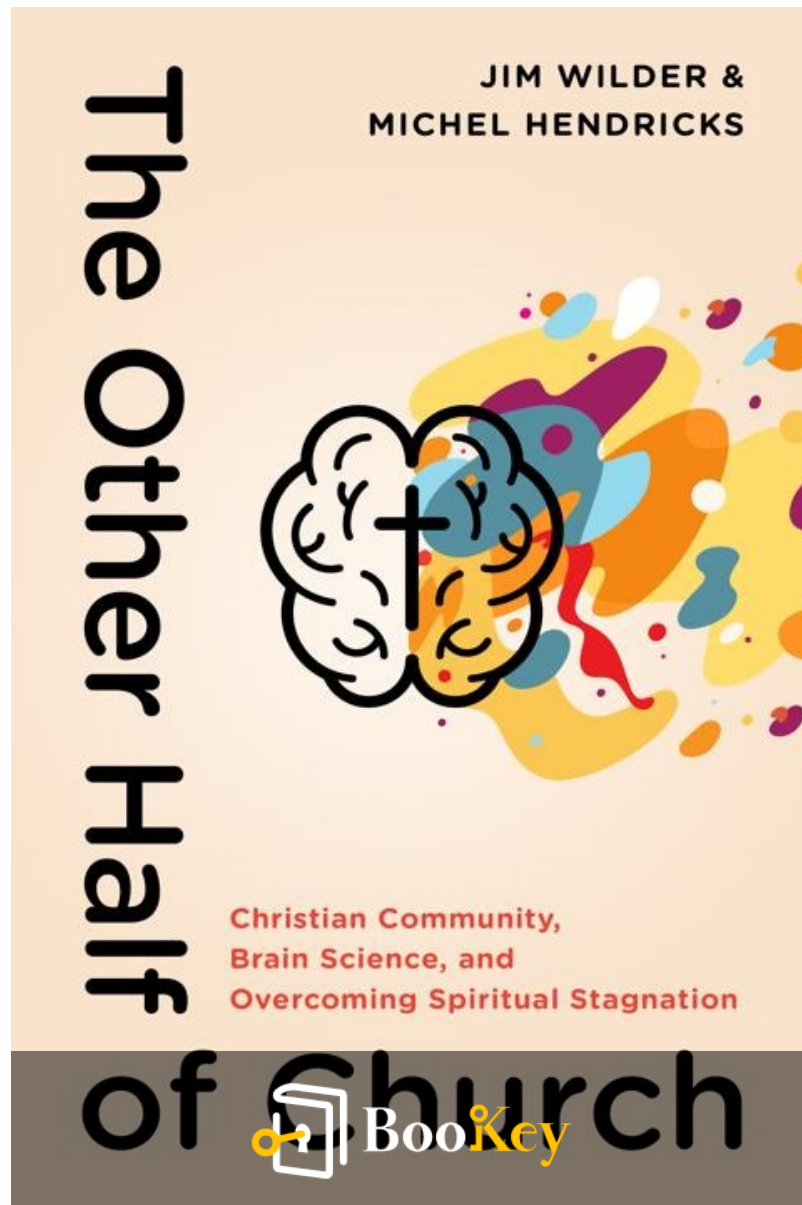


# The Other Half of Church PDF

Michel Hendricks



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# **The Other Half of Church**

Unlocking Spiritual Growth Through Brain Science  
and Community Connection

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## About the book

In "The Other Half of Church," Michel Hendricks explores the intersection of brain science and spiritual formation, addressing the root causes of fleeting Christian transformation and the loneliness often felt within church communities. Drawing from his experiences as a spiritual formation pastor and insights from neurotheologian Jim Wilder, Hendricks reveals that true growth requires a balance between the rational and relational aspects of faith. This book offers a pathway for overcoming spiritual stagnation by embracing a holistic approach to faith that fosters genuine relationships and vibrant community. Readers will discover four essential ingredients for cultivating an environment where spiritual transformation thrives and unhealthy dynamics, such as narcissism, are effectively countered. Join Hendricks and Wilder on their enlightening journey to build a more robust and enduring Christian experience.

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## About the author

Michel Hendricks is a seasoned church leader and author with a profound commitment to fostering spiritual growth and community engagement within the Christian faith. With a background in church planting and pastoral ministry, Hendricks has dedicated his life to exploring the intersection of faith, neuroscience, and relational discipleship. His work is deeply influenced by his interest in how human beings connect with one another and with God, prompting him to co-author "The Other Half of Church." In this book, he shares insights that emphasize the importance of relational and emotional aspects of church life, aiming to equip individuals and congregations to thrive in their spiritual journeys. Hendricks' practical approach, combined with his theological insights, makes him a significant voice in contemporary discussions about the church's role in a rapidly changing world.

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# Chapter 1 Summary : Half-Brained Christianity



Section	Summary
Introduction	Michel Hendricks experiences disillusionment after leaving a megachurch and searching for a new community, noting poor spiritual growth among congregants.
Meeting a Neurotheologian	Hendricks meets Jim Wilder, who connects neuroscience to spiritual growth, highlighting the need for right-brain engagement in character development.
Michel's Own Journey	Hendricks reflects on his faith journey, experiencing both transformative and stagnant phases, questioning what fosters genuine change.
Understanding the Brain's Functionality	Wilder explains the distinct roles of the right and left brain, emphasizing the right brain's importance in emotional and relational development.
Left versus Right Brain in Spiritual Growth	Hendricks discusses how traditional church teachings favor logic, resulting in incomplete spiritual formation that overlooks relational dynamics.
The Need for Whole-Brained Christianity	Hendricks advocates for a balanced discipleship approach that incorporates both brain functions, focusing on joy and community in spiritual practices.
Nutritional Deficiencies in Spiritual Soil	Hendricks uses the analogy of healthy soil for plants to emphasize the necessity of relational nutrients for spiritual flourishing in Christians.
Conclusion	Through relational brain skills, Hendricks and his community rejuvenate their spiritual lives, prompting a commitment to a holistic approach in future church practices.

**\*\*Half-Brained Christianity\*\***

**\*\*Introduction\*\***



Michel Hendricks recalls feeling disheartened after visiting various churches while searching for a new community post his departure from a megachurch. Despite his role as a discipleship pastor, he found that growth indicators among congregants were lacking and began to explore new ways to facilitate spiritual formation.

### **\*\*Meeting a Neurotheologian\*\***

Hendricks met Jim Wilder, a neurotheologian, who introduced him to the link between neuroscience and spiritual growth. Their discussions revealed that Hendricks had been applying left-brain-centric methods to spiritual formation while neglecting the right side of the brain associated with character formation and relational development.

### **\*\*Michel's Own Journey\*\***

Hendricks shares his transforming encounter with faith during his teenage years, contrasting it with later periods of stagnation in his spiritual growth, prompting questions about the conditions necessary for true transformation.

### **\*\*Understanding the Brain's Functionality\*\***

Wilder explained that the human brain consists of two halves—right and left—that process information differently, with the right brain being crucial for emotional attunement and relational attachments. This understanding highlighted why Hendricks and his colleagues experienced limited





success in achieving substantial character transformation using traditional left-brain focused methods.

### **\*\*Left versus Right Brain in Spiritual Growth\*\***

Hendricks emphasized that character formation happens in the right brain, which responds more quickly to relational dynamics than the logical-left brain. He recognized that typical church teachings emphasize logic and belief formation, potentially leading to an incomplete understanding of spiritual growth.

### **\*\*The Need for Whole-Brained Christianity\*\***

Through his discussions with Wilder, Hendricks concluded that a balanced approach - integrating both right and left brain functions - is essential for effective discipleship and spiritual growth. This realization led him to advocate for engaging the complete human experience in church practices, emphasizing joy, community, and emotional regulation.

### **\*\*Nutritional Deficiencies in Spiritual Soil\*\***

Hendricks metaphorically reflects on the health of his tomato plants as a parallel to spiritual growth, indicating that just as healthy soil is necessary for plants, proper relational nutrients are required for Christians to flourish spiritually. He and his community began exploring practices that prioritize relational connections and emotional well-being, leading to renewed growth.



## **\*\*Conclusion\*\***

As Hendricks and his community learned to cultivate their "spiritual soil" through relational brain skills, they experienced a revitalization in their spiritual lives, inspiring Hendricks to share these insights and support others in reclaiming a holistic approach to spiritual formation. In subsequent chapters, he plans to explore further how church practices have historically leaned toward left-brain dominance and what can be done to restore a whole-brained approach to discipleship.



## Critical Thinking

**Key Point:** The Importance of Integrating Both Brain Hemispheres in Spiritual Growth

**Critical Interpretation:** Hendricks highlights the necessity of utilizing both the right and left brain in spiritual formation, underscoring the importance of emotional attunement and relational connection, which are typically neglected in traditional church practices. While Hendricks' perspective may provide valuable insights into spiritual development, it is crucial for readers to consider alternative viewpoints on discipleship and spiritual growth that may place a different emphasis on cognitive processes or theological perspectives. For instance, researchers such as Howard Gardner, who coined the Theory of Multiple Intelligences, argue for a broader approach to understanding human capabilities, suggesting that spiritual growth could also be influenced by various forms of intelligence and not solely by the brain's structural functionality.



# Chapter 2 Summary : How Do People Grow?



Section	Summary
Introduction to Growth in Christ	This section emphasizes spiritual growth within the church, highlighting Ephesians 4:11-13, which focuses on church leaders equipping members for faith maturation.
Personal Journey to Pastoral Role	The author shares his unconventional journey to becoming a pastor driven by a desire for deeper understanding, noting a lack of character transformation despite biblical knowledge.
Discipleship and Growth	The author explores how to facilitate spiritual growth, referencing the Great Commission which includes making disciples through baptism and teaching obedience.
Challenges in Discipleship	He points out that many churches focus on evangelism but neglect teaching, leading to inadequate character formation among believers, termed the "Great Omission."
The Role of Spiritual Disciplines	Spiritual disciplines are essential for inner transformation, although initial attempts reveal inconsistencies in their effectiveness among members.
Introduction of Right-Brain Thinking in Discipleship	He highlights the necessity of holistic approaches to discipleship that engage both the emotional and relational aspects alongside intellectual understanding.
Impact of Historical and Cultural Context	A historical overview shows how Enlightenment thinking favored the mind over relational skills, adversely affecting church practices and spiritual formation.
Consequences of a Left-Brained Approach	Emphasis on measurable outcomes like attendance over character development has resulted in ineffective discipleship, termed "half-brained Christianity."
Character Transformation and Relational Skills	True growth is linked to nurturing relational environments that address joy and identity formation hindrances to spiritual maturity.
Conclusion: Importance of Nutrient-Rich Soil	Churches should foster relational health and equip members with comprehensive skills for spiritual growth, with future chapters to elaborate on joy as a key component.
Group Discussion Questions	1. Discuss personal experiences with intentional maturity plans in churches. 2. Explore understanding and teaching Jesus' commandments. 3. Reflect on spiritual leaders who have influenced personal growth.



## **\*\*Chapter 2 Summary: How Do People Grow?\*\***

### **\*\*Introduction to Growth in Christ\*\***

- The chapter focuses on spiritual growth within the church, emphasizing Ephesians 4:11-13, which outlines the roles of church leaders in equipping members for service and maturation in faith.

### **\*\*Personal Journey to Pastoral Role\*\***

- The author shares his unconventional path to becoming a pastor, driven by a personal hunger for deeper understanding rather than a direct vocational goal. He emphasizes his initial lack of character transformation despite acquiring biblical knowledge.

### **\*\*Discipleship and Growth\*\***

- The author grapples with how to help others grow spiritually, referencing the Great Commission (Matthew 28:18-20) that outlines the dual steps of making disciples: baptism and teaching obedience.

### **\*\*Challenges in Discipleship\*\***

- Recognition that while evangelism is important, many churches neglect the second step of teaching, leading to a lack of character formation among believers. Willard's concept of the "Great Omission" highlights this neglect of spiritual transformation.

### **\*\*The Role of Spiritual Disciplines\*\***





- Spiritual disciplines are proposed as essential practices for inner transformation, though initial attempts highlighted inconsistencies in effectiveness among church members.

### **\*\*Introduction of Right-Brain Thinking in Discipleship\*\***

- The author learns the importance of incorporating holistic approaches to discipleship that engage both the left and right hemispheres of the brain, focusing on relational and emotional development alongside intellectual understanding.

### **\*\*Impact of Historical and Cultural Context\*\***

- A historical overview reveals how Enlightenment thinking prioritized the mind over relational skills, impacting church practices and leading to spiritual formation taking a back seat to other priorities.

### **\*\*Consequences of a Left-Brained Approach\*\***

- Emphasis on measurable outcomes, like attendance and financial growth, over character development has led to ineffective discipleship in many churches, described as "half-brained Christianity."

### **\*\*Character Transformation and Relational Skills\*\***

- The text argues that true growth requires not just truth and knowledge but also nurturing relational environments, addressing obstacles like low joy and poor identity formation that hinder spiritual maturity.

### **\*\*Conclusion: Importance of Nutrient-Rich Soil\*\***



- For spiritual growth to flourish, churches must foster relational health, equipping members with both left and right-brain skills. The subsequent chapters intend to explore essential components, starting with the concept of joy.

**\*\*Group Discussion Questions\*\***

1. Personal experiences with intentional maturity plans in churches.
2. Understanding and teaching obedience to Jesus' commandments.
3. Reflection on spiritual leaders who have contributed to personal growth.



# Chapter 3 Summary : Joy: The Face of Jesus That Transforms

**\*\*Joy: The Face of Jesus That Transforms\*\***

**\*\*Introduction to Joy\*\***

The chapter begins with a personal narrative from Michel Hendricks, who recounts his transformative encounter with Jesus at the age of nineteen. This encounter brought him a profound sense of joy and light, shaping his understanding of God's love displayed through Christ's face.

**\*\*The Experience of Joy\*\***

Hendricks reflects on how joy is often misunderstood in the modern church, noting how personal experiences of joy can encapsulate the essence of encountering God. This joy, linked to relational connections, can be expressed through smiles and the warmth of Jesus' face shining upon us.

**\*\*The Role of Joy in Spiritual Development\*\***

The author emphasizes the necessity of joy for emotional and relational development, drawing on brain science that connects joy with the health of our emotional state. Joy is described as a crucial factor in our spiritual formation, necessary for building a solid relationship with God and others.



## **\*\*Misunderstanding and Neglect of Joy\*\***

Many churches overlook the significance of joy, often neglecting the physiological and emotional aspects tied to it. The translation of Biblical texts can sometimes diminish the inherent joy associated with God's face shining on us, resulting in a more abstract understanding of God's presence.

## **\*\*Bodily Sensations and Emotional Connections\*\***

Hendricks discusses how bodily sensations are intertwined with joy, highlighting that we are designed to feel God's presence physically. Experiencing joy involves recognizing the relational elements of our interactions and engaging our bodies in this emotional journey.

## **\*\*Increasing Joy Capacity in Communities\*\***

Practical steps are suggested to enhance joy within communities, focusing on relational techniques. These include expressing gratitude, emphasizing face-to-face interactions, and developing communal practices to cultivate joy, which subsequently builds a more vibrant community.

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# Chapter 4 Summary : Hesed: Our Relational Glue

## **\*\*4 Hesed: Our Relational Glue\*\***

### **\*\*Introduction\*\***

In John 14:23–24, Jesus emphasizes the connection between love and obedience. The author reflects on their experience in a college Christian community, where spontaneous love and support transformed individual lives and values.

### **\*\*Attachment and Hesed\*\***

The author introduces the Hebrew word **\*\*hesed\*\***, equating it with attachment, vital for character formation. This concept is foundational in both neuroscience and Scripture, underscoring that strong relational attachments shape our identity. Hesed encompasses enduring love, loyalty, and care, impacting individuals and communities alike.

### **\*\*The Role of Attachment in Development\*\***

Research shows that identity and character develop through joyful attachments. A secure hesed attachment fosters resilience in relationships, while weak attachments lead to identity instability. The church, intended as a family, thrives in environments where joyful relationships abound, fostering character transformation.



## **\*\*Scriptural Foundations of Hesed\*\***

Hesed's significance is evident throughout Scripture, with love being a primary theme. Jesus establishes hesed relationships as crucial for obeying His teachings and fulfilling the Great Commission. The church's mission involves creating a community rooted in love and attachment.

## **\*\*Jesus and Family Structure\*\***

Jesus redefines family dynamics by promoting connections among His followers. His teachings emphasize that genuine attachment to God and each other is indispensable for true Christian living. Paul's letters reiterate this familial bond, reinforcing the importance of love in the church.

## **\*\*Low-Hesed Christianity\*\***

The text examines the impact of a low-hesed environment, characterized by transactional relationships and weak attachments. Many modern churches operate more as institutions than families, leading to stagnant character growth and undiminished love.

## **\*\*Building a High-Hesed Community\*\***

The chapter advocates for intentional efforts to cultivate hedged relationships through practices like sharing meals and personal weaknesses. A vibrant hesed community fosters joy, encourages deep connections, and holds space for



vulnerability among its members.

### **\*\*Imitation and Transformation\*\***

Imitation plays a critical role in character formation, allowing individuals to learn from the examples of others, especially within a hesed community. Leaders and mature members must model loving behavior, as it deeply influences others' character development.

### **\*\*Assessing Hesed in Your Community\*\***

The author proposes self-assessment of the community's relational health, examining leadership dynamics and the prioritization of attachments. High-hesed communities demonstrate genuine love and joy, creating an atmosphere of acceptance and encouragement.

### **\*\*Conclusion\*\***

By reinforcing hesed as foundational, churches can reverse the trend of low attachment, leading to vibrant family structures that enable true transformation. The communal embrace of love is essential for establishing a fruitful, Christ-like identity.

### **\*\*Group Discussion Questions and Exercises\*\***

The chapter concludes with discussion prompts and practical exercises, encouraging communities to reflect on and deepen their relational attachments through shared experiences and vulnerability. Further resources for building community and understanding hesed are also provided.



## Example

**Key Point:** The transformative power of hesed requires active participation in building deeper relationships within the church community.

**Example:** Imagine attending a church potluck where everyone shares not just food, but stories of struggle and triumph. As you listen, you feel the warmth and vulnerability among fellow members, and your heart is drawn to them in a way you've never experienced before. It's in this moment, surrounded by laughter and tears, that the essence of hesed—unconditional love and loyalty—transforms you and compels you to offer the same support back. This deep attachment not only shapes your identity but also builds a thriving community that embodies Christ's teachings of love.



# Chapter 5 Summary : Group Identity: What Kind of People Are We?

**\*\*Group Identity: What Kind of People Are We?\*\***

**\*\*Introduction to Group Identity\*\***

The chapter discusses the profound impact of group identity on individual transformation within Christian communities.

The author shares a personal story about learning the Christian perspective on sex, emphasizing that group identity reshapes beliefs and behaviors.

**\*\*Understanding Group Identity\*\***

- Group identity defines how we act as followers of Jesus, focusing on character rather than beliefs.
- In contrast to individualistic Western culture, many other cultures prioritize group values.
- Identity formation is crucial during adolescence, balancing individual and group identities which significantly influence character development.

**\*\*Biblical Perspectives on Group Identity\*\***

- Jesus' teachings in the New Testament emphasize living according to kingdom values and embodying a strong group identity.
- Key identity characteristics include taking God's





commands seriously, reconciliation, fidelity in relationships, and love for enemies.

- Paul's letters further reinforce the transformative shift in identity upon becoming part of God's kingdom, urging believers to act as children of light.

### **\*\*The Brain's Role in Group Identity\*\***

- The brain is wired to respond to group identity, impacting our character and behavior.

- The right brain processes group identity quickly, influencing reflexes and immediate reactions to stress and community dynamics.

- A strong, joyful community helps reinforce positive behavioral changes, while reliance on willpower alone is insufficient for character transformation.

### **\*\*Challenges in Developing Group Identity\*\***

- Many Christian communities lack a deep-rooted group identity due to societal fragmentation and a shift in community structures.

- Shallow identities often form around doctrines, personalities, or specific church activities but fail to cultivate true Christlike character.

- Toxic group identities can develop from negative influences, leading to destructive behaviors and distorted perceptions of self.



## **\*\*Building Healthy Group Identity\*\***

- Church communities should center their identity on the character of Christ and actively cultivate a robust, holistic identity.
- Regular reminders and identity statements are vital for reinforcing a healthy group identity and transforming behavior.
- A focus on relational health and community values fosters a deeper understanding of individual roles within the community.

## **\*\*Practicing Group Identity\*\***

- The chapter encourages groups to develop and articulate specific identity statements that reflect their shared values and behaviors as believers.
- The underlying message is that fostering a strong, connected group identity enhances spiritual formation and supports character transformation.

## **\*\*Conclusion\*\***

- Transformation through group identity is integral to living out the Christian faith. The chapter highlights the need for conscious effort in reminding and reinforcing identity within communities to truly reflect Christ's character.

## **\*\*Group Discussion Questions and Activities\*\***

- Several discussion prompts and activities encourage readers



to assess and practice their community's group identity, focusing on how to embody the characteristics of Jesus in everyday situations.

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# Chapter 6 Summary : Healthy Correction: Stop Being So Nice

**\*\*6 Healthy Correction: Stop Being So Nice\*\***

**\*\*Introduction to Healthy Correction\*\***

Proverbs 15:31 emphasizes the importance of life-giving correction for wisdom. Strengthening community through joy, hesed, and group identity leads to individual growth. However, just like plants require the right nutrients to bear fruit, communities need healthy correction to avoid negative behaviors that arise even in joyful settings.

**\*\*The Brain Science of Character\*\***

Character forms at the intersection of identity and values, primarily facilitated by the prefrontal cortex (PFC) of the brain. Character is shaped by past behaviors and the values adopted from one's community. When exposed to new values, individuals may experience cognitive dissonance as their understanding of what's normal evolves.

**\*\*Understanding Shame\*\***

Shame is often misunderstood, viewed as a harmful emotion to be avoided. However, research indicates it plays a critical role in character development. Two types of shame exist: toxic shame, which communicates a sense of worthlessness,



and healthy shame, which serves as a relational signal indicating one has strayed from group norms.

### **\*\*The Role of Healthy Shame in Correction\*\***

Healthy shame is experienced in the context of relationships. Effective correction must affirm relationships and group identity. Instead of leaving individuals alone in their shame, healthy correction includes reminding them of who they are within the community. This approach creates a supportive environment conducive to character development.

### **\*\*Rejecting Toxic Shame and Condemnation\*\***

Toxic shame is destructive and leads to self-justification and avoidance. Correction should seek to affirm relationships rather than isolate individuals. Paul's teachings affirm that no condemnation exists for those in Christ, emphasizing the importance of distinguishing between healthy and toxic shame.

### **\*\*Healthy Correction as a Form of Love\*\***

Healthy correction allows individuals to reconnect with their

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# Chapter 7 Summary : Narcissism: The Relational Infection

## **\*\*7 Narcissism: The Relational Infection\*\***

In this chapter, the author reflects on the metaphor of a land that produces thorns and thistles versus one that bears good fruit, relating it to the relational culture within the church and the prevalence of narcissism among leaders.

## **\*\*The Disease of Narcissism\*\***

The author shares personal experiences and observations from training sessions, where the issue of narcissism surfaced frequently. Many individuals shared stories of troubling leadership behaviors they encountered but could not articulate. The author describes narcissism as a relational infection that thrives in spiritually depleted environments within church communities.

## **\*\*Narcissism and Shame\*\***

Narcissism is characterized by a difficulty in metabolizing shame; healthy processing of shame occurs through relational connections but narcissists tend to react defensively. The chapter discusses how healthy relationships can assist in character formation, while narcissism leads to a refusal to accept correction.



## **\*\*Examples of Toxic vs. Healthy Shame\*\***

The distinction is made between toxic and healthy shame, using specific examples to illustrate how feedback can be delivered constructively rather than harmfully. Narcissists often interpret healthy shame as a threat, perpetuating their inability to grow character.

## **\*\*The Narcissistic Pastor\*\***

Narcissism can manifest in church leadership, leading to a culture where the leader's need for admiration eclipses spiritual development. The author delineates the traits of narcissistic leaders and the consequences of their behaviors on the community, including poor accountability and a lack of character development.

## **\*\*Self-Justification in Narcissism\*\***

The chapter highlights self-justification as a pervasive trait among narcissists, which complicates correction and healthy relational dynamics. The author provides examples of self-justification and emphasizes the necessity of recognizing this behavior in both leaders and members within the community.

## **\*\*Enemy Mode\*\***

The concept of "Enemy Mode," where relational circuits shut off, is explored. The narrative describes how both Simple Enemy Mode and Predatory Enemy Mode can manifest,



particularly in relationships affected by narcissism. The importance of restoring relational circuits through communal practices is stressed, showcasing how healthy community dynamics mitigate the effects of narcissism.

### **\*\*Immunizing Our Community\*\***

To combat narcissism, fostering a robust community culture characterized by joy, healing, and accountability is vital. The author encourages communities to develop strong relational ties and collective identity to resist the pull of narcissism, correcting behaviors through love rather than condemnation.

### **\*\*Group Discussion Questions\*\***

The chapter concludes with questions aimed at facilitating reflection and discussion among readers about personal experiences with narcissism, its signs, and how communities can better resist these tendencies.

### **\*\*Try It Out\*\***

Practical exercises are suggested, encouraging individuals to reflect on their own experiences in Enemy Mode and strategies for returning to compassionate interaction.

### **\*\*Further Resources\*\***

The chapter includes references to additional resources for deeper understanding and practical application regarding narcissism and self-justification in relational contexts.



# Chapter 8 Summary : A Full-Brained Christianity

## **\*\*A Full-Brained Christianity\*\***

### **\*\*Introduction to Full-Brained Christianity\*\***

- Emphasizes the importance of relationships within the Christian community.
- Contrasts half-brained Christianity, focused solely on truth, with whole-brained Christianity that combines truth and relational practices.
- Advocates for a transformational community where healthy relationships foster growth and joy.

### **\*\*Key Components of Healthy Soil\*\***

- Four relational ingredients: joy, hesed (loving attachment), group identity, and a culture of correction.
- Encourages radical change through community connections and relational practices.

### **\*\*Characteristics of a Full-Brained Pastor\*\***

- Focuses on humility and creating a relational atmosphere rather than personal status or grandeur.
- Prioritizes training community members over personal glory.
- Models servanthood and aims to foster maturity in the



congregation.

### **\*\*The Concept of Greatness in Christianity\*\***

- Challenges traditional views of greatness, redefining it through servitude and humility as taught by Jesus.
- Questions the importance of titles in church settings and encourages leaders to adopt familial language for relationships.

### **\*\*Building Relationships in a Church Setting\*\***

- Suggests more relational approaches in worship, emphasizing the need for communities to sing to one another.
- Advocates rethinking the arrangement of church gatherings to enhance relational development.

### **\*\*Training for Character Transformation\*\***

- Describes practical training for increasing joy capacity and emotional health.
- Introduces exercises for managing big emotions, developing maturity levels, and fostering relational skills.

### **\*\*Maturity and Its Implications\*\***

- Stresses that maturity goes beyond knowledge and involves emotional and relational development.
- Encourages community involvement in helping individuals achieve maturity, transforming it into a shared experience rather than an individual journey.

### **\*\*Narcissism and Community Support\*\***



- Discusses how to deal with narcissism in the church, focusing on the need for a supportive, loving community.
- Emphasizes the importance of humility and shared correction to help individuals grow and mend character deficiencies.

### **\*\*The Great Opportunity for Discipleship\*\***

- Highlights the unique insights into brain function and character development that modern Christians possess.
- Advocates for a return to discipleship that prioritizes relationships and community engagement as the means of growth.

### **\*\*Conclusion\*\***

- Encourages churches to foster an environment of love and joy, promoting character formation and a deeper embodiment of spiritual teachings.
- Offers a vision of how full-brained Christianity can serve as a beacon of hope and transform the lives of individuals and communities.

### **\*\*Group Discussion Questions\*\***

- Suggestions for making gatherings more inclusive and participatory.
- Reflect on the strengths and weaknesses of community relational soil.
- Discuss the role of music in teaching and wisdom building





within church settings.

**\*\*Try it Out\*\***

- Engage in singing and storytelling exercises to enhance relational connections.
- Encourage group creativity in developing songs that reflect community identity.

**\*\*Further Resources\*\***

- Various resources are suggested for deeper understanding of maturity, emotional healing, relational skills, and addressing narcissism within communities.





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# Best Quotes from The Other Half of Church by Michel Hendricks with Page Numbers

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## Chapter 1 | Quotes From Pages 17-33

1. We need to think about the neuroscience angle of spiritual formation.
2. Much of what we now know about the brain has come from research in the last few decades.
3. We are half-brained Christians!
4. Without the proper right-brained relational and emotional environment, our fruit will be meager.
5. Character formation flows out of these connections.

## Chapter 2 | Quotes From Pages 34-47

1. Our job as pastors, first and foremost, is to build the character of Jesus into people's lives.
2. Any discipleship process that does not bring a person to maturity has failed to achieve its goal.
3. Discipleship became unbalanced... Most leaders, like me,

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have never developed their own maturity skills.

4.The slow, messy work of character formation... is displaced by quantifiable goals.

5.If I want to obey Jesus, I need to focus on right-brain skills that help me love Him and receive His love.

6.Having no plan for transformation produces Christians with poor character who try to do good ministry.

### **Chapter 3 | Quotes From Pages 48-68**

1.For God, who said, 'Let light shine out of darkness,' made his light shine in our hearts to give us the light of the knowledge of God's glory displayed in the face of Christ.

2.Joy is both misunderstood and neglected in the modern church.

3.Our brains desire joy more than any other thing.

4.In Your presence is fullness of joy.

5.God designed our brains to seek joy through eyes and facial expressions, through being with people who are glad to be with us.





6. Joy does not exist outside of a relationship.
7. When Your face lights up because You are so happy to be with me, You fill me up with joy!
8. When we are the sparkle in someone's eyes, their face lights up with a smile when they see us. We feel joy.
9. Joy is relational in its essence. Joy is the foundation for a secure bond with God.
10. When we all start practicing gratitude each day and sharing our experiences in our gatherings, we are ramping up joy together.





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## Chapter 4 | Quotes From Pages 69-94

1. Hesed describes something we find in the brain and in the Bible.
2. My life changed, not because of my own intention, but because of love.
3. Who we love shapes who we are.
4. Hesed is an enduring connection that brings life and all good things into a relationship.
5. A high-hesed community is bound together by strong and lasting attachments.
6. Without strong relational attachments, our soil remains depleted of a nutrient that is essential for growing character.
7. When we say 'a bad brain,' we mean an identity center that damages our relationships when we are upset.
8. A strongly attached church is viscerally different from a low-hesed church.
9. When hesed replaces truth as the foundation of discipleship, the whole model self-corrects.



10.If God has an enduring love for us that brings us good, the only force in the human brain that can understand such lasting kindness and care is the brain's attachment system.

## **Chapter 5 | Quotes From Pages 95-109**

1.As God's chosen people, holy and dearly loved, clothe yourselves with compassion, kindness, humility, gentleness and patience." - Colossians 3:12

2.Group identity forms our character. Identity formation is a big hole in spiritual formation.

3.When we forget, we start acting like salt that has lost its flavor.

4.Character is revealed by how we act instinctively to our relational surroundings.

5.We are a people who remind each other who we really are whenever we forget.

## **Chapter 6 | Quotes From Pages 110-131**

1. Whoever heeds life-giving correction will be at home among the wise.



- 2.The right prefrontal cortex is dominant for combining our values into our known responses.
- 3.Without shame (the sense that we are displeasing people) our character has zero motivation to change.
- 4.Healthy shame affirms the relationship, points out how I am not acting like myself, and reaffirms who we really are, our group identity.
- 5.When a church believes that all shame is bad, we are depriving our community of a strong driver of character change.
- 6.Correction feels painful and loving at the same time.





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## Chapter 7 | Quotes From Pages 132-152

1. Relationally impoverished soil leaves a community vulnerable to the spread of narcissism, especially in positions of leadership and influence.
2. Without strong attachments and relational skills, narcissism flourishes—especially in leadership.
3. If we eliminate the immediate infection, it soon returns.  
Without strong attachments and relational skills, narcissism flourishes.
4. In God's kingdom, shame is always combined with a strong dose of love.
5. Narcissists will not accept a healthy reminder when their character is flawed, but they are skilled in using toxic shame against others.
6. A community that is ignorant of Enemy Mode is vulnerable to narcissistic influences.
7. When we fail to form character in churches, we end up having leaders with poorly formed character—pastors who do not act like Jesus.



8. Relationally rich soil gives a narcissist a chance to heal through loving community.
9. Jesus' vision for his church is a full-brained, vibrant, loving community.
10. Treating a severe infection starts by restoring the health of the community soil.

## **Chapter 8 | Quotes From Pages 153-176**

1. Each of the four ingredients of healthy soil is relational.
2. Love is the centerpiece of everything a full-brained church does.
3. When someone forgets who they are, we bring them back gently to their true self.
4. Pastors and other leaders stay small and act like trainers—laser focused on creating a relational environment that fosters transformation.
5. A community with a strong group identity stands out in a fragmented culture that has no cohesive narrative of why we exist and how we act.





6. Love is valued above all other character traits.

7. A full-brained church releases transformed disciples into the world like cottonwood seeds in the Colorado wind.

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# The Other Half of Church Questions

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## Chapter 1 | Half-Brained Christianity| Q&A

### 1.Question

**What does Michel feel after visiting different churches?**

Answer:Michel feels depressed and skeptical about the churches he visits, reflecting on the disappointing results of his past experiences in church ministry and his hopes for his children's spiritual growth.

### 2.Question

**What insight does Michel gain from his lunch with Jim Wilder?**

Answer:Michel learns about the importance of the brain's dual processing systems in spiritual growth, realizing that he has predominantly focused on left-brain strategies and neglected the emotional and relational aspects of discipleship governed by the right brain.

### 3.Question

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## **How did Jim Wilder define joy in terms of brain development?**

Answer: Jim defined joy relationally as 'someone who is glad to be with me' and emphasized its vital role in healthy brain development, suggesting it is crucial for spiritual growth and character formation.

### **4.Question**

## **What is the primary responsibility of the right brain according to Jim?**

Answer: The right brain governs relational attachments, individual identity, emotional attunement to others, and is fundamental in character formation, which is essential for developing a community of believers.

### **5.Question**

## **How does Michel compare his spiritual growth to his experience with tomato plants?**

Answer: Michel relates that his early Christian life was fruitful and abundant like his tomato plants, but as he grew older and his community scattered, both his spiritual growth



and tomato harvest declined, prompting him to seek ways to improve his spiritual 'soil' and regain growth.

### 6.Question

**What shifts does Michel desire in his spiritual life based on Jim's insights?**

Answer:Michel desires a deeper and fuller growth in character that involves right-brain development, focusing on relational joy, community identity, and emotional health rather than solely on intellectual understanding and willpower.

### 7.Question

**What does Michel hope for after discovering the concept of relational brain skills?**

Answer:Michel hopes for a revival of spiritual growth in his life, leading to transformational experiences similar to those he had during his earlier years of faith, now supported by the relational skills introduced by Jim.

### 8.Question

**What flawed model of discipleship does Michel reference in relation to the church?**



Answer: Michel refers to a left-brained model of discipleship that emphasizes thoughts, strategies, and doctrines while neglecting relational skills and emotional maturity, resulting in ineffective spiritual growth and potential narcissism in leadership.

### 9.Question

**How does Michel's understanding of Christ-like character transformation change?**

Answer: He realizes that true character transformation involves more than just correct thinking; it requires developing emotional and relational capacities, which are vital for spontaneous and authentic Christ-like reactions.

### 10.Question

**Why does Michel compare his realization of being a 'half-brained Christian' to his earlier spiritual experiences?**

Answer: This realization led him to reflect on how he previously approached spiritual growth—primarily through left-brained methods—while now recognizing the need for a balanced, whole-brained approach that engages both sides





effectively.

## **Chapter 2 | How Do People Grow?| Q&A**

### **1.Question**

#### **How did the author become a pastor?**

Answer:The author became a pastor not through a direct aim or ambition towards ministry, but rather through a journey driven by personal hunger for deeper understanding and character transformation in their faith. Initially working a corporate job and attending seminary part-time, the desire for more than what their church offered led to greater involvement in church leadership.

### **2.Question**

#### **What is the primary mission of church leaders according to the Great Commission?**

Answer:The primary mission of church leaders, as articulated in the Great Commission, is to make disciples by baptizing new believers and teaching them to obey everything Jesus commanded. This entails a dual responsibility: evangelizing



to bring individuals into a relationship with Christ and nurturing their spiritual maturity through teaching.

### 3.Question

**What problem did the author identify in their church regarding spiritual growth?**

Answer:The author identified a lack of a structured plan for spiritual growth in their church, where despite bringing people in to experience Jesus's love, there was confusion and a lack of focus on the next steps for deepening their faith.

### 4.Question

**Why did the author believe that information alone was insufficient for transformation?**

Answer:The author realized that simply providing information did not lead to character transformation; they learned that many individuals still struggled with internal obstacles despite having access to theological knowledge or resources.

### 5.Question

**What is the significance of spiritual disciplines in character transformation?**



Answer: Spiritual disciplines are crucial because they are activities that help individuals engage in practices that can lead to deeper transformation. They enable individuals to cultivate a closer relationship with God, which serves as a foundation for obedience and growth in Christlikeness.

## 6.Question

**What role does relational engagement play in discipleship according to Jim Wilder?**

Answer: Jim Wilder emphasized that character change requires engagement of the whole brain, particularly the right brain, which focuses on relational skills and emotional attachments. Love for Jesus, which stems from these relational skills, is what leads to genuine obedience.

## 7.Question

**How does left-brain dominant discipleship affect church growth?**

Answer: Left-brain dominant discipleship tends to emphasize measurable outcomes like attendance and knowledge, while neglecting the relational and emotional aspects critical for



character formation. This can lead to ineffective discipleship where individuals become stuck in spiritual immaturity.

### 8.Question

**What are some challenges in measuring spiritual maturity in church settings?**

Answer: Spiritual maturity is difficult to measure due to its slow and often messy nature, which goes against the desire for quick, quantifiable results. Unlike numerical growth, character transformation does not have immediate or visibly measurable outcomes.

### 9.Question

**How can the church address the problem of 'the Great Omission'?**

Answer: To address 'the Great Omission', churches can refocus efforts on comprehensive discipleship, implementing intentional pathways that promote both knowledge of Scripture and the development of relational skills that drive character transformation.

### 10.Question

**What are the four building blocks of healthy soil for**



## **character growth mentioned in the text?**

Answer: The text indicates that to foster character growth, a supportive community in a nurturing relational environment is essential. Specifically, the four building blocks necessary for growth include joy, relational connections, identity formation, and community support.

## **Chapter 3 | Joy: The Face of Jesus That Transforms| Q&A**

### **1.Question**

**How does the concept of joy relate to our relationship with God according to the author?**

Answer: Joy is fundamentally relational and is experienced when we are attuned to someone who is glad to be with us. The author emphasizes that God's joy is conveyed through the image of His face shining upon us, which creates a visceral connection. Joy in this context is not just an emotional response but a means through which we recognize our connection with God. It allows us to feel secure in



His love, thus eliminating fear in the relationship.

## 2.Question

**What was the author's initial experience of joy when he encountered Jesus?**

Answer:The author describes feeling an overwhelming sense of hope and excitement, likening it to a warm emotional light radiating from Jesus. This nonverbal encounter made him feel that Jesus was happy and smiling at him, filling him with a sense of joy that he had never experienced before, as he had not grown up in a Christian environment.

## 3.Question

**In what practical ways does the author suggest we can cultivate joy within our communities?**

Answer:To cultivate joy, the author encourages practices like gratitude exercises, enhancing face-to-face interactions, sharing what we appreciate in each other, and engaging in joyful activities together. He also recommends establishing joy-filled environments within church settings, like prioritizing physical presence and emotional connectivity





over merely intellectual or cerebral engagements.

#### 4.Question

**Why is joy considered essential according to the author?**

Answer:Joy is described as vital to overall emotional health and spiritual formation. It serves as 'fuel' for our relational capacity and is necessary for emotional regulation. Joy can help us endure suffering and further develop our identity in God, making it an integral part of community life and individual well-being.

#### 5.Question

**What role does trauma play in the concept of joy as presented in the text?**

Answer:Trauma can create 'joy leaks,' making it difficult for individuals to connect and experience joy. The author points out that unresolved trauma can magnify distressing emotions and isolate individuals when they suffer, making it crucial to address these emotional pathways to restore joy in our lives.

#### 6.Question

**How does the author propose we address the tendency to experience low joy?**



Answer: The author notes that we should actively assess and 'plug joy leaks' by fostering relationships, engaging in supportive community actions, and being mindful of our emotional states. Regular practices such as sharing gratitude, building connections, and community bonding through joy-related activities are proposed as solutions to counter low joy levels.

### 7.Question

**What are 'pseudo-joys' and how do they relate to joy deprivation?**

Answer: 'Pseudo-joys' are activities or substances that provide temporary distraction from unpleasant emotions but do not fulfill the relational need for joy. These can include things like excessive screen time or unhealthy habits. When real joy runs low due to a lack of genuine connection, individuals often resort to these substitutes, which highlight the necessity of nurturing authentic relationships and joy to prevent falling into dependency on nonrelational satisfactions.

### 8.Question



**What impact can joy have on suffering, according to the text?**

Answer: Joy does not eliminate suffering but rather empowers us to endure it. By keeping relational connections open, joy allows us to feel supported and less isolated during tough times. The author cites Jesus, who maintained joy even in suffering, as a model of how joy can sustain us through painful experiences.

### **9.Question**

**What is the significance of facial expressions in the experience of joy?**

Answer: Facial expressions are crucial in transmitting joy, as our brains are wired to seek joy through facial recognition and eye contact. The author's point is that joy is predominantly experienced through nonverbal cues, demonstrating how essential real human connection is for cultivating joy in our lives.

### **10.Question**

**How does the author redefine traditional interpretations of Biblical joy?**



Answer: The author suggests that joy in Scripture should be understood through the lens of God's face shining upon us, illustrating God's happiness in our presence. This redefinition emphasizes a relational aspect of joy that is often lost in traditional translations, bringing it to a more bodily, sensory experience.

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## **Chapter 4 | Hesed: Our Relational Glue| Q&A**

### **1.Question**

**What is hesed and how does it relate to our relationships in the Christian community?**

Answer:Hesed is a Hebrew term that embodies the idea of steadfast love, covenant loyalty, and relational attachment. It forms the glue that binds us together in a loving, supportive Christian community. When relationships are built on hesed, they are characterized by enduring connections that foster character development and spiritual growth, forming a familial bond among individuals. This kind of love transcends mere shared interests, as seen in the author's college community, where spontaneous acts of love created strong attachments among members.

### **2.Question**

**How does attachment influence our character development according to the chapter?**





Answer: Attachment, as characterized by *hesed*, plays a crucial role in shaping our identity and character.

Neuroscience suggests that our identity develops through our relationships and attachments, meaning that secure, loving attachments lead to positive character formation. In contrast, weak or fearful attachments can lead to negative outcomes in our relationships and character development.

### 3.Question

**Why does Jesus emphasize the importance of love (*hesed*) in the context of obedience?**

Answer: In John 14:23-24, Jesus asserts that love for Him directly translates into obedience to His teachings. He indicates that genuine attachment and relational love act as motivations for following His commandments, suggesting that our obedience stems from the depth of our relationship with Him.

### 4.Question

**What are the consequences of a low-*hesed* community as discussed in the chapter?**



Answer: A low-hesed community may function more as a transactional institution rather than a loving family. This can result in weak attachments, lack of genuine connection, and minimal transformation of individuals. Churches can become efficient organizations devoid of the deep, interpersonal bonds necessary for authentic spiritual growth.

### 5.Question

**What practices can enhance hesed within a Christian community?**

Answer: To enhance hesed, communities should prioritize relational practices such as sharing meals together, encouraging vulnerability, and creating safe environments for openness. Educational efforts to develop relational skills and emotional resilience, alongside intentional theological discussions that center on the nature of love and family attachment, can foster deeper connections.

### 6.Question

**How does the metaphor of the vine and the branches illustrate the relationship between Jesus and believers?**



Answer: In John 15, the metaphor of the vine and branches illustrates that believers are intimately connected to Jesus, who is the source of life and nourishment. Just as branches draw sustenance from the vine, Christians are to maintain a close, loving relationship with Jesus to bear fruit in their lives—highlighting the essential nature of love and attachment in spiritual growth.

### 7.Question

**What role does imitation play in character development, according to the chapter?**

Answer: Imitation is highlighted as a critical factor in character development. We learn and form our identities largely through observing and mimicking the actions of others, especially those we are closely attached to. In a Christian context, seeing mature Christians embody Christ-like behavior shapes our responses and helps us grow in our own spiritual walks.

### 8.Question

**What is the significance of sharing weaknesses within a loving community?**



Answer: Sharing weaknesses in a high-hesed community fosters authenticity and deepens attachments, allowing individuals to experience grace and support from each other. This practice combats the fear of exposure, reinforcing the notion that love persists despite imperfections, and facilitating a nurturing environment for growth and healing.

### 9.Question

**How can churches ensure that love remains central to their mission and activities?**

Answer: To ensure that love remains central, churches can integrate the concept of hesed into their mission statements, prioritize relational attachments in all activities, and provide training focused on emotional intelligence and relational skills. By embedding love into the church's culture and operations, they can cultivate a strong, interconnected community that reflects the love of Christ.

### 10.Question

**What should leaders do to create a safe environment for sharing weaknesses?**



Answer: Leaders should model vulnerability and openness about their own weaknesses first, creating a culture of trust. This involves establishing guidelines for respectful listening and refraining from giving unsolicited advice, allowing members to express themselves freely without fear of judgment.

## **Chapter 5 | Group Identity: What Kind of People Are We? | Q&A**

### **1.Question**

**What did Michel learn about the Christian view of sex from his roommate Steve?**

Answer: Steve explained that Christians view sex as a special gift from God designed for marriage. They believe that, like other precious things, sex should be protected and cherished by waiting until marriage to enjoy it.

### **2.Question**

**How does group identity influence character formation in Christians?**

Answer: Group identity plays a crucial role in shaping our



character because our strongest attachments and community shared values influence how we behave. We learn to act according to the identity defined by our group rather than solely through individual beliefs.

### 3.Question

**What example does the author give regarding Jesus' view on group identity?**

Answer:Jesus initiated His ministry by preaching repentance and introducing the new kingdom, which emphasizes the transformation of character and identity among its citizens, illustrating that He taught about both belief and behavior.

### 4.Question

**How does the author differentiate between individualistic identity and group identity?**

Answer:In Western culture, identity often focuses on the individual, while many other cultures emphasize the importance of group values, impacting character development and social behavior.

### 5.Question

**What does the term 'identity amnesia' refer to in the**





## **context of the chapter?**

Answer: Identity amnesia refers to the condition when Christians forget their true identity and fail to embody the characteristics of compassion, humility, kindness, and patience, resulting in behavior that does not reflect their faith.

## **6.Question**

### **What role does the orbital prefrontal cortex play in the context of group identity?**

Answer: The orbital prefrontal cortex helps integrate our current situations with our group identity, allowing us to act instinctively in alignment with our community values. A dysfunction in this area can lead to forgetting our identity and behaving in ways inconsistent with our beliefs.

## **7.Question**

### **How can regular reminders of group identity impact behavior?**

Answer: Regular reminders of group identity can ground our behaviors and help us respond appropriately to life's challenges, reinforcing our identity in Christ and maintaining



the character that reflects God's kingdom.

### 8.Question

**What might happen if a church fails to develop a strong group identity?**

Answer:If a church lacks a well-defined group identity, individuals may not experience significant transformation, and the church could blend into cultural norms rather than standing out as a community that reflects the character of Christ.

### 9.Question

**How does the author suggest churches should build their group identity?**

Answer:Churches should build their identity around the character of Christ, encouraging members to actively remind each other of their identity, practicing joy, hesed, and specific behaviors that reflect God's values.

### 10.Question

**What does the author recommend doing when forgetting one's identity?**

Answer:The author emphasizes that when individuals forget



their identity, their community should help them refocus and remind them of their true character as followers of Christ, fostering an environment that supports transformation.

## **Chapter 6 | Healthy Correction: Stop Being So Nice| Q&A**

### **1.Question**

**What are the four essential nutrients for a thriving community according to the chapter?**

Answer: The four essential nutrients for a thriving community are relational joy, hesed (loving-kindness), group identity, and healthy correction.

### **2.Question**

**How does toxic shame differ from healthy shame?**

Answer: Toxic shame conveys a message of 'you are bad' without offering a solution, leaving a person isolated and depressed. Healthy shame, on the other hand, informs someone that they have acted contrary to their true identity while still maintaining relational connection and offers a path towards correction.



### 3.Question

**Why is shame considered necessary for character change?**

Answer:Shame is a necessary emotion for character change because it acts as a signal alerting us that our behavior is not aligning with our values, prompting us to seek correction and realignment with our true identity.

### 4.Question

**How do our brain's libraries affect our character formation?**

Answer:Our character formation is influenced by two libraries in our brains: the library of observed responses from our life experiences and the library of values from our community. Our prefrontal cortex sorts through these libraries to determine responses based on past actions and the values we hold of our community.

### 5.Question

**What is an example of healthy correction in action?**

Answer:An example of healthy correction is when a coach addresses a player's mistake by first establishing eye contact



to affirm their relationship, then reminding the player of their team's values and identity, encouraging them to learn from their mistake and reassuring them that they are not alone.

## 6.Question

**What does Paul's approach to correction in Philippians 4:2-3 illustrate?**

Answer:Paul's approach illustrates how to affirm relational connections ('hesed') while providing correction. He emphasizes unity and acknowledges the names of the women involved, highlighting their worth and identity in the community.

## 7.Question

**How can communities train members to accept and provide healthy correction?**

Answer:Communities can train members by creating a culture that values healthy correction through practice, modeling, and training sessions that teach members to give and receive affirmation-based feedback while avoiding toxic shame.



## 8.Question

**What is the importance of group identity in the context of correction?**

Answer:Group identity is important in correction as it contextualizes behavior within shared values and standards. It ensures corrections are received in a supportive environment, reinforcing that the individual is part of a community that strives for a Christ-like character.

## 9.Question

**Why should we reject condemnation, even when correction is needed?**

Answer:Condemnation should be rejected because it often stems from toxic shame, which is harmful and unhelpful for character growth. Instead, fostering an environment that promotes healthy shame and correction encourages personal and spiritual growth without diminishing self-worth.

## 10.Question

**How does Jesus exemplify healthy correction?**

Answer:Jesus exemplifies healthy correction by addressing the character of His disciples affirmatively, always linking





corrections to their identity as children of God, reminding them of their purpose and values, rather than condemning their mistakes.

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## **Chapter 7 | Narcissism: The Relational Infection| Q&A**

### **1.Question**

**What is the primary issue addressed in this chapter regarding church culture?**

Answer:The chapter discusses how a depleted relational culture in churches fosters the spread of narcissism, particularly among leaders, and emphasizes that simply removing narcissistic individuals won't solve the problem without enriching the church's relational soil.

### **2.Question**

**How does the author define narcissism in the context of church leadership?**

Answer:Narcissism is described as an inability to metabolize shame relationally, leading individuals to prioritize winning and maintaining a sense of specialness over healthy emotional connections.

### **3.Question**

**What are the characteristics of a narcissistic leader**



**highlighted in the chapter?**

Answer: Narcissistic leaders often possess a lack of concern for others' pain, an obsession with their own bold leadership, a focus on results over relationships, and the ability to justify their behavior, often masking deeper character flaws.

#### **4.Question**

**What is the difference between healthy shame and toxic shame as discussed in the chapter?**

Answer: Healthy shame, when processed relationally, helps individuals grow and mature, while toxic shame is debilitating, inducing a defensive posture that prevents personal growth and creates an adversarial stance in relationships.

#### **5.Question**

**How does the concept of 'Enemy Mode' relate to narcissism?**

Answer: 'Enemy Mode' refers to a state where relational circuits are shut down, causing individuals to see others as threats rather than partners. Narcissists often operate in



'Predatory Enemy Mode', exploiting others for personal advantage.

### 6.Question

**What practical steps can be taken to combat narcissism in church communities?**

Answer:Strengthening relational ties, practicing healthy shame, developing group identities that resist self-justification, and fostering environments where gentle correction is normalized can heal the community's relational soil and reduce the likelihood of narcissism.

### 7.Question

**What does the author say about the relationship between personal identity and narcissism?**

Answer:A narcissist's unstable identity leads to a dependence on external validation for self-worth, resulting in unhealthy behaviors aimed at maintaining a façade of specialness and success.

### 8.Question

**How can communities protect themselves from the influence of narcissistic leadership?**





Answer:By cultivating a culture of deep relational understanding, joyful love, and character formation, communities can create an environment where narcissistic traits are less likely to thrive.

### 9.Question

**What insights does the chapter offer regarding self-justification?**

Answer:Self-justification is a defense mechanism used to protect one's ego from criticism, often characterized by blame-shifting and rationalization, which hinders personal growth and healthy relationships.

### 10.Question

**How does the chapter suggest helping narcissists heal within a community context?**

Answer:By fostering a loving environment where healthy correction is given and relational connections are prioritized, narcissists can be navigated towards understanding and processing their shame, allowing for their eventual healing.

**Chapter 8 | A Full-Brained Christianity| Q&A**





## 1.Question

**What does it mean to have a 'full-brained Christianity'?**

Answer:Full-brained Christianity integrates both truth and relationships into the faith, emphasizing that discipleship should not only be about knowledge and understanding but should also involve deep, relational engagement with others and God. It recognizes that transformation occurs in a context of healthy relationships, where members are supported, corrected, and encouraged.

## 2.Question

**How can joy act as an essential ingredient in a Christian community?**

Answer:Joy acts as a relational glue in a community. When members feel joy from each other, it fosters a safe environment where they can be vulnerable and grow. It ensures that everyone is emotionally and spiritually nurtured, creating a climate where transformation is expected and welcomed.



### 3.Question

**Why is the role of a full-brained pastor described as one of humility and smallness?**

Answer:A full-brained pastor is meant to nurture a culture that honors Christ rather than the individual. This pastor avoids pride and self-aggrandizement, focusing instead on building a community where everyone participates and grows. The leadership style is characterized by training, guiding, and supporting rather than dominating.

### 4.Question

**What is meant by a 'culture of correction' in a full-brained community?**

Answer:A culture of correction is one where feedback and support are the norms, not the exceptions. When mistakes or character flaws are identified, they are addressed gently and relationally, promoting growth and healing rather than shame. It emphasizes that correction is an opportunity for shared learning and maturity.

### 5.Question

**How does storytelling relate to character formation in**



## **Christian communities?**

Answer: Storytelling is a powerful means of connecting emotions and experiences, shaping our character and community identity. By sharing experiences, especially those that evoke deep emotions, individuals learn how to handle their own feelings and connect with others in meaningful ways, fostering maturity and relational depth.

### **6.Question**

**What are the implications of the statement 'maturity and healing are not left to chance'?**

Answer: This means that the development of maturity and the healing of emotional wounds are intentional processes requiring effort, guidance, and the right environment. A community must actively work toward maturity by providing support, opportunities for growth, and training to fill in relational and emotional skill gaps.

### **7.Question**

**In what ways can Christians train themselves to handle emotional distress while maintaining relational connections?**



Answer: Christians can practice being joyful in the midst of difficult emotions by developing resilience, sharing their experiences, and receiving support from their community. Training exercises can include managing emotional triggers, practicing vulnerability in safe settings, and building a supportive environment where emotional expression is welcomed.

## 8.Question

**How does a ‘full-brained church’ approach worship differently than traditional models?**

Answer: A full-brained church emphasizes communal worship that engages members to sing to each other rather than just to God. This relational aspect enhances the emotional and spiritual connection among congregants, creating an atmosphere where feelings of joy and community identity can flourish.

## 9.Question

**Why is it crucial for a church to have mature leadership in dealing with narcissism?**



Answer: Mature leadership is essential as it models healthy relational behaviors, corrects character flaws without judgment, and fosters a compassionate environment that discourages narcissism. Leaders must demonstrate humility and emotional resilience to guide community members in overcoming narcissistic traits and embracing a shared identity in Christ.

### 10.Question

**What might be some specific practices a church could adopt to foster a sense of belonging and relational depth?**

Answer: Some practices could include sharing personal stories in small groups, engaging in collaborative worship experiences, implementing regular feedback sessions, encouraging participation from everyone during gatherings, and incorporating joy-building exercises into worship and community life.







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# The Other Half of Church Quiz and Test

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## Chapter 1 | Half-Brained Christianity| Quiz and Test

- 1.Character formation in spiritual growth primarily happens in the left brain.
- 2.Integrating both right and left brain functions is essential for effective discipleship according to Michel Hendricks.
- 3.Hendricks believes that traditional church teachings focus too much on emotional attunement and relational connections rather than logic and belief formation.

## Chapter 2 | How Do People Grow?| Quiz and Test

- 1.The chapter emphasizes the importance of both baptism and teaching obedience in the process of making disciples as outlined in the Great Commission.
- 2.The author believes that left-brained thinking is adequate for spiritual growth without the need for right-brained engagement.
- 3.Spiritual growth requires only biblical knowledge without

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addressing character transformation or relational health.

## **Chapter 3 | Joy: The Face of Jesus That Transforms| Quiz and Test**

1. Michel Hendricks had a transformative encounter with Jesus at the age of nineteen that brought him a profound sense of joy.
2. Hendricks argues that joy is often overemphasized in modern churches, leading to a misunderstanding of its role in spiritual development.
3. The chapter suggests that physical sensations are not linked to joy and that joy is purely an emotional experience.





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## **Chapter 4 | Hesed: Our Relational Glue| Quiz and Test**

- 1.The Hebrew word 'hesed' is synonymous with attachment, which is vital for character formation.
- 2.Weak attachments promote stability in identity and character development according to the chapter.
- 3.The church is intended to function more like an institution than a family, according to the author's view.

## **Chapter 5 | Group Identity: What Kind of People Are We?| Quiz and Test**

- 1.Group identity defines how we act as followers of Jesus, focusing on character rather than beliefs.
- 2.In many cultures, individual values are prioritized over group values.
- 3.The brain's left hemisphere is primarily responsible for processing group identity.

## **Chapter 6 | Healthy Correction: Stop Being So Nice| Quiz and Test**

- 1.Healthy correction is detrimental to individual growth in a community.



2. Cognitive dissonance is a sign that one's understanding of community values is evolving.
3. Toxic shame is beneficial for character development and should be encouraged.





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## **Chapter 7 | Narcissism: The Relational Infection| Quiz and Test**

- 1.Narcissism thrives in spiritually vibrant environments within church communities.
- 2.Healthy processing of shame can only occur through individual reflection and not through relational connections.
- 3.Developing a strong communal identity can help resist the pull of narcissism within church communities.

## **Chapter 8 | A Full-Brained Christianity| Quiz and Test**

- 1.Half-brained Christianity focuses on both truth and relational practices.
- 2.A full-brained pastor prioritizes their personal status over creating a relational atmosphere.
- 3.Community involvement in maturity is seen as an individual journey in Christianity.





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