapters outlined the theological and theoretical constructs, as well as the methodology for data collection, behind the project intervention to help operationalize the vision of Logos Preparatory Academy. The *missio Dei* (as defined above through Van Gelder, Branson, and Martinez), a theology of action prescribed by Scripture, and the works of Mark Scandrette and Donald Schön promote action as the proper response to belief. While I would never equate belief in the mission and vision of Logos Prep with belief in God, I do find credence in the idea that a fully committed partner in any ministry—education included—of necessity acts to fulfill the vision of that ministry. This chapter describes the artifact that resulted from the intervention and the findings that emerged from the data collected during the sessions.

#### **Insider Angle**

The artifact itself, the process of its creation, and the final interview session revealed some truths about the way Logos Prep currently executes the vision and fulfills the Portrait of a Graduate. The six tenets can be grouped into couplets: courageous influencer and purpose seeker are faith-based; discerning decision-maker and versatile learner are education-based; and community builder and effective communicator are discipleship-based. During the group interview in the final session, we noticed that the sections related to community building and effective communication are full of items, but the sections concerning purpose seeking and courageous influencing appear sparse by

comparison.

The emphasis on community that we noticed is especially unsurprising; each year Logos Prep focuses on a single core value to highlight. We center our training around it and use it as a yearly theme. Throughout the 2020–2021 school year—the school year before this project began—we focused on community. As we came out of COVID–19, we not only needed to protect each other through sanitation practices and honoring our health and safety guidelines but also to get reacquainted with each other, to get reacclimated to a classroom setting, and to welcome a significant number of new students to the Logos Prep family. With the building of community on our minds, we created and instituted many practices to instill a sense of community into our student body and other stakeholders. We had therefore recently acquired not only several new community-specific items to add to our list but a deeper awareness of how other items already on the list connected to community. This information was fresh in everyone’s minds.

Many participant comments in the final group interview session centered around the idea of the artifact and list of items as “overwhelming.” A notable tension arose between the desire to communicate and effectively portray all that we do to execute our vision and feeling overwhelmed with too much to process and understand. One participant suggested we focus on one tenet of the Portrait of a Graduate for each grading period (six grading periods at Logos Prep gives six opportunities to illustrate the tenets). Breaking the final artifact down into smaller, more consumable pieces would feel less overwhelming as well as give all interested parties the opportunity to drill deeper and determine (1) what might be effectively implemented in each grade level and (2) whether

the individual items are connected to each tenet in theory or in actuality.<sup>1</sup> It would also allow time and space for greater communication. Project Participant 5 (PP5) stated, “It is a very good starting place, but it is also a paradigm to use for deeper research into *how* each item is practically building up each attribute.”<sup>2</sup> This observation helped refine my assumption in chapter 1 that families and stakeholders need assistance in defining and executing the vision by pointing out the corollary assumption that they *want* to define and execute the vision. Even by making this artifact more consumable, I cannot force stakeholders to consume it.

### **Researcher Angle**

A common theme recurred throughout my field notes: the phrase “clarification needed.” Each session began with a brief period of cleanup work from the previous session, whether answering questions I received throughout the week from the participants or clarifying things that I picked up on during my reflection on the sessions. As we discussed different ideas, I could often see in the faces of the participants times when one person’s view of the information was not “clicking” with others in the room. In fact, PP3 opined during the final interview that the “why” is missing from the final artifact, that it can easily come across as a list with no context.<sup>3</sup> While communication, as noted below, does form a significant aspect of convergence among the data, I believe this

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1. In other words, something like athletics might be mentioned as helping Logos Prep fulfill the tenet of purpose seeker. This does not mean we expect our students to walk onto a basketball court and suddenly figure out they are called by God to play in the NBA, but it may help them figure out they want to coach, or work in kinesiology, or even pursue statistical data analysis. On the other hand, we require a public speaking opportunity in every single history class, kindergarten through senior year. The athletic program at Logos Prep implicitly helps create purpose seekers. The history department explicitly helps make effective communicators.

2. Project Session 6, March 2, 2022.

3. Project Session 6, March 2, 2022.

tension and desire for clarification speaks directly to the conflict between Technical Rationality and Reflection-in-Action from Schön. Technical Rationality opens the easy path: a standardized way to get from Point A to Point B in order to accomplish Goal X. Reflection-in-Action, however, is harder to define (and harder to clearly communicate); one pitcher cannot simply tell another pitcher how to get into a groove. I cannot tell my students how to have an impact for Christ. We cannot tell our stakeholders, “This is how you fulfill the Portrait of a Graduate for your specific student.” They must be given the opportunity to discover the answers to these questions themselves.

I speculate that the real issue lies in a conflict between what Tjeu van Knippenberg calls *concrete goals* and the *permanent goal*,<sup>4</sup> mirrored in the conflict between the Portrait of a Graduate and the vision statement of “Families and students making an impact for Christ.” We set concrete goals as markers along the way to the ultimate achievement of the permanent goal. Echoing the concept of reflection-in-action, van Knippenberg describes the process of goal achievement as “not a formula established for all time, but [one] given instead in a dynamic process that is enacted in the interaction of the individual with his or her symbolic and social environment.”<sup>5</sup>

### **Outsider Angle**

After the participants discussed the artifact and we made revisions, I sent the document to my outside expert, Dr. Chevalier. She received a PDF file of the final artifact, as well as a copy of the final interview questions and the purpose and problem

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4. Tjeu van Knippenberg, “Competence for Spiritual Guidance in Pastoral Ministry: A Theological Educational Programme,” in *Religious Education as Practical Theology*, ed. Bert Roebben and Michael Warren (Leuven, Belgium: Peeters, 2001), 319.

5. van Knippenberg, “Competence for Spiritual Guidance,” 320.

statements from this project/thesis. Her analysis fell into two categories: things that the artifact did well and things to consider for future improvement. In terms of initial successes, Dr. Chevalier believes the document does provide information that would help families and students fulfill the Portrait of a Graduate and therefore the vision of Logos Prep: “The artifact highlights intentionality, clearly stating to all interested how you accomplish what you proclaim to do as a school. This is who you are, this is what you want, this is how you get there.”<sup>6</sup> She appreciates that evidence fits into multiple categories, and that we show how one item can support many different tenets. She also specifically mentioned the fact that each section of the artifact contains a definition of the Portrait of a Graduate at the top, a design feature I used to visually unify the pages but did not expect to have utility.

As far as things to improve upon, Dr. Chevalier mentioned an acute awareness of insider and outsider language. Within the school we use many acronyms or Logos Prep-specific terms, such as *TAPPS* or *LC10:10*. Anyone within Logos Prep would know that TAPPS is the Texas Association of Private and Parochial Schools, the governing body for our athletic and academic competitions. However, for someone outside of the school trying to understand how we execute our vision, the acronym serves as a roadblock to full understanding. In the same way, students in our junior high would know that LC10:10 stands for Life Connect 10:10, based on John 10:10. The term refers to a time of discipleship for all junior high students. A student entering Logos Prep after junior high would be unlikely to understand its significance. The opportunity to further explain what we do and to clarify our language for everyone, inside and out, should be taken seriously.

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6. Email from Dr. Andrea Chevalier to author, March 19, 2022.

## Convergence

Analyzing the triangulated data revealed areas of thematic convergence. The largest area of convergence filled the gap located in the initial data triangulation: communication. As mentioned in chapter 1, all three areas of research highlighted issues with communication, whether the ineffective communication between the founders or the lack of efficacy in communication with our students. Then, throughout the artifact development, the participants routinely pulled away from the here and now and drifted into how we could communicate this information in the future, both in terms of how to share the Portrait of the Graduate with our community and how to effectively communicate the final artifact.

Interactions between the participants during the sessions also subtly emphasized the importance of communication. In session 2 as we listed all the things Logos Prep does as a school, the more interplay transpired (and the more group brainstorming occurred), the more easily ideas flowed and the more examples we came up with. Sharing of information spurred the sharing of more information. As we categorized those items during sessions 3 and 4, we debated most of them, explaining why we thought a particular item should fit into or be excluded from a tenet. PP4 commented during the final interview that the artifact itself would and could compel families to ask why we do the things we do, deepening their understanding of the school and our practices and policies.<sup>7</sup> This debate process helped crystallize the way the participants view what we do, and that is the kind of information that needs to be communicated to our stakeholders in the future. Thus, the final session group interview both emphasized the communicative

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7. Project Session 6, March 2, 2022.



value of the artifact itself and furthered the discussion of how to communicate its contents in the future. Dr. Chevalier highlighted the necessity of being careful with our communication, defining terms and communicating with explicit clarity so that our intent is accessible for everyone, inside and outside of our community.

All three areas of triangulation also emphasized excitement: excitement about the potential and excitement about the process. Dr. Chevalier made special note of the process and how it could potentially work for her school, even though it is different than Logos Prep in significant ways. The participants had a palpable sense of excitement throughout the process of building the artifact, anticipating what the future will hold. The aforementioned conversations about communication and sharing our findings with our families and community emanated from a sense of importance and value; I believe they understood the potential for research of this kind in our school. The excitement, however, was tempered by the unknown: will this actually work?

### **Divergence**

While the various legs of the data triangle would naturally lead to different conclusions and emphases—such as the participants’ focus on the process contrasted with Dr. Chevalier’s focus on the artifact— significant areas of divergence merit consideration. The first involves the artifact itself. As mentioned above, the participants described the final artifact as “overwhelming” in its construction and presentation.<sup>8</sup> Specifically, they commented that each page possesses too many items to process all at once and found the setup showing each tenet on a separate page confusing. In contrast,

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8. Even during the design process, I felt there were definite aesthetic issues, and before the artifact is ever presented to the school community as a whole, it will require someone with more design experience than I possess to turn it into something presentable.

Dr. Chevalier made specific mention of her appreciation for the design elements as a vehicle for showing the two things the participants highlighted as issues in a positive light. The lists show evidence of much support for each tenet, and the separate pages show both the individual execution of each tenet and the connections among them all. This divergence once again draws us back to communication as key: different parties will certainly surface different takeaways from the process and artifact, but Logos Prep must be as intentional as possible in how we communicate to all involved to minimize confusion and mental overload, while building on the excitement. Scandrette's "good environments" play a crucial role in making this happen; leadership must set up the environment to maximize that potential.

Divergence also occurred in the realm of "place," or how we all fit into the artifact. Dr. Chevalier viewed the final artifact as a Head of School, seeing things from the balcony.<sup>9</sup> Standing above, getting a big picture and bird's-eye view of things, makes it easy to see how pieces fit together and what everyone's roles are or should be. However, even among the project participants, some do not stand on the balcony (or stand on a limited balcony, only seeing his or her specific area of leadership). For students and parents—much less members of the community-at-large—grasping how they fit into the larger mechanism of Logos Prep can be challenging. I myself struggled to explain certain elements to the team, as I can only view them from my limited perspective as a parent or teacher, or with my broad-scope perspective as an administrator.

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9. Ronald Heifetz and Marty Linsky, *Leadership on the Line: Staying Alive Through the Dangers of Change* (Boston: Harvard Business Review Press, 2017), 52.

### **Notable Gap: Efficacy**

None of the areas of data triangulation touched on efficacy of the artifact, which is equal parts expected and disheartening. The expectedness of this outcome was covered in the limitations of the project; a set of organizational objectives cannot change anyone's heart, nor will those objectives by themselves ensure execution of the vision statement or the Portrait of a Graduate. PP9 noted in the final session group interview that "this document by itself will not change anyone. But if someone takes it and uses it as a reference guide, or uses it to illustrate options, then yes: it will help execute the vision of Logos Prep."<sup>10</sup> When I asked in the final session group interview, "Do you think this outline will help guide people toward executing the vision statement of Logos Prep?" a pregnant pause in the discussion ensued. The simple answer? No one really knows. While everyone feels confident about the artifact itself, how it will function remains unknown. The ability to run an expedited trial would be great, and perhaps we will begin to get feedback sooner rather than later, but we found the unknown itself potentially disheartening. Reflection-in-action should help mitigate this in some ways, as an awareness of our constant adjustment and adaptation should remind us that the process is continuing and therefore that progress is being made. However, as the next chapter will discuss in greater detail, taking these data and digging deeper will also help make the unknown into the known.

### **Summary**

In this chapter I discussed the final artifact and the outsider feedback on that artifact and described areas of convergence and divergence in the data triangulation

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10. Project Session 6, March 2, 2022.

among the field notes, the final session group interview, and the outsider evaluation from Dr. Chevalier. An area of silence, or a gap, was also noted: we are unable at this time to determine the efficacy of the artifact, although unanimous hope exists that it will be effective. In the last chapter I will discuss conclusions and implications for this project: is it trustworthy and significant?

## CHAPTER V

### CONCLUSIONS

This project thesis accomplished the stated purpose to explicate organizational objectives that will operationalize the Logos Prep Portrait of a Graduate and, by proxy, the vision statement of “families and students making an impact for Christ” by creating an artifact that will educate on and illustrate potential pathways for fulfilling each tenet of the Portrait of a Graduate. A group of Logos Prep leadership members went through a series of sessions designed to help organize current programs, policies, and guidelines and categorize them by the tenet or tenets of the Portrait of a Graduate each program, policy, or guideline satisfies. After creating the artifact, the group worked together to brainstorm possible future endeavors, areas of improvement, and/or new programs, policies, and guidelines that might help future graduates fulfill the vision of Logos Preparatory Academy.

In order to explicate organizational objectives, we chose to first list all possible tools at our disposal to reach these objectives. By brainstorming our list of 137 programs, policies, and guidelines, we attempted to encapsulate everything we do as a school. The next step involved organizing these items to check for applicability. In other words, we have “Policy A,” or we do “Practice A,” but why? What does it accomplish? Through a coding process, each item was assigned a purpose within the Portrait of a Graduate, allowing the participants to clearly see which items fulfill which elements of the overall

vision for Logos Prep, and which items need further clarification, reorganization, or removal.

As discussed above, having a clearly defined set of organizational objectives will not automatically lead to vision execution. Rather, we are providing opportunities for stakeholders to fulfill the vision that they, as committed members of the Logos Prep community, have shown a desire to live and operate under. This artifact is the means by which we will articulate those opportunities. The problem Logos Prep faced—not having an easily communicated way to fulfill the Portrait of a Graduate—is alleviated through the group session process and the final artifact by giving a unified answer to those seeking to participate in our vision and wondering how to do so.

In chapters 1–3, I described the context of Logos Preparatory Academy, explained the theological and theoretical frameworks undergirding a theology of action, and walked through the intervention project wherein a team of purposively selected participants helped create a final artifact to promote understanding of the vision and Portrait of a Graduate to all stakeholders. Chapter 4 provided some insight into the final artifact, showing how the triangulation of data collection speaks into areas of convergence and divergence, into those places where common themes are found and gaps are discovered. This chapter will discuss further interpretations of the data, delve into the trustworthiness of the project, and consider the potential implications and significance of this project.

### **Interpretations**

Building upon the interpretations discussed above, two significant themes emerged from the data: “implicit understanding” and “need.” By implicit understanding, I mean the idea that everyone will have his or her own way of receiving, comprehending,

and implementing information. Throughout the process of crafting the artifact, getting everyone on the same page proved an obstacle. As discussed elsewhere, communication gaps contributed to the difficulty, but group members also struggled to articulate their implicit understanding of what was occurring at Logos Prep. As the pre-intervention work highlighted, communication gaps do exist. These gaps are not simply that we, as a community, are failing to talk to each other. Rather, it appears we are struggling to get on the same page with our communication.

In sessions 3 and 4, the coding process itself stirred up some debate. Each group (and even individuals within groups) had its own idea of where each of the 137 items should fit. Throughout the process, we dealt with disagreements by erring on the side of grace: if one group said an item fit into four categories but another said it fit into five, inevitably we would go with the larger number of groupings. While this decision may blunt the precision of the instrument—as a more critical lens might have produced a more finely tuned final artifact—we should not lose sight of the fact our programs and policies can serve purposes beyond their primary intentions. If athletics teaches one child better decision-making skills, then that should not be dismissed even if the main intention for Logos Prep athletics is discipleship and community building.

I believe the brainstorming process accelerated as we shared more information because we were able to parlay our implicit understanding into more of an explicit understanding; everyone saw what others contributed and used the new information to make more “accurate” contributions themselves. As we coded each item, the groups discussed and shared, eventually reaching a shared understanding of where each item belonged. Yet this shared understanding reflects *only the viewpoint of the participants*;

when families, teachers, or outsiders who do not have that shared understanding read the final artifact, they might interpret things differently. Even Dr. Chevalier, who knows our school and our people well, had specific questions for me about why we coded certain things the way we did. As we release this artifact to the public, clarifying implicit understanding will be an important part of how we move forward.

A second significant theme is that of “need.” An underlying sense of need for the information and for the artifact/work itself permeated the entire process. Even as an administrator, thoroughly familiar with the school and its programs, I was personally overcome with a sense of amazement during the brainstorming session at how much we accomplish as a school. This awe was reflected in the faces of my coworkers as well; hearing about all of the activities that take place outside of our fields of vision uplifted and encouraged us all. PP9 stated, in response to interview question 3, that her favorite part of the artifact was how many amazing things we do as a school.<sup>1</sup> The artifact itself communicates this information, but it is not communicated comprehensively in any other place. PP3 bluntly asked, “Do we use the Portrait of a Graduate, or any of this information, in any communication?”<sup>2</sup> The answer, thus far, is no. The excitement and push for communication mentioned above reflect this need, and the participants displayed a sense of urgency in getting this information out to the Logos Prep community. The participants shared a feeling that the community *needs* to know what we are doing.

When I introduced the concept of *terroir* to the group, I made the statement, “Logos Prep is unique: we can do things here that no other school in the world can do,

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1. Project Session 6, March 2, 2022.

2. Project Session 6, March 2, 2022.



because of who we are, where we are, and our students and families and the relationships that we have.”<sup>3</sup> The participants agreed, both verbally and nonverbally, and it led to a discussion about making sure that we do not focus on becoming something we are not; in other words, we should not get distracted by the visions and practices of other schools but dig deeply into who we are and appreciate what our *terroir* will grow. Dr. Chevalier saw the appeal of this approach as well. In a follow-up email to her project evaluation, she mentioned her imminent intention to overhaul Denton Calvary’s Portrait of a Graduate and explained that the need of doing this work was becoming more and more apparent to her and her leadership team.<sup>4</sup>

## **Trustworthiness**

### **Applicability**

This project was delimited to Logos Preparatory Academy specifically because of our *terroir*; our practices, policies, vision statement, and Portrait of a Graduate will blend to create a uniquely Logos Prep-specific final artifact. However, the concepts of a theology of action, reflection-in-action, and the value of explicating a vision statement are broad enough, and important enough, to cover other applications. I believe that the process could be replicated as long as other schools or organizations acknowledge what makes them unique and fill in the gaps accordingly.

In terms of the utility of the artifact to the school, all applications currently remain theoretical.<sup>5</sup> Parent training sessions, department-specific studies, and suggestions for

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3. Project Session 1, January 12, 2022.

4. Email from Andrea Chevalier to author, September 2, 2022.

5. The parent training class referenced earlier was not an application of the artifact. It served as an introduction to the Portrait of a Graduate, but I anticipate more specific applications of this artifact will arise as we more clearly communicate our intentions with the Portrait of a Graduate to our community.

overhauling certain practices and policies are all on the table, but none has been picked up and put into action yet. I hope to see this artifact used as a reference guide, as a training tool, and as one avenue to advertise who we are and what we do. See more discussion of possible uses below under Further Study.

### Dependability, Credibility, and Reflexivity

I employed data triangulation to help ensure dependability and credibility in the accumulation of information: an outside evaluator helped protect against internal bias, a group interview provided feedback from project participants, and my own field notes and thoughts contributed to the perspective of an inside evaluator. I allotted time during each session for questions, comments, and clarification. The spotty attendance record of my participants unintentionally supported this, as each session included one or more participants who had missed the week before, making it necessary to spend time refreshing the memories of the returning participants and getting the new members up to speed. These systems of checks and balances—data triangulation and intentional communication—yielded dependable and credible results for the project.

Given the nature of the project and my role at Logos Prep, complete impartiality in either the research or the artifact would be impossible. As the project lead, I guided my team through my theological and theoretical frameworks, shared my ideas, and ultimately designed and created the final artifact. However, the purposive sampling of my participants, opportunities for questions and feedback, and outsider evaluation all served as measures to limit my bias and influence on the final artifact. As I consider ways to increase the objectivity of this process for the future, I believe equipping others to lead and finding ways to make the brainstorming and coding stages more procedural would

help. For example, if I were to create a reporting tool that would allow each participant to submit his or her codes independently, I could then collect and organize that information outside a group setting and bypass any negative influence from groupthink. This approach would, theoretically, remove outside influence and help get unbiased, unfiltered feedback from future participants.

## **Significance and Implications**

### **Personal and Ecclesial Significance**

This project matters to me, personally and professionally. In accordance with my personality type, I want answers and options; the theoretical does not satisfy. For this reason, I consider a theology of action important. God does not call me to simply sit and muse about him but rather to act upon the good news I experience in my soul. Providing that opportunity for enacted faith, on the lesser scale of Logos Prep and our Portrait of a Graduate, to my students and families is crucial for those students who are wired like me. Professionally, the ability to engage in action-oriented tasks with stakeholders and possible future provides concrete connections with families and students. Rather than delivering empty platitudes or hollow promises, I can look directly at a student and say, “Here is how I can help you make an impact for Christ right now.”

I believe this project has significance within the walls of Logos Prep. The excitement shown by the participants and Dr. Chevalier highlights the potential this project brings to the here and now. Most importantly, the final artifact holds potential to help educate all future teachers, members of leadership, and—indirectly—members of our community concerning “what we are about” as a school. Christine Pohl, in her book *Living into Community: Cultivating Practices That Sustain Us*, argues that “practices are

at the heart of human communities.”<sup>6</sup> Therefore, work done to illuminate, explicate, and provide education about the practices of Logos Prep is work done to strengthen the heart of the Logos Prep community.

The document not only has value now but holds promise for lasting value as the process is initiated again in the future. Herrington et al. ask, “How can an individual believer or group of believers best posture themselves to experience and express the presence and power of God in their lives and congregations?”<sup>7</sup> In other words, translating the question into the context of Logos Prep, how do we accomplish this thing we want to do within the context we currently inhabit? I believe this project/thesis helps answer that question. I also believe that not only will this process be repeatable, more importantly, it *will be repeated*. Schön refers to this phenomenon, saying, “When someone reflects-in-action, he becomes a researcher in the practice context.”<sup>8</sup> As we provide the opportunity for our stakeholders to reflect-in-action, they will join us in the research context, exploring new pathways and providing valuable feedback. Future generations of leadership at Logos Prep will have the opportunity to evolve the Portrait of a Graduate, craft a new vision, and implement new policies and programs. However, the need to keep them all aligned, organized, and communicated clearly and efficiently will remain constant, and this document helps to lay that foundation.

During the last group session, our interview produced a list of topics for further

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6. Christine D. Pohl, *Living Into Community: Cultivating Practices That Sustain Us* (Grand Rapids: Eerdmans, 2012), Location 124.

7. Herrington et al., *Leading Congregational Change*, 18.

8. Schön, *The Reflective Practitioner*, 68.

study.<sup>9</sup> These range from adapting our faculty interview questions to align with the Portrait of a Graduate more closely to figuring out a way to produce the final artifact for public consumption. These items mirror the Jesus Dojos of Scandrette: some are short-term while others are long-term, some are individual while others are necessarily corporate activities, some are one-time events while others could be repeated as often as needed. This list shows a deep sense of self-understanding; the participants and I noticed the shortcomings in communication and the potential that effective vision execution can have for Logos Prep. We also identified opportunities for deeper insights into our school, as the list of 137 items could be broken down into campus-specific categories or by target audience (student/family/staff/community), thereby illuminating strengths and shortcomings in our operations on a more detailed level. The opportunity exists to educate potential families more thoroughly from the very beginning of our admissions process. Earlier I mentioned distributing the artifact at parent information meetings to fully communicate who we are to prospective families. The participants suggested integrating the Portrait of a Graduate into the family interview process; as we search for like-minded families to join us at Logos Prep, it makes sense to investigate whether families seeking to join our community share the same end goals that we have set for our graduates.

Outside of Logos Prep, significance gets a bit murkier. I will focus on two specific areas of outside influence: the geographic, local community and the wider, theoretical community of Christian schools and churches. For the first area—the local community—a paradox exists. The focus group of students in chapter 2 perceived a

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9. See appendix I.

disconnect between Logos Prep and the local community. However, of the 137 items identified by the project participants, 109 of them ended up with a '3' for Community Builder in the code. Of those 109, eighteen of them ended up with a code of only 3. To put all of this in perspective, if we remove the All-Six items, the list for code 4 (Purpose Seeker) is only thirty-two items long. Logos Prep is a school operationally geared toward and centered around community building, but the community is not feeling the impact we desire.

For the second area, this project is delimited to Logos Prep because other organizations do not use our Portrait of a Graduate or our activities, policies, and procedures, much less our vision statement. However, the process itself—taking a vision statement or a set of target concepts and then coding and organizing policies and procedures to detect limitations and successes—should be transferrable across schools, churches, and other contexts. In chapter 2 I mentioned that faith in action transcends the biblical, theological framework I set up; if you believe in something, you should feel compelled to act upon it. Providing guidance for such action seems like a responsible step for leadership to take, regardless of context, but especially in the realms of discipleship and faith development.

### Theological Significance

The questions brought up in chapter 2 bubbled up in our conversations and discussions throughout the project sessions. Participants grasped both the importance of providing opportunities for vision execution and the importance of communicating those opportunities. The excitement mentioned above exists because the participants believe in the vision of Logos Prep and desire to create a good environment in which stakeholders

grow into people who can make an impact for Christ. The participants experienced firsthand the layering effect of reflection-in-action: the process of creating the artifact facilitated reflection-in-action, and the artifact itself encourages stakeholders to engage in their own reflection-in-action.

A discussion over the proper utility of the artifact arose during session 6. Two participants believed the artifact should ultimately be used as a map, providing a path directly to Technical Rationality. Others saw it as a reference guide, providing opportunities for reflection and myriad pathways for fulfillment of the Portrait of a Graduate. We ultimately concluded, as mentioned above, that we cannot tell a student, “This is how you make an impact for Christ.” Each student must travel the journey on his/her own, albeit with our guidance. This same tension exists throughout the Gospels. The disciples want to be told how to pray,<sup>10</sup> those interested in the Way want to know what they must do to enter the kingdom of heaven,<sup>11</sup> and Peter wants to know how many times he must forgive.<sup>12</sup> They all desire a standardized means to an end. Jesus, in response, replies with an invitation to reflection-in-action. We receive the Lord’s Prayer, but it is followed by an opportunity to reflect. The question of how to gain eternal life is met with a parable in both situations, as is the inquiry about forgiveness. Just as there is not one answer to these questions about faith and discipleship, there is not one answer to questions about how to have an impact for Christ in the world.

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10. Luke 11:1.

11. Luke 10:25 and Luke 18:18. This is a question that persists beyond the teachings of Jesus, with Paul facing a variation on the theme in Acts 16:30.

12. Matt 18:21.

## **Further Research**

As we worked through the process, it became clear to not only me but also the project participants that the scope of this project could be expanded in subsequent iterations to do a lot of good work for the school. The list of topics for future study<sup>13</sup> developed during the final session highlighted several opportunities for growth and further study. The area needing the most future work, from the perspective of my position, regards the House System.

After much debate, we coded the House System as a 1,3,6 (Courageous Influencer, Community Builder, Effective Communicator). This designation greatly disappointed us all because we tout the House System as the foundational discipleship piece of our high school. The system is designed to display all six tenets in full view, so failing to cover half the options engendered enormous concern. Steps will be taken to rectify this, beginning with meetings of leadership (both student and faculty) and leading to an intentional process dedicated to creating a vision statement for the House System and unifying us in pursuit of the same goal. Strangely, the junior high discipleship pieces both made the list under all six tenets, suggesting that something is happening with our programs in the transition from eighth grade to ninth grade resulting in a loss of intentionality. The importance of developing an identity in high school and the fact that ninth grade is an enormous transition year for us render this situation problematic.<sup>14</sup>

## **Concluding Remarks**

Supported by Scripture and the practitioner work of Donald Schön, a theology of

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13. See appendix I.

14. We averaged fourteen new students in ninth grade for each of the last four years.



action says that belief in God should compel us to action. On a lesser scale, belief in any ideal or organization should compel us to act to fulfill, support, or better those ideals or organizations. However, we often run into trouble in knowing where or how to act. This project aimed to explicate the vision and Portrait of a Graduate of Logos Preparatory Academy in a way that gives our stakeholders the opportunity to discover a path toward making an impact for Christ, both in the present and the future. The project successfully completed this endeavor while also creating space for future study and growth and providing the opportunity to repeat the process as goals change and Logos Prep evolves into what God has planned for future graduates. Ultimately, our permanent goal is to glorify God, and this project was a step toward unifying our concrete goals to meet that desire.

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## APPENDIX A

### IRB Exemption Letter

**ABILENE CHRISTIAN UNIVERSITY**  
*Educating Students for Christian Service and Leadership Throughout the World*  
**Office of Research and Sponsored Programs**  
320 Hardin Administration Building, ACU Box 29103, Abilene, Texas 79699-9103  
325-674-2885



Dear Jason,

On behalf of the Institutional Review Board, I am pleased to inform you that your project titled

(IRB# 21-113 ) is exempt from review under Federal Policy for the Protection of Human Subjects as:

- ☒ Non-research, and
- ☐ Non-human research

Based on:

If at any time the details of this project change, please resubmit to the IRB so the committee can determine whether or not the exempt status is still applicable.

I wish you well with your work.

Sincerely,

*Megan Roth*

Megan Roth, Ph.D.  
Director of Research and Sponsored Programs

## APPENDIX B

### Logos Preparatory Academy Statement of Faith

As a Christian-based discipleship school, staff and board members of Logos Preparatory Academy espouse and firmly believe:

- There is only one true God, existing in three persons: God the Father, God the Son, and God the Holy Spirit.
- The Bible is the inspired, infallible, inerrant Word of God that has no need of other documents to complete the gospel message.
- After the fall, Man became sinful and can only be saved by God through salvation in Jesus Christ.
- Jesus Christ, the Son of God, born of the Virgin Mary, led a sinless life, performed miracles, died on the cross for our sins, rose again from the dead, ascended to the right hand of God, and will come again to judge the living and the dead.

## APPENDIX C

### Logos Preparatory Academy Core Values

The Logos Prep core values are defined as follows (from the Logos Prep website: <https://www.logosprep.org/who-we-are/our-values.cfm>):

**Faith:** Our Christian faith is integrated throughout all that we do at Logos Prep. We are of one faith, consisting of many denominations. As a University-Model® School, it is our goal to come alongside our families in as many ways as possible to help our students thrive academically and spiritually.

**Family:** It is our desire that our students will be family focused, gaining their identity as members of their family, members of God's chosen earthly family, and members of the Logos Prep family. As a school, we focus on this core value by giving time back to the family in many ways and as often as possible.

**Community:** We were designed for community. In fact, Jesus said that loving others is the second greatest commandment after loving God Himself. We encourage all of our students and families to love, serve and be present in their school communities, church communities and the communities in which they live.

**Integrity:** "Integrity is choosing courage over comfort; choosing what is right over what is fun, fast, or easy; and choosing to practice our values rather than simply professing them." Logos Prep administration has chosen this quote by Brené Brown to guide our integrity conversation. We want our students to stand out and recognize that integrity is the value that will make that happen. Every day we encourage our students to choose courage, to make the right choice even when no one is watching, and to live out their values rather than just talk about them.

**Excellence:** We fully believe that excellence looks different for all of our students. We believe that excellence doesn't always come across as earning an "A" in class, or winning a state championship in a sport. Excellence happens off the field and out of the classroom. We want to emphasize good habits that will in turn lead toward greater excellence.

**Discipleship:** Though we are not the main disciplers of our students, we do believe that as a school we have a vital role in the discipleship of our students. We approach discipleship in this way: We LOVE our students. We strive to MODEL a Christian life in front of

them. We TEACH them about the things of Jesus, and we CORRECT them as needed. Discipleship is about following Jesus and learning to live by His Word.

## APPENDIX D

### Logos Preparatory Academy Portrait of a Graduate

#### **Committed to Excellence in All Facets of Their Education**

##### PURPOSE SEEKER

- One who desires to find God's purpose for his/her life and demonstrates a willingness to walk in that purpose
- One who lives with hope in the work of God and demonstrates a growing trust in His sovereignty

##### VERSATILE LEARNER

- One who purposefully seeks new information to expand his/her knowledge base and uses that information to impact the world
- One who can adapt his/her thinking in ways that allow for open discussion, intellectual pursuit and lifelong learning

##### DISCERNING DECISION-MAKER

- One who can utilize Biblical truth and spiritual wisdom to make decisions in daily life
- One who can think critically about the world and work creatively to solve problems that bring about positive change
- One who pursues the facts that underlie truth and is able to recognize truth from lies

##### COURAGEOUS INFLUENCER

- One who influences others by demonstrating servant leadership in all walks of life
- One who can defend his/her faith in an ever-changing culture, with both resilience and conviction
- One who compassionately cares about the spiritual condition and growth of others

##### EFFECTIVE COMMUNICATOR

- One who can communicate his/her thoughts and ideas with oral and written



skills that are appropriate for post-secondary life

- One who values the free exchange of ideas and demonstrates the ability to listen openly to those who may not agree with him/her

#### COMMUNITY BUILDER

- One who values relationships as the foundation of community life
- One who sees his/her role in society as an opportunity to serve others
- One who has the ability to interact positively with others from different backgrounds, beliefs and mindsets

## APPENDIX E

### Types of Jesus Dojo Experiments<sup>1</sup>

- The person-centered experiment. The most basic experiment is person-centered. You identify a next step you wish to take and invite one or more people to join you.
- The group-initiated experiment. A second kind of experiment is group-initiated. You and a few friends go through a process of identifying a felt need or concern and develop a shared action or practice.
- The open-invitation project. An open-invitation project is a more sophisticated kind of experiment in which a team of people collaborates to develop a project or shared practice and invites a broader network to participate.
- The one-time experiment. Experiments can vary in length and level of intensity. A one-time experiment is a great way to quickly begin exploring a new practice.
- The short-term experiment. A short-term experiment happens through multiple sessions over several weeks.
- The long-term experiment. A long-term experiment is an extended project or shared practice that a group of people commits to over several months, a year or multiple years.

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1. Scandrette, *Practicing the Way of Jesus*, 31–34.

## APPENDIX F

### Consent Form

Thank you for considering participating in my ministry intervention project! The purpose of this form is to provide information about the project and what will be asked of you as a project participant.

#### **What are we doing?**

This project is designed to help Logos Prep clarify our vision statement—“Families and students making an impact for Christ”—and to see where we can improve or modify some of our programs and policies in order to guide our families toward this vision.

#### **What do I need from you?**

This project will take no more than eight (8) weeks, with an expectation of five to seven 60– to 90–minute sessions. These will take place between Wednesday, January 12<sup>th</sup> and Wednesday, March 9<sup>th</sup>, with two Wednesdays “off” for previously scheduled department head meetings. The sessions will be from 3:30–5:00pm at the fifty-nine Campus. Sessions will be video recorded for review.

During these sessions, you will be expected to participate in discussion, help provide an honest evaluation of the school and our policies, programs, and procedures, and help craft a graphic organizer that will illustrate the different ways Logos Prep helps families execute the vision statement.

Your participation in this project is entirely voluntary. You may refuse to participate or stop your participation at any time and for any reason. This is designed to be a life-giving and energy-building project; however, I completely understand that life happens!

#### **Are there any risks or benefits involved?**

There are no expected risks associated with this project beyond the normal experiences of everyday life.

There is no compensation provided for participating in this project, but you will have the opportunity to potentially create something that will guide the school through its next season of life and growth.

**PRIVACY & CONFIDENTIALITY:** Any information you provide will be confidential to the extent allowable by law. Some identifiable data may have to be shared with individuals outside of the study team, such as members of the ACU Institutional Review Board. Otherwise, your confidentiality will be protected by deidentifying codes in the final paper, known only to the project lead and project supervisors. At the end of the project, all video files and all paperwork will be destroyed, and all digital files will be kept on the project lead's password-protected computer, which will always be at either his personal residence or office at school.

**CONTACTS:** If you have questions about the project, the project lead is Jason Henderson, Secondary Principal, and he may be contacted at 214-674-5097, [Jason.henderson@logosprep.org](mailto:Jason.henderson@logosprep.org), and 13303 Southwest Freeway, Sugar Land, Texas, 77478.

If you are unable to reach the project lead or wish to speak to someone other than the project lead, you may contact Dr. Tim Sensing, Project Supervisor, at 325-674-3792 or [tim.sensing@acu.edu](mailto:tim.sensing@acu.edu).

If you have concerns about this study, believe you may have been injured because of this study, or have general questions about your rights as a project participant, you may contact ACU's Chair of the Institutional Review Board and Executive Director of Research, Megan Roth, Ph.D. Dr. Roth may be reached at  
(325) 674-2885  
[megan.roth@acu.edu](mailto:megan.roth@acu.edu)  
320 Hardin Administration Bldg, ACU Box 29103  
Abilene, TX 79699

## Consent Signature Section

Please sign this form if you voluntarily agree to participate in this study. Sign only after you have read all of the information provided and your questions have been answered to your satisfaction. You should receive a copy of this signed consent form. You do not waive any legal rights by signing this form.

\_\_\_\_\_  
Printed Name of Participant

\_\_\_\_\_  
Signature of Participant

\_\_\_\_\_  
Date

\_\_\_\_\_  
Printed Name of Person Obtaining  
Consent

\_\_\_\_\_  
Signature of Person Obtaining  
Consent

\_\_\_\_\_  
Date

## APPENDIX G

### Group Interview Questions for Final Session

1. How do you feel about the artifact we have created?
2. What, if anything, is missing from the final artifact?
3. What, if anything, is your favorite part of the final artifact?
4. What, if anything, is your least favorite part of this artifact?
5. Thinking about a future graduate, how does this artifact facilitate or hinder his/her embodiment of the Portrait of a Graduate?
6. Do you think this artifact will help guide people toward executing the vision statement of Logos Prep?

## APPENDIX H

### Field Note Protocol

1. Record which participants attended each week.
2. The field note template below uses a three-column format; the first column is for the initial notes that describe what was seen and heard. The second column will expand the initial observations by adding first impressions, thoughts, and elaborations of the entry, and the third column will flesh out my thoughts with a more detailed interpretation.
3. The initial field note might not be a word-for-word transcription, but will be supplemented using a digital video recorder.<sup>1</sup> The initial notes will notate who is speaking, main idea conveyed, tone, important phrasing or language used, non-verbals, etc. I will listen closely for the language connected to the initial codes identified from my theological construct.
4. Field Notes will also record comments about key concepts including Portrait of a Graduate, mission and vision statement, operational objectives, and future programming. These will then be coded to find themes that connect all the project intervention sessions together.

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1. A recorder will pick up on details missed during the sessions themselves, but it is only intended to be supplementary; a digital recorder cannot pick up facial expressions or capture nuance, and a video recorder cannot record hallway conversations or feel energy/tension in a room. Sensing, *Qualitative Research*, 292.

Sample Note Template:

Initial Observations (During Session)	First Impressions	Interpretations (After Session)




## APPENDIX I

### Topics for Further Study

1. Adapt faculty interview questions to align with Portrait of a Graduate more closely.
2. Work on making House fit all six facets of the Portrait of a Graduate.
3. Produce it! What does this look like in mass production?
4. Use the “All-Six” list for production/advertising? How can we use these to communicate clearly to others who we are?
5. Use the weekly newsletters to discuss the All-Six items.
6. Get Biblical Integration to All-Six?
7. Break it down by grade-level/campus and measure effectiveness.
8. Revisit departmental Portraits of a Graduate.
9. Break it down by student/family/administration: who is acting, or being acted upon, in each item?
10. Family interview evolution: present vision/Portrait of a Graduate in our interviews?
11. Power-Up module on vision statement and Portrait of a Graduate.

## APPENDIX J

### Artifact

<b>Executing Vision</b> 
<p>Logos Prep uses our Portrait of a Graduate to create a foundation for our community to effectively execute our vision: Families and students making an impact for Christ.</p>
<b>PoG1: Courageous Influencer</b>
<ul style="list-style-type: none"> <li>One who influences others by demonstrating servant leadership in all walks of life</li> <li>One who can defend his/her faith in an ever-changing culture, with both resilience and conviction</li> <li>One who compassionately cares about the spiritual condition and growth of others</li> </ul>
<b>PoG2: Discerning Decision-Maker</b>
<ul style="list-style-type: none"> <li>One who can utilize Biblical truth and spiritual wisdom to make decisions in daily life</li> <li>One who can think critically about the world and work creatively to solve problems that bring about positive change</li> </ul>
<b>PoG3: Community Builder</b>
<ul style="list-style-type: none"> <li>One who values relationships as the foundation of community life</li> <li>One who sees his/her role in society as an opportunity to serve others</li> <li>One who has the ability to interact positively with others from different backgrounds, beliefs and mindsets.</li> </ul>
<b>PoG4: Purpose Seeker</b>
<ul style="list-style-type: none"> <li>One who desires to find God's purpose for his/her life and demonstrates a willingness to walk in that purpose.</li> <li>One who lives with hope in the work of God and demonstrates a growing trust in His sovereignty.</li> </ul>
<b>PoG5: Versatile Learner</b>
<ul style="list-style-type: none"> <li>One who purposefully seeks new information to expand his/her knowledge base and uses that information to impact the world</li> <li>One who can adapt his/her thinking in ways that allow for open discussion, intellectual pursuit and lifelong learning.</li> </ul>
<b>PoG6: Effective Communicator</b>
<ul style="list-style-type: none"> <li>One who can communicate his/her thoughts and ideas with oral and written skills that are appropriate for post-secondary life.</li> <li>One who values the free exchange of ideas and demonstrates the ability to listen openly to those who may not agree with him/her</li> </ul>

# Courageous Influencer



Logos Prep uses our Portrait of a Graduate to create a foundation for our community to effectively execute our vision: Families and students making an impact for Christ.

## 1,3

- DR Trips
- Care Packages for recent graduates

## 1,2,3

- Dress Code

## 1,2,4

- Primary Proclamation
- Elementary Essentials
- Code of Conduct

## 1,3,4

- Senior Challenge
- Operation Shoebox
- Worship Fridays
- See You At the Pole
- New Student Orientations
- LIGHT
- 6th Grade Blessing
- Sports Banquets
- Letters for Students in Jan.

## 1,3,5

- NHS

## 1,3,6

- Nurses
- Safety/Security Focus
- Department Meetings
- House System

## 1,2,3,4

- ROAR
- SALT
- Requiring Church Membership/Partnership

## 1,2,3,6

- Social Media

## 1,2,4,6

- Counseling

## 1,3,5,6

- Speech Class

## 1,2,3,4,6

- Moms in Prayer
- Morning Announcements and Prayer

## 1,2,3,5,6

- Shadowing
- Grade-level Facebook Pages
- Grade-level Moms
- Newsletter

## 1,2,3,4,5,6

- |  |  |
|--|--|
| <ul style="list-style-type: none"> <li>• "Like-minded families"</li> <li>• Academic Mentor</li> <li>• Apologetics</li> <li>• Blue Ribbon Award</li> <li>• Board of Directors</li> <li>• Bubble Buster</li> <li>• C2</li> <li>• Conferences</li> <li>• Continuing Education</li> <li>• Core Values</li> <li>• CREW</li> <li>• Family Interviews</li> <li>• Fine Arts Festival</li> <li>• Gatekeepers</li> <li>• Hiring Practices</li> <li>• Inservice</li> <li>• Instructional Facilitator</li> </ul> | <ul style="list-style-type: none"> <li>• LC10:10</li> <li>• Logic</li> <li>• Memory Verses</li> <li>• NAUMS</li> <li>• New Teacher Mentor</li> <li>• Outside Speakers</li> <li>• Outsider Feedback</li> <li>• Parent Information Meetings</li> <li>• Parent Power-Up</li> <li>• Portrait of a Graduate</li> <li>• Study Abroad Trips</li> <li>• Teacher Evaluations</li> <li>• UMS Accreditation</li> <li>• Worldview</li> <li>• Fundraising</li> <li>• Athletics</li> </ul> |
|--|--|

# Discerning Decision-Maker

Logos Prep uses our Portrait of a Graduate to create a foundation for our community to effectively execute our vision: Families and students making an impact for Christ.

**2**

- Turnitin/Plagiarism Checks
- Zero tolerance for late work in Secondary

**2,3**

- Spirit Days
- Homecoming Spirit Week
- Cub Club
- Primary Previews
- New Student Letters

**1,2,3**

- Dress Code

**1,2,4**

- Primary Proclamation
- Elementary Essentials
- Code of Conduct

**2,3,4**

- Secondary Retreat
- Senior Retreat

**2,3,5**

- Kitchen Chemistry

**2,3,6**

- Safety Drills
- No cell phones on campus

**2,4,5**

- Biblical Integration

**2,4,6**

- College Fairs
- College/Career Counseling

**2,5,6**

- Assignment Sheets/Syllabi
- 1:1 Computers
- Google Classroom
- Cognia Accreditation

**1,2,3,4**

- ROAR
- SALT
- Requiring Church Membership/Partnership

**1,2,3,6**

- Social Media

**1,2,4,6**

- Counseling

**2,3,5,6**

- Science Labs

**2,4,5,6**

- College Visits
- Study Skills

**1,2,3,4,6**

- Moms in Prayer
- Morning Announcements and Prayer

**1,2,3,5,6**

- Shadowing
- Grade-level Facebook Pages
- Grade-level Moms
- Newsletter

**2,3,4,5,6**

- Class Choice
- University-style Schedule

**1,2,3,4,5,6**

- "Like-minded families"
- Academic Mentor
- Apologetics
- Blue Ribbon Award
- Board of Directors
- Bubble Buster
- C2
- Conferences
- Continuing Education
- Core Values
- CREW
- Family Interviews
- Fine Arts Festival
- Gatekeepers
- Hiring Practices
- In-service
- Instructional Facilitator
- LC10:10
- Logic
- Memory Verses
- NAUMS
- New Teacher Mentor
- Outside Speakers
- Outsider feedback
- Parent Information Meetings
- Parent Power-Up
- Portrait of a Graduate
- Study Abroad Trips
- Teacher Evaluations
- UMS Accreditation
- Worldview
- Fundraising
- Athletics

# Community Builder



Logos Prep uses our Portrait of a Graduate to create a foundation for our community to effectively execute our vision: Families and students making an impact for Christ.

<b>3</b>	
<ul style="list-style-type: none"> <li>Hospitality</li> <li>Grandparents Day</li> <li>Homecoming</li> <li>Field Day</li> <li>Prom</li> <li>Mother's Day Tea</li> <li>Father/Daughter Dance</li> <li>Veterans Day</li> <li>Boohoo Breakfast</li> <li>Vans</li> <li>Back to School Blast</li> <li>100th Day in Kinder</li> <li>Holiday Parties</li> <li>Chick Fil A</li> <li>Jubilee</li> </ul>	
<b>1,3</b>	<b>3,5</b>
<ul style="list-style-type: none"> <li>DR Trip</li> <li>Care Packages</li> </ul>	<ul style="list-style-type: none"> <li>Field Trips</li> <li>TSA/Chess/Robotics</li> <li>Egyptian Feast</li> </ul>
<b>2,3</b>	<b>3,6</b>
<ul style="list-style-type: none"> <li>Spirit Days</li> <li>Homecoming Spirit Week</li> <li>New Student Letters</li> </ul>	<ul style="list-style-type: none"> <li>FACTS</li> </ul>
<b>1,2,3</b>	<b>1,3,4</b>
<ul style="list-style-type: none"> <li>Dress Code</li> </ul>	<ul style="list-style-type: none"> <li>Senior Challenge</li> <li>Operation Shoebox</li> <li>Worship Fridays</li> <li>See You At the Pole</li> <li>New Student Orientations</li> <li>LIGHT</li> <li>6th Grade Blessing</li> <li>Sports Banquets</li> <li>Letters in Jan.</li> </ul>
<b>1,3,5</b>	
<ul style="list-style-type: none"> <li>NHS</li> </ul>	
<b>1,3,6</b>	
<ul style="list-style-type: none"> <li>Nurses</li> <li>Safety/Security Focus</li> <li>Department Meetings</li> <li>House System</li> </ul>	
<b>2,3,4</b>	<b>2,3,5</b>
<ul style="list-style-type: none"> <li>Secondary/Senior Retreat</li> </ul>	<ul style="list-style-type: none"> <li>Kitchen Chemistry</li> </ul>
<b>2,3,6</b>	
<ul style="list-style-type: none"> <li>Safety Drills</li> <li>No cell phones on campus</li> </ul>	
<b>3,4,6</b>	
<ul style="list-style-type: none"> <li>Kindergarten Graduation</li> </ul>	
<b>3,5,6</b>	
<ul style="list-style-type: none"> <li>Science Projects</li> <li>Swirl</li> <li>Den Meetings</li> <li>Wax Museum</li> <li>IT Department</li> <li>JH Transition Class</li> </ul>	
<b>1,2,3,4</b>	
<ul style="list-style-type: none"> <li>ROAR</li> <li>Requiring Church Membership/Partnership</li> <li>SALT</li> </ul>	
<b>1,2,3,6</b>	<b>1,3,5,6</b>
<ul style="list-style-type: none"> <li>Social Media</li> </ul>	<ul style="list-style-type: none"> <li>Speech Class</li> </ul>
<b>2,3,5,6</b>	
<ul style="list-style-type: none"> <li>Science Labs</li> </ul>	
<b>3,4,5,6</b>	
<ul style="list-style-type: none"> <li>TAPPS Art</li> <li>TAPPS Academics</li> </ul>	
<b>1,2,3,4,6</b>	
<ul style="list-style-type: none"> <li>Moms in Prayer</li> <li>Morning Announcements and Prayer</li> </ul>	
<b>1,2,3,5,6</b>	
<ul style="list-style-type: none"> <li>Shadowing</li> <li>Grade-level Facebook Pages</li> <li>Grade-level Moms</li> <li>Newsletter</li> </ul>	
<b>2,3,4,5,6</b>	
<ul style="list-style-type: none"> <li>Class Choice</li> <li>University-style Schedule</li> </ul>	
<b>1,2,3,4,5,6</b>	
<ul style="list-style-type: none"> <li>"Like-minded families"</li> <li>Academic Mentor</li> <li>Apologetics</li> <li>Blue Ribbon Award</li> <li>Board of Directors</li> <li>Bubble Buster</li> <li>C2</li> <li>Conferences</li> <li>Continuing Education</li> <li>Core Values</li> <li>CREW</li> <li>Family Interviews</li> <li>Fine Arts Festival</li> <li>Gatekeepers</li> <li>Hiring Practices</li> <li>Inservic</li> <li>Instructional Facilitator</li> <li>LCIO:10</li> <li>Logic</li> <li>Memory Verses</li> <li>NAUMS</li> <li>New Teacher Mentor</li> <li>Outside Speakers</li> <li>Outsider Feedback</li> <li>Parent Information Meetings</li> <li>Parent Power-Up</li> <li>Portrait of a Graduate</li> <li>Study Abroad Trips</li> <li>Teacher Evaluations</li> <li>UMS Accreditation</li> <li>Worldview</li> <li>Fundraising</li> <li>Athletics</li> </ul>	

# Purpose Seeker



Logos Prep uses our Portrait of a Graduate to create a foundation for our community to effectively execute our vision: Families and students making an impact for Christ.

## 1,2,4

- Turnitin/Plagiarism Checks
- Zero tolerance for late work in Secondary

## 1,3,4

- Senior Challenge
- See You At the Pole
- 6th Grade Blessing
- Operation Shoebox
- New Student Orientations
- Sports Banquets
- Worship Fridays
- LIGHT
- Letters for Students in Jan.

## 2,3,4

- Secondary Retreat
- Senior Retreat

## 2,4,5

- Biblical Integration

## 2,4,6

- College Fairs
- Career Counseling

## 3,4,6

- Kindergarten Graduation

## 4,5,6

- AP/Dual Credit Classes

## 1,2,3,4

- ROAR
- SALT
- Requiring Church Membership/Partnership

## 1,2,4,6

- Counseling

## 2,4,5,6

- College Visits
- Study Skills

## 3,4,5,6

- TAPPS Art
- TAPPS Academic

## 1,2,3,4,6

- Moms in Prayer
- Morning Announcements and Prayer

## 2,3,4,5,6

- Class Choice
- University-style Schedule

## 1,2,3,4,5,6

- "Like-minded families"
- Academic Mentor
- Apologetics
- Blue Ribbon Award
- Board of Directors
- Bubble Buster
- C2
- Conferences
- Continuing Education
- Core Values
- CREW
- Family Interviews
- Fine Arts Festival
- Gatekeepers
- Hiring Practices
- Inservice
- Instructional Facilitator
- LC10:10
- Logic
- Memory Verses
- NAUMS
- New Teacher Mentor
- Outside Speakers
- Outsider Feedback
- Parent Information Meetings
- Parent Power-Up
- Portrait of a Graduate
- Study Abroad Trips
- Teacher Evaluations
- UMS Accreditation
- Worldview
- Fundraising
- Athletics

# Versatile Learner



Logos Prep uses our Portrait of a Graduate to create a foundation for our community to effectively execute our vision: Families and students making an impact for Christ.

**5**

- Online Library
- Standardized Testing
- Readiness Labs
- National Merit Scholarship
- Discovery Education
- IXL/Reflex Math

**3,5**

- TSA/Chess/Robotics
- Field Trips
- Egyptian Feast

**5,6**

- Giving speeches in History as a departmental focus

**1,3,5**

- NHS

**2,3,5**

- Kitchen Chemistry

**2,4,5**

- Biblical Integration

**2,5,6**

- Assignment Sheets/Syllabi
- 1:1 Computers
- Google Classroom
- Cognia Accreditation

**3,5,6**

- Science Projects
- Swirl
- Den Meetings
- Wax Museum
- IT Department
- JH Transition Class

**4,5,6**

- AP/Dual Credit Classes

**1,3,5,6**

- Speech Class

**2,3,5,6**

- Science Labs

**2,4,5,6**

- College Visits
- Study Skills

**3,4,5,6**

- TAPPS Art
- TAPPS Academic

**1,2,3,5,6**

- Shadowing
- Grade-level Facebook Pages
- Newsletters
- Grade-level Moms

**2,3,4,5,6**

- Class Choice
- University-style Schedule

**1,2,3,4,5,6**

- "Like-minded families"
- Academic Mentor
- Apologetics
- Blue Ribbon Award
- Board of Directors
- Bubble Buster
- C2
- Conferences
- Continuing Education
- Core Values
- CREW
- Family Interviews
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- Logic
- Memory Verses
- NAUMS
- New Teacher Mentor
- Outside Speakers
- Outsider Feedback
- Parent Information Meetings
- Parent Power-Up
- Portrait of a Graduate
- Study Abroad Trips
- Teacher Evaluations
- UMS Accreditation
- Worldview
- Fundraising
- Athletics

# Effective Communicator

Logos Prep uses our Portrait of a Graduate to create a foundation for our community to effectively execute our vision: Families and students making an impact for Christ.

**6**

- Emails for each student in the Logos Prep domain

**3,6**

- FACTS

**5,6**

- Giving speeches in History as a departmental focus

**1,3,6**

- House System
- Security/Safety Focus
- Nurses
- Department Meetings

**2,3,6**

- Safety Drills
- No cell phones on campus

**2,5,6**

- Assignment Sheets/Syllabi
- Google Classroom
- 1:1 Computers
- Cognia Accreditation

**3,4,6**

- Kindergarten Graduation

**3,5,6**

- Science Projects
- Wax Museum
- Swirl
- IT Department
- Den Meetings
- JH Transition Class

**4,5,6**

- AP/Dual Credit Classes

**1,2,3,6**

- Social Media

**1,2,4,6**

- Counseling

**1,3,5,6**

- Speech Class

**2,3,5,6**

- Science Labs

**2,4,5,6**

- College Visits
- Study Skills

**3,4,5,6**

- TAPPS Art
- TAPPS Academic

**1,2,3,4,6**

- Moms in Prayer
- Morning Announcements and Prayer

**1,2,3,5,6**

- Shadowing
- Newsletters
- Grade-level Facebook Pages
- Grade-level Moms

**2,3,4,5,6**

- Class Choice
- University-style Schedule

**1,2,3,4,5,6**

- "Like-minded families"
- Academic Mentor
- Apologetics
- Blue Ribbon Award
- Board of Directors
- Bubble Buster
- C2
- Conferences
- Continuing Education
- Core Values
- CREW
- Family Interviews
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- Portrait of a Graduate
- Study Abroad Trips
- Teacher Evaluations
- UMS Accreditation
- Worldview
- Fundraising
- Athletics



## BRIEF VITA

After growing up in Plano, Texas, Jason Henderson attended Abilene Christian University and received a Bachelor of Science in Biology with the intent to head off to medical school. God had other plans, and he found himself in the Abilene Christian University Graduate School of Theology getting a Master of Arts in Christian Ministry. He served as a full-time youth intern at Grace Crossing Community Church of Christ in Conroe, Texas, and then taught Bible classes for two years at a K–12 Christian school in Houston, Texas. Jason and his wife then moved to Colorado to allow her to finish her degree, and a substitute teaching job in Highlands Ranch, Colorado, provided an opportunity for the Spirit to point Jason toward a latent passion for teaching. Upon returning to Texas, Jason found himself at Logos Preparatory Academy for an incredible adventure.

In the fall of 2013, he started teaching eighth grade science at Logos Prep, and it changed his life. After a year and a half of teaching, Jason was promoted to Assistant Principal and juggled his administrative duties while staying in the classroom. Two and a half years later, he stepped out of the classroom and into a full-time administrative role as the Secondary Principal. Two years after that, Jason added teaching a Worldview class to his responsibilities at the school. He currently lives in Meadows Place, Texas, with his wife, Abby, and their three children: Declan, Riley, and Connor.