

## **Engage360 Ep. 102 | Growing in Emotional Intelligence through Curiosity and Empathy, Dr. Tim Koller**

**Intro** [00:00:04] Welcome to engage360 Denver Seminary's Podcast. Join us as we explore the redemptive power of the Gospel and the life changing truth of Scripture at work in our culture today.

**Don Payne** [00:00:16] Hello friends. Welcome to engage360 from Denver Seminary. My name is Don Payne, your host. And we are very grateful that you have chosen to spend a little bit of time with us. Whether you are a first-time listener, occasional listener, regular listener, thanks for carving out some time to help us with our mission statement at Denver Seminary, which is to train people to engage the needs of the world with the redemptive power of the gospel and the life-changing truth of Scripture. That's what we're all about. Well, over the span of my life and career, I've been privileged to know lots of really, really smart people. For just one example, one of my friends graduated from a top ten law school in the top 10% of his class and claims never to have read any of the textbooks. Now, as a professor, something about that just makes me writhe, somewhat because it goes against what I prioritize and classes, and somewhat out of pure envy. But that's just one of the people who have enriched my life with their uncanny intelligence. But I've probably been blessed with just as many people who never seem to find their zone in like traditional academia, and by many of society's standards, would not be considered all that intelligent. But they have an uncanny way of navigating complex challenges in life, and complex relationships. They have savvy and shrewdness, in the best sense of those terms. They're effective and successful, even if it's difficult to trace the reasons for their success. Now, in recent years, it's been obvious that in lots of sectors of life there are more than one type of intelligence, more than a single way to measure aptitude and capacity for success. We've known this to be the case for quite a while with respect to the limitations of standard IQ tests. Even more broadly, however, it's come to be recognized that what is traditionally recognized as intelligence is often a very unreliable indicator of success in many of life's most significant ventures or occupations and also in relationships. Now, that's kind of jarring and kind of threatening to traditional academic environments that historically have rewarded only certain types or specific types of intelligence. And when we think about Christian ministry of all types, even academic ministry, it's been particularly bracing, though maybe not surprising to recognize that some of the most reliable indicators of success, and I realize that defining success in ministry is precarious and controversial, but some of the most reliable predictors of success are what we call EQ, emotional intelligence. So, we're privileged in this episode to interact with one of our colleagues, Dr. Tim Koller, about this subject. Tim is one of our associate deans and also director of our leadership degree program. And I'm happy to be joined again by our co-host, Dr. Angie Ward. So, Tim, welcome.

**Tom Koller** [00:03:32] Hello there.

**Don Payne** [00:03:34] Angie, good to have you behind the mic as well again.

**Angie Ward** [00:03:37] Good to be back. Yeah.

**Don Payne** [00:03:39] So to kick off a conversation about this, maybe just in a broad sense, Tim, tell us what we mean by emotional intelligence. Define that concept.

**Tom Koller** [00:03:50] Emotional intelligence is the ability someone has to understand their own emotions, the emotions of others, and then use that information in order to make decisions. So,

IQ is our ability to understand the academia around us. Emotions are the ability to understand the people around us and also to understand ourselves. So, it's both ourselves, others, and then how do we use that information.

**Don Payne** [00:04:12] Where did this study or this field come from? How did it arise?

**Tom Koller** [00:04:19] Yeah, the first individual to study it was actually looking at well-being. They were trying to understand what made people function well. That research remained somewhat isolated. It is used today, but it's not used nearly as much as some of the other indicators. Other models of emotional intelligence. So, in 1990, there were two researchers that were trying to understand these competing models of intelligence, and they were kind of surveying the field. And they wrote up their first understanding of emotional intelligence. That then sat for about five years in the academic space until we had someone take a book and write emotional intelligence. So, we had Goleman publish the book Emotional Intelligence. It became popularized at that point, and his model is what we refer to as the mixed model of emotional intelligence. And there are three different models that are out there today. The mixed model is the one that has become the most prevalent. So, when we think of emotional intelligence, we think of Goleman's model.

**Don Payne** [00:05:12] Well, with that definition, that understanding of emotional intelligence, why and how did this become so important? How did people come to recognize that this is a valid and significant type of human functioning?

**Tom Koller** [00:05:27] Yeah, that's a good question. When we're trying to understand when people organize, what's happening in that space? And you can craft a really cogent argument. And yet people don't get on board with that idea. Emotional intelligence is trying to understand how do we help people show up and make a difference? How do we help them be motivated to accomplish the mission that we've set forth? So, it's more than just, here's a set of ideas. It's how do we relate to one another? And how do we make sure that in relating to one another, I'm flourishing in your flourishing? How do we bring the best out of the people around us?

**Angie Ward** [00:06:03] That sounds really like, I don't know, soft science or I mean, it's a construct, which we talk about in our work with our doctoral students. And so, it's this concept. I mean, intelligence itself is a construct that's hard to, you know, it's like nailing Jell-O to a wall. Like, what does that actually mean? So how do you measure something like that?

**Tom Koller** [00:06:25] There are multiple ways that we attempt to measure emotional intelligence, and these measures are often self-assessment or there are 360 assessments. And as we compare self-assessment to 360 assessment, they're actually really close. So, people have a pretty good sense of how well they're showing up with other people and how well they're able to regulate their emotions.

**Angie Ward** [00:06:44] So self-assessment being, this is how I feel I'm doing. And 360 being other people around you, right?

**Tom Koller** [00:06:50] Bingo. Yeah, absolutely. And the fun thing about this is as we give people these self-assessments or these 360 assessments, they often are able to identify, I'm good at being able to be aware of my emotions, but I don't know how to regulate them. So even in my own doctoral dissertation, one of the things that came back as I studied pastors, they were able to identify that I'm aware of my emotions, but I don't know what to do with them. And it makes it

really challenging for me to be able to show up as the same person in a variety of scenarios. I find myself being challenged by all these conflicting emotions that I'm experiencing in real time. What do I do with them? I don't know how to handle them.

**Don Payne** [00:07:27] So is it possible to grow in emotional intelligence like we would think it's possible to grow into other types of intelligence? It's not fixed?

**Tom Koller** [00:07:38] Absolutely. Bingo. One of the fun things about emotional intelligence is we used to believe that IQ was static, meaning that you were born, this is your IQ level, it remained static throughout your lifetime. EQ challenges that. EQ is actually saying this is something that you can develop. This is something you can grow into so that across a lifetime you can actually get better at working with other people. You can also get better at identifying your emotions and regulating your own emotions. So, there's hope there that you can actually change and get better. You can improve.

**Angie Ward** [00:08:06] So you've said a couple different, I think there's a couple different components to this concept of EQ. So, you talk about like identifying your emotions and managing or controlling. What are the pieces that are the components of EQ and is it EQ or E-I? Because I've heard both.

**Tom Koller** [00:08:22] Yeah. Emotional intelligence sometimes has this idea of emotional quotient. So emotional quotient is how are you creating the level? How are you understanding the level of your emotional intelligence? I prefer to go with EI emotional intelligence. It really is just a nerdy preference that has no bearing.

**Angie Ward** [00:08:40] So EI is emotional intelligence. But EQ is your ability of EI.

**Tom Koller** [00:08:46] Yeah, exactly. And the components of emotional intelligence are emotional self-awareness and then emotional regulation, others' emotional awareness and others' regulation. So, the idea is that when you're aware of your own emotions, then you can actually regulate your emotions. Then if you become aware of the emotions others are carrying, you can actually help them regulate their emotions as well. So, the goal would be that you're able to identify your own emotions and you've regulated them to a space that are positive. They're helping people move in the direction you want to move to accomplish the goal that you've set out for yourself. Then you become aware of where others are, and you help them regulate so that they can get on board with whatever this thing is you're attempting to get them to do. Whether that be clean the house or accomplish the mission of your organization, you're becoming aware of where they are emotionally and creating some amount of resonance that they feel connected to you and to the organization's mission, whether it be cleaning the house or fulfilling the mission of that organization.

**Don Payne** [00:09:43] So it sounds like there's a lot of overlap between EQ, EI, and empathy.

**Tom Koller** [00:09:50] Yes, absolutely.

**Don Payne** [00:09:51] I'm sure they're not synonymous, but it sounds like empathy is a big part of what you're describing.

**Tom Koller** [00:09:56] Absolutely. There are actually several models of emotional intelligence that promote empathy as one of the components of it. And I think that's a helpful framework for us. One of the challenges, though, just going to empathy rather than emotional intelligence is it doesn't necessarily bring with it the same necessity to become aware of your own emotions. So, you can empathize with someone else without necessarily being aware of all of the conflicting emotions that are going on at one time. So, one of the keys in emotional intelligence, especially the self-awareness component of EI, is being able to label the emotions that you're experiencing, to get very specific. So, some individuals who struggle with emotional intelligence might say, I'm feeling stress. That is hard to work with because now you have to go, sure, you're experiencing stress, but more specifically, what are you experiencing? And then they might say despair, anger, frustration. And so, they might be able to get more specifics. The more specific we can get with labeling our emotions, the more we can intervene to change those emotions. And I think that's the key with emotional intelligence, is that you can actually change your emotions. That's something that can be cultivated.

**Angie Ward** [00:11:07] So I know that like Daniel Goleman wrote about this, popularized it, it was part of kind of business literature. And I've been in Christian circles where emotions are bad. That's like humanity, or we shouldn't focus on that, or isn't this kind of just psychobabble or that kind of thing. How do you frame this whole concept biblically and theologically?

**Tom Koller** [00:11:32] Yes, absolutely. There are pockets of our Christian world that would say emotions are bad, they should be suppressed, they should be ignored. The challenge is that we're made in the image of God, and we see God being emotional in the scriptures. We actually see him display emotions. We see Jesus get emotional, both in a positive sense, in that of compassion, and also that in a negative sense of, he weeps. He sees the state of Jerusalem and he weeps over the condition of this. Or you think about the death of Lazarus, and Jesus is weeping there. So, when we see our God display emotions and we're made in the image of God, there's something that we should be curious about. So, there's something we should be exploring there. Now, because of sin, and sin has impacted all of creation, it also impacts our emotions. So, it doesn't mean that emotions are something that should completely direct our life. But emotions are like a light bulb on a dashboard. They're telling you something. It's a bit of data that we should be trying to understand where is this coming from? And my view of emotion would say that emotions are a window into what you actually believe. So, I might tell you, I love my wife, but if my wife gets into an accident and she's injured and I don't have any emotional reaction to that, you would question, do you really love your wife. Or said differently, if I say I love my wife, but I can't really tell you anything about her and I can't display any kind of emotion, you might get curious and go like, I don't know how much he really cares about his wife because I'm not displaying anything. So, one of the components of emotional intelligence is emotional expression, our ability to actually display emotions publicly in the way that we're experiencing them internally. So, our hope with this biblical view of emotional intelligence is that we are able to use our emotions to understand what is it we actually believe. So, if I'm reacting strongly to something, what is animating that or in our culture, it actually is a probably a better question to say if God is getting emotion at the brokenness of humanity and I never experience any emotion about the brokenness around me, it should really cause me to question what do I really believe.

**Don Payne** [00:13:37] And what do I really know about God?

**Tom Koller** [00:13:39] Absolutely.

**Don Payne** [00:13:42] You know, when I first became acquainted with the concept of emotional intelligence some years ago, not having studied it formally, but hearing about it and kind of learning about it second hand, it was often connected with ones with relationships. Now, I don't know if relational intelligence is a thing, but that's what it seemed like to me, that it gave or that it reflected a person's ability, the capacity to navigate the subtleties of relationships, the nuances of relationships in relational situations. Some people would call it like going into a room and being able to read the room. Now have I mis-associated it with it? Or is that one dimension or one expression of emotional intelligence? The ability to navigate the sensitivities and the subtleties and the nuances of relationships?

**Tom Koller** [00:14:46] Absolutely. That is definitely a component of emotional intelligence. That would be the emotional awareness of others category. Where it then becomes more impactful in the use and organizations is once you're aware of the emotions of others, how do you learn to direct those emotions so that it's more productive for what you're seeking to do within your organization or even just in your relationship? So, if I have got employees who don't feel connected to me, they're more likely to turn over within the organization. However, if they feel a resonance with me, if they feel connected to me, they're more likely to stay in their role and to find satisfaction in their role.

**Angie Ward** [00:15:21] So what are the ways we can grow in this area? You said it's not fixed. I'm guessing certain people start out with a certain level, it's a skill that can be learned. And so, if somebody's listening and saying, man, I really want to explore this and I want to get better at doing this. What recommendations do you have? How do you then teach and grow in this?

**Tom Koller** [00:15:47] Absolutely. The way to grow in emotional intelligence. First is to get curious, to begin to understand what are your default settings in how you show up with other people. So, our hope would be that as we begin to become aware of our emotions, that we are then able to cultivate the kinds of emotions that we would want to have. The thing that we have got to do first, though, is, there's always that famous quote that comes from Viktor Frankl. He's often cited with it, but it gets quoted by any number of people. But the idea that between stimulus and response, there is a choice. And in that choice, there is your growth and freedom. So, we've got to become aware that there are things that are causing us to respond and to react. We get reactive. Our hope is that we can begin to cultivate the kinds of emotions that when we have the stimulus show up, we respond in ways that we want to respond. So that's the first part. Get curious, what are the things that are getting me to react and to respond? Then we can actually do the work of saying, what are the emotions that are animating this kind of behavior? Because the emotions we experience, like I said, are a window into what we actually believe. So, if we start to recognize these trends or these patterns that we're not showing up the way that we want to show up, curiosity can lead us back to what is animating that. Once we recognize it now, we can begin to challenge the narrative that is causing us to animate in that way, and if we can change that underlying belief, that underlying narrative, then we can show up with a different set of emotions. So, it's going to cause us to go back into more private space and to invite trusted individuals into that space, to tell me more about how I'm showing up when I engage with you in conversation, in our workplace, in our marriage. So, it's creating this intimate space where other people are willing and able to give you feedback.

**Angie Ward** [00:17:43] And I think on my own marriage with Dave, who you guys know, but sometimes we'll in our interaction or after that kind of, we've talked about having like a \$5 response to a nickel event, and I think that's probably from a counselor book we read or

something. But yeah, it's like where did that come from, I guess. So that curiosity. Or sometimes after things have diffused, we can ask the other person, what was that about for you? And help me understand. So that curiosity, I think that's just such a critical word.

**Don Payne** [00:18:19] Yeah. That debriefing is always helpful for us to learn from what we've just experienced. Being able to reflect meaningfully on that. What comes to mind for me, Tim, as you were talking just then, was the importance of being, I guess, preemptive about some of this, that is when we're not emotionally animated, doing some reflection on what does emotionally animate us and then developing some preemptive responses that will kind of re-habituate, if that's not too technical a word, re-habituate our emotional responses by having some things in place that we can go to as defaults when we become emotionally animated in some way that is problematic. Because I mean, I have found, and I suppose many others have found, that it's always difficult to make good decisions in the heat of the moment. If I don't have a preset default or a preset strategy of some sort for how to respond when I get in a certain situation, I'm easily going to default to a response that I don't want, or I shouldn't want. Is that fair?

**Tom Koller** [00:19:32] Absolutely. If our goal as Christian leaders is to show up in spaces with the mindset of Jesus, if we're to love our people, the people around us, love our neighbor, love even our enemy that Jesus commands of us, it's going to require us to cultivate the kinds of emotions that allow us to engage people that way. And this is one of the challenges we face when we talk about emotions. In our culture, we tend to come at emotions from what is called a non-cognitive perspective on emotion, sort of like emotions are these irrational things that just sort of happen to us.

**Don Payne** [00:20:03] Like we have no control over them.

**Tom Koller** [00:20:04] Like we've got no control. Things that happen. So, ignore them, suppress them.

**Don Payne** [00:20:08] Or we're victims to our emotions.

**Tom Koller** [00:20:10] Yeah. And the fewer you have, the better. So, the goal will be just eliminate emotion from your life.

**Don Payne** [00:20:15] Well, either eliminate them or just validate them, whatever they are, and just take them as they come and celebrate them, whatever they are. I mean, you could go either way on that.

**Tom Koller** [00:20:26] Bingo. Yes. As though you've got no control. You either have to fully give in to them or fully ignore them. And that kind of non-cognitive perspective on emotion leads us to really question, does Jesus really mean I should love my neighbor, to love even my enemy? How can Jesus command an emotion like that? But when we begin to recognize that modern psychology, and I believe that the authors of Scripture and the New Testament as well, would argue for a cognitive perspective on emotion, that when we think about emotions, they're actually connected to our cognition. So, one of our friends Angie and I have, Harv Powers, uses the analogy of depth perception, that you've got a left eye and a right eye and that allows you to see the depth perception of the area that you're in. In the same way, our cognition and our emotion work together to show us the depth of what we're engaging with. So, someone that we're talking to might be telling us things that sound really good, but their affects or their body posture, their

facial expression communicates something very different than that. That is where we start to get more curious with the others around us to say, I hear what you're saying, but I'm recognizing that maybe there are some other things going on. Can you tell me more about what else is happening in you as you're telling me that story? So, in our leadership program here at the seminary, we use a tool called verbatim. And one of the things we train students to do is to be able to, while someone is presenting their verbatim, to recognize their facial expressions and their body language, to say there's more to the story than what is just being spoken out loud.

**Don Payne** [00:21:55] It's that old axiom that nonverbal communication is, whatever, 95% or some high percentage of what is actually being communicated.

**Tom Koller** [00:22:02] Exactly. And that belief comes from a cognitive view of emotion. That our cognition, our belief, is actually shaping the emotions that we're experiencing. So, again, if we want to change our emotions, we've got to understand what is the narrative that is driving the output of these emotions that I'm experiencing. So, emotions aren't bad. They're not sinful in and of themselves, though emotions certainly can cause us to sin. But we can think of Ephesians 4:26 where we're told that in your anger, do not sin. So, there's something that's going on where we're able to engage emotions in a non-sinful manner. And I believe that emotion is actually again one of those windows into what we actually believe.

**Angie Ward** [00:22:40] This seems so critical for just the idea of dealing with conflict and conflict resolution. Because if Tim, you and I react completely differently to the same thing, it speaks to that we had different assumptions. I mean when I'm working with church leaders, you see that all the time. And talking about even organizational cultures. You get these underlying assumptions that cognition is what affects how we react emotionally, which is why, like you get a church congregational meeting, and you have all this conflict and it's not really about the color of the carpet or whether there's an organ or something, but it's because of assumptions that then become very emotional. Is that right?

**Tom Koller** [00:23:26] Absolutely. Yeah. There's actually been some research trying to understand some of that. One of my favorite leadership authors was Max Dupree. He wrote a book called Leadership is an Art. And in there, he says the first responsibility of a leader is to define reality. And that sounds so simple. But then you get a number of people in the room.

**Don Payne** [00:23:45] Except that reality is really complex.

**Tom Koller** [00:23:46] It's really complex. It's really challenging. So, one of the fun things that we've seen is Jonathan Haidt published a book called The Righteous Mind, and he uses the analogy of taste buds on a tongue. But he says that this is what we have in our morality, that we have the same set of taste buds, but we are having some that show up stronger for us than for others. So, the same news story publishes, and based on your composition, your unique composition of taste buds, you're going to read that story, that news event. You're going to read it totally differently. You're going to have a totally different reaction to it. And part of it is it's being animated by the narrative that you've had.

**Angie Ward** [00:24:25] So I'm curious. There's my curiosity, right? Look at that. Can you come to, you know, you said the leader's role is to define reality, can you come to an agreement if it's really based on so much about our own different narratives and assumptions? How do you come to agreement if you say, well, I felt it this way, but you felt it that way?

**Tom Koller** [00:24:45] There are a few different strategies that I've seen in this, and one of them is that you just become the dictator who says, this is the reality. I'm defining it this way. All of you get on board or get out. And there is space for that, certainly in some contexts. But more than that I would say we've got to be able to handle our own emotions in those spaces. Because what often happens if we're not aware of our emotions, they're still shaping how we show up with people. So, I've been in business meetings in church where you've got someone who outwardly looks very stoic, but they are that dictator who is driving the show, and no one's allowed to get outside the bounds of what they're defining reality as. But I believe that we're best when we're able to hear from the people that we are doing the work with. Tell me more about what you're experiencing from the frontlines. Tell me what you're experiencing from your office. Tell me what you're experiencing from your ministry. And as we hear from a variety of people what they're experiencing, our role as the leader is to identify those trends and those themes that emerge from our community that we're working with. And out of that, to put it back to other people. What I hear you saying is. So, we're able to do this active listening to reframe the conversation, or not reframe, but we can restate it back. Am I hearing you correctly? And as people are feeling understood, they're more likely to contribute more and to get more courageous about sharing what their experience is. And the more that we are being honest and we're creating safe spaces for honesty to be said, the more we're able to get to that shared reality.

**Angie Ward** [00:26:13] That reminds me of, I think it's along the same lines of what our friend Steve Cuss, who we've had before this differentiation idea of I can hold my emotions and recognize yours. I don't expect you to take on mine or vice versa, but we can kind of hold space for all of that. Is that accurate?

**Tom Koller** [00:26:30] Absolutely. Because as we begin to challenge the prevailing thought or as we start to try to define reality, what's going to happen is we challenge those unstated assumptions. And any time you drill down into those unstated assumptions, you're going to have anxiety pop right up. And so, you've got to know how to deal with the anxiety that you will face and the anxiety that others will face.

**Don Payne** [00:26:54] Well, one thing this reminds me of is the difference between emotions and feelings. I don't know if this is a clinically verifiable distinction, but it makes sense to me because in many cases, I think, lots of people assume that emotions and feelings are synonymous. But it appears to me that feelings are just like the raw sensations that we may have. But emotions are interpreted feelings. That's the narrative that we put to those feelings, what they mean to us, what they symbolize. And if we make that distinction, that not everything I feel or not every emotion is simply a raw feeling. It's an interpreted feeling. And if it's an interpreted feeling, then, to follow your emphasis on a cognitive approach, there's something I can do about it. I can re-habituate it. That's probably not the right word. But I can manipulate it. I can cultivate it. Yeah, that's the better word. I can cultivate a different set of responses in as much as I cultivate a different narrative, a different interpretation of what those feelings are.

**Tom Koller** [00:28:12] Absolutely. And one of the things that Jonathan Haidt has identified is that when we encounter information, one of the things that we do is we have an emotional reaction to it first, and then we set our cognition to justifying that emotion. So, if we're not aware of it, we're going to constantly have emotional reactions. But our cognition is trying to actually deceive us into believing that we're right. We're not having an emotional reaction, and the way I saw it is the right



way. There is no other way. So, our goal is to get curious and to recognize I'm having an emotional reaction to this.

**Don Payne** [00:28:39] And there's a reason for it.

**Tom Koller** [00:28:40] And there's a reason for it. And it may be that it's wise and accurate, or it might be that there's an immature part of ourselves that is actually shaping that engagement. So, when I'm arguing with my wife, I might be arguing with my wife, or I might be arguing with the conversation she and I had ten years ago. That really doesn't have any relevance anymore.

**Don Payne** [00:28:57] Well, you know, one thing, as we kind of wrap this up, I find this in many respects really encouraging for ministry leaders, because we all know lots of people in lots of different types of ministries who may not have considered themselves to be really intelligent. And they may have always struggled with something of an inferiority complex, maybe because of how they did or didn't do in school. But for some reason, that, again, doesn't always show up on the traditional charts, they're just really effective with people. They know how to resolve conflict. They know how to build trust. Even if they don't know that they're doing it or don't know why they're doing it. They're far more intelligent than their formal scores in school might have suggested. And I think that can be a huge confidence builder and validation of what it is they know that simply didn't show up on a certain set of standardized kinds of tests.

**Tom Koller** [00:30:02] Absolutely. And knowledge is not the sole determination of our level of faith. Our Christian majority should actually mandate our growth toward loving God and love toward others. And if we don't find that we're growing in love toward God or love toward others, it should really cause us to question whether we're growing in Christian maturity.

**Angie Ward** [00:30:20] Yeah, I'm thinking of Peter Scazzero's main phrase or declaration that it's impossible to be spiritually mature while remaining emotionally immature.

**Tom Koller** [00:30:32] Absolutely.

**Angie Ward** [00:30:33] And for a lot of people, that's still kind of, oh, I don't know. I mean because that's not what we've lumped in with spiritual maturity before. But, you know, some of the books we've done when we've taught doctoral classes on leadership, the research is showing that it's not just giftedness or intelligence or skill. That gets you a certain point and kind of in the door. But the best leaders down the road are those who have developed in this people understanding and this emotional intelligence.

**Tom Koller** [00:31:01] And our work in leadership is people. It is ultimately about building trust, building relationships, and helping them to become the person that they can be for the season of life that they're in. So, what does it look like for you to be faithful in following Jesus in this season? And how are we helping them grow toward that?

**Don Payne** [00:31:17] Well, Tim, give us maybe one or two resources or best practices you'd want to leave people with as they think about growing in emotional intelligence.

**Tom Koller** [00:31:27] Yeah, we've already mentioned Steve Cuss, managing leadership anxiety. It is not necessarily teaching outright emotional intelligence, but I think he's doing a really great job

updating some of that Friedman material that is now 30 years out of date. Yeah, and Friedman was publishing before the emotional intelligence term was coined.

**Don Payne** [00:31:43] And this is Edwin Friedman?

**Tom Koller** [00:31:46] Yeah. And so, before emotional intelligence became a thing, Friedman was writing on it. So Cross.

**Angie Ward** [00:31:51] Having a non-anxious presence and that type of stuff.

**Tom Koller** [00:31:53] Exactly. So, Steve's doing a great job in bringing that to the modern era and doing it through a Christian ethic. So, managing leadership anxiety is a great resource for a ministry leader seeking to understand how do I develop self-differentiation and help other people to grow?

**Angie Ward** [00:32:08] Well, I think because Scazzero's emotionally healthy church or emotionally healthy discipleship, he touches on all that as well. He talks a little bit about the term emotional intelligence. It's not quite as focused, but he's making the case that these things are related.

**Tom Koller** [00:32:28] Yeah, certainly Scazzero does a good job at getting us to that understanding of emotionally healthy spirituality. Another resource that I would recommend is Faithful Feelings by Matthew Elliott. That book shaped a lot of my dissertation, and Matthew continues to do some research in this area. But faithful feelings by Matthew Elliott would be a hierarchy.

**Don Payne** [00:32:47] I like that title.

**Tom Koller** [00:32:48] It's more academic. It is his dissertation that was turned into a book, so it is more challenging to engage, but it is a really, really fantastic book.

**Don Payne** [00:32:56] Good.

**Angie Ward** [00:32:56] Then what about, I keep coming back to that curiosity piece. And that makes me think of the idea of practicing the examen on a regular basis, which is from Ignatius. And so, it's just at the end of the day, just kind of reflecting on your day and how you're interacting with folks. I mean, I think that's just a simple way that you mindfully put that into your day and to reflect back on that.

**Tom Koller** [00:33:20] The examen is a great opportunity for us to recognize the many ways in which we are being faithful, but also those spaces where we aren't. One of the challenges in our culture is that I can assent to signing the doctrinal statement really easily. I have checked all the boxes, but when I begin to recognize that I haven't been loving my neighbor, I haven't been loving my enemy, it gives me a real, tangible sense of my need for Jesus. Because if I'm living in hypothetical sin, I can get away with a hypothetical savior. But when I tangibly name the ways that I have failed to love my neighbor, I tangibly sense my need for Jesus.

**Don Payne** [00:33:54] Yeah, there's the gospel anchoring the whole thing. Well, Tim, thanks. Dr. Tim Koller. Again, Tim directs our leadership degree program here. So, if you would love to learn more from Tim, I'd refer you to look at his program and think about doing some studies with us and with Tim and his fine crew.

**Tom Koller** [00:34:16] Yeah, come join us.

**Don Payne** [00:34:16] Come join us. Yeah. Angie, good to have you with us again, as always.

**Angie Ward** [00:34:21] Good to be back.

**Don Payne** [00:34:22] I want to thank again Christa Ebert, our ever competent and emotionally intelligent sound engineer. And thank you friends, thanks for your involvement with us at Denver Seminary, whatever that is, even if it's mainly listening to podcasts, but if it's being involved with us in other ways, we're really grateful for your prayers, for your support. And if you know anyone who would benefit from the kind of training that God has equipped us to give, we'd love for you to send them our way. So, until we have another conversation, which will happen real soon, may the Lord bless you and keep you and help you grow in emotional intelligence in whatever ways you need that. Take care, friends.