

LEADERSHIP AS DRAMA, DANCE AND DIALOGUE: TOWARDS A THEOLOGY OF LEADERSHIP IN AOTEAROA NEW ZEALAND

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Introduction

Prologue

Do not let anyone call you leader! You have one leader, the Christ!¹

In October 2000, a coloured South African who had been in New Zealand since 1991 was an invited speaker at mountaineer Graham Dingle's Wellington launch of Project K. Dingle was founder of the project, a life-skills programme for at-risk youth, and had invited the speaker who had just stepped down from a top-tier management position at AXA, one of the largest insurance companies in New Zealand. Prime Minister Helen Clark who was at the meeting, was sufficiently impressed by the speaker to invite him to speak at a caucus discussion on race issues.

Labour chief whip Rick Barker recalls that labour party discussion: 'He was quite *brilliant*. He spoke of his own *personal experience*...gave a number of *homilies*. He put up *quotes* on an overhead – some of his own, some of Mandela's. He was quite *inspirational*. He spoke with *seriousness* and *sincerity*...his message was very like Mandela's: if you *love* and *forgive* you cannot be trapped by anger and hatred [*italics for emphasis mine*].'²

Meetings with key people followed, and in April 2001, the subject of this story, Gregory Fortuin, was appointed as Race Relations Conciliator. At the time, they sang his praises. Within a year the same voices were raising a howl of protest, resulting in Fortuin's resignation from the position – gladly accepted by the Attorney General, as a political expediency.

In a later radio broadcast, Fortuin, though hurt and disappointed, lived the words he had spoken a year earlier. He remained congruent. He restated his vision, his desire to make a difference. He made clear reference to the One who had sustained him, and continued to give him hope. He loved, forgave, and moved on out of the public eye. He exercised Christian leadership that spoke more eloquently than a hundred sermons. Bonhoeffer would have been proud.

An era ago in the early 20th century, witness another form of leadership: excellent in the way a vision was cast, people energised and empowered, and the plan executed. The outcome however,

¹ Matthew 23: 8-12, *CEV Bible*. Unless otherwise stated, all other Scripture references in this paper will be from the *NRSV Bible*.

was a tragedy beyond comprehension. History would record it as the Holocaust. The man who exercised that leadership was Adolph Hitler – a man who had been abused as a boy, who remained a teenager emotionally, and took revenge on the world.

The world will forever remember the words *fuehrer* and *reich*. Not everyone, however, would remember their meaning in the German: *leader* and *kingdom*.

Background

Leadership is a value-loaded term. As the prologue suggests, each person will have his or her own unique experience, and understanding of, and feelings associated with, the use of the word. In the pastoral situation within the Aotearoa/New Zealand context in this new millennium, the term takes on some significance. How we perceive leadership, what connotations we append to the term, and what philosophies and values undergird our understanding, can be critical components in the fabrication of theories, models and styles of leadership. That in turn can significantly influence the identification, selection, education and on-going formation of leaders, whose value-based, vision-directed actions would then complete the theory/praxis loop, forming part of the on-going hermeneutical spiral in leadership development.

Through the graciousness of others and the grace of God, I have been in leadership and trained/mentored others for leadership in a variety of contexts including business, community, sport, and church, for over forty years. I have lectured on and facilitated learning on leadership, having researched and written on the subject and associated aspects. With all this experience the aspect of leadership that continues to deeply concern me is this: It is possible to be a brilliant leader possessing the requisite skills and characteristics, and still go devastatingly, tragically wrong. There is a darker side to leadership.

Hitler is not on his own. He is merely representative of a wider evil. In the 20th century alone Stalin, Pol Pot, Idi Amin, Saddam Hussein, Ne Win and Slobodan Milosevic, and more recently Ben Ladin, are just some of these ‘leaders’ in the political world. In the business arena there is Henry Ford whose ‘stifling overcontrol’ nearly brought down the company, and closer to home, there were the leaders of the JBL and Equiticorp corporations who set in motion the New Zealand sharemarket crisis of the 1980’s. Jim Brown’s fall and that of other ‘tele-

² Alex Spence, "Rebel with a Cause: Gregory Fortuin," *North & South*, October 2001.

evangelists' and pastoral leaders in the United States, is a reminder that church leaders are not exempt from this evil. Closer to home, the vignettes in this paper, the on-going revelations of abuse in the Roman Catholic church, with the respected Jim Consedine the latest, the dramatic rise and fall of fine, successful, long-term ministers and missionaries like Jim Gilchrist (youth ministry), Dave Strickland (PCANZ), Ian Bilby (Elim), and others, serve to remind us that none of us is exempt from the risk.

Equally, the lives and leadership outcomes of Mother Teresa, Martin Luther King Jr, Gandhi, Amy Carmichael, Lesslie Newbigin, and in Aotearoa/New Zealand, Kate Sheppard, Rutherford Wardell, Graham Lee, and Gregory Fortuin, all model the possibilities. There is both a light and dark side to leadership. As Peter Cammock puts it, 'the leadership process...is not energy neutral'.³

One lesson from this for our context is that the unqualified, uncritical, un-interculturated⁴ application of leadership models, theories and skills from overseas may result in a type of efficient leadership, yet have disastrous consequences for the person of the leader and those they relate with. By the technical definitions of leadership in terms of skill and personality Hitler was a 'brilliant leader'. Yet, his leadership 'created a vortex of unprecedented repression and evil'.⁵ Accounts such as Hitler's and the others above have moved me to consider seriously the internal and external factors intrinsic to the leader and her situation, and their influence on the personal and social, as well as the moral and spiritual outcomes of their leadership.

What effect would a sound theology of leadership have had on those factors, and subsequently on that leadership process and on the outcome? What is leadership? Why leadership? What is Christian leadership, if there be such a thing? What is a sound Christian theology of leadership for this new millennium in Aotearoa/New Zealand?

This enquiry acknowledges the increasing interest in and the dearth of scholarly work in the area of Christian/church administration/leadership in Aotearoa New Zealand. It seeks to build on the existing work in this area, in particular extending the issues raised by and addressing some gaps

³ Peter Cammock, *The Dance of Leadership: The Call for Soul in 21st Century Leadership* (Auckland, NZ: Pearson Education NZ Ltd, 2001), 114.

⁴ I use the term 'interculturalisation' from David J. Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission* (New York: Orbis Books, 1991)..

⁵ Cammock, *The Dance of Leadership: The Call for Soul in 21st Century Leadership*, 111, acknowledges this troubling aspect of leadership in general, and with particular reference to Hitler's leadership.

identified in my earlier research papers and thesis. The goal is to construct a personal and practical theology of leadership in A/NZ context, using the metaphors of *drama*, *dance* and *dialogue* as motifs to focus the research and facilitate a creative and novel approach to doing theology in our context. The attempt is made to work inter-disciplinarily and cross-culturally. However, no claim is made to this being a *summa*, nor does it presume to be comprehensive or conclusive. It is a work in progress. It is one valued part of an on-going, life-long journey of integration in ministry. The journey continues.

Rationale and Methodology

[A]t the heart of every good theology lies not simply a plausible intellectual vision but more importantly a compelling account of a way of life, and that theology is therefore best done from within the pursuit of this way of life.⁶

Kathryn Tanner tells us that theological reflection arises ‘within the ordinary workings of Christian lives to meet pressing practical needs’, and that ‘theological deliberation is a critical tool to meet problems that Christian practices...inevitably generate’.⁷ Theology in the context of this paper is done to meet the crisis in the Christian practice of leadership. It is done, as Volf puts it above, as a contribution towards a ‘compelling account...from within the pursuit’ of leadership.

The modern era heightened the unfortunate distinction arising from the Aristotelian view of *truth* as the goal of the theoretical sciences, and *action* as the goal of the practical sciences. Theology, as the ‘queen of the sciences’, has variously been argued to be theoretical (Aquinas, for instance), and practical (Duns Scotus).⁸ Gregory the Great, with reference to pastoral theology in particular, called it the ‘art of arts’. More recently, Liberation theology gifted us with understanding the theological task not only as orthodoxy but also as orthopraxis. Contemporary perspectives enhance this understanding as ‘not only discourse but also as action, and as the rich interaction between both’.⁹

⁶ Miroslav Volf, "Theology for a Way of Life," in *Practicing Theology: Beliefs and Practices in Christian Life*, ed. Miroslav Volf and Dorothy C. Bass (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 2002), 247.

⁷ Kathryn Tanner, "Theological Reflection and Christian Practices," in *Practicing Theology: Beliefs and Practices in Christian Life*, ed. Miroslav Volf and Dorothy C. Bass (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 2002), 228.

⁸ See Thomas Aquinas, *Summa Theologiae* I.1.4, and Duns Scotus, *Ordinatio*, prol. Pars 5, qq. 1-2. Also Volf, "Theology for a Way of Life," 246f.

⁹ *Ibid.*, 248.

A post-modern perspective behoves a holistic and integrative approach perhaps incorporating the variety of perspectives outlined above. It is appropriate then that this is a paper in *practical* theology. In particular it is a *constructive* work in the pastoral arena. As theology it uses the quadrilateral of sources: Scripture, Tradition, Reason, and Experience. As *practical* theology it carries an emphasis on praxis – both as a source and in output. Since pastoral theology is a liminal discipline, the voice of Experience is really a chorus of voices including culture, the social sciences, management science, leadership studies, and others.

This paper uses accepted qualitative methodologies to explore the topic. A variety of sources are used. Owing to the limited availability of extant literature, information from previous research interviews of people in roles of leadership in church and community are sometimes included. Consistent with Ethics Committee requirements, the citations in these cases appear with pseudonyms to protect the identity of participants.

So what is leadership?

Leadership is one of the world's oldest preoccupations.¹⁰

Leadership comes from the Anglo-Saxon word meaning 'a road, a way, the path of a ship at sea'. It is 'knowing what the next step is, and having the confidence and commitment to take it'.¹¹

The dictionary defines leadership thus:

1. office or position of leader: the office or position of the head of a political party or other body of people
2. ability to lead: the ability to guide, direct, or influence people
3. guidance: guidance or direction
4. leaders: a group of leaders (*takes a singular or plural verb*)¹²

Traditional definitions of leadership, by their considerable differences and variety of views, have created vagueness and confusion in the minds of many leaders and their followers who have

¹⁰ Bernard M. Bass, *Bass & Stogdill's Handbook of Leadership: Theory, Research, and Managerial Applications*, 3rd edition ed. (New York: The Free Press, 1990)., 3. See also Richard J Love, *Liberating Leaders from the Superman Syndrome* (New York: University Press of America Inc., 1994)., 1.

¹¹ James C. Sarros and Oleh Butchatsky, *Leadership: Australia's Top Ceos: Finding out What Makes Them the Best* (Australia: Harper Collins Publishers, 1996)., 2.

¹² 'Leadership' in Corporation Microsoft, *Microsoft Encarta Dictionary* (Bloomsbury Publishing, 2000 [cited]).

questioned their own roles, their effectiveness and their significance. We have an august gathering here who are going to tell us what leadership is...

LEADERSHIP IS . . .

James MacGregor Burns: ‘. . . when persons with certain motives and purposes mobilize, in competition or conflict with others, institutional, political, psychological, and other resources so as to arouse, engage, and satisfy the motives of followers.’¹³

John Gardner: ‘. . . the process of persuasion or example by which an individual (or leadership team) induces a group to pursue objectives held by the leader or shared by the leader and his or her followers.’¹⁴

Peter Drucker: ‘. . . [being] responsible for a contribution that materially affects the capacity of the organization to perform and to obtain results.’¹⁵

Paul Hersey: ‘. . . any attempt to influence the behavior of another individual or group.’¹⁶

Warren Bennis and Burt Nanus: ‘. . . influencing, guiding in direction, course, action, opinion.’¹⁷

Ted Engstrom: ‘. . . the ability to make things happen.’¹⁸

Oswald Sanders: ‘. . . influence, the ability of one person to influence others.’¹⁹

Harris Lee: ‘. . . that which moves persons and organizations toward the fulfilment of their goals.’²⁰

Robert Clinton: ‘. . . a dynamic process in which a man or woman with God-given capacity influences a specific group of God’s people toward His purposes for the group.’²¹

Kenneth Gangel: ‘. . . the exercise of one’s spiritual gifts under the call of God to serve a certain group of people in achieving the goals God has given them toward the end of glorifying Christ.’²²

¹³ Bass, Bass & Stogdill's *Handbook of Leadership: Theory, Research, and Managerial Applications*., 11.

¹⁴ John W. Gardner, *On Leadership* (New York: The Free Press, 1990)., 1.

¹⁵ Peter F. Drucker, *The Effective Executive* (New York: Harper and Row, 1966)., 5.

¹⁶ Paul Hersey, *The Situational Leader* (Escondido, CA: The Center for Leadership Studies, 1984)., 16.

¹⁷ Warren Bennis and Burt Nanus, *The Strategies for Taking Charge* (New York: Harper & Row Publishers, 1985)., 21.

¹⁸ Ted W. Engstrom, *The Making of a Christian Leader* (Grand Rapids, Michigan: Zondervan, 1976)., 20.

¹⁹ Oswald J. Sanders, *Spiritual Leadership*, Revised edition ed. (Chicago: Moody Press, 1980)., 31.

²⁰ Harris W. Lee, *Effective Church Leadership* (Minneapolis: Augsburg Fortress, 1989)., 27.

²¹ Robert J. Clinton, *The Making of a Leader: Recognising the Lessons and Stages of Leadership Development* (Colorado: Navypress, 1988)., 14.

²² Kenneth O. Gangel, *Feeding and Leading* (Wheaton, IL: Victory Books, 1989)., 31 as quoted in Love, *Liberating Leaders from the Superman Syndrome*., 32.

Bass and Stogdill: ‘. . . an interaction between two or more members of a group that often involves a structuring or restructuring of the situation and the perceptions and expectations of the member.’²³

Douglass Lewis: Leadership is the art of influencing other people to move in a particular direction or toward a certain goal.²⁴

Suresh: Leadership for me is enabling people. It is not thinking of self more than others. It is empowering others. Leadership is influence.²⁵

Peter Hodgson: ‘Ministerial leadership as the leadership of *nurture*’.²⁶

Philip Selznick: Coming from the institutional perspective, I suggest that ‘the institutional leader is *primarily an expert in the promotion and protection of values*’.²⁷ [Emphasis his.]

Hodgson: Above all, true leadership is the antithesis of clericalism.²⁸

Narrator (N)²⁹: It is apparent from the above that while we may come up with a working definition of leadership for the purposes of this paper, leadership is personal to the leader and particular to her situation. It is contingent on the interaction and dialogue between the leader, the follower and their context, and their associated aspects.

Gary Yukl: It is neither feasible nor desirable at this point in the development of the discipline to resolve the controversy over the appropriate definition of leadership. For the time being, it is better to use the various conceptions of leadership as a source of different perspectives on a complex, multifaceted phenomenon. In research, the operational definition of leadership will depend to a great extent on the purpose of the researcher.³⁰

N: Our interest in leadership is directed towards the future A/NZ context. In an earlier work I called this Millennium Leadership (ML), a motif for developing an integrated and applicable understanding of leadership in our context. It is helpful to review what I saw as its nature and task:

²³ Bass, *Bass & Stogdill's Handbook of Leadership: Theory, Research, and Managerial Applications*., 19 as quoted in Love, *Liberating Leaders from the Superman Syndrome*., 32.

²⁴ G. Douglass Lewis, *Meeting the Moment: Leadership & Well-Being in Ministry* (Nashville: Abingdon Press, 1997)., 9.

²⁵ Suresh, Interview with Writer 2000.

²⁶ Peter C. Hodgson, *Revisioning the Church: Ecclesial Freedom in the New Paradigm* (Philadelphia: Fortress Press, 1988)., 99.

²⁷ Philip Selznick, *Leadership in Administration* (New York: Harper & Row, 1957)., 28 as quoted in Love, *Liberating Leaders from the Superman Syndrome*., 32.

²⁸ Hodgson, *Revisioning the Church: Ecclesial Freedom in the New Paradigm*., 99.

²⁹ From here on referred to as *N*.

³⁰ Gary Yukl, *Leadership in Organizations* (Englewood Cliffs, NJ: Prentice-Hall, 1981)., 5.

ML seeks to *help people from known to unknown ways of being and doing* for the greatest good of that community it serves. In particular it seeks to lead the people it serves through the crises of our day, to the *basileia* vision of Christ as pertinent to that context.³¹

Anderson: It also involves ‘vision, planning, communication, and creative action which positively unifies a group of people around a set of clear values and beliefs, to accomplish a clear set of measurable goals’.

N: As we have heard, the voices raised here are all of leaders effective in their own way in their contexts. Yet their understanding of leadership and ways of leading are unique to them. *Leadership is personal* to the leader.

Philosophies underlying leadership theories

Significant changes have occurred in the understanding of leadership in the Church but...we still have some way to go. One of the challenges...before us as a church is to learn from current business and educational leadership movements in our society so that we can...avoid the adoption of methods and models that have been tried and discarded in those fields. The need to be culturally aware of such movements and to apply theological reflection to them is important if we are to avoid trendy fads and provide robust and sound models for the future.³²

To add to this range of sometimes conflicting, and often confusing definitions of leadership, from the 1970's onwards a great many theories and models of leadership have been popularised. Burns' *Transactional/Transformational* leadership, Peters' *Customer-focussed* leadership, Blanchard's *Situational* leadership, Covey's *Principle-centred* leadership, Sanders' leadership as *Influence*, Anderson's *Transforming* leadership, Sarros and Butchatsky's *Breakthrough* leadership and Greenleaf's *Servant* leadership, are some of the key ones.³³ Many permutations of these theories have also been postulated. As Doug Lendrum suggests, with this proliferation of

³¹ J.C.K. Daniel, "The Acte Theological Education Curricula and Christian Leadership Development in the New Millennium in Aotearoa/New Zealand" (Masters Thesis, University of Auckland, 2001).

³² Doug Lendrum, quoted in PCANZ. Mission Resource Team, "Farewell to a Co-Director," *Bush Telegraph*, April 2001.

³³ James MacGregor Burns, *Leadership* (New York: Harper & Row, 1978)., Tom Peters, *The Circle of Innovation: You Can't Shrink Your Way to Greatness* (London: Hodder & Stroughton, 1997).

Tom Peters, *Thriving on Chaos* (New York: Harper & Row, 1987)., Hersey, *The Situational Leader*.

Paul Hersey and Kenneth H. Blanchard, *Management of Organizational Behavior: Utilizing Human Resources*, Fifth ed. (Englewood Cliffs, NJ: Prentice-Hall Inc, 1988)., Stephen R. Covey, *Principle-Centered Leadership* (New York: Simon & Schuster, 1990)., Sanders, *Spiritual Leadership*., Terry D. Anderson, *Transforming Leadership* (Amherst, Massachusetts: Human Resource Development Press, Inc., 1992)., Sarros and Butchatsky, *Leadership: Australia's Top Ceos: Finding out What Makes Them the Best*. and Robert K. Greenleaf, *Servant Leadership* (New York: Paulist Press, 1977)..

models, theories and fads that are assailing our shores it behoves the church to at the least assess them for their underlying assumptions.

It is helpful for ML to be aware of the basic assumptions and beliefs that underlie leadership theory. We will consider four representative theories that span the period pre-1960 to the late 1980's: Theories X, Y, Z and R. (Please note that this is not a review of these theories, but of the beliefs that undergird them).

Theory X was identified in 1960 by McGregor who used Maslow's work as a foundation.³⁴ It is rooted in an *Autocratic* philosophy, and assumes that people (employees):

1. Are inherently lazy and will avoid work unless forced to
2. Have no ambition or desire for responsibility; they prefer to be directed or controlled
3. Have no motivation to achieve organisational objectives
4. Are motivated only by physiological and safety needs

Theory Y: McGregor, coming from the Humanistic school of leadership theory, thought *Theory X* was outmoded, and believed people would improve their performance if treated according to his *Theory Y*. This is rooted in a more *Democratic* philosophy which assumes people:

1. Find work natural if organisational environment is appropriate
2. Can be motivated by Maslow's upper-level needs like ego and self-actualisation
3. Seek responsibility as it enables their achieving the higher needs

Theory Z: was advanced by Ouchi in 1981. The emphasis here shifts from the individual to their context such as the group, culture or organisation. The assumption is that the individual feels rewarded when their group achieves their goals. This theory values cooperation, support, loyalty, family closeness, intimacy and caring.³⁵ It believes in: Offering people long-term employment, a positive environment, involvement in decision making, evaluation of people over the long term, building trust and integrity in all interactions, maintaining few levels of authority, emphasis on work-groups, and informal rules and regulations. The Total Quality Management model of leadership espouses much of this thinking.³⁶

³⁴ See Anderson, *Transforming Leadership*., 32.

³⁵ W Ouchi, *Theory Z: How American Business Can Meet the Japanese Challenge* (Reading, Mass.: Addison-Wesley, 1981). and Anderson, *Transforming Leadership*., 35.

Theory R: is a Relational approach introduced by Alderson in 1985.³⁷ Among others, it assumes that:

1. All people need love (affirmation), a sense of dignity (appreciation), and need to be treated with respect (recognition that they are of intrinsic value, and their contribution is valued)
2. Building people's self-esteem will benefit morale, quality of work, etc.
3. Reconciliation (not confrontation) in leader-follower relations will create mutual respect, dignity, etc.
4. The leader-follower relationships are keys to excellent performance
5. That people desire to work hard and take pride in their accomplishments
6. Treating people right is the right thing to do and that is reason enough to value people.

This 'Value of the Person' approach is consistent with Christian values and principles, and deserves further scrutiny. Many of these values are also espoused by Greenleaf's Servant Leadership model, Transformational leadership and by the Total Quality Management model.

For our purposes, it is enough to note

1. The change in emphasis from an autocratic to a people-centred approach over the last three decades
2. The value of 'screening' models and theories of leadership for their underlying assumptions
3. Opportunity exists for churches and church organisations such as seminaries, to identify and evaluate the models and theories of leadership they use, not simply for their effectiveness but for their fit against *basileia* principles and values, and for the message that conveys to those who learn and work there. This is an important task for ML.
4. The personal nature of leadership, and hence the vital role of a sound theology of leadership, and a healthy spirituality and moral character of the leader

As we turn to that task of constructing a theology of leadership, it is worth noting Breward's warning:

The church is an untidy community. It cannot be run like a business. Companies can choose who work there. Churches are a community of volunteers at different stages of the spiritual journey – a very different community to that about which

³⁶ Ouchi, *Theory Z: How American Business Can Meet the Japanese Challenge*. and Anderson, *Transforming Leadership*., 35f.

³⁷ W. Alderson, *Value of the Person: Theory R Concept* (Pittsburgh: University of Pittsburgh Press, 1985).

management gurus write. Yet somehow management themes have slipped in without any theological scrutiny in the last few years. Some of the fashionable styles of management in the churches now imprison people. They basically neglect the nourishment of volunteers in congregations. They ignore the diversity. We need to relearn what past generations learned about oversight.³⁸

The dangers about which he speaks are very real. However, as Barry points out, 'the church is only one part of the communities we're called to serve as leaders'.³⁹ Also, the risks need not drive the church away from concepts that will help the practise of excellence in leadership in the church and world. As Fale says, 'I don't necessarily buy into the corporate world, but I want to listen'.⁴⁰ We need to avoid the dangers of syncretism on the one hand and a prescriptive exclusiveness on the other. We need to dialogue creatively with the thinking arising from what is God's world, and to be critically aware of philosophies and values that undergird the concepts; we need to dialogue creatively with and reflect theologically on the models of leadership, and choose adaptively those ways of leading that are consistent with our values and vision, and are relevant to the specific and general context. We need to construct a theology of leadership that is relevant to our context to guide us. That is the purpose of the next sections.

³⁸ Ian Breward, "Preparing for Oversight and Service: The Ecology of Leadership," (Dunedin: School of Ministry Knox College, 2001).

³⁹ Barry, Interview with writer, 2 November 2000.

⁴⁰ Fale, Interview with Writer 2000.

Leadership as Drama

Story, drama, the Great Drama, and the drama of leadership

He taught them many things by using stories...Jesus used stories when he spoke to the people. In fact, he did not tell them anything without using stories.⁴¹

Reinhard Hutter, a professor of theology, makes the bold claim in a recent article that ‘stories often catch the hidden interrelationships that make up our world in subtler and quicker ways than our conscious, thoughtful reflection can’.⁴² Rob Harley, television journalist and Christian communicator, writing from a more pragmatic, less scholarly and very importantly, from the Aotearoa/New Zealand context, concurs. He introduces his recent book saying:

Some of the best communication is accomplished with the skilful use of illustrations and stories. Everyone loves stories. We’re raised on their entrancing power from the time we are old enough to assemble thoughts and create our own memories. As we grow older, we never lose our interest in stories: Hollywood and ten million authors and journalists know that to be true.⁴³

The power of story however, does not stop at entertainment or edification. The *clinical* use of story in the rising new counselling field of personology,⁴⁴ in psychodrama, narrative therapy, transactional analysis, and family systems theory, attests to their significance in the *therapeutic* context.

In the *socio-cultural* setting, the myths and legends of people groups have provided the substance of a common heritage, a unifying story. As Newbigin says, ‘No human societies cohere except on the basis of some kind of common beliefs and customs’.⁴⁵

In the *religio-spiritual* context, our sacred stories bring life, meaning and hope to human existence. The inspiring stories of some Christians and Jews in the nazi concentration camps, and commentaries such as Victor Frankl’s *Man’s search for meaning*, illustrate this. For centuries these stories have also provided the basis for a *moral, ethical and social* framework. ‘As Alasdair

⁴¹ Matthew 13: 3, 34, CEV.

⁴² Reinhard Hutter, "Hospitality and Truth: The Disclosure of Practices in Worship and Doctrine," in *Practicing Theology: Beliefs and Practices in Christian Life*, ed. Miroslav Volf and Dorothy C. Bass (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 2002), 207.

⁴³ Rob Harley, *The Power of the Story: Touching the Lives of Listeners* (Auckland, NZ: End Results Publishing Ltd, 2001), 1.

⁴⁴ Philip L. Culbertson, *Caring for God's People: Counseling and Christian Wholeness* (Minneapolis: Fortress Press, 2000), 49f, describes this.

⁴⁵ Lesslie Newbigin, *Trinitarian Faith and Today's Mission* (Richmond: John Knox Press, 1964), 42.

MacIntyre once put it, every moral philosophy has a corresponding sociology',⁴⁶ - and I would add theology. It is worth noting that Hunter, writing in a secular context, elaborates that our very *character* is formed by convictions that are upheld by that which is sacred to us. In the West, the Judaeo-Christian story (the Great Story/Great Drama) has even informed the *social, political and governmental* structures and processes, and since Calvin, the *economic* as well.⁴⁷

Jesus used stories. 'Given that [he] had just three years to bring about the most complete transformation of human hearts ever attempted' it is understandable the extent to which he used stories. As Harley suggests, it is perhaps why people 'felt they were getting something more profound from Him than they'd ever received in the dry and legalistic lessons from the Pharisees'.⁴⁸ Perhaps some of the most powerful aspects of Jesus' story-telling were the stories themselves, their contextual relevance, their truth, and most significantly, the person of Jesus – his integrity and the congruence between the message of the stories and their lived expression in the Story-teller. The stories were dramatic; they were being enacted, lived, and subsequently transformative and memorable.

The message this holds for us in the context of this paper is summed up by Cammock in reference to Howard Gardner's research:

'the success of the leaders] studied resided in their relating of stories that were relevant and inspirational to their followers. The relating of these stories was not...simply an issue of skilled communication. The leaders in Gardner's book are people who embodied their stories, who conducted their lives in a way that made them examples of their message...they did not simply articulate their stories, they entered into and lived them as an extension and expression of their personal character.'⁴⁹

Jesus lived his message. He was the medium and the message. He was enacting the story of God's love for the people of God. He was helping the people re-member. An old proverb says, '*Friendship begins when we share a common memory*'. Drama is enacted story/narrative. The drama of leadership in particular enables the sharing of the Great Drama of God's saving acts in history and most especially in the Christ event, sharing our collective/communal myths and

⁴⁶ Alasdair MacIntyre, quoted in James Davison Hunter, *The Death of Character: Moral Education in an Age without Good or Evil* (New York: Basic Books, 2000), xi.

⁴⁷ Within the scope of this paper it is simply worth noting that 1. Democracy as a form of government and Capitalism are variously attributed to Calvinism, though perhaps their theocratic origins are not reflected in their current, and arguably aberrant, forms. 2. The context in which Calvin himself established such structures and processes was in reforming Geneva as a theocracy. See J.C.K. Daniel, "John Calvin: A Short Biographical Overview and Bibliography" (Seminar Presentation (Unpublished), School of Ministry, Knox College, 2001).

⁴⁸ Harley, *The Power of the Story: Touching the Lives of Listeners.*, 1.

dramas, and our own personal drama/testimony (including the ‘fifth gospel’, which is our witness to the Great Story, and is referred to later in this section).⁵⁰ It enlivens and re-presents to us truths about our situation and relationships, and builds a common memory.

Leadership as drama is story-telling, by word and example. It enables the stories to be re-collected, re-membered, and re-presented.

The Great Drama, church, and playing the drama

In the congregational setting, this drama of leadership requires ‘active involvement’. According to Donald Capps it means ‘assuming a “role” in the drama of this congregation, signifying one’s interest in “taking part” and “doing one’s part”...it means merging our own life story with the life stories of other members of the congregation and with the congregation’s “master story” as it has evolved through the succession of generations that comprises its history’.⁵¹ Somehow, ‘through these and other involvements in the ongoing drama of the congregation, individuals gain new perspectives and insights into their personal story – past, present, and future’.⁵²

As Hopewell signifies, a church’s story, ‘even when it recounts pedestrian and trivial activity, is the legend of God’s plan, if only its sounds and signs can be heard and read’. Further, because that congregation’s particular story ‘draws from a treasury of narrative elements available to all groups of people as they struggle for survival and meaning’; it is their ‘channel to participation in the worldwide mission of establishing God’s *shalom*’.⁵³

This research explores leadership as drama using three major aspects of congregational (and other organisational) life: *setting*, *characterisation*, and *plot*. In the following section:

- ❖ *setting* identifies the global and local context of the drama of leadership;
- ❖ *characterisation* explores who and how we might be as leaders through the rubric of servant leadership;
- ❖ *plot* clarifies the journey/process and task of leadership in our time and place.

⁴⁹ Cammock, *The Dance of Leadership: The Call for Soul in 21st Century Leadership*., 135.

⁵⁰ NB While I have acknowledged above that drama is enacted story, please note that ‘The Great Drama’, ‘Great Story’, and ‘Story’ are used interchangeably in this paper, as are ‘drama’ and ‘story’.

⁵¹ Donald Capps, *Life Cycle Theory and Pastoral Care*, (Minneapolis: Fortress Press, 1983)., 64f.

⁵² Ibid., 65.

⁵³ Barbara Wheeler, editor, in her Foreword to James F. Hopewell, *Congregation, Stories and Structures* (Philadelphia: Fortress Press, 1987)., xiv.

It is to these aspects we now turn.

<p><i>Key themes, thoughts and thespians</i></p>

- | |
|---|
| <ul style="list-style-type: none"> • Leadership theory/concepts: servant leadership, collective leadership/teamwork, • Culture: multi-faith/multi-ethnic issues, cultural and ecumenical issues, <i>whanaungatanga</i> • Reason: Story-telling as Traditioning, leadership as storytelling, • Scripture and Tradition: the Great Story, trinity, <i>koinonia</i>, pastor/servant of servants (Gregory), • Experience: our collective stories (legends, etc), our personal drama/scripts – Who are we amidst that, what role have we assigned others and ourselves? |
|---|

The Plot: paradise lost

Plot...traces the occurrence and consequence of changing events. Plot relates the unfolding activity of a group, its unsettled venture through time and circumstance. Plot tells what happens.⁵⁴

Somewhere, somehow, we seem to have lost the plot.

The scriptures tell us we are the people of God, the Assembly, the *qahal Yahweh*. They trace for us in poetry and prose, in psalm and story, the dramatic saving work of our God in history. This Great Drama that has unfolded over millennia came to its dramatic pinnacle in the Christ event. If the story holds good, then the Good News continues in the Fifth Gospel - our personal stories of faith that are continuing to be written. But somewhere, somehow, we seem to have lost the plot.

All around us in Aotearoa/New Zealand are signs of disconnection from the Story that has provided a consistent thread of faith, hope and love for communities of peoples for generations (these signs of the times are outlined under *Setting*). Of equal concern is the disconnection from and fragmentation of our own collective stories – the legends and myths that have provided the common thread that wove groups of people into communities. Urban Maori, second and third generation immigrants, descendants of settlers with mixed European origins are some of those caught between cultures as the drama unfolds and a new story is forged.

⁵⁴ Ibid., 153.

As mentioned earlier, the old proverb says '*Friendship begins when we share a common memory*'. Unfortunately the Great Story no longer forms part of our common memory, neither do our cultural dramas, myths and legends. Urbanisation, secularisation, pluralism, globalisation, rapid technological change, and our multi-cultural/multi-ethnic milieu, among others, have precipitated and are part of a crisis of story...a dilution, an erosion of the key narrative themes and principles that held together the moral, spiritual, and psychosocial fabric of society. We are at the precipice, struggling with a form of *narrative arteriosclerosis* and in grave danger of falling into a *narrative vacuum*.

The narrative diversity of Aotearoa/New Zealand requires, and offers the opportunity for us to recollect, re-member, and re-present our personal and collective stories, and the Story, in the language of our day. This is a key leadership task and one which we in this nation are each personally and collectively responsible. Sharing these stories is a key part of our nation-building, of establishing our identity as peoples and as a people. Here and there are signs that this is happening. The work of the Consedines,⁵⁵ that of Takawai and Chris Murphy with their Te Pumaomao programme, and others, is initiating a new era. As Graham Lee points out, the work is urgent. We 'need a new movement of leaders who in the power of Christ will lead the transformation of society...We don't have much time...We have a responsibility to this great little nation of ours'.⁵⁶

The Plot: the process and task of leadership

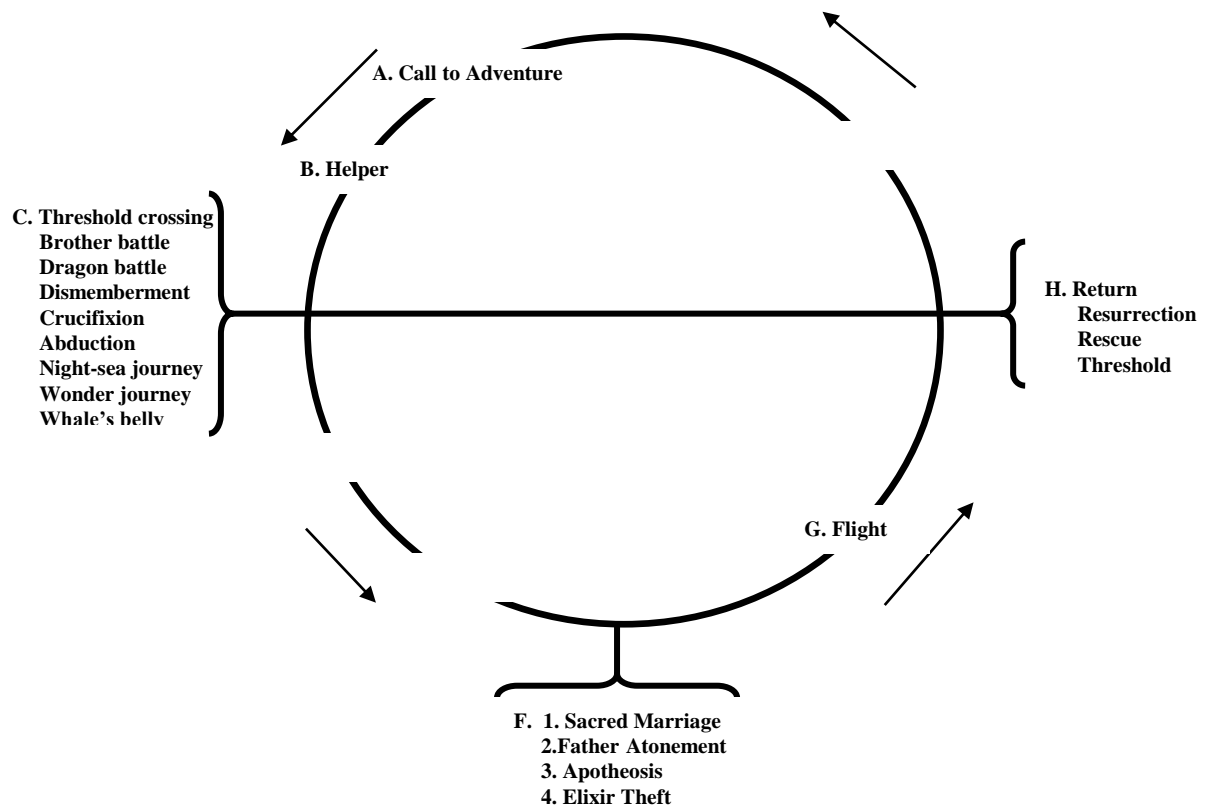
Recently I encountered the work of mythologist Joseph Campbell. I was struck by his concept of the 'hero's journey'.⁵⁷ From his research into the myths, stories, rituals, fairy tales, and legends of many cultures, ancient and contemporary, Campbell had identified a common pattern – a journey theme – in which the hero is called to adventure, leaves the comforts of home, enters a zone of uncertainty and danger, faces trials culminating in a final crisis, surmounts the crisis, procures an 'elixir' or 'boon' needed by their family/society, and returns home with it. While not all the stories contain every item mentioned, they mostly follow the general pattern.

⁵⁵ See Robert Consedine and Joanna Consedine, *Healing Our History: The Challenge of the Treaty of Waitangi* (Auckland, NZ: Penguin Books, 2001).

⁵⁶ Graham Lee, "Interview on Straight Talk New Zealand, Radio Rhema," (June, 2002).

⁵⁷ See Joseph Campbell, *The Hero with a Thousand Faces* (New Jersey: Princeton University Press, 1973).

The Mythic Journey of the Hero



What was striking about this was that many of the stories in the bible also follow this pattern - Moses and Joseph, Naomi, etc. It has also been picked up by congregational analysts such as James Hopewell (using the congregation as the hero), and writers in leadership including Peter Cammock from the A/NZ context. There is also a close similarity for ordinands and seminarians, from the calling, through the testings and training, to the ordination, and the return to ministry in our chosen vocation. In a similar vein, Robert Clinton identifies a pattern in the lifetime development of Christian leadership that is analogous to the schema mentioned above, albeit in a linear form:

Generalised Timeline of Christian Leadership⁵⁸

Birth			Death		
Phase I Sovereign Foundations	Phase II Inner-life Growth	Phase III Ministry Maturing	Phase IV Life Maturing	Phase V Convergence	Phase VI Afterglow

Phase I – Sovereign Foundations

At this stage God works providentially in the environment a person is born into. God works through family, social environment and historical events.

Phase II – Inner-life Growth

The emerging leader begins to grow and discover God through prayer, hearing God, ministry opportunities, obedience etc.

Phase III – Ministry Maturing

The leader begins to reach out to others, experiments with spiritual giftings, may undergo some training.

God develops the leader during this phase mainly through exploration of giftings and in relationships within the Body of Christ.

(In phases I-III the main thing is that God is primarily working *in* the leader – not *through* the leader)

Phase IV – life Maturing

Gifts are more matured and honed. The concept that “ministry flows out of being” has increased significance as the leader’s character mellows and matures.

Phase V – Convergence

Here the leader is secure in his or her gift mix and ministry. They know what they can and cannot do. Life maturing and ministry maturing peak together. Many leaders do not get to this phase.

Phase VI – Afterglow

The fruit of a lifetime of ministry culminates in broad influence (direct and indirect). A lifetime of contacts and networking comes into play.

Few leaders come into this phase.

I began this section by stating ‘we have lost the plot’. The schema above provide us with a script to help us get back to the plot, to reconnect with the Story, and to the drama of leadership. What follows is an outline of the *setting* that places our drama in context.

⁵⁸ Clinton, *The Making of a Leader: Recognising the Lessons and Stages of Leadership Development.*, 43ff. I owe my friend Geoff New for this particular summary of Clinton’s work.

Setting: Crisis and story, kairos and context

Give ear, O my people, to my teaching; incline your ears to the words of my mouth.

I will open my mouth in a [story]...things we have heard and known, that our ancestors have told us...we will tell to the coming generation the glorious deeds of the LORD, and his might, and the wonders that he has done.⁵⁹

Scholars describe the sacred story of ancient Israel and early Judaism as a ‘theological interpretation placed on a narrative of events in human history, transforming the narrative into a story in which later generations found life and identity’.⁶⁰ For instance, the bible describes how the people of God, when faced with a crisis, sought to make meaning of it, interpreting it in ways that informed their present and transformed their ways of being and doing. In the process a re-storying took place that continued to provide meaning and hope for the generations to come.⁶¹ For Humphreys, the crises significant in the history of Jerusalem can be designated by the Greek term *kairotic* – meaning ‘times filled with more than ordinary significance’. These were *times that ‘not only raised new questions but also changed the very terms in which the questions were asked and answered’*.

They demanded rigorous self-scrutiny by individuals and communities...made decisive action necessary to save or to restore the nation, the community, and the individual. New recitations of the sacred story were needed because the past would not now be remembered as before.⁶²

They were periods of crisis not only because of the ‘radical changes in social, political, or economic structures’, but because ‘the remembered past, the sacred story, had given these structures a vital religious foundation’. In these times, the existential crises had precipitated spiritual and theological crises.

We live in such times.

Setting: Crisis and the drama in context

We live in difficult days...The mass media...seem to strive daily to convince us of one all-encompassing doom after another, but in fact only numb us to an awareness of any crisis.⁶³

⁵⁹ Psalm 78: 1-4

⁶⁰ W. Lee Humphreys, *Crisis and Story: An Introduction to the Old Testament*, Second ed. (Mountain View, California: Mayfield Publishing Company, 1990), 13.

⁶¹ I and II Kings and I and II Chronicles narrates and makes meaning out of the lives and actions (good and bad) of individual leaders and the people, and their outcomes.

⁶² Humphreys, *Crisis and Story: An Introduction to the Old Testament*, 15.

⁶³ John H. Westerhoff, *Tomorrow's Church: A Community of Change* (Waco, Texas: Word Books, 1976), 16.

The media remind us we face crises on the social, political, cultural, ecological, economic, and every other front. Bosch suggests that this time of great global change and challenge is akin to the pre-Modern Enlightenment era, the Reformation era, and the post-Gregorian era that saw the fall of Rome.⁶⁴

Ironically, as sociologist Max Weber suggests and Peter Cammock agrees, ‘leadership is more likely to emerge in periods of crisis or in times of Psychic, physical, economic, ethical, religious, or political distress’.⁶⁵ This idea of course is not new. Jews and Christians have known this for centuries. The bible witnesses to this phenomenon repeatedly, and no more graphically than in God’s provision of leaders in response to Israel’s cry for help in the face of crises, outlined in Judges chapters three and four.

Crises in the context of God’s people and salvation history, it seems, provide both challenge and opportunity.

Theology and leadership: Crisis as judgment and opportunity

As noted above, this project takes ‘crisis’ as the motif representing our contemporary existence. ‘crisis’ comes to us from the Greek word *krisis* meaning ‘judgment’. The Chinese symbols for ‘crisis’ represent ‘danger/challenge’ and ‘opportunity’. Both understandings of the word have significance for this paper. Hall and Westerhoff pick up on the *judgment* aspect.⁶⁶ Crisis in this regard invites painful self-scrutiny as an opportunity for personal and corporate transformation. We explore this aspect in the section on leadership as dialogue. This has implications for the person of leader, their self, their character, their own personal development, as well as their ability to enable the being and doing of others in crisis. We explore this aspect further in relation to power and partnership in the section on leadership as dance.

⁶⁴ David J. Bosch, *Believing in the Future: Toward a Missiology of Western Culture*, ed. Alan Neely, H. Wayne Pipkin, and Wilbert R. Shenk, *Christian Mission and Modern Culture* (Valley Forge, Pennsylvania: Trinity Press International, 1995)., 1ff.

⁶⁵ See Cammock, *The Dance of Leadership: The Call for Soul in 21st Century Leadership*., 25f.

⁶⁶ Douglas John Hall, *The Stewardship of Life in the Kingdom of Death*, Revised ed. (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1988)., 69f and Westerhoff, *Tomorrow's Church: A Community of Change*. 16ff

Related to this is the methodological approach used in *Crisis theology*. This theology uses dialectics in relation to the paradoxes of the faith, such as: God as transcendent yet immanent and self-disclosing, Christ as God-Human, faith as gift and act, the here and not-yet of eternity/*basileia*, etc. The paradoxes are held in tension, which precipitate crises, which 'in turn became the situation for the revelation of truth'. It is the crises/struggles that enable rising above the paradox to a reconciliation that involves a 'leap of faith'. *Crisis is 'that point where yes and no meet'*.⁶⁷ It is a decisive moment with the opportunity to define the future. It is a 'moment of truth'.⁶⁸

The Emerging Paradigm

The 'post-' phenomenon is not just a fad. We have truly entered into an epoch fundamentally at variance with anything we have experienced to date.⁶⁹

We live in the 'post-' era.⁷⁰ Our country is being faced with what is a growing global phenomenon - that of an increasingly post-Eurocentric, postcolonial, post-imperial, post-socialist, postindustrial, post-patriarchal, era.⁷¹ Polanyi first called for a 'post-critical' and 'postmodern' philosophy in 1958. He seems to be getting his wish. We have left the Modern era. It is uncertain quite what the new reality is. We are therefore in the Post-Modern era.

In considering this phenomenon,

- ❖ *firstly* it is helpful to use Adams and Salmon's distinction between *post-modernity*, which is the social context, and *post-modernism*, which is the 'framework of ideas' that are associated with the era.⁷²
- ❖ *Secondly*, it is important to note that in this paper, this phenomenon is considered in the context of the 'West' or One-thirds world of which Aotearoa/New Zealand is considered a part.

⁶⁷ An overview of Crisis theology is found in R.V. Schnucker, "Neo-Orthodoxy," in *The Concise Evangelical Dictionary of Theology*, ed. Walter A. Elwell (Grand Rapids, Michigan: Baker Book House, 1991), 332.

⁶⁸ Jan Carlzon, *Moments of Truth: New Strategies for Today's Customer-Driven Economy* (New York: Harper & Row Publishers, 1989), viii, 1ff.

⁶⁹ Bosch, *Believing in the Future: Toward a Missiology of Western Culture*, 1.

⁷⁰ Ibid., 1.

⁷¹ Ibid., 1ff.

⁷² For a more detailed description of Postmodernity/Postmodernism see Ibid., and Kevin Ward, *Essay on 'Religion and Change'* [www.bcnz.ac.nz/chrlc] ([cited].), Kevin Ward, *Essay on 'Mission in Contemporary New Zealand Society'* [www.bcnz.ac.nz/chrlc] ([cited].), Kevin Ward, *Essay on 'toward New Ways of Belonging'* [www.bcnz.ac.nz/chrlc] ([cited].) and Susan Adams and John Salmon, *The Mouth of the Dragon: Theology for Postmodern Christians* (Ellerslie, NZ: Women's Resource Centre, 1996), 30ff, for an A/NZ perspective.

- ❖ *Thirdly*, a modernity mindset is still the cultural reality for many of the ethnic groups in our diverse nation, particularly for those in Christian circles in the Asian and Pacific cultures.⁷³ Nevertheless, they are having to increasingly contend with many of the elements discussed here.
- ❖ *Fourthly*, this paper takes into account post-modern readings from commentators such as respected missiologist David Bosch, contemplative and pastoral theologian Henri Nouwen, futurists Naisbitt and Aburdene, and Alvin Toffler, and writers from our own context such as Adams and Salmon, Kevin Ward, Philip Culbertson, and Peter Atkins, among others. However, the topic is vast and has spawned a whole genre of literature. Within the scope of this paper, it is possible only to engage with it insofar as it relates to a theology of leadership in Aotearoa/New Zealand. What follows is a brief overview.

The contours of this phenomenon include its secular nature, and ‘radical anthropocentricity’.⁷⁴ It is also characterized by diversity and pluralism leading to a ‘sense of fragmentation’ and alienation. Localization and globalisation are happening simultaneously. There is a ‘move away from universal themes’ and a ‘concern for difference’.⁷⁵ The social construction of meaning through language is another concern of post-moderns.

Weiser noted that the postmodern time with its lack of centre leads to an increasingly common sense of alienation’.⁷⁶ Henri Nouwen anticipated Weiser’s observation by fifteen years. He suggests ‘we live in a society in which loneliness has become one of the most painful human wounds’, and ‘alienation, separation, isolation and loneliness’ are ‘the names of our wounded condition’.⁷⁷ ‘Inwardness, fatherlessness and convulsiveness’ are three characteristics of the young people of that generation, and a ‘fragmented and dislocated existence’ the lot of those ‘searching for new modes of immortality’.⁷⁸ It seems personal and social dislocation, disintegration, dysfunction and incongruence, epitomise the suffering, the unwholeness, of this so-called new age.

Tourine, coming from a similar perspective, contends that we live in a ‘self-producing, programmed, and fully administered society’ run by ‘giant industrial corporations’ – a

⁷³ Representatives from these cultures have brought this point home to me in discussions within the mainline theological seminaries in Aotearoa/New Zealand.

⁷⁴ Bosch, *Believing in the Future: Toward a Missiology of Western Culture*., 1ff.

⁷⁵ Adams and Salmon, *The Mouth of the Dragon: Theology for Postmodern Christians*., 31ff.

⁷⁶ Conrad W. Weiser, *Healers Harmed & Harmful* (Minneapolis: Fortress Press, 1994)., 117.

⁷⁷ Henri J.M. Nouwen, *The Wounded Healer* (London: Darton, Longman and Todd Ltd, 1994)., 83.

‘totalitarian society’.⁷⁹ Bosch confirms that its ‘presuppositions and spin-offs’ include ‘centralization, bureaucratization, ecological damage, manipulation and exploitation of human beings, relentless consumerism, and chronic unemployment...a permissive society, without norms, models, and traditions, an “immediate” society, without past and often without future: people live utterly in the present and seek instant gratification...inundated by a veritable deluge of information and entertainment, mainly via television...that gives rise not only to shattering pluralism but also to widespread pollution of the mind.’⁸⁰ Bosch then cites the rising crime rates, increasing imprisonment, drug-related offenders, and AIDS as some of the side effects.

As well as the above, specific to A/NZ are: the rising concerns over bicultural issues, the Treaty of Waitangi, including Maori sovereignty; the experience and perspective of women; a heightened cultural and ethnic awareness; and a concern for the environment. The dramatic rise in use of e-mail, the internet, and cellular telephones, is transforming A/NZ workplaces, work times and routines. We are also experiencing a media culture, where the media seems to have taken the kind of role that religion once had.⁸¹

Kevin Ward, writing from this context, identifies some of the trends from above that have impacted the ‘rapid decline in involvement in traditional religion...in every Western country,’ and in particular A/NZ: Individualism, privatism, pluralism relativism, anti-institutionalism, loss of local community, changing patterns of marriage and family life, changing patterns of workplace, changes in values from public to private, and from religious commitment to religious consumption. All this has spelt crisis for a church faced with declining numbers and influence in society, and questions of meaning, purpose and identity.

Church, leadership and crisis

Our church faces a serious leadership crisis.⁸²
the Church is always in a state of crisis...its greatest shortcoming is that it is only occasionally aware of it⁸³

⁷⁸ Ibid., 36 and 99.

⁷⁹ Tourine, as quoted in Bosch, *Believing in the Future: Toward a Missiology of Western Culture.*, 2f.

⁸⁰ Ibid., 3.

⁸¹ Caroline Kitto and Fuzz Kitto, Seminar Notes, 27 October 2000.. See also Adams and Salmon, *The Mouth of the Dragon: Theology for Postmodern Christians.*, 33.

⁸² Rob Yule, "We Can Accomplish More Together Than Apart: Retiring Moderator's Address to 2002 Assembly" (paper presented at the 2002 PCANZ General Assembly, Wellington, NZ, 2002).

The many crises that face our communities also confront our churches today.⁸⁴ Respected missiologist David Bosch, retired politician and priest Graham Lee, and New Zealand church leader Rob Yule are three of a number of commentators who believe the church is in crisis. This social context of ‘apathy, escalating change and uncertainty make leadership seem like manoeuvring over ever faster and more undirected ball bearings’!⁸⁵ Three clusters of characteristics describe this context:⁸⁶

1. New technology and transformational change: The world has become “hyperconnected”
2. Social and soul schism
3. Global, social and individual crises

The burgeoning literature on leadership informs us the crises faced by our churches, communities and nations stem primarily from the lack of effective leadership.⁸⁷ Indeed, ***the world is facing a crisis in leadership***,⁸⁸ and, as Rob Yule, Graham Lee, Peter Atkins and others bemoan, ***Aotearoa/New Zealand is no exception***. Further, researchers and practitioners concur that effective leadership determines and distinguishes the successful from the unsuccessful organisations. In the results of the 1997 New Zealand Church Life Survey, Brookes, et al, identify that ‘Effective leaders are one of the most important ingredients in developing vital congregations’.

Effective leadership would help transform our crises into opportunities for new and improved ways of doing and being. Pollard, for instance, sees our present crises and unpredictable future as a ‘crucible of uncertainty’, which ‘provides a great opportunity for positive direction’ provided

⁸³ Heinrik Kraemer, quoted in Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission.*, 2.

⁸⁴ Reflecting on Kraemer’s comments noted above, respected missiologist Ibid., 3, concurs. See also William Pollard, “The Leader Who Serves,” in *The Leader of the Future*, ed. Frances Hesselbein, Marshall Goldsmith, and Richard Beckhard (San Francisco: Jossey-Bass Publishers, 1996), 242, who reflects this thinking.

⁸⁵ Warren Bennis and Burt Nanus, *Leaders: Strategies for Taking Charge: Second Edition* (New York: Harper Business, 1997), 12.

⁸⁶ I owe Cammock, *The Dance of Leadership: The Call for Soul in 21st Century Leadership.*, 29ff, for these three headings.

⁸⁷ Norman Brookes and Steve Currow, *Shaping a Future: Lifting the Lid on the New Zealand Church* (Adelaide: Openbook Publishers, 1998), 160. See also Engstrom, *The Making of a Christian Leader.*, 11f, and George Barna, ed., *Leaders on Leadership* (Ventura, CA: Regal Books, 1997), 18ff.

⁸⁸ This idea is not new. Writers on Christian leadership have increasingly expressed this concern throughout this century. From John R. Mott, *The Future Leadership of the Church* (New York: YMCA, 1909), 4; to the more recent Engstrom, *The Making of a Christian Leader.*, 11f; through to the most recent and urgent pleas from George Barna, in George Barna, “Nothing Is More Important Than Leadership,” in *Leaders on Leadership*, ed. George Barna (Ventura, California: Regal Books, 1997), 17ff; and James F Bolt, “Developing Three-Dimensional Leaders,” in *The Leader of the Future*, ed. Frances Hesselbein, Marshall Goldsmith, and Richard Beckhard (San Francisco: Jossey-Bass Publishers, 1996), 162f.

leaders lead.⁸⁹ Effective *Christian* leadership would help transform our organisations and communities (including our churches) into tangible expressions of the reign of God - Christ's *basileia* vision..⁹⁰

However, 'sadly, tragically, *the church has been slow to train and qualify those on whom it has thrust leadership*'.⁹¹ The consequent 'disjuncture' between the crises we see and experience and our desired future is the **leadership gap**, found in every aspect of New Zealand life, including Church life.

Kairos: Krisis in context

A country that has no values or vision is a country in real crisis.⁹²
New Zealand at the turn of the millennium is experiencing a crisis of national identity.⁹³

The crises remind us we are at a 'major turning point in history' when our sacred stories, those vital spiritual and religious foundations on which our society's structures had been built, are being shaken and questioned. It is a *kairos* time.⁹⁴ By implication, and as identified in the prologue and elsewhere in this paper, we are at such a moment in our understanding and practice of leadership. Bennis and Nanus suggest that 'as difficult, frustrating and fearful as these times are, they are also interesting, catalytic and crucial...A new paradigm is being born'.⁹⁵ Cammock describes this phenomenon from a local perspective:

Clearly the New Zealand in which I now live bears little resemblance to the stable country in which I grew up. Like it or not, we are in transition between the old and the, as yet undefined, new social context. Like it or not, change is now a way of life.⁹⁶

⁸⁹ Pollard, "The Leader Who Serves,"., 242. Barna, "Nothing Is More Important Than Leadership,"., 29, echoes this sentiment.

⁹⁰ This I call Millennium Leadership, with particular reference to but not exclusive to the future Aotearoa/New Zealand (A/NZ) context. NB For convenience, Aotearoa/New Zealand will be referred to as A/NZ through the rest of this paper. Also note, the *basileia tou Theou* is the 'reign of God', or as has been more commonly translated, the 'kingdom of God'.

⁹¹ W. Stanley Mooneyham, "Foreword," in *The Making of a Christian Leader*, ed. Ted W. Engstrom (Grand Rapids, Michigan: Pyranee Books, 1976), 10.

⁹² Mulgan, quoted in Augie Fleras and Paul Spoonley, *Recalling Aotearoa: Indigenous Politics and Ethnic Relations in New Zealand* (Auckland, NZ: University Press, 1999), 144.

⁹³ Ibid., 150.

⁹⁴ See Peter C. Hodgson, *Winds of the Spirit: A Constructive Christian Theology* (London: SCM Press Ltd, 1994), 64, who claims this. Humphreys, *Crisis and Story: An Introduction to the Old Testament*, 15, also gives a helpful description that informs these statements.

⁹⁵ Bennis and Nanus, *Leaders: Strategies for Taking Charge: Second Edition*, 13.

⁹⁶ Cammock, *The Dance of Leadership: The Call for Soul in 21st Century Leadership*, 30f.

In this present ferment, as the paradigm-shift takes place, there lies the opportunity to co-create with God, to partner with God in the fulfillment of God's vision for us – the opportunity to exercise leadership in this world – to participate in the drama of leadership. Leadership in this context requires *enacting the drama* of God's loving acts in salvation history. Leadership is *story-telling*.

If *crisis* represents the context, the setting for this drama, Christ's *basileia tou Theou* vision represents the future context towards which this leadership is directed. It is both 'here' as Christ-present among us in Spirit, and is 'not yet'. This paper takes *basileia* as the motif representing our desired future. The drama of leadership takes place on the journey from *krisis* to *basileia*, from our current context to the fullness of God's reign.

Taking the *setting* (context) and the *plot* into account, what then might be the *characterisation* in this drama of leadership?

Characterisation: Characters, and character as the content of leadership

A novelist cannot write unless he/she has some power over characterization – specific characters carrying the story along.⁹⁷

In the unfolding drama of leadership, 'the leadership process will always be influenced by a leader's character, by who he or she is and how he or she lives both and in and out of the leadership role'.⁹⁸ Commentators such as Jay Marshall, Henri Nouwen, Donald Messer, and others tell us that the '*wounded healer*' image is one that best characterises Christian leadership in our context. Marshall describes it thus:

[A] Quaker pastoral leader should lead with a knowledge of his or her own humanness, brokenness, and healing in Christ. In recent years people such as Henri Nouwen have popularized this approach under the name "wounded healer." The assumption is that through our own hurts and griefs, we come to understand the healing work of God better, and minister from a place of genuine experience and compassion that understands and connects with the situations of the ones to whom we minister. From my own experience as a pastor, I can say that after experiencing the grief that came with my father's death, I understood my role as minister in a way no amount of reading and discussion could have produced.⁹⁹

⁹⁷ Neville Emslie, "Mission and Many Cultures in Aotearoa/New Zealand" (paper presented at the Knox College, School of Ministry, Dunedin, New Zealand, 17 October 2002).

⁹⁸ Cammock, *The Dance of Leadership: The Call for Soul in 21st Century Leadership*, 134f.

⁹⁹ Jay W. Marshall, "A Philosophy of Quaker Leadership," (paper presented at the Pre-Triennial Consultation on Leadership, np, USA, July 1999).

This is a most appropriate image for ‘carrying the story along’ in the Aotearoa/New Zealand context. As Ian Breward puts it: ‘Unless we’re able to connect with the raw pain that is in New Zealand society. . . we will not be able to share in the ministry we have in Christ Jesus’.¹⁰⁰ Having raised some of the key concerns as he sees them for the immediate future context, Breward argues that ‘over the next 25 years, ministers will need to work through these issues in a creative way. How to provide leadership in this context is the important question.’ His concern is to ‘nurture leaders into a future no-one can predict’.¹⁰¹

Breward’s thoughts have particular significance to this research in that they arise from and for our context. It is also a call to learn from the strengths and mistakes from the past - ‘We need to relearn what past generations learned about oversight’.¹⁰² To relearn is not to return to the past however, for ‘oversight’ means:

- ‘Creative forgetting – a notable sign of an effective leader’
- ‘Authentic oversight brings people together, it encourages unity but also diversity’
- It ‘encourages a church with a real generosity of spirit’
- In particular it ‘means the gift of friendship’
- It involves ‘developing the gift of mentoring’.

Breward then explores the other aspect of his model - ‘some of the most important writing on leadership in the church has come from exploring *diakonia* or service in the church. Service is the motif that binds people together.’ Therefore, ‘leadership must be linked integrally to the community that leadership is to serve’. The leadership task is ‘to interpret the messages of the times and enable the gifts of oversight, and be open to the diversity of members’. For ‘collegial oversight at best rises above complexity, and nourishes diversity’. It ‘sometimes means making sacrificial initiatives. . . and importantly, ‘real leaders have the capacity to grow through mistakes’.

Character and the key characteristics of leadership

‘Trait’ literature that identifies characteristics of leadership abounds. I will summarise in three blocks that characterise effective leadership at increasingly deeper levels, and sum up with what the apostle Paul considered the indispensable characteristic:

¹⁰⁰ Ian Breward, "Requirements of Ministry Leaders in the Coming Aotearoa/New Zealand Context," (Dunedin: School of Ministry Knox College, 2001).

¹⁰¹ Ibid.,.

¹⁰² Ibid.,.

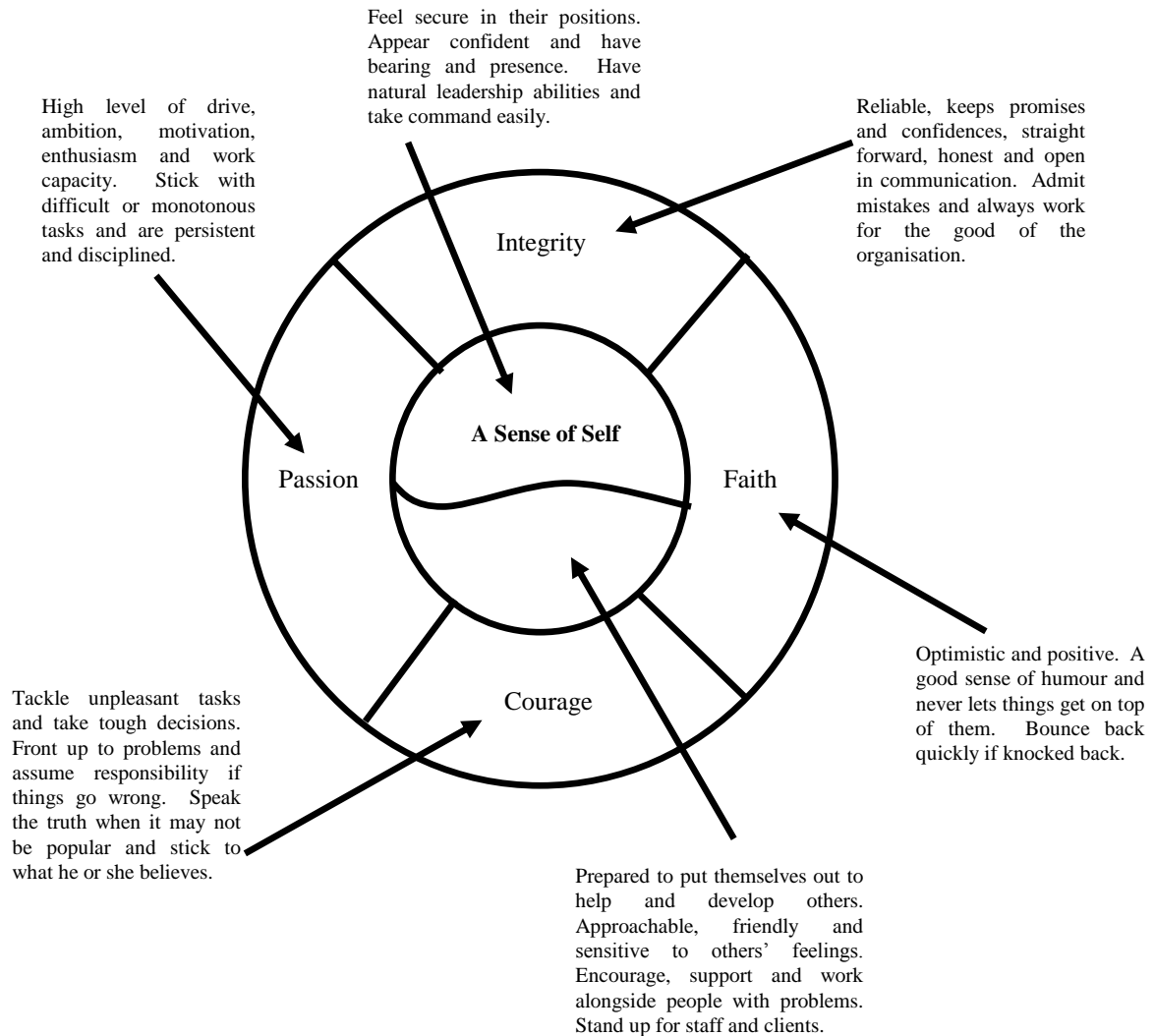
1. The first block and most commonly cited ‘traits’ relate mainly to the intellectual and interpersonal competencies.¹⁰³ They include: intelligence, rational thinking, good judgment, flexibility, innovation, originality in thinking and problem solving, ability to cope with the stress and uncertainty of leadership,
2. The second group deal more with the ‘deeper moral side of character’¹⁰⁴: They include a passion to lead, demonstrably high levels of drive, energy and enthusiasm, persistence in ‘goal and task achievement’, integrity, the ‘courage to take responsibility, make tough decisions and accept consequences’, good mental and emotional health, self-aware, self-regulating and emphatic, optimistic in outlook, high levels of self-confidence and self-esteem.
3. The third group of characteristics are identified by research in A/NZ, the ‘Management effectiveness study’, led by Peter Cammock¹⁰⁵. They are the ‘critical leadership characteristics’ and include character at the centre. The following diagram summarises these:

¹⁰³ Anderson, *Transforming Leadership.*, Engstrom, *The Making of a Christian Leader.*, John. Haggai, *Lead On! Leadership That Endures in a Changing World* (Milton Keynes, England: Word Publishing, 1987)., Sanders, *Spiritual Leadership.*, Sarros and Butchatsky, *Leadership: Australia's Top Ceos: Finding out What Makes Them the Best.*, all have their lists. Paul Beasley-Murray, *Dynamic Leadership: Making It Work for You and Your Church* (Eastbourne:MARC: 1990)., 177ff, has an excellent summary of many of these. See Cammock, *The Dance of Leadership: The Call for Soul in 21st Century Leadership.*, 136ff for the summary I have used.

¹⁰⁴ Ibid., 137.

¹⁰⁵ SeeIbid., 134-143. I’ve integrated his ideas – two diagrams onto the one here for convenience and clarity

The Heart of Leadership: Critical Characteristics, Character



While all these three aspects are worthy and admirable characteristics and the scriptures mention many of them as important ideals and values in the Christian life, there is a fourth group mentioned only infrequently but increasingly so in recent leadership literature, secular and religious. It is covered by terms such as ‘unconditional positive regard’ (Karl Rogers), care (Terry Anderson), concern for others (Peter Cammock). In Christian terms it is *agape* – the unconditional, steadfast love that we know and experience of God in Christ.

Agape: the heart of leadership

Love...does not immediately come to mind when...leadership is mentioned. Certainly love did not feature in Adair’s list of attributes ‘most valuable at the top level of management’...yet if love is the key quality of the Christian life, it should not be surprising that love is the key quality in the life of the Christian leader.¹⁰⁶

Trait literature on Christian leadership is unequivocal on this – that *agape* is the indispensable mark of a Christian leader. It is also what reminds and protects leadership from the excesses and self-aggrandizement that are evident in Hitler and others mentioned in the Prologue. Cammock agrees that ‘it is this characteristic that above all defines the difference between the heroes and the villains and that provides the best protection against the subversive forces of leadership’.¹⁰⁷ It is also Jesus’ one new commandment to his disciples, and the characteristic he said would make them distinctive (John 13).

It is no accident then that *agape*, which this paper considers is the *heart of leadership*, is considered here at the heart of this paper...

Agape, rendered ‘love’, by the NRSV, can readily be translated as “affection”, with ‘connotations’ of “regard”, “respect”, and “fondness”.¹⁰⁸ Some translations render *agape* as ‘charity’, derived from Wycliffe who took it from the *caritas* of the Vulgate. Jerome also used *caritas* because the love meant by the Latin *amor* was not the New Testament meaning of *agape*. As the most general and inclusive of the four Greek words for love, it became the most favoured for describing Christian love,¹⁰⁹ (as that seen on the cross), a New Testament equivalent of the First Testament Hebrew *hesed* - God’s steadfast love that seeks nothing for itself, but only the

¹⁰⁶ Beasley-Murray, *Dynamic Leadership: Making It Work for You and Your Church.*, 192ff.

¹⁰⁷ Cammock, *The Dance of Leadership: The Call for Soul in 21st Century Leadership.*, 140f.

¹⁰⁸ See Burton L. Mack, *Rhetoric and the New Testament* (Minneapolis: Fortress Press, 1990)., 64.

¹⁰⁹ Leon Morris, *The First Epistle of Paul to the Corinthians: An Introduction and Commentary, Revised Edition* (Leicester, England: Inter-Varsity Press, 1985)., 176f. See also Kevin Quast, *Reading the Corinthian Correspondence: An Introduction* (New York: Paulist Press, 1994)., 82f, who suggests that of the other three Greek words for love, *philia*, denoting affection based on friendship, is *agape*’s closest synonym.

good of the loved one. It is no sentimental notion, not merely a feeling or attitude. It is a rigorous vision of persistent, patient, costly service to others.¹¹⁰

Understood as a 'divine Christian grace', *agape* was one of the virtues during the Greco-Roman period.¹¹¹ In 1Cor. 13, Paul presents it quasi-personified as an attribute that is to be expressed in the actions of the church members.¹¹² Most importantly, it is the 'spirit in which all the gifts are to be exercised'.¹¹³

Beasley-Murray sums up, 'Love is vital in Christian leadership because love is the basis of all servant leadership'.¹¹⁴ It is hardly surprising that these images and characteristics above are most associated with a model of leadership that has been popularised since the 1970's, but has its origins in Jesus' example and teaching – *servant leadership*.

Servant Leadership

Friends and others like to speak of "servant leadership," whatever that means. In some meetings, that simply means the pastor is also the custodian!¹¹⁵

Robert Greenleaf¹¹⁶ popularized the servant leadership model in the 1970's and the concept has significantly influenced business practices in the decades since. Organizational theorists and popular writers such as Tom Peters who were proponents of the Customer Service ethic of the 1980's,¹¹⁷ and the concept of an inverted pyramid organizational structure, owe much to the image of Leader as Servant. Greenleaf, a Christian layperson and business consultant, was of course presenting what has been available to the Judaeo-Christian for millennia.

The servant leader motif is present in both Testaments of the Bible, and Christians believe that it finds its pre-eminent form in the person and work of Jesus Christ. Richard Love notes, the

¹¹⁰ Richard B. Hays, *First Corinthians: Interpretation, a Bible Commentary for Teaching and Preaching* (Louisville: John Knox Press, 1997), 222.

¹¹¹ Other such virtues were trust (*pistis*), hope (*elpis*), and patience (*hypomone*). See Mack, *Rhetoric and the New Testament*, 64.

¹¹² The Greeks of the time frequently personified virtues thought to be more significant, turning them into ideals which confronted the average person as 'fantastic challenges'. See Ibid., 64. Also Quast, *Reading the Corinthian Correspondence: An Introduction*, 83.

¹¹³ Hays, *First Corinthians: Interpretation, a Bible Commentary for Teaching and Preaching*, 218. Note also the apostle's call to the Corinthian Christians in 1 Cor 16: 14, 'Let all that you do be done in love'.

¹¹⁴ Beasley-Murray, *Dynamic Leadership: Making It Work for You and Your Church*, 192ff.

¹¹⁵ Marshall, "A Philosophy of Quaker Leadership,".

¹¹⁶ See Greenleaf, *Servant Leadership*.

¹¹⁷ Tom Peters' trilogy of books on the subject is Thomas J. Peters and Robert H. Jr Waterman, *In Search of Excellence: Lessons from America's Best-Run Companies* (New York: Warner Books, 1982).

Tom Peters and Nancy Austin, *A Passion for Excellence* (New York: Random House, 1985), and the chapters on leadership in Peters, *Thriving on Chaos*, 496-522.

‘servant life and ministry of Christ is a consistent challenge to the pastoral leader who seeks to find that delicate balance between being one who wishes to lead and one who is among others as one who serves’.¹¹⁸ He then quotes Philippians 2: 1-11. The following drama picks up the significance of this to servant leadership.

‘Servant’ Leadership?: A drama

N: Richard Love quotes Philippians 2 and *kenosis* in relation to servant leadership. Here is the rub.

Dana: Yes. ‘Kenotic theory has been abused’. I ask, ‘Is Servant Leadership an appropriate motif for the 21st Century? We need to reclaim this with different language and mutual empowerment as the basis.’¹¹⁹

N: Dana, you are not alone in raising this issue, for it has been the subject of debate among Liberation and Feminist theologians.¹²⁰ It is also a serious concern for leaders in the two-thirds world, as for all those who have been colonized, exploited or oppressed in any way, including those close to home. For Kenotic theory can also become a perverse justification for personal and relational abuse. It then becomes the antithesis of everything Christian, and certainly antithetical to Christ, the ultimate servant leader, and his teaching.

Marshall: I find it useful to couple servant leadership with a seldom quoted verse of Scripture. Jesus encouraged his disciples to be "as cunning as serpents and meek as doves." (Matthew 10:16) Servant authority is not about being duped. It is not about accepting an endless list of tasks no one else wants to do. It is not about receiving pay in return for accepting responsibility without authority.¹²¹

N: Yes. However, as a theory, Servant Leadership has effected significant change towards more responsible and collaborative forms of leadership and organisation, particularly in the service sector.¹²² So what then is servant leadership and how does it inform our concern for leadership as Drama?

Marshall: Servant leadership is, in my opinion, leadership at its best. It operates with a knowledge of the larger picture and the immediate tasks at hand. It enters into situations, not seeking to dominate, but to create a plan or result that is life-giving to all. It is equally willing to

¹¹⁸ Love, *Liberating Leaders from the Superman Syndrome*.

¹¹⁹ Dana, Interview with Writer, 10 October 2000.

¹²⁰ Elisabeth Moltmann-Wendel, *I Am My Body* (London: SCM Press Ltd, 1994). is an excellent example.

¹²¹ Marshall, "A Philosophy of Quaker Leadership,".

¹²² Again refer to Tom Peters' works mentioned above.

state the Truth kindly, but firmly, on those occasions when leadership means critiquing the prevailing opinion. Through it all, a servant leader persuades, teaches, advises, supports, leads with compassion rather than with coercion...shares rather than forces...encounters rather than conquers...builds consensus rather than issuing decrees.¹²³

Greenleaf: Hear, hear! I want to point out too, that I write this book from my 'own experience, plus watching and talking to able practitioners, and not from scholarship'. It comes 'out of concern' for this context which 'seemed devoid of hope', and, 'hope...is absolutely essential to both sanity and wholeness of life'. The chapter on 'Institution as Servant' comes from my 'pursuit of a structural basis for hope'. It also holds together concepts and values such as integrity, service, honesty, mutuality, compassion and justice, which are consistent with and intrinsic to the Judaeo-Christian world-view and need not be 'thrown out with the bathwater'.¹²⁴

N: Having offered foundations and framework for this philosophy of Quaker pastoral leadership, let me describe how I believe these qualities merge, producing a leader within the faith community who, while obviously gifted to a permanent calling, remains a member among members. He or she will be:¹²⁵

- ❖ A Holy Presence, obviously abiding in the Living Christ, guided by the Spirit, rooted in the beliefs of Friends, and not easily swept along by the currents of the moment.
- ❖ A Leader of Discernment, for just as followership precedes leadership personally, so also does it precede the meeting's or church's ministry. Because the pastoral leader is a minister among ministers, this individual practices discernment and helps others learn how to do so.
- ❖ A Prophetic Voice, when addressing issues and sin requires such a voice.
- ❖ A Compassionate Voice, when comfort and healing are the greatest needs of the moment.
- ❖ A Reconciling Voice, remembering that regardless of the issues involved, and whether prophecy or compassion are leading the moment, that the ultimate goal in every situation is to reconcile the human with the Divine and humanity with one another.
- ❖ Invitational and Encouraging, inviting the entire group to participate, while actively seeking and developing the gifts of others.
- ❖ A Vision Caster, who is able not only to lead the group process, but also to continually project the larger corporate vision so that it remains fresh in people's minds. In the process, he or she works to build consensus on these matters so that the vision is embraced by the group.

¹²³ Marshall, "A Philosophy of Quaker Leadership,".

¹²⁴ See Greenleaf, *Servant Leadership*., 49.

- ❖ A Coordinator (a conscious choice of something other than "administrator") who insures that the various parts of the meeting's or church's ministry are properly tended by those who have been entrusted with its respective areas.¹²⁶

Celia Hahn: I suggest that servant leaders are those who ‘strike out beyond the stuck-together symbiosis between controlling leaders and passive follower which adds up to “nice”’. They are ‘neither controlling nor passive, but active, responsible, working collaboratively with their fellow servants to do what’s needed’. Note the example of both Jesus and Paul - ‘here weakness and strength have a paradoxical, dynamic relationship that explodes with life and surprising possibilities’.¹²⁷

Greenleaf: So, ‘servant and leader – can these two roles be fused in one real person, in all levels of status or calling? If so, can that person live and be productive in the real world of the present? My sense of the present leads me to say yes to both questions.’¹²⁸

Marshall: It is here that I find ‘the characteristic of "wounded healer" is useful...in at least two ways. First, the pastor ministers from a healthier, less idealistic place. He or she knows no ministerial pedestal is appropriate, and can freely proclaim that fact. In the last ten to fifteen years, media headlines have been filled with the failure of religious leaders. These fallen leaders projected a persona of perfection while preaching a gospel of holiness. When their weaknesses could not be contained or hidden, the results were disastrous. It seems to me there was incredible pressure upon them. I wonder how it might have been different if they could have led from a realistic model of human-broken-healed-minister rather than a human-minister-perfect model.’¹²⁹

N: Yes. I wonder what would have happened to those leaders in the Prologue had they addressed their own hurts, and responded to their tests and temptations from a heart of love, and a healing/whole, integrated self??!

We now conduct an interview, and consider the drama of leadership from the perspective of a practitioner – Mr William Pollard...

The Drama of Leadership

N: I’d like to introduce to the group Mr. William Pollard, chairman of the ServiceMaster Company, who picks up the Servant-leader model in terms of future leadership in his article ‘The

¹²⁵ Marshall, "A Philosophy of Quaker Leadership,".

¹²⁶ Ibid.

¹²⁷ Celia Allison Hahn, *Growing in Authority, Relinquishing Control: A New Approach to Faithful Leadership* (Bethesda, MD: The Alban Institute, 1994)., 168f.

¹²⁸ Greenleaf, *Servant Leadership*.,7.

¹²⁹ Marshall, "A Philosophy of Quaker Leadership,".

leader who serves'.¹³⁰ He observes that we live in a world of 'accelerated change and choice, dislocation and discontinuity', a time of 'postmodern, deconstructionist thinking', where everything is relative. The only certainty about tomorrow is 'it will be different from today'. This 'crucible of uncertainty' created by tomorrow's challenges provides opportunity for, and requires, *servant* leaders.¹³¹ William please tell us about this.

Pollard: Thanks N. I believe that future Servant leaders:

- engender hope, giving meaning-seekers direction and purpose, enabling them to accomplish and contribute
- recognise the dignity and worth of everyone, as people are created in God's image
- must be committed
- keep their promises to followers, even at personal risk and sacrifice
- listen and learn from followers
- make things happen
- are givers, not takers
- promote diversity, creating an environment where people learn and grow together
- must be value-driven and performance-oriented, as 'the truth of what we say is shown by what we do'

N: You are not naively theoretical are you? You speak as an experienced and successful practitioner leading an organisation of 200,000 people, providing services in the United States and 29 other countries.¹³²

Pollard: Yes. The company's mission is 'to honour God...to help people develop...to pursue excellence, and to grow profitably'. They live this. The employees take pride in doing what could be seen as mundane work, as they are trained, motivated and developed to be effective employees and...better people!

N: ServiceMaster's growth and profitability in the last two decades confirms it.¹³³ It raises the question - Is your success *because of* or *inspite of* your emphasis on honouring God and developing people first? Are you citing the mission and performance to lend credibility to your model or are you suggesting they are a part of your model?

N2 (aside): His article raises some questions: Pollard makes a valuable contribution to this section of our paper. He pragmatically defines servant-leadership in terms of future task and role.

¹³⁰ Pollard, "The Leader Who Serves," ., 241ff.

¹³¹ Ibid.,, 241f.

¹³² Ibid.,, 243.

¹³³ ServiceMaster has been recognised by Fortune magazine over the past ten years as the number-one service company among the Fortune 500. The Wall Street Journal's 1989 centennial issue called it the 'star of the future' - a prophecy that came true.

He emphasises integrity and the modelling of life-giving values. He is unafraid to put God and the development of people first. He shows unequivocally that Spirituality, Servanthood and People-centred values are compatible with leadership, growth, profitability and performance - in their case, central to them. However, the A/NZ culture inhibits this servant model of leadership. Sharing power does not come easily, particularly to the kiwi male. Bev James and Kay Saville-Smith describe and critique the socio-historical construction of this phenomenon in their study of *Gender, Culture and Power*.¹³⁴ We do well to note Pollard's conclusion:

Pollard: I perceive only one limitation to servant-leadership - 'our ability to get on our hands and knees and be prepared to do what we ask others to do'.

N: We now turn to these aspects under the motif of leadership as dance.

For Reflection:

My mouth will tell of your righteous acts, of your deeds of salvation all day long, though their number is past my knowledge...O God, from my youth you have taught me, and I still proclaim your wondrous deeds. So even to old age and grey hairs, O God, do not forsake me, until I proclaim your might to all the generations to come.¹³⁵

¹³⁴ Bev James and Kay Saville-Smith, *Gender, Culture and Power*, Second edition ed. (Auckland,NZ: Oxford University Press, 1994)., 1f, 7f, 14f, 71,88f,108f.

¹³⁵ Psalm 71: 15, 17-18.

Leadership as Dance

Dance that stands within the Jewish and Christian traditions is dance rich in detail, surprise, and relationship, dance engaged with the human world of time and space, and therefore with contemporary issues: personal, political, theological.¹³⁶

Rock and Mealy's words helpfully lead us into our next section – for leadership, in the context of this paper, is very much a 'personal, political, theological' issue – it is a dance. It is a dance of power-sharing and partnership.

Key steps/moves and partners in this dance

- ❖ Leadership Theory: Theory R
- ❖ Reason: Leadership as Relationship, intimacy with self/other/God/creation,
- ❖ Tradition: Priest, Trinity, Christian maturity, Discipleship
- ❖ Experience: Liberation and Womanist theologies, Adulthood/Wholeness/Power-sharing and bearing, gender issues
- ❖ Culture: The Treaty of Waitangi – especially the themes of Partnership, Protection and Participation; Bi-cultural and multi-cultural issues

The Process

The dance presentation begins with viewing a video excerpt from the Clevedon production of Andrew Lloyd Weber's *Joseph and the Amazing Technicolour Dreamcoat*. We enter the dance where the baker (Brian Goldsbury) and cupbearer (Peter Colohan) have left prison each to their own fate. Pharoah (yours truly!) is being haunted by dreams he cannot explain, and is told of the young Hebrew prisoner (John Chapman) who can interpret dreams. Following the viewing, we consider the questions below, which are then informed by the vignette and subsequent narrative in this chapter. The chapter concludes with some exercises we may participate in, each depicting a form of leadership dance:

¹³⁶ Judith Rock and Norman Mealy, *Performer as Priest & Prophet: Restoring the Intuitive in Worship through Music & Dance* (San Francisco: Harper & Row, 1988), 29.

Key questions as we watch the video:

What role does God play in the dance?

What roles do the others play – Facilitative? Authoritative?

What can we learn about issues of power and authority in leadership, leadership development, mentoring, partnership, and so on?

The Dance

He dances
 He dances alone.
 He dances alone in a hall of mirrors.
 Sometimes he speaks
 then
 only in response
 to the echo of a voice far without.
 He knows not what was said
 or the meaning of his reply.
 His grave motions are governed
 by those he observes.
 He dances.
 He dances alone.
 He dances alone in a hall of mirrors.¹³⁷

The Lone Ranger form of leadership with its associated relational implications had its place in the comic books and, for a period in colonial history, in some missionary endeavours. Similarly, ‘Muscular Christianity’, a theology of leadership embodied in the likes of Bishop Selwyn, played a part in our own history in A/NZ.¹³⁸ It is outside the scope of this paper to argue the rights or wrongs of such forms of leadership and/or their underlying theologies. What I am seeking to do is to acknowledge the risks and danger of dancing alone in our context, and exploring the power of partnership in the leadership dance. So first, a form of dance to ground our discussions in our context.

Power, relationships, wholeness and the leadership dance: A vignette

Sadly, time and again power has been misused and people have been abused in Christian churches and institutions. The travesty is that power has been exercised as though it were for God’s sake, even though the real underlying issues may have had nothing to do with God.¹³⁹

¹³⁷ Beatrice J. Hoffman, "Ora Pro Nobis," in *A Leaf in the Wind* (Auckland, NZ: Puriri Press, 2000)., 10.

¹³⁸ See Allan K. Davidson, *Christianity in Aotearoa: A History of Church and Society in New Zealand, Second Edition* (Wellington: New Zealand Education For Ministry, 1997)., for a helpful background to this history.

¹³⁹ Beasley-Murray, *Dynamic Leadership: Making It Work for You and Your Church.*, 5.

Some years ago I encountered a person in early mid-life who was in need of a friend to walk with them. (I'll call her Dee). As Dee struggled with a roller-coaster ride of emotions, outbursts of anger, and difficulties in her various relationships, it emerged that she had been severely abused by her father until she left home at about sixteen. She undertook to receive specialist help, while Paula and I were privileged to continue modelling consistency and love, and to provide an environment where she could *be* as she worked through her woundedness. There were times we wept together, laughed together, and sat in holy silence together, as we learnt from each other. A few years later she had to move house, and eventually found another church closer to home where she continued to grow in wholeness, relationally and spiritually.

At this time, Dee's father developed a terminal illness. She had grown sufficiently to return to the family system, and to care for him in his home town in another part of the country. It was a difficult yet healing time. As it seemed she would be there some months, she found a church she could attend, where she quickly became involved in one of their music teams. A member of another music team (I will call him Joe) began to criticise and verbally abuse her. She attempted to resolve the issue with the person, putting into practise much of what she had learned about herself and others. He did not seem willing. She asked the pastor to mediate in the interests of both parties, and of those their teams ministered to. Nothing was done.

Those who had witnessed the abuse and subsequent difficulties, provided support and care as Dee dealt with her hurt. She resolved to be empowered and stand up against this continuing situation. When she went back to the pastor to get his help, she was told, 'As your pastor, I order you not to speak to anyone about this. You are not to speak to anyone in the congregation or get their help or support'. She was stood down indefinitely from the music group.

This story was corroborated by a woman friend who had witnessed the abuse and was helping Dee, and was appalled by the situation. In an authoritarian, male-dominated, hierarchically structured church, their struggle for a voice, for healing and community - their striving for a partnership in the dance of leadership - continues.

The influence of power and the power of influence

But hard it is to learn the mind of any mortal, or the heart, till he be tried in chief authority. Power shows the man.¹⁴⁰

Like my friend in the vignette, people who have been hurt by the Church remark how we as Christian communities have limited, underplayed or remained ignorant of the importance of community to wholeness in our own and others' lives - to our detriment. Conversely, they and two thousand years of Christian history remind us how we have used the powerful need to belong, to be included and understood, as a weapon to control people, win their obedience; or to punish people with exclusion. In each case, disconnection is the result and disintegration, alienation and unwholeness the consequence. Our vignette is only one example of the violence in such acts and the pain it engenders.

This narrative of relational the abuse of power in relations, and fragmentation of our communities is discouraging. It is real. It is as close as the darkness within each of us. We need to embrace it and not split it off. As Steinke, coming from a systems perspective says, 'Illness is the necessary complement to health'.¹⁴¹ Equally, knowing God as the 'power of being' as Tillich argued,¹⁴² and the Church as God's instrument formed by God's Spirit, and the world as God's body for which God became incarnate¹⁴³, there is another reality we might explore. Perhaps the voices we hear in this paper might inform and maybe even transform our story...

The promise of Partnership: The Power of Dance

N: Our vignette and introduction showed us a form of dance. Peter Cammock in his recent book describes another, a dance more relevant to the Aotearoa/New Zealand context. Peter, perhaps we can begin this section with a definition from you...

Cammock: 'Leadership is a dance, in which leaders and followers jointly respond to the rhythm and call of a particular social context, within which leaders draw from deep wells of collective

¹⁴⁰ Sophocles, *Antigone*, as quoted in Bennis and Nanus, *Leaders: Strategies for Taking Charge: Second Edition.*, 200.

¹⁴¹ Peter L. Steinke, *Healthy Congregations: A Systems Approach* (Washington D C: The Alban Institute, 1996)., 15.

¹⁴² Paul Tillich, *Love, Power, and Justice: Ontological Analyses and Ethical Applications* (London: Oxford University Press, 1954)., 35.

¹⁴³ Ramanuja and other 19th and early 20th century Indian theologians used this image powerfully to communicate in Christian terms what is an ancient concept. More recently the metaphor has surfaced in Body theology, providing a much needed reframing of increasingly exclusive ideologies within some parts of the Church.

experience and energy, to engage followers around transforming visions of change and lead them in the collective creation of compelling futures.’¹⁴⁴

N: Peter, I understand that leadership from A to Z is *relationship*. That is, without followers, there are no leaders, and vice versa. However, you are suggesting that relationship is a *partnership*. That implies a *mutuality* and *complementarity* between the people in the dance.

Cammock: That’s right. ‘Followership then becomes a process not of passive submission but of active empowerment. In such processes the leader’s influence may transform followers into leaders in their own right. Indeed, followership is widely recognised as an excellent apprenticeship for future leaders.’¹⁴⁵

Hunter: Yes. ‘The ultimate goal of leadership is enabling the leadership of others.’¹⁴⁶

N: Not duplication of self – nor creating clones, but helping, encouraging and inspiring, others to see the infinite possibilities for leadership in themselves and others – as beings potentiated for leadership – made in the image of God.

Cammock: That’s right.

N: To see self and others as God sees - to enable the gift into being – as with Naomi and Ruth, Nathan and David, Ananias and Saul/Paul, Barnabas and Paul, Andrew and Peter, the Woman at the well and village, Simon Cyrene and Jesus - isn’t this at odds with management theory, philosophy?

Cammock: That idea is changing. The first idea I introduce in my book is that ‘leadership is universal...a universal process that involves all of us and in which we all have responsibility.’¹⁴⁷

N: Yes. If we are to each rise to our fullest potential as these gifts, we can no longer entertain models of leadership which reduce followers to children or elevate leaders to parents – while this risk is ever present because our churches and organisations of endeavour are full of broken people like ourselves in the process of growing into wholeness and maturity.

Paul Tillich: This implies a relationship with shared power.

Whitehead: And power sharing implies an adult – adult relationship.

N: I guess the key is to share the power wisely and in the best interests of the relationship.

Culbertson: But power differentials exist in relationships - it’s a reality.

N: People came to the leadership relationship at various stages of maturity and vulnerability.

Paul Beasley-Murray: People in crises are particularly vulnerable and open to abuse. This is an important point that needs to be addressed by leaders especially in our faith-communities.

¹⁴⁴ Cammock, *The Dance of Leadership: The Call for Soul in 21st Century Leadership*., 28.

¹⁴⁵ Ibid., 22.

¹⁴⁶ George G. III Hunter, *Leading and Managing a Growing Church* (Nashville: Abingdon Press, 2000)., 175.

¹⁴⁷ Cammock, *The Dance of Leadership: The Call for Soul in 21st Century Leadership*., vii.

N: Yes. Churches in particular need to be refuges, a safe sanctuary for hurt people that come to us. We need to keep in our minds Jesus' comment "There is only One Father' (God), and 'one leader' (Jesus), and help each other to grow into interdependent adult partners who together are the reality of Christ and the embodied presence of God in our communities.

Power and relationships

Within a process-relational view of reality, power in its ideal form is virtually synonymous with life itself. To live is to desire power to relate to others.¹⁴⁸

Christian theology has as its starting point for relationships and community the trinitarian relations. Understanding God as a perichoretic Whole, and as the Power who creates, saves and sustains the creation, further develops the idea of a God for us, through all the paradoxes of human being. In this context power is 'co-extensive with life itself', and 'to be alive is to exercise power in some degree'.¹⁴⁹

However modern concepts of power denote 'an ability to produce effects by means of force, coercion, dominance, manipulation or influence'.¹⁵⁰ Power is a value-loaded term. Pasewark makes the point that power itself is 'neutral and formal, almost indifferent. It becomes good, bad, necessary, excessive, or abusive only through the object to which it is applied. The value of what is dominated determines the value of dominating power'.¹⁵¹

Poling puts it in perspective. He suggests 'when we feel powerful, we know that we take up physical and social space and that our being is effective in some sphere. We can move objects and influence people according to our goals'. He then moves from this understanding of power as a 'one-way effect on others', to power as organised by the 'relational webs of which we are a part' ie *power as relational*. Power in this context is the 'creative energy of relationships' that Rita Brock describes as 'erotic power', the power of our 'primal interrelatedness'.¹⁵² Healthy relationships are 'mutual relationships in which self and other are continually transformed'. By participating in the 'interior experience' of the other, their 'relationship is enlarged' and the 'subjective reality of each individual is enriched'.

¹⁴⁸ James Newton Poling, *The Abuse of Power: A Theological Problem* (Nashville: Abingdon Press, 1991)., 24.

¹⁴⁹ Bernard Loomer, as quoted in *Ibid.*, 24.

¹⁵⁰ David Pearson and David Thorns, *Eclipse of Equality: Social Stratification in New Zealand* (Sydney: George Allen & Unwin, 1983)., 134.

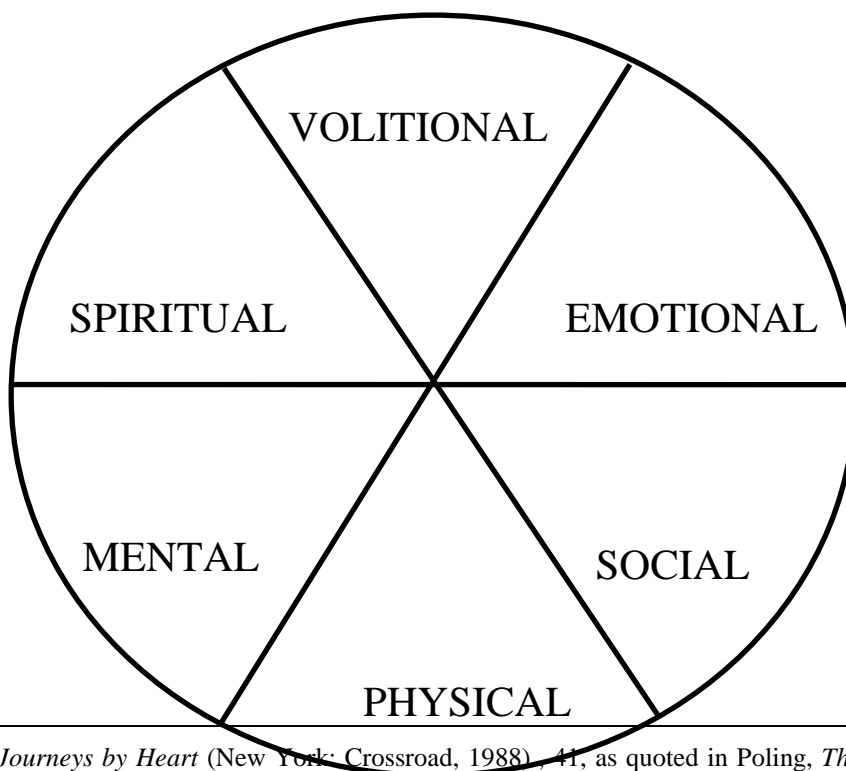
¹⁵¹ Kyle A. Pasewark, *A Theology of Power: Being Beyond Domination* (Minneapolis: Fortress Press, 1993)., 3.

The ideal direction of ‘loving power’ in human life that is ‘undistorted by sin and evil’, is ‘toward communion with self, others and God’, and ‘enlarged freedom for self, others and God’. This relates to Tillich’s ontological power concept, and is consistent with the trinitarian view we began this section with. Unfortunately, ‘society has organised power so inequity and injustice result’, and ‘individuals abuse their power in destructive behaviours’.¹⁵³ This abuse of power springs from fear and arrogance, and the resulting desire to control the power of life. Patriarchy is both an outcome of and framework for this abuse.

The question that generally arises is in the context of relational unwholeness and power abuse is ‘What are we to *do*?’ Perhaps we could be asking another question: ‘Who and How are we to *be*?’ Culbertson makes the point that ‘if ministry is all about “being” rather than “doing”, then we are obliged to offer to God’s ministry the finest “being” that we can muster’.¹⁵⁴ The growing statistics of pastoral failure, ineffectiveness and abuse, indicates we are offering less than the best.

In offering ourselves as ‘wounded healers’, we offer our whole person. The implication is that we offer an integrated and interconnected whole as expressed in Wegscheider’s Wholeness wheel.

The Whole Person Wheel (or ellipse in this case!)



¹⁵² Rita Brock, *Journeys by Heart* (New York: Crossroad, 1988), 41, as quoted in Poling, *The Abuse of Power: A Theological Problem*, 25.

¹⁵³ *Ibid.*, 27.

¹⁵⁴ Culbertson, *Caring for God's People: Counseling and Christian Wholeness*, 10.

Wholeness means integration and interconnectedness. It involves the ‘various parts coming together and interacting’.¹⁵⁵ This paper searches for how we may find congruence between who is offered and who is needed in the ministry situation. It draws from psychological and theological insights in addressing the social concerns of power and relational wholeness in the context of Christian community.

Anatomy of power

Power is an ambiguous word.¹⁵⁶

‘Power’, as mentioned above, is a value-loaded term and like ‘leadership’ signifies different things to different people. The dictionary defines it thus:

power [pówər] *noun* (plural powers)

1. *ability or capacity to do something*: the ability, skill, or capacity to do something
2. *control and influence*: control and influence over other people and their actions
3. *authority to act*: the authority to act or do something according to a law or rule
4. *political control*: the political control of a country, exercised by its government or leader
5. *somebody with power*: somebody who has political or financial power
6. *important country*: a country that has military or economic resources and is considered to have political influence over other countries
7. *strength*: physical force or strength
8. *persuasiveness*: the ability to influence people’s judgment or emotions
9. *skill*: a faculty, skill, or ability.¹⁵⁷

Harris picks up on these meanings in suggesting power is the *capacity* and *ability to act* as *receiver* (‘in the sense of being receptive, attentive, and aware of the address of Being’), and the *capacity* and *ability to act* as *agent* (‘a doer, schooled by the creative and archetypal imaginations, with their attitudes of crafting, forming, making, and symbolizing’).¹⁵⁸

Hall, et al, in their seminal text *Managing New Zealand Organisations*, offer a typology of power that includes at least the following five in our organisational context:¹⁵⁹

1. Reward power: where offering some form of reward provides power for the giver.
2. Coercive power: a threatening power that uses punishment as the influencer.

¹⁵⁵ Steinke, *Healthy Congregations: A Systems Approach*., 6, as quoted in Culbertson, *Caring for God’s People: Counseling and Christian Wholeness*., 5.

¹⁵⁶ Maria Harris, *Teaching and Religious Imagination* (Eugene, Oregon: Wipf and Stock Publishers, 2001)., 89, 95.

¹⁵⁷ Encarta® World English Dictionary, Microsoft Corporation, 2000.

¹⁵⁸ Harris, *Teaching and Religious Imagination*., 80f.

¹⁵⁹ Liz Hall et al., eds., *Managing New Zealand Organisations: Principles, Practices and Issues: Second Edition* (New Zealand: Longman, 1999)., 134.

3. Legitimate power: often defined as authority or positional power.
4. Expert power: where special knowledge, skill or experience provides influence.
5. Referent power: such as in mentoring or coaching relationships

Rollo May similarly distinguishes five types of power:¹⁶⁰

1. Exploitative power – that is identified with force.
2. Manipulative power – that is power over another.
3. Competitive power – power against another.
4. Nutritive power – power for another.
5. Integrative power – power with another.

Talcott Parsons adds to this understanding by suggesting ‘four ways we exercise this power: persuasion, activation of commitments, inducement, and coercion’.¹⁶¹ Alternately, Hall, et al, suggest that the exercise of power ‘can be very positive when it displays concern for individuals and for group goals, and encouraging for individuals and groups when exercised ‘on behalf of and not over’. However, they also acknowledge it can be ‘a negative activity if abuse of it leads to unproductive dominance and submission’.¹⁶²

In contrast with such transactional models of power, the *dunamis* the bible speaks of is associated with the steadfast, covenantal love of God. Maria Harris refers to this in her typology as the power to love.¹⁶³ As Dave Andrews contends, ‘when Christ sent his disciples out to build a better world, he imparted to them what he called “the power of the Spirit” (John 20: 21-22)’. This was ‘*not a spirit of timidity, but of power, characterized by discipline of self, and compassion for others*’ (2Timothy 1:7).¹⁶⁴ As the disciples ‘opened themselves to this Spirit, it produced in them the strong but gentle power to control themselves, and to love others as they love themselves.’¹⁶⁵ For Harris, this is the ‘grace of power’ that is present ‘when we discover our own power and then exercise it, when we are enabled through revelation to act intelligently, humanly, responsibly, and religiously as beings in the world.’¹⁶⁶

¹⁶⁰ Rollo May, *Power and Innocence* (New York: Norton, 1972)., as quoted in Harris, *Teaching and Religious Imagination*., 79.

¹⁶¹ Talcott Parsons as quoted in Ibid., 79f.

¹⁶² Hall et al., eds., *Managing New Zealand Organisations: Principles, Practices and Issues: Second Edition*., 135.

¹⁶³ Harris, *Teaching and Religious Imagination*., 89, 95.

¹⁶⁴ Dave Andrews, *Not Religion, but Love: Practising a Radical Spirituality of Compassion* (Oxford: Lion Publishing, 2001)., 75.

¹⁶⁵ Ibid., 75.

¹⁶⁶ Harris, *Teaching and Religious Imagination*., 78.

So, taking power as the ‘ability to make things happen – to be able to do or act’,¹⁶⁷ and the ‘basic energy to initiate and sustain action translating intention into reality’,¹⁶⁸ in the context of a theology of leadership, it is the factor that enables a group of people to move from their present to their vision of the *shalom basileia* relevant to their time and place in Aotearoa/New Zealand. This is the dance of leadership, the dance of empowerment...

The Dance of Empowerment ¹⁶⁹

N: So who and how might we be, so that power might be shared in our communities, our organisations, our churches?

Oden: Well, ‘the shepherd’s authority is based on competence grounded in mutuality...pastoral authority is not primarily a coercive authority such as that of a Judge or a Policeman, but rather an authority based on covenant fidelity, caring, mutuality, and the expectation of empathic understanding...wherever Christians speak of authority or dignity of ministry...these are not properly understood as coercive modes of power, but persuasive, participative modes of benevolent, empathic guidance’.¹⁷⁰

N: Thomas, that is the paradox of pastoral authority that you speak of – leadership as service that we learn from the ‘Servant Messiah’.¹⁷¹

Oden: Yes. It is ‘the incomparable power of God that was surprisingly made known in an unparalleled way amid crucifixion and resurrection’.¹⁷²

Bennis: Good leaders and good followers share many of the same traits. In fact, the single most important characteristic of a follower *may* be a willingness to speak out and tell the truth, which is precisely the kind of initiative that makes good leadership. And when a leader creates an atmosphere in which employees feel free to offer contrary views and speak the truth, an empowered work force is created. Given the power to do what they do best, these motivated individuals serve as vital allies in transforming the organization.¹⁷³

¹⁶⁷ Hall et al., eds., *Managing New Zealand Organisations: Principles, Practices and Issues: Second Edition.*, 135.

¹⁶⁸ Bennis and Nanus, *Leaders: Strategies for Taking Charge: Second Edition.*, 14.

¹⁶⁹ Warren Bennis and Robert Townsend, *Reinventing Leadership: Strategies to Empower the Organization* (New York: William Morrow and Company, Inc, 1995)., 73-74

¹⁷⁰ Thomas C. Oden, *Pastoral Theology: Essentials of Ministry* (San Francisco: HarperSan Francisco, 1983)., 53

¹⁷¹ Ibid., 53

¹⁷² Ibid., 53

¹⁷³ Bennis and Townsend, *Reinventing Leadership: Strategies to Empower the Organization.*, 73-74

Townsend: A leader is rewarded for his or her efforts to create a workplace based on empowerment. When people feel significant, they're reminded by example that learning and competence matter, they feel they are part of a community effort, and, finally, they find their work challenging and stimulating. Giving your people the license to tell the truth means that you have to be prepared for criticism. It also means that, as Warren Bennis illustrates, you have to *expect* your people to admit their mistakes and ask for help in dealing with errors in judgment.¹⁷⁴

N: Then how can a leader empower his or her people?

Townsend: A leader can empower people by expecting more of them than they think they can possibly achieve. It's a self-fulfilling prophecy – if the leader really believes that people can do more, they'll begin to expect more from themselves. People can do incredible things and accomplish unbelievable tasks if their leader expects them to, and says so and communicates it by her behaviour, not just by words and memos.¹⁷⁵

Bennis: I think empowering people is not only something that a leader should or might do; it's a duty, responsibility, and obligation of leaders to coach people to bring out their potential, to really be people growers.¹⁷⁶

Reuel Howe: Coaching like that implies a mutuality of relationship that can best be explored and developed in dialogue with one another.

N: It also implies a personal wholeness and sense of identity that enables humility, service (as we discussed earlier), and a non-anxious presence amidst change and conflict. Dave, would you please complete our dance of empowerment with some steps that take us to the next stage of our leadership journey?

Dave Andrews: Thanks, N. In summary, 'There are two ways of understanding power. Traditionally our dominant notion of power has been defined as the ability to control other people. It emphasizes the possibility of bringing about *change through coercion* – an approach that tries to make others change according to our agendas. While this notion of power means *taking control of our lives by taking control of others*, Jesus advocated a radical alternative – *taking control of our lives, not by taking control of others, but by taking control of ourselves*. This alternative emphasizes bringing *change by conversion* – an approach that does not try to make others change, but tries to change ourselves, individually and collectively...' ¹⁷⁷

N: What we seem to be saying is that the Leadership Dance demands a fitness of self - character and compassion – and an environment of freeing love for the Dance. That implies a need for

¹⁷⁴ Ibid., 73-74

¹⁷⁵ Ibid., 73-74

¹⁷⁶ Ibid., 73-74

¹⁷⁷ Andrews, *Not Religion, but Love: Practising a Radical Spirituality of Compassion.*, 76.

change, for improvement, for *metanoia*. Let us explore this under the rubric of Dialogue – an interpenetrative process that leads to mutual transformation, not just edification.

For dancing practise: A dance prayer

Wanted !
 dance partners
 by a dancing God

*We want to dance with you, God,
 but we don't always know the steps*
 No experience necessary
 the only requirement a willingness to learn

How much will it cost ?
 Tuition is free
 but pain can be expected,
 though the joy of the dance
 is usually considered adequate compensation

We can afford it then ?
 You can't afford not to join the dance,
 whatever the cost.

Who will tutor us ?
 God the Creator of the Dance
 Christ the Lord of the Dance
 and the Spirit
 who dances the Dance with us

Have they enough experience ?
 These three have been dancing with each other
 since the world began
 and have been teaching the dance of life
 for centuries of human habitation

Will there be an examination ?
 If you join the dance of life with God
 yes, you will be examined and your heart searched
 and the dance will prompt you
 to search your own heart and examine yourself

What's the pass rate ?
 The willingness to dance alone ensures a good grade

*Let's dance then, together with God.*¹⁷⁸

¹⁷⁸ Susan Jones, Knox Church, Dunedin, New Zealand, October 2002.

Leadership as Dialogue

One of the remarkable qualities of the story is that it creates space. We can dwell in a story, walk around, find our own place. The story confronts but does not oppress; the story inspires but does not manipulate. The story invites us to an encounter, a dialog, a mutual sharing.¹⁷⁹

Theology arises from and speaks to a context. Being true to faith in context is the unenviable task of contemporary theologians, particularly looking back on a century that has been one of the most violent and destructive to the human person. The continuing dissonance between beliefs and experience, that is, the dialectic of the ‘here and not yet’ of the reign of God, the tension between a ‘realised’ and ‘futurist’ eschatology, poses significant challenges to our traditional concepts. If Nouwen is right in his statement above and pastoral care is to remain the ‘art of arts’, relevance demands that theology continue in dialogic relation within and between persons, their stories and their sacred myths, and corresponding disciplines that are influencing and even shaping current cultures. Integrating faith in context is a necessity not a luxury, if faith is to remain a “living faith”. This is certainly so with Christianity and the process and practice of leadership.

The Great Drama, as with Nouwen’s “story”, invites us into such an encounter, into ‘a dialogue, a mutual sharing’, where we are all of us participants. It informs us that we as human beings are created by God in the image of God, born to be in relationship with God, others, self, and all creation. It informs us also that we have lost this privileged place of being, and part of Christ’s strange work has been to restore to us, and restore us to, the gracious *hesed* of God. However, the Drama continues. We who have experienced this gracious love are called to accompany this God in the world in the continuing work of restoration – as we await the New Creation.

There are two aspects to this restoration that are picked up in this paper:

1. the *personal* transformation or *metanoia* – an ongoing uncovering of the *imago Dei* in us - a continuing growth in wholeness enabled by the work of the Spirit in our lives, and accomplished as much in conflict with others as in communion with others. The Hebrew proverb puts it this way: ‘As iron sharpen iron, so one person sharpens another’. Paul’s organic ‘body of Christ’ metaphor and systems theory remind us of this

¹⁷⁹ Henri J.M. Nouwen, *The Living Reminder* (Dublin: Gill and Macmillan Ltd, 1982)., 66.

interconnectedness, and of the inseparability of personal wholeness from relational wholeness.

2. the *social* transformation or *metanoia* – an incarnation and revealing of the *basileia tou Theou* in our communities of belonging, in our systems and structures – a continuing corporate conversion that involves our collective and individual relationships and mission in this world.

In this context, leadership is a mutually enabling and transforming relationship and dynamic process. It is dialogic. What follows represents and is represented by this *leadership* as *dialogue*.

Key voices, conversations and concepts in this dialogue

- ❖ Culture: mutual transformation/interpenetration, Interculturation (Bosch),
- ❖ Scripture: Biblical concepts: *Metanoia*, Prophet; serving one another/biblical models,
- ❖ Experience: Change management/managing transitions; Personal leadership/wholeness as key to credibility/influence; Hearing the pain in our society, Responding to the pain in society;
- ❖ Reason: Love's role in a theology of leadership, Is Love Reason-able?
- ❖ Leadership theory: Transforming leadership
- ❖ Exemplars in comparison: Gandhi, Martin Luther King Jr, Moses, Nehemiah, Jeremiah
- ❖ Tradition: Prophet, perichoresis, *imago Dei*, conversion, *pontifex*
- ❖ Key resources/people: Dave Andrews (Australia, '*Not religion but love*'), Paul Dyer (Aotearoa/New Zealand, '*Appreciative Inquiry*')

The Process

- A. Where the adjoining material is used as a leadership resource, this section will begin with a video presentation of a dialogue between Wayne TeKaawa and myself (unrehearsed raw material), on the subject of Leadership in our own cultural contexts. It may be followed by a dialogue between participants (in pairs or threes) on the issues raised by the video and by the key voices and words noted above. The vignettes and notes below are supplementary to the outcomes of the process, but may be used to catalyse discussion as required, and/or as handouts.

B. Otherwise and in any case, the following dialogic material on change/transformation is to be taken:

- i. In the public context of crisis with the social leadership goal of *basileia*, and including: cultural/organisational transformation from narrative constriction/vacuum to narrative competence in that group of people's own story and the Great Story; from alienation and disconnection to *Koinonia*/community; from maintenance to mission.
- ii. In the personal context of unwholeness with the personal leadership goal of the *imago Dei* revealed, including: moving from hurt to healing, from abuse to responsible use of power, from disintegration to integration, maturity and wholeness.

It is not change for change's sake. Each of the following dialogues addresses a particular issue in the *metanoia* and move towards personal wholeness (the *imago Dei*) and collective/social wholeness (*basileia*). The issues in order as addressed are: Attending, Modelling, Visioning, Understanding change and transitions, Communicating, and Missioning. Within the scope of this project these are the topics able to be addressed. It is not a comprehensive list.

The First Word in Transforming leadership dialogue

In the beginning God created...¹⁸⁰

In the beginning was the Word. The Word was with God; the Word was God.¹⁸¹

God is the first Word in transforming leadership dialogue. God's Being is followed by God's first recorded action – creating. The following explores this connectedness, this relationality initiated by God and the *attending*/listening inherent in the leadership dialogue. The next is an emphasis on the value of *modelling*, of living the vision. This is followed by the need for *vision*. The *dynamics* of *change* in our context is explored through nine key aspects. *Communicating* as a necessary and critical aspect of envisioning and enacting is then outlined. *Missioning* as part of the move towards the *basileia* using St Andrews, Clevedon (South Auckland presbytery), as a brief case study then follows.

Firstly, leadership as relationship...

¹⁸⁰ Genesis 1: 1.

¹⁸¹ John 1: 1.

Leadership as dialogic relationship

Stevens: As Christians, all ministry and leadership takes place in an “I_Thou_we” community with endless exchanges and interpenetration.¹⁸²

Barry: To me leadership is connecting with others. I see leadership very much placed in open dialogue – very central to dialogue is listening. It becomes a mutual thing, a celebration of who we are together. My struggle with leadership today is people who talk from a dominant position.¹⁸³ Empty churches will tell me the style of leadership. I don’t have to go to them and ask questions.¹⁸⁴

N: Barry, you seem to be taking the notion of *leadership as relationship* that we discussed earlier, and making some specific connections with our *interconnectedness*, with *dialogue*, *listening*, the *celebration of community*, and the use of *power* in our *contexts*. I agree with that, and we will explore the dynamics of this shortly in our dialogue on Communication and Change.

Barry: I will look forward to it.

N: I also hear your link of empty churches to the style of leadership. While it is a factor, there are other issues as well. Unfortunately we will have to hold that important discussion later.

Dialogue, Change and Transforming Leadership

N: Walter, it seems from Barry’s comments that Why, What, and How we speak into our context is vital to the changes we seek in the world. Is this what prophetic ministry is about?

Brueggeman: Yes and no! ‘Prophetic ministry does not consist of spectacular acts of social crusading or of abrasive measures of indignation’, but in ‘offering an alternative perception of reality and in letting people see their own history in the light of God’s freedom and his will for justice.’¹⁸⁵

N: You mean like Moses and Jesus and others *lived* their vision – their ‘alternative consciousness’ as you call it – as much as *speak* it?

Brueggeman: Yes.

N: That implies leadership needs to be congruent with their vision. So the change they desire in their context demands first a change within them, so they model it?

¹⁸² R. Paul Stevens and Phil Collins, *The Equipping Pastor: A Systems Approach to Congregational Leadership* (New York: The Alban Institute, 1993), 125.

¹⁸³ Barry.

¹⁸⁴ Ibid.

¹⁸⁵ Walter Brueggemann, *The Prophetic Imagination* (Philadelphia: Fortress Press: 1978), 110f.

John: Just as Jesus did and said – ‘Love one another *as I have loved you*’.

Gandhi: Indeed. I learnt that from Him. We must become the change we seek in this world.

Peter Atkins: Yes. ‘As the New Millennium dawns I remain convinced that the most effective way of proclaiming the Gospel is to live it out in our lives, and then to speak of Christ in that context.’¹⁸⁶

A Vignette on Vision, Change and Leadership

If a change is to come, another eye must first be opened.¹⁸⁷

N: Vision in our context deals with the perception of the change. It is a critical component of the change process.

John Maxwell: You mean it deals with potential: ‘What you see is what you can be’?¹⁸⁸

N: Correct. Without vision there is much activity but little direction for the change. As the Proverb says-‘Without a vision the people perish’.¹⁸⁹

Donald Messer: Sociologists call this ‘vision deficiency’, the root-cause of the deadly disease of Churches - ‘survival mentality’!!¹⁹⁰

N: Hang on. People follow a leader, not a vision. Sure, the vision motivates followers to action, and galvanises resources for change to occur; But...

John Maxwell: ...But couple a vision with a leader willing to implement that dream, and a *movement* begins.¹⁹¹

N: Yes. For potentiality to be transformed to reality, we need leadership *and* vision. The two are inseparable, as we have seen in the history of the Church, and indeed of churches in Aotearoa such as Spreydon Baptist and St Andrew's Clevedon. The following figure describes the four vision levels of people in change and their equivalent leadership concern, a diagnostic tool I've adapted from John Maxwell.¹⁹²

¹⁸⁶ Peter Atkins, *Worship 2000!: Resources to Celebrate the New Millennium* (London: Harper Collins Publishers, 1999)., 158, quote from George Cantuar, Lambeth Palace, London.

¹⁸⁷ Rudolph Otto, as quoted by A. Frank Thompson in *Hindu-Christian Dialogue*, 182.

¹⁸⁸ John C. Maxwell, *Developing the Leader within You* (Milton Keynes, England: Word Publishing, 1993)., 174.

¹⁸⁹ Proverbs 29: 18.

¹⁹⁰ Donald E. Messer, *A Conspiracy of Goodness: Contemporary Images of Christian Mission* (Nashville: Abingdon Press, 1992)., 159. Refer also, Clifford Hill, *Towards the Dawn: What Is Happening to Britain Today?* (London: Fount Paperbacks, 1980)., 11.

¹⁹¹ Maxwell, *Developing the Leader within You.*, 175.

Four Vision Levels of People

	VISION LEVELS	LEADERSHIP CONCERN
1.	Some people never see it. (They are wanderers.)	Pastoral Care
2.	Some people see it but never pursue it on their own. (They are followers.)	Lead
3.	Some people see it and pursue it. (They are achievers.)	Provide direction, help see vision
4.	Some people see it and pursue it and help others see it. (They are leaders.) ¹⁹³	Empower, Equip - provide framework of authority and responsibility

Robert Warren: From *my* experience, it is one thing to have a vision of what could be: it is quite another matter to bring that vision into reality. Bringing about change is probably the toughest part of any leadership role - yet one of the most important.¹⁹⁴

All present (especially pastors): Hear, hear!

Robert Warren: Without change, stagnation and irrelevance creep into any group or organisation.¹⁹⁵

John Maxwell: You won't get any argument from us about that!

N: Yes. Thanks Robert. Why don't we look at the dynamics of change in the context of our discussion...

The dynamics of change in our context:

1. The Church is an organisation, an organic system.

Barbara Wheeler: Yes. Congregational culture is not an accidental accumulation of symbolic elements but a coherent system.¹⁹⁶

Paul Beasley-Murray: And systems tend towards stability...¹⁹⁷

N: ...Toward equilibrium i.e. Homeostasis. Changing them involves a process.

¹⁹² A diagnostic tool adapted by this writer from Ibid., 175 (as noted).

¹⁹³ Maxwell, 175.

¹⁹⁴ Robert Warren, *On the Anvil* (Crowborough, East Sussex: Highland Books, 1990)., 103.

¹⁹⁵ Ibid., 103.

¹⁹⁶ Barbara G. Wheeler, "The Heart of Things," *Auburn Studies* No. 6 (1999)., xii-xiii.

¹⁹⁷ Beasley-Murray, *Dynamic Leadership: Making It Work for You and Your Church.*, 98.

2. Homeostatic resistance and compensating feedback:

Peter Senge: That's right. I recognised the complexity of changing a system in mooted my *Laws of Organisational Change*.¹⁹⁸ The second law in particular relates to us: *The harder you push, the harder the system pushes back!*

N: Leaders who have tried to push a change in their congregation will need no elaboration! (Knowing laughs come from around the room).

Peter Senge: This phenomenon, in systems thinking, is called "compensating feedback".¹⁹⁹

3. Change is a process:

N: So, in our context change is a process - of moving from known to unknown ways of doing and being - One that addresses that Gap between Reality and Vision, holding the two in Creative Tension.

Paul: Yes. Creation 'groans' in response to these changes, as we await all things to be made new. It applies to the inner being too, you know. Though it appears we are dying on the outside, through the Spirit, we are being renewed day by day.

N: Paul, you've reminded us of the distinction between the *transitions* that are the inner responses to the *change* that is experienced and/or expressed externally and environmentally.

Kurt Lewin: In simple terms, this change-process involves:

Unfreezing → Transitioning → Freezing.

There are more comprehensive process models. What Peter said earlier reflects what I proposed about a "force-field" of restraining and driving forces for change in any system.

Keating: In planning change, especially at a transition time, a "force-field analysis" becomes a cognitive map, a tool which helps assess what to expect and how to handle it.²⁰⁰

4. Timing:

N: Then there is the issue of timing.

Victor Hugo: Ah yes. No army can withstand the power of an idea whose time has come.

N: Timing is as crucial for the change, as patience is vital for the change agent.

Habecker: Patience with God's timing is one of the really tough responsibilities of leadership.²⁰¹

¹⁹⁸ Peter Senge, *The Fifth Discipline* (New York: Doubleday, 1990)., 57-66. See also Lynn Anderson, *Navigating the Winds of Change - How to Manage Change in the Church* (West Monroe, Louisiana: Howard Publishing Co., 1994)., 163, for an excellent summary from a Christian perspective.

¹⁹⁹ Senge, *The Fifth Discipline*., 58.

²⁰⁰ Charles J. Keating, *The Leadership Book* (New York: Paulist Press, 1982)., 109ff.

²⁰¹ Eugene B. Habecker, *Leading with a Followers Heart* (Wheaton, Illinois: Victor Books, 1990)., 167.

Robert Warren: I confess the primary lesson I have learned ‘about discerning God’s inspiration for moving into change in the Church has had to do with learning to wait’!²⁰²

N: Theorists and practitioners uniformly cite poor timing (impatience), and lack of understanding of the change-process as the greatest downfalls of would-be change-agents.

The Teacher: To everything there is a season...a time for every purpose under heaven.

5. The Church is a Body. It is organic.

N: We also struggle with change when we forget we are all connected.

Paul: We are like parts of a Body, each with its own important function, yet connected to each other somehow.

Rabbi Friedman: And when one part of that Body ‘is treated in isolation from its interconnections with another, as though the problem were solely its own, fundamental change is not likely.’²⁰³

Paul Beasley-Murray: For change is tied to relationships. ‘Ultimately change is not about programmes but about people.’²⁰⁴

N: And people will be prepared for and to change when they trust their leaders. The following figures place people in the change continuum and describe some typical *levels* of change tolerance, and *typologies* of change respondents.²⁰⁵

²⁰² Warren, *On the Anvil*., 104.

²⁰³ Edwin H. Friedman, *Generation to Generation: Family Process in Church and Synagogue* (New York: The Guilford Press, 1985)., 20.

²⁰⁴ Beasley-Murray, *Dynamic Leadership: Making It Work for You and Your Church*., 105.

²⁰⁵ Anderson, *Navigating the Winds of Change - How to Manage Change in the Church*., 151, 155-156.

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6. Insight works only with people motivated to change.

Rabbi Friedman: Looking at the typology reminds me that the criterion of who to counsel when one member exhibits resistance to change or negative consequences of change, is not necessarily who exhibits the symptom, but who in his immediate family system has the greatest capacity to change.

N: Yes, we need to begin with those that are ready, and not judge or pathologise those who resist and/or take longer.

Doug Murren: It is also important to note that there are three key factors required for successful change to take place: Insight, Energy and Dissatisfaction with the status quo. Insight only works with people dissatisfied with the status quo and have the energy to change.²⁰⁶

N: You're right Doug. There needs to be *a passion generated by a corporate vision of the future, and a dissatisfaction with the present, that promotes a willingness to move toward the goal embodied in the vision.*

7. The critical mass.

Peter Willsman: Also, for change to occur requires formation of a "critical mass" of resources...

N: You mean of people (leaders and supporters), skills, ideas/vision, drive/energy and strong feelings of dissatisfaction with the status quo?

Peter Willsam: Yes.

N: So, this *critical mass* of incoming gifts when coupled with *timing* and *transforming leadership* will *catalyse change* by interpreting and enabling the *vision*.

8. Participation.

N: Involvement in the process is crucial to ownership of the change. The typology of respondents to change (Figures attached) can be significantly affected by participation.

9. Culture:

Rabbi Friedman: In any system - family or congregational - 'the same qualities that allow for "familiness" (that is, stability) in the first place, are precisely what hinder change (that is, less stability) when the family system is too fixed.'²⁰⁷

²⁰⁶ Doug Murren, *Leadershift* (Ventura, California: Regal Books, 1994)., explains this principle.

²⁰⁷ Friedman, *Generation to Generation: Family Process in Church and Synagogue.*, 25.

N: If change is slow in coming it is usually because the prevailing culture resists “disagreement, dissatisfaction and feedback” which are essential to energising, articulating and catalysing change.

Paul: The essence here is in building trust in relationships sufficiently to enable a feedback culture that engenders speaking the truth in love.

John: The truth will set us free to change.

Martin Luther: But *the love comes first* – remember it is the cross that convicts us of “sin”,²⁰⁸ It is the grace in Christ that enables the Truth to be heard. We must remember Love comes first.

N: Leadership as dialogue will help build and sustain a culture of love where the truth may be spoken and heard. Such leadership will help people understand that the culture of love will remain, and will support and outlast the envisioned changes.

Communication and Transformation in Leadership

Communicating

People do not follow a dream in itself. They follow the leader who has that dream and the ability to communicate it effectively. Therefore, vision in the beginning will make a leader, but for that vision to grow and demand a following, the leader must take responsibility for it.²⁰⁹

John Haggai: The leader must first and foremost be a good communicator, for ‘communication is the way the leader unifies and directs the group’.²¹⁰

John Maxwell: I hear you. If change depends on changing perception, perception depends on clear communication, for ‘people depend on visual stimulation for growth’.²¹¹

N: Communication is the transfer of meaning, and hence key to transferring ownership of vision to those who are part of the change. It involves helping self and others ‘see’, to perceive the *meaning* of what is communicated. Transfer of facts aids knowledge ie *Information* – improvement in knowledge; Transfer of meaning facilitates understanding, and leads to *Conformation* –change in behaviour; Shared experience enables empathy, and provides the foundation in love and trust required for *Transformation* – change in beliefs and values. Dialogic leadership will remain attentive to the following communication factors in change:

²⁰⁸ Alister McGrath, *Luther's Theology of the Cross* (Oxford: Basil Blackwell, 1990).

²⁰⁹ Maxwell, *Developing the Leader within You.*, 175.

²¹⁰ Haggai, *Lead On! Leadership That Endures in a Changing World.*, 85.

²¹¹ Maxwell, *Developing the Leader within You.*, 175.

Listening Leadership

N: Learning to listen is a difficult skill, but an essential task if the creativity, faith and insight of the whole body is to be harnessed.

Warren: The result will often be that ‘the wise leader learns to adopt the vision of the membership. By this I mean that it is not necessarily I or the leadership who have the vision. Leaders need to be able to hear and see God’s vision when it comes through the members - or indeed even through unbelieving outsiders if that is how God chooses to speak.’²¹²

N: Yes, this is the true test of vision-centred leadership. To let go is to risk losing one’s self, one’s identity and purpose for living life as a leader. To receive in others’ ideas and allow the vision to be “worked” is to risk diluting its essence and the leader losing her own sense of purpose and ownership of the vision. This step needs to be taken, but with care.

Communication and Personality:

N: Personality is often “noise” or “interference” in the exchange of meaning in change-related interactions, both individual and church. While resistance to change is systemic, the conflict that is endemic to change may be prevented or overcome through thoughtful communication by leadership sensitive to personality factors.

Myers: I agree.

N: The Figure that follows lists how Thinking/Feeling and Sensing/Intuitive types see aspects of a problem that the others overlook.²¹³ In the Body this offers mutual benefits.

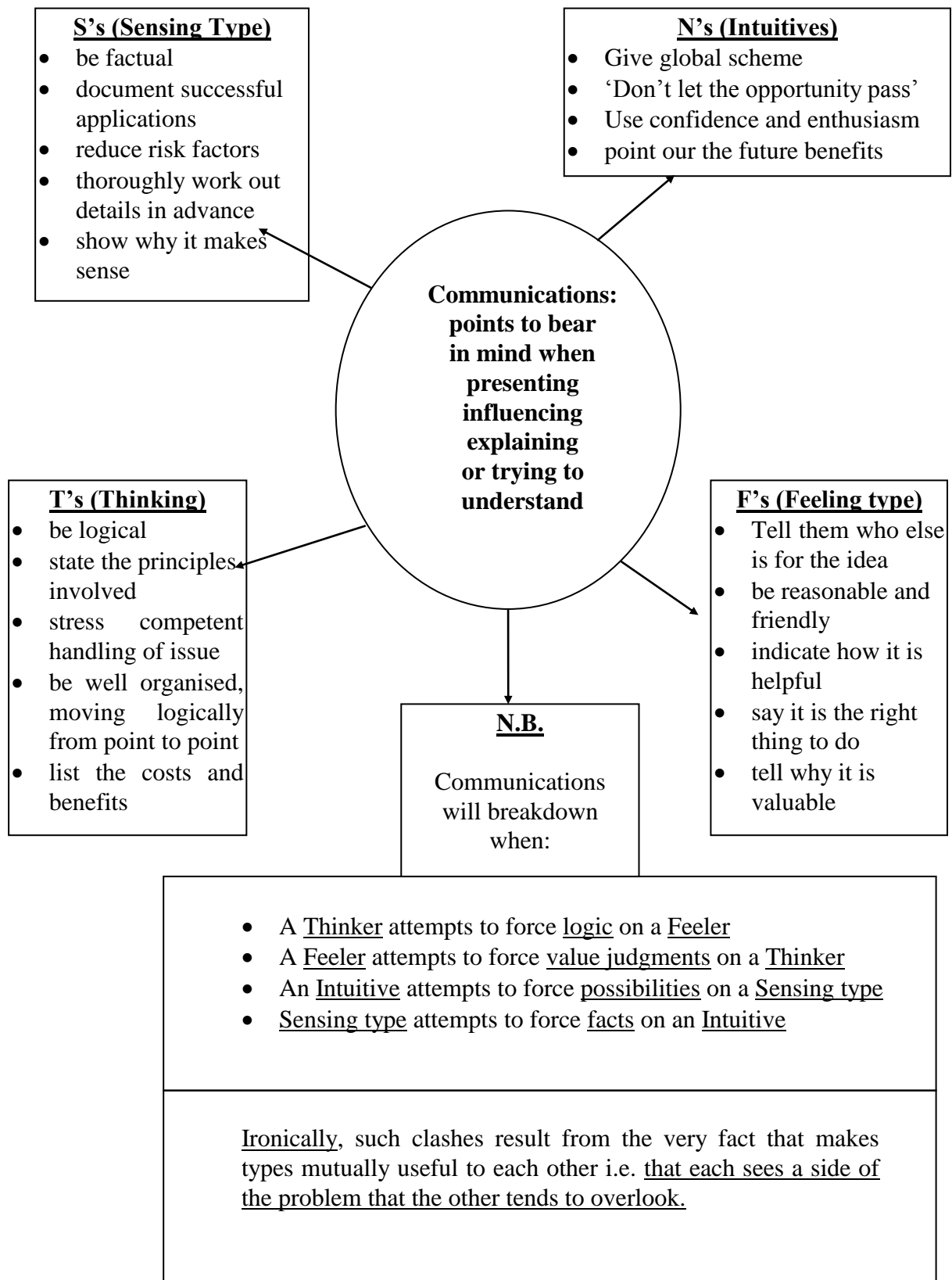
Myers: Ironically, communication breakdown is often the case as each attempts to influence the other on their perspective.

N: Leadership as Dialogue will be sensitive to their own and others’ preferred ways of relating, and move to bring understanding and shared meaning on conflicted issues. This area in particular and communication in general holds possibilities for the leadership in the new millennium in A/NZ.

²¹² Warren, *On the Anvil*, 93.

²¹³ The information for this section is drawn from a visiting lecture on the Myers-Briggs Indicators of Personality. More general information is available in Peter Myers and Isabel Briggs, *Gifts Differing: Understanding Personality Type* (Palo Alto, CA: Davies-Black, 1980)..

Communication and Personality Figure



Communication and God's Transforming Mission

N: As God's church we can expect vital interest from the one who is the source, realisation, direction and destination of all true vision.

Callahan: We can expect God to be continually speaking to that group of people vibrant with God's love and seeking to share that Good News with others.

N: It is evident that leaders developing intimacy with Jesus, in *communion* with Christ,²¹⁴ will get to the Mount of Transfiguration. They will *see* Jesus in a new light. They will follow him back into the valley of service and sacrifice, compelled by his transforming love and a new vision of what God can do, and bringing *meaning* to people's lives.

Callahan: Yes, 'Churches in our time are called to effective mission in sharing help with the tough hurts and hopes present among our people'.²¹⁵

N: For instance, at Clevedon, the ecclesiology and theology of mission at St Andrew's are dominated by the concern to love as Christ loved us. Providing an atmosphere of love and acceptance at morning worship services is an example. This theology of love undergirds all the activity of the Church.

Bosch: To participate in mission is to participate in the flow of God's love to people.²¹⁶

Chapman: For 'who are we here for? Ourselves, or others? The Gospel leaves us in no doubt that we are here for other people - those outside the Church.'²¹⁷

N: The image of Christ knocking on the door of the Church, not asking to come in, but inviting us out into his world is one that is used, fits well here. This mission centred approach carries a strong Church growth flavour. However, at Clevedon, Callahan's planning-focused ecclesiology has done much to balance the dangers of uncritical acceptance and application of a theory, born in India and developed in the U.S.A., being applied in suburban/rural New Zealand.²¹⁸

Callahan: The danger of homogeneity is real.²¹⁹

²¹⁴ Anderson, *Navigating the Winds of Change - How to Manage Change in the Church*., 192, provides a useful note on the role of prayer. cf Habecker, *Leading with a Followers Heart*., 89-107 gives a superb insight on the leader's need to pray.

²¹⁵ Kennon L. Callahan, *Twelve Keys to an Effective Church* (San Francisco: Harper San Francisco: 1983)., xxii.

²¹⁶ Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission*., 390f.

²¹⁷ Mark Chapman, "Epilogue," in *Clevedon Presbyterian Church 125th Anniversary 1858-1983* (Auckland, NZ: Clevedon Presbyterian Church, 1983)..
²¹⁸ It is likely that early resistance to change at St Andrews was a result of cultural factors - a systemic and inertial response to change, rather than only the will of individual personalities. Lyle E. Schaller, *The Small Church Is Different* (Nashville: Abingdon Press, 1982)., 54f, also provides some significant insights on this aspect.

²¹⁹ Callahan, *Twelve Keys to an Effective Church*.. Kennon Callahan, himself strongly criticises this achilles heel of Church Growth theory.

N: The *values* espoused by St Andrew's and other similar fellowships cater for an inclusive and tolerant approach, stressing our unity in the Gospel amidst diversity. Leadership continuing to question themselves on how good the cultural fit of the mission is to the context, would help advance missionary aspirations and goals in our context.

Callahan: Yes, firstly, I suggest that long-range planning must take seriously 'a strong theology of mission and an abiding conviction that God is deeply present in the life and mission of a congregation: God is the source of a congregation's strengths. God's calling invites a congregation to be in effective mission. God's compelling compassion sustains a congregation as it moves forward to achieve in the direction to which God has called the congregation.

Second, strategic long-range planning takes seriously the study of regional dynamics in relation to substantial community developments, population-church analysis, and emerging groupings for mission.²²⁰

Chapman: Finally, 'you see there remains for us only one work that will have eternal consequences, and that will be leading other people to Jesus Christ, and that is why we exist - and to be that symbol, that taste of the Kingdom of God here on earth.'²²¹

N: Yes, vision and mission subordinated to Christ's *basileia* vision and the *missio Dei*.

²²⁰ Ibid., xxii, xxiii.

²²¹ Chapman, "Epilogue,".

Conclusion: A new beginning

This nation cannot go on as it is. The only way it can turn around...is to change the heart of people. We need to communicate with society. We need a new movement of Christian leaders who in the power of Christ will lead the transformation of society. It is urgent. We don't have much time...we have a responsibility to this great little nation of ours.²²²

I believe passionately in this 'great little nation of ours'. Yes, there are many crises in our day. These are dangerous times. They are also times that offer opportunity to the Christian church as seldom before...opportunity for 'a new movement of Christian leaders' exercising leadership that will 'prove crucial to the survival and transformation of our world'.²²³ It is my sincere belief that Aotearoa/New Zealand and her peoples are on the threshold of making a significant contribution to that *metanoia*.

While it is no panacea, this paper has sought to develop a nascent theology of leadership that can contribute to the church's leading through and meeting the challenges of our day. What follows is an outline of our story and its outcomes.

Summary

From the pain come the dream
 From the dream come the vision
 From the vision come the people
 From the people come the power
 From the power come the change.²²⁴

Our journey through the motifs of drama, dance and dialogue has distilled for us some valuable insights towards a theology of leadership. I stated at the outset that this is a paper in Practical Theology. In particular it is a constructive work in the pastoral arena. As *theology* we have dramatically and at times dialectically heard the stories, danced to the step of, and dialogued with the quadrilateral of sources: Scripture, Tradition, Reason, and Experience. As *pastoral* theology, a liminal discipline, we have particularly heard the voice of Experience as a chorus of voices including culture, the social sciences, management science, leadership studies, and others. As *practical* theology it carries an emphasis on praxis – both in the sources we have reflected on, and now in the output.

²²² Lee, "Interview on Straight Talk New Zealand, Radio Rhema,".

²²³ Cammock, *The Dance of Leadership: The Call for Soul in 21st Century Leadership*., vi.

²²⁴ From the song 'Fourteen black paintings' by Peter Gabriel, in his Album *US*, published by Real World Music Ltd, USA, nd.

Consistent with that practical theology emphasis, some of the conclusions we have drawn along the way are now oriented to the being and doing of leadership in context. A number of images developed during our discourse represent this being and doing. In summary, our process informs us that in this new millennium in Aotearoa/New Zealand, leadership:

- will participate in the movement of God's love toward people. They seek to *equip* and *accompany* people in the true Spirit of Christ, enabling those so served to rise to greater levels of *servant leadership* than themselves. They *serve one another in love*.
- are *sent* and involved in *sending*. They recognise the need to *reproduce* leadership, enabling growth not only personally and in their local context, but contributing to the growth and mission of the church worldwide.²²⁵ They take seriously Christ's call to make disciples. They are *Missionary*.²²⁶
- grieve about the pain, injustice and oppression surrounding them, and choose to identify with the outcaste in all of us. They persevere through the pain and stress of remaining compassionate and available to others when wounded themselves. They are crucified with Christ. They are *Wounded Healers*.²²⁷
- are fluent in and comprehend their place within the Great Drama. They are skilled in weaving and reframing their own and others stories from the perspective of that Drama. They are *faithful Story-tellers*. They enact and enliven that Drama and enable their communities to re-member it.
- choose to dream impossible dreams, to see with the eyes of faith. They recognise 'prophetic ministry does not consist of spectacular acts of social crusading or of abrasive measures of indignation', but in 'offering an alternative perception of reality and in letting people see their own history in the light of God's freedom and his will for justice.'²²⁸ They live the dream. They are *Visionary and Exemplary*.
- surrender and subordinate their vision and mission to Christ's *basileia* vision.²²⁹ They subject their *missiones ecclesiae* to and scrutinise it against the *missio Dei*.²³⁰

²²⁵ Matthew 9:37-38, 'the harvest is plentiful, but the labourers are few; therefore ask the Lord of the harvest to send out labourers into his harvest'.

²²⁶ Messer, *A Conspiracy of Goodness: Contemporary Images of Christian Mission*., 17-19. See also Kennon L. Callahan, *Effective Church Leadership: Building on the Twelve Keys* (New York: Harper & Row, 1990)., 3.

²²⁷ Donald E. Messer, *Contemporary Images of Christian Ministry* (Nashville: Abingdon Press, 1989)., 81-96.

²²⁸ Brueggemann, *The Prophetic Imagination*., 110f.

²²⁹ The *basileia tou Theou* (kingdom or reign of God) was Jesus' basic ministry vision. Robert D. Dale, *Leading Edge: Leadership Strategies from the New Testament* (Nashville: Abingdon Press, 1996)., 16f, has some helpful insights on this.

- shape and share their vision through dialogue with those involved. They are prepared and expect to hear God's voice in others. They listen and learn. They *communicate*.²³¹
- are *Moral Ethicists*. They appreciate that the inner life and personal leadership is vital to the public life and leadership; that *character* and *congruence* are indispensable. Characteristics such as charisma may be owned and shown, but character has to be grown and honed. *Compassion* is at the heart of character, and of leadership.
- understand and apply the principles of change-management, intimately aware of the process of change, and its personal and systemic implications. They work through each phase, helping others to do the same. Being relationship oriented, they do not hurry the process, but allow adequate time for internal adjustment (transitions) as people progress through the change at different speeds.²³² They see resisters and resistance positively, as part of that process. They exemplify the change they seek in the world, by embodying their 'alternative consciousness'. They are open and vulnerable, engendering trust through dialogue, through authentic relationships, by 'serving, loving, listening, laughing, and crying with their flock'.²³³ They are *Change-agents* and *Social Architects*.
- understand they are not the only ones gifted with vision or ability. They recognise they cannot by themselves humanly fulfil all the requirements of leadership. They identify, enable, employ and celebrate others' visions and giftings, breaking down traditional, disparate and dichotomous views of clergy and laity. They are fellow-participants. They *collaborate*.²³⁴

These aspects of leadership in our context all co-inhere. While they are a perichoretic whole, they may appear to varying degrees in each of us. They are integral elements in the Drama, Dance and Dialogue of Leadership in the church in our context.

After all is said and done however, there is one aspect of leadership we discussed under *characterisation* that undergirds all the others above, and without which all the rest are but a 'clanging gong' (1Corinthians 13:1). It is the *summum bonum*, the greatest good, of the Christian life (1Corinthians 13:13). It is the heart of leadership, and the distinctive mark of Christian

²³⁰ Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission*., 391f, suggests that the church's missions (*missiones ecclesiae*) are only authentic insofar as they reflect participation in the mission of God (*missio Dei*).

²³¹ Peter Brierley, *Vision Building* (London: Hodder and Stoughton, 1989)., 165f.

²³² Anderson, *Navigating the Winds of Change - How to Manage Change in the Church*., 170.

²³³ *Ibid.*, 171.

²³⁴ Callahan, *Twelve Keys to an Effective Church*. 7, notes we are 'called to be in mission corporately, not individually'. 'Isolated and individualistic approaches to mission are unproductive'. Brierley, *Vision Building*., 167, strongly agrees.

leadership as described below.²³⁵ It is the *hesed*, the steadfast love of God, the *agape* love that energises, equips, enables, inspires, encourages and enthuses us to ‘love the Lord our God with all our heart...and our neighbour as ourselves’.²³⁶ - the two commandments on which, Jesus said, rest ‘all the law and the prophets’.²³⁷ In our communities of belonging, it helps us to follow Christ’s one new command: to ‘love one another as I have loved you’.²³⁸ Without it all the words that follow are just that – words, and this paper would be just that - another paper.

The final images then are those depicting this self-giving love - of bread broken like Jesus’ body and wine poured out like Jesus’ blood; of loaves and fish blessed, multiplied and distributed; and of an open tomb and folded grave clothes. Augustine said ‘You are to be taken, blessed, broken and distributed, that the work of the incarnation may go forward’.²³⁹ Leadership in our context is *sacramental*.

Christian Leadership

There *is* a leadership which is distinctly Christian. The literature could not be clearer on the issue.²⁴⁰

Despite Richard Love’s comment on clarity, the personal nature of leadership and the definitions and dynamics that we have explored and outlined earlier, and my own reading suggests that there is significant disparity in the understanding and application of the principles of leadership. It is not the intention of this writer to add to the confusion and diversity that exists! However, it is worth exploring and outlining what might be a working definition of leadership that applies to and represents the theological reflection undergirding this research.

Some years ago I developed an understanding of leadership in our context as ‘that which enables and empowers a group of people to move from known to unknown ways of doing and being’.²⁴¹ That concept is a good starting point and helpful in identifying and drawing us from the present to the future, a transitional understanding of leadership. This paper has explored a theology that

²³⁵ John 13: 35.

²³⁶ Deuteronomy 6: 4ff; and Matthew 22: 37ff.

²³⁷ Matthew 22: 40.

²³⁸ John 13: 34f.

²³⁹ Augustine. I was given this by a dear friend who was Anglican Bishop of South Auckland at the time. I do not know the source, but it has been an encouragement, inspiration and challenge to me.

²⁴⁰ Love, *Liberating Leaders from the Superman Syndrome*., 51ff.

might inform the Christian practice of leadership in the Aotearoa/New Zealand context in the new millennium. There is a *telos*-scopic, eternal component to this that takes seriously the future pressing in on us, woven in with the fabric of the past and grounded in the crises of our present.

Building on the earlier concept, and in the context of this paper, *Christian leadership could be understood as 'that which enables and empowers a group of people from their current situation to a co-constructed vision of shalom-basileia specific to their time and place, in the light of God's working in history in every time and place, and supremely in the person and work of Christ'.*

Specifically, as it is exercised in community for community, this leadership is therefore defined by the community it serves. That is, it is relational and contextual. It is infused with and embodies the *basileia* values and principles of faith, hope and love, justice, grace, peace and freedom, and the fullness of life characterised by the *shalom* of God. It seeks to build redemptive communities of healing and hope that embody these principles, believing the best is yet to come. It is sensitive to the urgings of the Spirit of God, embraces the significance of the Christ Event in human history, and seeks to follow the Way of Christ our ultimate example and Leader. It takes seriously our past and present involvement in continuing the Christian story. It is aware that leadership in the Christian sense is:

- Drama – a sharing and celebration of our individual and collective stories, and the Great Story
- Dance - a relationship – an empowering and being empowered into a partnership with life, with each other and with God
- Dialogue – an attentiveness and an openness to change, to personal and societal transformation, and to embracing crises as an opportunity to co-create with God.

²⁴¹ J.C.K. Daniel, "Leadership and Change" (Unpublished Research Essay, University of Auckland, 1998). develops this definition for our context where change is endemic and leaders are required to be transformational in being and action.

EPILOGUE: *Quo Vadis*

Robert Frost has said it well in his poem:

The Road Not Taken

Two roads diverged in a yellow wood,
And sorry I could not travel both
And be one traveler, long I stood
And looked down one as far as I could
To where it bent in the undergrowth,

Then took the other, as just as fair,
And having perhaps the better claim,
Because it was grassy and wanted wear,
Though as for that, the passing there
Had worn them really about the same,

And both that morning equally lay
In leaves no step had trodden black.
Oh, I kept the first for another day!
Yet knowing how way leads on to way,
I doubted if I should ever come back.

I shall be telling this with a sigh
Somewhere ages and ages hence:
Two roads diverged in a wood, and I –
I took the one less traveled by,
And that has made all the difference.

Robert Frost (1874-1963)

Leadership in our context demands taking that road less travelled. This implies and requires we have something of a map to help us decide. The crises we discussed earlier confront us with danger and opportunity:

The *dangers* lie ahead, and lurk within us. They are personal. They are there in our relational, ethnic, cultural and other groups; they are there in us as a nation facing significant relational crises, and in the church as God's symbol and instrument of renewal and re-creation. *Equally*, also before us lies the road less travelled, the Way of the One we are called to follow. We in our generation have the *opportunity* to write the future history of Aotearoa/New Zealand. In the light of all we have experienced in our journey, which way shall I take? Which way will you go?

Quo vadis?...

Epilogue

This paper, and leadership as drama, dance and dialogue, offers a nascent theology, a possible map through that Way. However, no piece of paper can truly reflect a person's being and doing. What Paul said, 'Now we see as through a glass darkly; then we shall see face to face', is true of this paper, of this topic, and of me as the writer. Along with all creation I 'groan' awaiting the renewal, the fullness of the *basileia tou Theou*. In the interim, it is my privilege and responsibility to participate in and share the Drama - the Great Story, to Dance in partnership others, in the transforming Dialogue that involves co-creating with God.

As I said at the outset, this is an integration exercise, and brings together many strands of learning from my past, my present and gives expression to some of my hopes and aspirations for the future. It is also one step in developing this topic. As such it is incomplete. It is one small aspect of who I am, and like me, it is a work in progress. The journey continues. For me, as for all who would follow Christ's lead, the road diverges ahead. I pray with all my heart that you the reader, and I, will be graced to take 'the road less travelled', to follow our Leader, to follow the Way of Love.

God bless you as you journey.

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