

# Journal of Applied Christian Leadership

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Volume 10  
Number 1 *Spring 2016*

Article 20

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3-2016

## Full Issue

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### Recommended Citation

(2016) "Full Issue," *Journal of Applied Christian Leadership*: Vol. 10: No. 1.  
Available at: <https://digitalcommons.andrews.edu/jacl/vol10/iss1/20>

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VOLUME 10 NO 1 SPRING 2016



THE *journal* OF

**APPLIED**

**CHRISTIAN**

**LEADERSHIP**

Volume 10, Number 1  
SPRING 2016

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***The Journal of Applied Christian Leadership* (ISSN 1933-3978, 1933-3986) is a refereed, semi-annual publication from the Christian Leadership Center of Andrews University. It is designed to encourage an ongoing conversation between scholars and practitioners in applied Christian leadership theory. The *JACL* is indexed by ProQuest and EBSCO.**

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## EDITORIAL

# WHAT IS REALLY REAL?

I chuckle every time I see the caption at the bottom of some television advertisements: “Real people, not actors.” I wonder what “real” means, and I wonder why they are telling me this.

Our little granddaughter likes to watch Bugs Bunny cartoons. At the same time a real jack rabbit plays in her back yard. She watches as he nibbles on the new plants slowly peeking through the snow during a long-awaited spring in Edmonton, Alberta, Canada. I wonder if she knows the difference between the “real” rabbit and the cartoon rabbit.

I watch as she plays with her favorite stuffed toy—a blue bunny rabbit with long ears. It reminds me of Margery Williams’ (1986) timeless children’s story, *The Velveteen Rabbit*, in which the toy rabbit asks the toy horse how you become real. And the horse gives the following reply:

It takes a long time. That’s why it doesn’t happen to people who break easily, or have sharp edges or who have to be carefully kept. Generally, by the time you are Real [caps in original], most of your hair has been loved off, and your eyes drop out and you get loose in the joints and very shabby. But those things don’t matter at all, because when you are Real you can’t be ugly, except to people who don’t understand. (pp. 14-15)

And then there is reality television. How does that kind of TV compare with the rest of what we see on our screens? What is really real and how do we know the difference? Recently I heard a TV commentator ask how someone in the middle of the tsunami in Asia would make sense of the reality TV show “Survivor.” What does it mean to be a survivor?

We sing, “Jesus Is Real to Me,” and I wonder what makes Jesus real? I’m reminded of the sermon illustration about the actor who recited Psalm 23. It goes like this:

There was once a Shakespearean actor who was known everywhere for his one-man show of readings and recitations from the classics. He would always end his performance with a dramatic reading of Psalm 23. Each night, without exception, as the actor began his recitation—“The

Lord is my shepherd, I shall not want”—the crowd would listen attentively. And then, at the conclusion of the psalm, they would rise in thunderous applause in appreciation of the actor’s incredible ability to bring the verse to life.

But one night, just before the actor was to offer his customary recital of Psalm 23, a young man from the audience spoke up. “Sir, do you mind if tonight I recite Psalm 23?” The actor was quite taken back by this unusual request, but he allowed the young man to come forward and stand front and center on the stage to recite the psalm, knowing that the ability of this unskilled youth would be no match for his own talent.

With a soft voice, the young man began to recite the words of the psalm. When he was finished, there was no applause. There was no standing ovation as on other nights. All that could be heard was the sound of weeping.

The audience had been so moved by the young man’s recitation that every eye was full of tears. Amazed by what he had heard, the actor said to the youth, “I don’t understand. I have been performing Psalm 23 for years. I have a lifetime of experience and training but I have never been able to move an audience as you have tonight. Tell me, what is your secret?”

The young man humbly replied, “Well sir, you know the psalm . . . but I know the Shepherd.” (“Psalm 23,” n.d.)

You may have heard a slightly different version of this story. There are other versions where the one who recites the Psalm is an old man. (For example, see “Wisdom Stories to Live By,” n.d.). I imagine preachers use various versions depending on who their audience is, but it seems to me that it doesn’t matter whether one is young or old, the good shepherd can become real—in fact, He wants to be more real than anything else in our lives. And isn’t that the challenge of our times? To know reality for ourselves and not just act out a script that others expect from us?

With every issue of *JACL*, we ask ourselves, “Are we portraying reality?” Will our readers recognize their situation in the articles we accept? This issue is no different. In the Biblical Reflection, the imagery of a shepherd as leader provides a picture of how Christian leaders relate with their people. The interview with Gordon MacDonald challenges a multi-generational church to listen more carefully to the reality of generations different from our own. The feature articles both show the blurring of the really real with perceptions of reality. In “The Essential Nature of Humility,” we learn how easy it is for Christian leaders to voice support for the biblical concept of humility while at the same time being influenced by enlightenment ideas of individual strengths and accomplishments. We must ask ourselves, “Where is reality in all this?”

Part II of the research on women in Adventist pastoral ministry, women

who are seminary trained and hired full-time by a conference and have together served over 225 years in ministry—that’s real! In their own voices they describe what that has been really like. Our Leadership Lived section comes from Africa, where Appiah Kwarteng reflects on the influence of his early life experiences on his leadership today. Do we see evidence that some events in our lives are like a bright-colored thread woven into the fabric of our past, present and future? Is it possible that those enduring beliefs, values or practices are the “really real” in our leadership lives?

The Dialogue section focuses on consumerism, and again we can ask ourselves, “Does this addiction represent something ‘real’ or are the people involved merely ‘actors’ on a stage?” And how might Christian leaders respond? Finally, the book reviews and dissertation abstracts represent a broad spectrum of ideas—with each author clearly endeavoring to describe “reality” in the way he or she sees it.

This leads me to my “reality” and my relationship with *JACL*. I have been privileged for the last five years to work with many others to put together about 10 issues of *JACL*; now the time has come for me to enter more fully into retirement. I have enjoyed working with the writers, the other editors, peer reviewers, design editors, and publishers. My graduate assistants have provided unending support—without them, the *Journal* would have floundered. Together we have been able to do some interesting and creative work. I love our team, but now my grandchildren and children are beckoning me, and I must go. The *Journal* is in good hands—Petr Cincala will be the new Executive Editor and the rest of the team will pretty much stay intact. So, God bless each of you in your leadership ministries. We value your support and trust *JACL* will continue to provide helpful and inspirational reading material. Begin now to anticipate the fall issue—it will be a good one!

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# BIBLICAL REFLECTION

NATHAN H. GUNTER

## FOR THE FLOCK: IMPETUS FOR SHEPHERD LEADERSHIP IN JOHN 10

### Introduction

Laniak (2007) tells the story of a Bedouin Arab and an American scholar sitting under a tent discussing what it takes to be a true shepherd. The Jordanian shepherd insisted that the heart is the most important thing. He lamented, “My sons don’t have the heart for this work, so they don’t deserve the business. I’ll sell the flocks to someone else before I let my sheep go to those who don’t care for them” (p. 30). The passion and force behind this shepherd’s words reveal the depth of his genuine concern for the animals in his care. Such commitment to the well-being of a flock is the mark of a true shepherd, both in 21st-century Jordan and in the pages of Scripture. Long before this Jordanian man questioned his sons’ heart to care for his sheep, God Himself lamented the heartless actions of the shepherds leading His people:

Thus says the Lord: Ah, shepherds of Israel who have been feeding yourselves! Should not shepherds feed the sheep? You eat the fat, you clothe yourselves with wool, you slaughter the fat ones, but you do not feed the sheep. The weak you have not strengthened, the sick you have not healed, the injured you have not bound up, the strayed you have not brought back, the lost you have not sought, and with force and harshness you have ruled them. So they became scattered, because there was no shepherd. . . . My sheep were scattered over all the face of the earth, with none to search or seek for them. (Ezek. 34:2-6)<sup>1</sup>

These words set a tone consistent with the messages of other prophets of Israel (Isaiah, Jeremiah, Ezekiel and Zechariah), criticizing the careless actions of God’s appointed leaders and promising that God Himself will send One who will model faithful, loving leadership for the Lord’s flock. In his book *Shepherds After My Own Heart*, Laniak (2006) thoroughly develops the shepherd motif in the Old Testament prophets’ messages.

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<sup>1</sup>Unless otherwise indicated, all Bible references are from the English Standard Version (ESV).

Following the prophets' declarations concerning the need for right-hearted shepherds, the four Gospels portray Jesus as the fulfillment of God's promise to send a Shepherd to save Israel (Ezek. 34:23). John's Gospel extends the pastoral imagery of the Old Testament, most notably in the Good Shepherd discourse (John 10:1-21). John's development of the shepherd motif presents Jesus both as the Good Shepherd who will lay down His life for His sheep and as the model after whom other shepherds ought to pattern their leadership. Contrary to contemporary conversations concerning Christian leadership, though, John's gospel places greater emphasis on the shepherd's heart motivation than it does on the practical tactics of his leadership. In the Good Shepherd discourse, Jesus demonstrates that genuine shepherd leadership is indicated primarily by a singular concern for the sheep entrusted to the leader's care. This article demonstrates that emphasis by examining the shepherd imagery portrayed in John 10. Subsequent sections trace the shepherd-heart theme through the remainder of John's Gospel and draw out implications of this theme for Christian leadership today. Though the principle of affective priority in shepherd leadership relates most directly to those serving in local church ministry, its implications extend to Christians entrusted with the care and guidance of others in multiple realms of leadership.

## **A Call for Clarity in the Leadership Conversation**

There is no shortage of books, articles, and blogs discussing the need of and best methods for practicing pastoral leadership. Carroll (2006) notes that the avalanche of resources and opinions concerning the nature of leadership in general, and Christian leadership in particular, has produced significant stress among American pastors striving to understand their roles and responsibilities in ministry. Among other factors, Carroll highlights the significant redefining of the roles of clergy and lay people since the 1960s as a significant challenge to pastoral leadership in local churches. Within Protestant congregations, he cites the increasing emphasis on the doctrine of the priesthood of all believers as a catalyst for increasingly mutual ministry responsibilities between lay and clergy, blurring the lines of responsibility between the two.

One emerging theme in these writings is to view the pastor as facilitator. Kinnison (2010), for example, de-emphasizes the distinction of the pastor's role as one called out to lead the congregation: "Pastoral leaders must be embedded participants in the congregation. These primarily lead by example. Shepherd elders are sheep in the flock helping others follow the Shepherd" (pp. 90-91). Ford and Brisco (2013) promote this idea further, arguing that the

church's deeper need is not for leaders of the flock but for individual mentors who will serve and "hang out" with younger believers (pp. 174-182). The cumulative effect of these arguments and others is to breed uncertainty in the minds and hearts of pastors concerning the nature of their roles as God-called leaders within the local church.

One commonality among multiple recent leadership works, especially within Protestant missional circles, is an emphasis on the practical development of leadership skills. In short, the conversation centers on the *how* of pastoral leadership, often giving only passing mention of the *why* that fuels a pastor's efforts. In contrast to the prevailing practical admonitions, Stott's (2002) concise work on Christian leadership emphasizes the character of the leader—humility, meekness, gentleness—as holding biblical primacy. Stott's tone and emphasis are a more accurate reflection of biblical teachings of spiritual leadership. The shepherd leadership described in John's Gospel places far greater significance on the affective motives that compel the shepherd's heart than on the practical skillset he hones. It is the author's conviction that Jesus' teaching in the Good Shepherd discourse ought to cause all Christian leaders to consider that their affections for the Lord's people are a truer indication of shepherd leadership than the ministry techniques they employ.

## The Good Shepherd—Messiah and Model

Concerning the intent of the Good Shepherd discourse, an important preliminary question that has caught the attention of multiple scholars needs to be answered. Is the "Good Shepherd" merely a messianic designation, or does Jesus expect future shepherds to emulate His pattern of shepherd leadership? Jesus clearly identifies Himself with the Davidic shepherd predicted in Ezekiel 34, Jeremiah 23, and Zechariah 9-12 (Laniak, 2006). This self-identification is evident by the sharp contrast Jesus draws between His own goodness and the self-serving, cowardly shepherding of the hirelings (John 10:8, 13; Bruce, 1983).

Broad scholarly support exists for the assertion that Jesus fully intended that His description of the "Good Shepherd" should be understood as a template for future leadership among God's people. Much of this argument centers on John's use of the Greek word *kalos* (good) as the adjective before shepherd. Laniak (2006) explains:

*Kalos* implies an attractive quality, something noble or ideal. "Model" captures these connotations, but also implies a second nuance that is important in this context: Jesus should be emulated. John makes it clear elsewhere that Jesus is ultimately training his followers to be like him in his life and death (4:34-38; 14:12; 17:20; 20:21-23; 21:15-19). They will



eventually take care of his flock and risk their lives like their master (21:15-23). (p. 211)

Had John intended to communicate only that the “Good Shepherd” was supremely moral or righteous, the word *agathos* would have been a more common descriptor (Keener, 2003). Instead, the word *kalos* suggests a further intent, namely, that future shepherds are to follow the lead of the Good Shepherd.

An important clarification needs to be inserted at this point. Understanding that Jesus intended His model of shepherd leadership to be followed, the logical ensuing question becomes, In what ways are future leaders expected to imitate the Good Shepherd? Some, looking specifically at verses 11 and 14, have asserted that it is the self-sacrificing acts of the shepherd that make him good. Neyrey (2001), for example, links John’s use of the term *kalos* (which he prefers to translate ‘noble’) with the Greek concept of a noble, or honorable, death. Michaels (2010) echoes this sentiment: “What makes a shepherd ‘good’ is that he ‘lays down his life for the sheep,’ that is, he puts his very life on the line to protect his flock” (p. 586). In this notion, it is the self-sacrificial act which designates the shepherd as “good” or “noble.”

A fuller reading of the text suggests that the greater indicator of goodness is not self-sacrifice, but selfless love. The shepherd’s love precedes his service, and his sacrifice is a product of that love. Jesus does not state that the good shepherd merely lays down his life. Both times that phrase is used, Jesus adds an important qualifier. The good shepherd lays down his life *for the sheep*. Bruce (1983) clarifies: “The ‘good’ shepherd shows himself to be a good shepherd because the welfare of his sheep, not his own, is his primary care” (p. 226). This emphasis is evident throughout the chapter. The Good Shepherd calls His sheep by name (10:3), leads them to pasture (10:3-4), knows His sheep and is known by them (10:14), lays down His life for the sheep (10:11, 14-15), and gathers His flock (10:16). All of these descriptions depict a deep, loving relationship between shepherd and sheep. In sharp contrast to the good shepherd’s loving posture toward his sheep, Jesus represents Israel’s current leaders as the “hireling” who “flees because he is a hired hand and cares nothing for the sheep” (10:13). Tidball (2008) summarizes the thrust of the passage:

The burden of John 10, however, is not so much on the task of the shepherd as *on the manner in which the shepherd undertakes his role* [emphasis added]. Unlike the “false shepherds,” the good shepherd has a close and caring relationship with the flock. (p. 81)

The overwhelming emphasis of the Good Shepherd discourse is the shepherd’s benevolent heart for his sheep. The skillful work of his hands is

implied, but the heart is the concentrated center. This contradicts the dominant contemporary focus on developing leadership skills and suggests that Christian leaders would be well-advised to invest greater time cultivating a loving heart for the sheep who are so treasured by “the great shepherd of the sheep” (Heb. 13:20).

## **The Good Shepherd Observed**

John forthrightly declares that he has outlined his Gospel in a way that is intended to assist the reader to believe in Jesus (20:30-31). The second half of John’s Gospel gives evidence of this intentional structure as the narrative surrounds the Good Shepherd discourse with a series of illustrative events and teachings that give flesh to the shepherd leadership Jesus modeled in His earthly ministry. This section identifies those scenes as support for the thesis that a good shepherd’s love for his sheep is the primary mark of his leadership and the spur to his sacrificial ministry.

### *The Shepherd Protects (9:13-40)*

Conflict between Jesus and Jewish religious leaders is a common occurrence in John’s Gospel (See 2:13-18; 5:18ff; 7:10-21; 7:32-36; 8:39-59). However, in Chapter 9, Jesus’ healing of the man born blind and that man’s consequent expulsion from the synagogue serves as a catalyst for the Good Shepherd discourse of Chapter 10. This conflict with religious leaders is unique in John’s Gospel due to the target of the leaders’ wrath. In previous incidents, the leaders had directly targeted Jesus for His words or actions. This time, however, Jesus is not the one persecuted. The man who was healed is cut off from worship and fellowship with God’s people as a direct result of his confession that Jesus had come from God (9:30-33). The blind man “sees” what the Pharisees could (or would) not. Keener (2008) notes that “the healed man thus becomes paradigmatic for Jesus’ sheep, who ‘know’ him, that is, are in relation to him” (p. 805).

Jesus tells the parable of the Good Shepherd to the Pharisees in response to their expulsion of the healed man. One of the chief functions of the Good Shepherd is to lovingly guard His sheep against the attacks of enemies; the Pharisees’ attack provoked Jesus to action (Laniak, 2006). The opening verses of John 10 clearly indicate who is targeted by this parable. The Pharisees would have immediately recognized the connection between Jesus’ use of “thieves and robbers” and the harsh language of condemnation God uses against Israel’s shepherds in Ezekiel. Bruce (1983) explains:

This parable should be read against the background of Ezekiel 34. There the God of Israel speaks as the chief shepherd of his people, who appoints under-shepherds to look after them. But those shepherds (like

the ‘worthless shepherds’ of Zech. 11:17) are denounced for being more concerned to feed themselves than to feed the sheep entrusted to their care. . . . Those unworthy shepherds will therefore be removed. . . . (p. 169)

Jesus’ implication is unmistakable. The Pharisees not only failed to rejoice at the healing of this sheep under their care, they immediately attacked his young faith. Jesus uses the Good Shepherd parable itself both to protect the man who had just come to know and trust Him and to shame the Pharisees.

### *The Shepherd Cares (11:17-44)*

John 11 portrays a very different side of the Good Shepherd’s heart. The sickness and death of His friend, Lazarus, as well as Mary’s and Martha’s profound grief, elicit the tenderness of Jesus. Here, Jesus’ deep empathy for the women’s loss and His sheep-first love are on full display. When Jesus arrives in Bethany following Lazarus’ death, Martha quickly confesses her faith that Jesus has the power to intervene (11:21-22). Given the opportunity to affirm Martha’s words and pronounce His own identify as Messiah with power over death, Jesus instead speaks first to Martha’s pain: “Your brother will rise again.” Jesus did affirm Martha’s confession with the famous declaration, “I am the resurrection and the life” (11:25), but not until after He had spoken to the grieving heart of the woman who came to Him.

This is the self-second heart of the Good Shepherd in action. “His own interests are secondary to those of the sheep and he does not run away when difficulty comes. The task calls for someone to be courageous as well as caring” (Tidball, 2008, p. 82). This tender interaction with Mary and Martha, coupled with the powerful resurrection of Lazarus in response to Jesus’ voice, evokes clear memories of Jesus’ words in the previous chapter: “The sheep hear his voice, and he calls them by name and leads them out. . . . I am the good shepherd. I know my own and my own know me” (10:3, 14). Genuine care and compassion require a shepherd who knows the hearts of his sheep truly and deeply. Beasley-Murray (1987) provides a helpful explanation of the differences between the Greek and the Hebrew concepts of knowing:

In the Greek tradition, knowledge is thought of as analogous to *seeing*, with a view to grasping the nature of an object; for the Hebrew, knowledge means *experiencing* something. In the area of religion, therefore, knowledge of God for the Greek is primarily contemplation of the divine reality; for the Hebrew it means entering into a relationship with God. (p. 170)

Bruce’s (1983) concise words summarize well the picture of Jesus caring for hearts in John 11: “It is the mark of the true shepherd to know his sheep” (p. 227).

### *The Shepherd Stoops (John 13:3-17)*

If John's readers have not yet grasped the counter-intuitive nature of shepherd leadership through Jesus' multiple actions and words, Chapter 13 magnifies the flock-centered mindset of the shepherd. A shepherd does not seek position or personal prestige, but instead embraces humility in order to promote those he leads. Jesus deliberately stepped away from the table and took on the task and indignity of the lowest servant. He then commanded His disciples to continue this practice of humility and service to one another (13:14-16). In the Good Shepherd discourse, after stating multiple times that the good shepherd lays down his life for the sheep, Jesus explains the willing nature of his sacrifice—"I lay it down of my own accord" (10:18). In Chapters 10 and 13, Jesus is seen as a shepherd who willingly lowers Himself for the benefit of His sheep.

This self-imposed humility introduces another important paradox of shepherd leadership. The shepherd was a knowledgeable and skilled worker with a critical responsibility for feeding, guiding, and protecting his sheep (Laniak, 2006). At the same time, the shepherd's marginalized lifestyle caused him to endure great hardship in his labor to care for his flock. Tidball (2008) notes that the language of the Good Shepherd in John "merges with that of the suffering servant" (p. 182). The shepherd's work was humble and unheralded, but the good shepherd gladly chose to serve and to suffer because he cared deeply for the sheep. Jesus described this loving sacrifice in Chapter 10, then He modelled the shepherd's humility in Chapter 13 by washing His disciples' feet.

### *The Shepherd Unites the Flock (John 17:6-26)*

The Good Shepherd's love for his sheep leads him to unite the flock for their protection and welfare. This concept is less explicit than those covered up to this point. However, the connection between the shepherd's heart and his act of uniting the flock becomes more apparent when John is considered in light of other motifs present in the fourth Gospel. Much has been written concerning the sending or mission motif woven throughout John. While full treatment of that motif is beyond the scope of this article, it is germane to note that Jesus ties the *missio Dei* to the work of the Good Shepherd. Kostenberger's (2002) exemplary work on the concurrent shepherd and sending motifs in 10:16 will assist the reader greatly in grasping the full scope of Jesus' intended meaning. He argues that "Jesus used a blend of scriptural motifs and applied them to himself in order to put present day controversy in perspective" (p. 69). Just as Jesus has exploded the concept of shepherding by declaring that the good shepherd "lays down his life for the sheep" (10:15), He

shatters previous understandings again here by declaring that He will seek out sheep who are not of His flock, creating a new united flock.

In John 10:16, Jesus says, “And I have other sheep that are not of this fold. I must bring them also, and they will listen to my voice.” This statement is a peculiar departure from the commonly understood images of shepherding Jesus has referenced to this point in the passage, but the notion of bringing in new sheep fits with His previous statements that He has been sent to save the world (3:16-17) and to seek out those who will worship the Father in spirit and truth (4:23).

Laniak (2007) notes that the theme of a united flock is prevalent in the Old Testament shepherd prophecies and explains that Jesus is speaking of a united flock of Gentiles and Jews. This theme of the shepherd uniting the flock comes into view again in the high priestly prayer of John 17. This passage mimics the blending of motifs observed in 10:16, with Jesus employing shepherd language (“I do not ask that you take them out of the world, but that you keep them from the evil one,” 17:16), sending language (“As you sent me into the world, so I have sent them into the world,” 17:18), and unity language (“that they may all be one, just as you, Father, are in me, and I in you, that they also may be one in us, so that the world may believe that you have sent me,” 17:21). Through all the intricate mixing of motifs and metaphors Jesus employs in His prayer to the Father, He concludes His intercession with the sheep-loving tones heard in the voice of the Good Shepherd in John 10 and in the words of the Old Testament prophets: “I made known to them your name, and I will continue to make it known, that the love with which you have loved me may be in them, and I in them” (17:26).

### *The Shepherd Restores (John 21:15-19)*

The final appearance of shepherd imagery in John’s Gospel occurs on the shore beside the Sea of Tiberias. Here, Jesus draws again on the rich language of shepherding to restore Peter following his infamous three-fold denial in Chapter 18. Two important insights emerge from Jesus’ breakfast conversation with Peter that day. First, the Good Shepherd deals directly, firmly, and graciously with the errors of the strong in his flock. Jesus did not ignore Peter’s sins or gloss over their severity. He inquires of Peter’s love three times to match Peter’s three denials, asking even to the point of grieving Peter over his betrayal. Jesus’ insistence on treating the issue deeply again sets Him apart from the pattern of Israel’s poor shepherds who are chastised for treating wounds lightly and admitting no shame over sin (Jer. 8:11-12). His actions reveal that a shepherd takes the initiative to seek and restore a sheep who has strayed, even if the shepherd is hurt by the sheep in the process. (See

John 10:14-15 and Luke 15:4.)

Second, Jesus' recommissioning of Peter indicates that the Good Shepherd continues to provide for the care of his sheep through under-shepherds who are called to guide, feed, nurture, and protect the flock. Through the Good Shepherd discourse and its background Old Testament passage, Israel's shepherds are condemned for their self-serving hearts and careless actions toward God's people. At no point, however, do these passages suggest that God intends to remove shepherd leaders entirely or diminish their role in leading His people. Instead, He promises that He will give the people new shepherds "after [His] own heart" (Jer. 3:15). Peter is restored and commissioned as the first in a new line of shepherds whose hearts will beat in sync with the Good Shepherd in his care for the flock of God. In this intense exchange between Jesus and Peter, the Good Shepherd once again insists that the shepherds who serve him will be known by their committed love for the Lord's sheep.

## **The Good Shepherd Emulated**

One critical implication from this study of the Good Shepherd's love-driven service to his sheep emerges. A careful examination of the role and expectations of Christian leaders is needed in light of this clear biblical emphasis on the shepherd's care and relationship with his sheep. It is a call for Christian leaders to align their ministry priorities with the revealed biblical emphasis for shepherd leaders. Rather than extending the current focus on leadership techniques and best practices, the greater need is for all Christian leaders, including pastors, to re-examine their motivation for serving as a leader over God's flock. A straightforward question must be asked: "Do I genuinely love the sheep God has entrusted to my care?" Several alternative motives exist that may compel one to continue in a leadership role with little care for the sheep: complacency in a position that has become familiar, the prestige or recognition associated with the leadership title (especially in a larger organization), a duty-bound determination to serve the Lord, or even a martyr mindset that camps on the phrase "lays down his life" but overlooks the qualifier "*for the sheep.*" Jesus clearly indicates that He has no tolerance for under-shepherds who care nothing for the sheep. Christian leaders must be diligent to guard their hearts and continually cultivate their relationship with the Lord and with the people. This kind of love cannot be an unspoken assumption as Christian leaders pursue practical advice and leadership skill enhancement. Christian leaders' organizational leadership abilities or charismatic personalities will never be a sufficient substitute for hearts that beat passionately for the care and well-being of the people.

Christian leaders may object that the sheep in their care are often obstinate and unlovely. This may be true, but nowhere does John's Gospel suggest that a good shepherd's love and self-second service is conditional upon the sheep's reciprocation. In his first epistle, John explains that love for the Lord's people is a response to love received from the Lord, not the sheep (1 John 4:7-11). This point further emphasizes the need for those entrusted as Christ's shepherds to abide in the close care of the Good Shepherd, listening to His voice in order to best mimic His Shepherd's heart.

## Conclusion

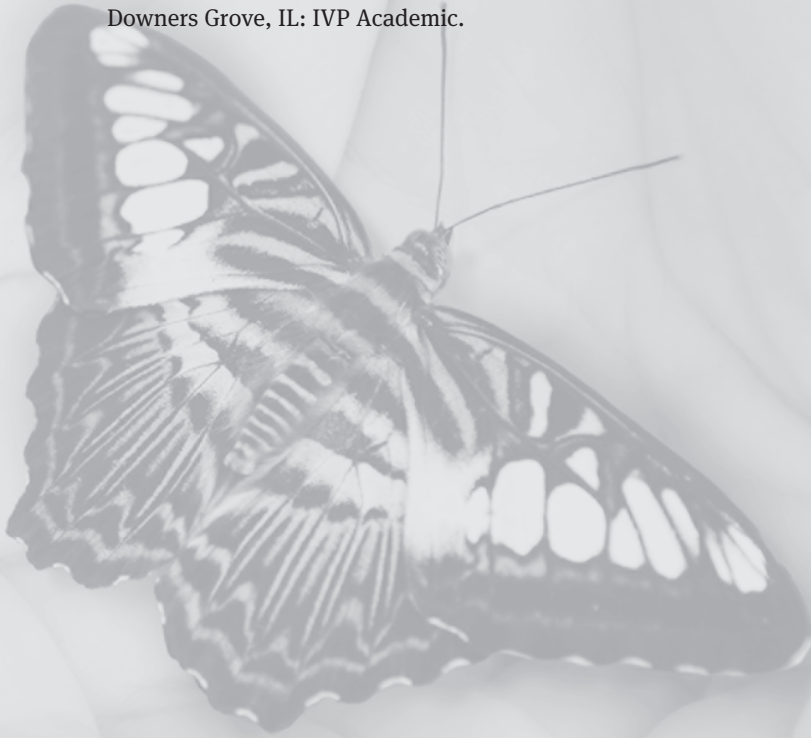
The conversation surrounding issues of Christian leadership is lively and robust, and significant contributions have developed in recent years to assist leaders, especially pastors, in fulfilling their roles more effectively. For all the practical leadership advice that has been dispensed, balancing voices are needed to remind Christian leaders that God's model for leadership emphasizes the shepherds' hearts before their hands—their characters before their competence. God's concern has always been for His people, and the shepherds He approves throughout Scripture are those shepherds whose heart is for the care of His sheep. In John's Gospel, the Good Shepherd discourse reveals that love is the motivation that drives the hearts of faithful shepherd-leaders, and the remainder of that Gospel illustrates the words of the Good Shepherd. God's true shepherds will always be known by their sacrificial love *for the flock*. May the Lord give us tender hearts, so that we may shepherd well the sheep He has given to our care.

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# LEADERSHIP INTERVIEW

## INTERVIEW WITH GORDON MACDONALD REFLECTIONS ON MENTORING AND MULTI-GENERATIONAL MINISTRY

Gordon MacDonald, D.Div., is an author, speaker, and teacher, and was a pastor for more than 40 years. He was named Chancellor of Denver Seminary in 2011. Pastor MacDonald's academic background includes a B.A. from the University of Colorado (1962), and a M.Div. from Denver Seminary (1966). Denver Seminary awarded him an honorary Doctor of Divinity degree in 2011, and Barrington College (which later merged with Gordon College) awarded him an honorary Doctor of Divinity degree in 1979.

He has written more than two dozen books and co-authored others with his wife, Gail. Perhaps his best known book has been *Ordering Your Private World*. Among his other books are *Secrets of a Generous Life*, *Renewing Your Spiritual Passion*, *Mid-Course Correction*, and *A Resilient Life*. His most recent books are *Going Deep: Becoming a Person of Influence* (2011) and *Building Below the Waterline: Shoring Up the Foundations of Leadership* (2011). He writes regularly for *Leadership Journal* and also writes a column which appears on the *LeadershipJournal.net* website.

MacDonald serves as editor-at-large with *Leadership Journal*, a publication of Christianity Today, Inc. Until September of 2007, he was the chairman of the board of World Relief Corporation, an NAE-associated relief and development organization committed to the alleviation of suffering and poverty in the areas of HIV/AIDS, micro-enterprise development, refugee resettlement, and disaster assistance.

Gordon and Gail MacDonald, married 55 years, live in Concord, New Hampshire. Their great satisfaction is in their two married children and five grandchildren. The MacDonalds are also hikers, bikers, kayakers, and voracious readers.

In July 2014, Gordon was a keynote presenter for the annual Leadership Conference on the Andrews University campus. While on campus he was interviewed by several *JACL* staff members.

**JACL:** In your book *Building Below the Waterline: Shoring Up the Foundations of Leadership* you mentioned one of the four attributes or characteristics of Christian leadership as a keen self-knowledge. How would you practically describe for a leader how to develop a keen self-knowledge?

**Gordon MacDonald:** I have often quoted Edward Farrell, “We cannot discover ourselves by ourselves.” We are victimized by the enlightenment age, which made us feel that we are totally contained in ourselves. Yet, a new generation is awakening to the fact that this [self-containment] is not biblical and there are better ways to discover ourselves. The first way of discovering myself would have to do with having intimate friends. Every one of us is capable of 15-17 deeply intimate relationships. Who are those 15 people? I begin with my spouse, some of my intimate family members, and then six or eight close friends. Who are the people in my group of friends that are going to give me the opportunity for self-discovery?

I also find self-discovery by reading biographies. Every third or fourth book that I read is a biography of some man or woman whose life has something to say from history. It doesn’t necessarily have to be a Christian one. I obviously want someone who is living in alignment with biblical principles. Biographies help me to see me.

I think a third way is journaling. I journal every day. I have journaled for about 45 years, and there are few days when I haven’t made at least a paragraph of entry. Hearing or seeing myself write about my feelings, my prayers, my disappointments, and my hopes is an enormous tool in helping me to discover myself. When I review my piles of journals, I can see how Gordon is growing or not growing all the way through the years.

I’ll just throw one more in. Self-discovery is a clean dialogue with my wife, Gail. As we’ve gotten older, the freedom to talk more clearly and openly just continues to grow and grow. We are constantly helping each other to see what the other might be blind to at that moment.

**When I review my piles of journals, I can see how Gordon is growing or not growing all the way through the years.**

**JACL:** Would you say self-knowledge is temperament specific?

**MacDonald:** Yes, to some extent. That is a good point. We who are intuitive are able to go inside of ourselves. We love the contemplative form of Christianity. Gail struggled with contemplative life because she was a woman of action. I was the person of reflection. Now, we’ve switched roles as we’ve gotten older. She has picked up a lot of my intuition, and I’ve picked up a lot of her actionable style of life. In a marriage, you meet somewhere in the upper third of life, and really have an effect upon each other. But, yes, I think it is temperament specific, and I’m glad you asked that.

**JACL:** When we are in ministry, we are serving God and the church. It's so easy to get caught up in busyness. Explain your point about taking time and having fun. You led into this point by saying, "Nobody is ever going to tell me to take time off. Nobody is going to tell me to have fun." How do we leaders help each other with that?

**MacDonald:** This is where your friends help. At 45, I really had no close friends. If you had asked me, "Who are your friends?" I would have said, "Well, Gail is my best friend." Well, my wife cannot be my best friend. She is my wife and that puts her on a totally different level. Best friends are generally people of the same gender and you've got to pick your friends carefully. So at 45, when I needed friends, I didn't have them. I set out over the next four to five years to develop friendships, and I made about six friendships. For example, one of those friends lives in Montreal. We get together two or three times every year. We meet in Newport, Vermont, about halfway between our homes, and we spend about eight hours together talking, praying, and discussing books. He is the guy that would say to me, "Gordon, I've been watching your schedule for the last two months. You're overdoing it, don't you think?" Between him and two or three other guys, they are constantly asking me about "What does the next month look like?" "When are you and Gail getting away?" and "What are you doing to break out of all of the intensity?"

Women have these kinds of friendships, but very few men do. When I talk to pastors, I'm constantly asking, "Who are your friends?" I'll add this. When you are 75, you really discover that you can take away my money or take away everything else, but don't touch my friends. I'm going to die with them. When we are younger, we think we don't need friends in the same way.

## **When I talk to pastors, I'm constantly asking, "Who are your friends?"**

**JACL:** Another point is the seasons of leadership life. How do you speak to a multi-generational leadership? What would you point out in relationship to leadership seasons?

**MacDonald:** The first thing I would say is that God has given to everyone in this room an incredible gift of time. In 1890, life expectancy was 45 and now it is creeping toward 90. We don't know what to do with those extra 30-plus years. They are not years sitting in a rocking chair drooling. They are years of mental sharpness, physical acuity. Every decade of life presents questions that drive what we are thinking.

In my 20s, the question was, “What am I going to do with my life and with whom am I going to do it?”

My 30s: “How am I going to handle all of the pressures that have suddenly descended upon me? For example, house mortgage, keeping a job, or caring for a family as a mother or a father?”

My 40s: “Why am I not doing as well as some of my peers? What have I done wrong? Why are some of the rewards of life not as satisfying as I expected them to be?”

**I would ask the young people to engage the older people and say, “Tell me your story.” I would say to the older people, “You need to listen to the young people because they will build enthusiasm into you. They will give you fresh ideas.**

My 50s: “Who are these younger people that want to take my job away?”

My 60s: “How long can I keep doing the things that define me?”

My 70s: “Does anyone know who I once was?”

My 80s: “Will anybody remember me when I’m gone?”

These are the questions that people are bringing into church every week. They rarely hear anybody pray about them or preach to them. I would challenge the multi-generational leaders. I would ask the young people to engage the older people and say, “Tell me your story.” I would say to the older people, “You need to listen to the young people because they will build enthusiasm into you. They will give you fresh ideas. And tell them your story. Let them ask you questions. Don’t give them advice unless they ask for it, so we can bring this all together.”

**JACL:** Would you like to couple that response with your connection with Denver Seminary, which is so closely associated with mentoring? How does mentoring as a lifelong activity fit into those stages of life? How do you move into those years, and responsibly pass wisdom or apply your wisdom in the process of developing leaders?

**MacDonald:** From about the age of 35 on, part of our theology should have people recognize the value of investing deeply in the lives of the next generation. So by the age of 65 or 68, a huge perspective of your call and your priorities is investing backwards into the generations behind you.

For example, for the past 12 years, Gail and I have selected 15 younger people, and we give them a challenge: “We want you to come to our home

every Monday night for 40 weeks. If you will give us three hours every Monday night and you will not miss the high bar, we will pour our lives into you.” Every year we have dozens of women, couples, and singles that we walk through what we think are the rudiments of the Christian way of life. It’s been the most satisfying thing that we have ever done, and we’re wondering why we didn’t discover it before.

**JACL:** How does that connect with what you said a moment ago, that you don’t give advice unless that advice is requested?

### **You should be able to come from this experience knowing how to hear the voice of God as Eli helped Samuel hear the voice of God.**

**MacDonald:** I wouldn’t classify what we do as advice giving. I would call it equipping. Every week, we read something together as a group, learn how to analyze it, and dialogue about it. We write our life stories. We talk about what it means to be called, to have spiritual gifts, and to have relationships. It is a teaching and disciplining activity.

And at the end of the year, we say to them, “You should be able to come from this experience knowing how to hear the voice of God as Eli helped Samuel hear the voice of God. You should know what kind of a leader you are, and where you want to invest yourself.” We have about 150 people out there now about whom we would say, “These are our sons and daughters in the faith.” I’ve written about that in a book called *Going Deep*, which is my attempt to lay out what I think genuine discipleship is all about.

Circling back, we have to teach people in churches to strategize their lives.

**JACL:** The need for scalability is huge. Writing a book is a really good start, but how do we get some of this institutionalized or at least embedded in our ways of being?

**MacDonald:** If we don’t build this into the core values of our institution, we’re going to be in a deep mess in about 10 years. We have now raised at least two generations that come out of total family brokenness.

They are disillusioned about marriage. Every bit of logic suggests that maybe it is a good idea to live together for two or three years and figure out whether this is going to make it. Everything is up for grabs.

This generation is desperate for a surrogate parental experience with some wise male, female or couple who will build into their lives in their 20s what



they didn't get in their pre-teen years. The new gospel is going to be built first upon the Trinity, and the community of the Godhead, because these young people are looking for relationships.

So if leaders of an institution like Andrews University don't face some new changing realities, which are psychological, emotional, theological, and spiritual, and build some new values into the school, then 10 years from now you're going to be in real trouble.

That's why the whole mentoring program came into Denver Seminary. We suddenly discovered a huge number of men and women coming into the seminary as recent believers. They were bringing in their addictions, their blind spots, and many unhappy marriages. These are people who are expected to go out and pastor churches. They are good people, but they are coming out of all this cultural brokenness. So the mentoring program is designed to expose them to a steady experience of people who have their act together. If schools don't do something like that, it's just going to be bad. Gail and I meet with the mentoring team all the time at Denver Seminary. We hear tragic stories of what's happened in the lives of people.

**JACL:** I think that maybe the sum or substance of what we are talking about is that people do need a new experience. Our responsibility in leadership is to figure out how we provide the kind of experience that is actually going to shape people and help them to be something different. Christian leaders will need to decide to invest in others' lives.

**This generation is desperate for a surrogate parental experience with some wise male, female or couple who will build into their lives in their 20s what they didn't get in their pre-teen years.**

**MacDonald:** My parents were a broken family. My parents divorced when I was in my early twenties, but they were domestic roommates for many years.

What God did for me is provide a strong man or a strong couple in my life up until four years ago. Dr. Vernon Grounds was my surrogate father for 30 years. I loved this man; he was the father I never had. God gave me a whole slew of men. Without those men, I wouldn't be here. There was always someone there to give me what I needed at that stage of my life, the wisdom that I needed. One of the reasons Gail and I were able to pull off a quick marriage is because we had my mentor's blessing.

**JACL:** Yes, I think that the notion of mentoring is really a huge thing that we all have to do better.

**MacDonald:** Wherever I go, I have young men asking, “You know, Dr. MacDonald, would you be willing to be my mentor?” I’ll say, mentoring only works when I can see the whites of your eyes. I want to see how you treat your girlfriend or your wife. I want to see whether you are keeping your financial disciplines. Churches have got to begin to train their middle-aged people as to how they are going to be mentors as they move up to their late 50s and 60s. It’s a whole new way of looking at church.

**Churches have got to begin to train their middle-aged people as to how they are going to be mentors as they move up to their late 50s and 60s. It’s a whole new way of looking at church.**

**JACL:** There is a lot of leadership literature out there now related to what is called “destructive leadership behaviors.” What are some of the behaviors that you have seen that lead to some of the “below the waterline” relationships?

**MacDonald:** Henry Nouwen said something like this: “Many Christian leaders are unable to give or receive love, and have opted for power and control instead.” In my travels, I have seen a lot of young men building these mega-churches, these big box churches. They can do it very fast, and they can gather a crowd. It’s almost a ministry of sensation. They’re using these churches to satisfy a deep void in their lives, a void of “I need more love like an actress needs more crowds and applause.” I see a lot of very immature, unbalanced people in leadership today. I see that power and control all the time. It means that people are moving through the machinery of the church. They are there for two, maybe two and a half years. They’ve been hired, then they’re fired.

It’s all done on the basis of programs. Most modern mega-churches are not demanding of their pastors that they be theologically trained. We are seeing a diminution in enrollment in all the seminaries across the country. Young people don’t feel the need to do theological training. They are joining the staffs of mega-churches, and the churches are buying what I call turn-key programs, where you do programs in 28 days or in 90 days. We just hire bright young men and women to run these programs. They have no theological training. They do not know their Bibles. They have no sense of a deeper spiritual discipline.

They don’t have an ethical, moral or spiritual foundation with what they are doing, and it’s just a matter of time until they are broken. It’s really a very

dangerous day we're in. I don't want to spread gloom and doom, because I have spent my whole life contributing to the church, but there are some trend lines that really worry me.

**JACL:** I think this ties into the question of what it means to be a Christian leader and how we develop Christian leaders. What is the theology? What do we need to be doing in our programs in our D.Min. and our Ph.D. in Leadership? Even in the field, when we are working with church leaders, how do we help each other to know what it means to be a Christian leader?

**MacDonald:** I would only suggest that we need modifiers to help us understand what kind of a leader, because there are organizational leaders and there are thought leaders. The kind of leadership I'm trying to talk to is spiritual leadership, which is the underlying quality that ought to be true of us all.

When you look at the landscape of an institution or church, it is a healthy moment for the senior leaders to discern who the men and women are in the church who have the word from God, who put legs under our vision and build us up, and who can mentor people. We ought to have these people recognized, knowing how to free them up to do what they do best.

**JACL:** In your second segment this morning, you presented a distinct difference between competency and character, or the being and the doing aspect of ministry. What do you see as the godly competency or character in the development of pastors?

**I see a lot of very immature, unbalanced people in leadership today. I see that power and control all the time.**

**MacDonald:** I don't know that I can give you a satisfactory answer. Right off the top of my head, my thought is that everybody is responsible to develop an understanding of biblical character. That's the foundation of every life.

In my work I often ask, "What are the distinguishing characteristics of a Denver graduate? Give me four or five marks that every time you approach a person, you can say 'That person must have been touched by Denver.'"

Then on top of those marks are the individual skills. For example, "You are a really good organizing guy; we're going to come to you every time we need to put legs under a dream." But "You are a thought leader, so we are going to ask you to think through the philosophical and theological aspects of what it is we need to be doing five years from now." Or "You are a person who under-

stands how to bring people into the spiritual disciplines.”

We should have five to nine categories that we give people a chance to review. “Which one, two, or three of these categories do you think fits most for you?” Let people begin to see that they have strengths. I’m a pastor. I do my best work in small groups or in encountering one-on-ones and one-on-twos.

Yet as Grace Chapel grew, I did less pastoring and more CEOing. In my final years all my week was spent with the top lay leaders, the heavy donors, the top staff people, and talking about long-range planning. I enjoyed it, but I didn’t miss it when I left. I knew that I really enjoyed pastoring in small groups.

## **Everybody is responsible to develop an understanding of biblical character. That’s the foundation of every life.**

**JACL:** I’ve seen in the literature that there are schools of leadership that are being developed in secular universities by bringing faculty together from the various components of those universities to develop a collaborative leadership program. Are you seeing anything like that in the landscape of Christian education and Christian universities?

**MacDonald:** Not that I know of. I don’t know of any school that is specializing in a kind of leadership. I don’t know what it would do for us.

**JACL:** The reason I’m asking is because the business schools look at it strictly from a business model. The school of psychology will look at it through the eyes of psychology. The schools of political science would look at it through the eyes of political science. You don’t have all of that together in a way that is continually feeding multiple generations over the course of time to create and address the different components of who the self is. I’m wondering if that is part of the challenge that we have in addressing the whole leader. Have we “siloed” certain portions of leadership and not addressed the whole leader? How do we overcome that?

**MacDonald:** The first thing I thought of was money. If I’m reading your question correctly, it may be more possible by technology where you don’t have to bring everybody to a central place anymore. You can create a technologically driven network, where people are visiting all across the world, trading ideas, and doing technological seminars online. That might happen.

The challenge of this is that the paradigm is just in constant shift and that

nothing is nailed down anymore. I just don't know how you freeze a leadership model and teach it. It's amazing how complex it's become.

**JACL:** Hence our lack of a unifying theory of leadership. The recognition is there that it doesn't exist.

**MacDonald:** Well, James Burns in his earliest book on leadership said leadership cannot be defined. You just know it when you use it. I'm kind of tired of the word myself because it almost always drifts toward organizational leadership of one type or another.

If you go to the end of Matthew 23, when Jesus stomps out of the temple, the disciples go to Jesus privately, and He says, "I tell you, not one stone will be left on another." The old paradigm is going to be destroyed completely. He goes through these two chapters, and describes chaos and society coming apart. If you look closely through the whole thing, He gives about five admonitions as to how you live in chaos. Don't ever be deceived. In other words, you have to be wise and discerning. Always know that history is coming to an end. Be faithful stewards of the gifts God has given to you. Make the poor your number one priority. You have this whole menu as to how people live as biblical people in chaos.

### **Don't ever be deceived. In other words, you have to be wise and discerning.**

**JACL:** How can we be confident that we are sending out people who are spiritual leaders, and that they are capable of establishing a place where God's Spirit can be present?

**MacDonald:** My word for what you call spiritual leaders is "deep people." I borrowed that from Richard Foster, who at one point says in *Celebration of Discipline* that what the church needs today is not more bright or active people, but what we need is a few deep people. So I ask myself the question: What does a deep person look like? Have you ever met a deep person? One of my favorite questions to ask people is, "Have you ever met a truly holy woman or man?"

No one rushes to answer that. People think. They finally look up, apologize and say, "I don't think I know any holy people."

Well, that's an indictment. So I took Foster's phrase, deep people, and I asked the question, "What does a deep person look like?" I came up with 16 or 17 bullets, which on another day I would probably review with a crowd like

this. Maybe, you can sit with a small group and ask, “What does a spiritual leader look like?” My bet is that most people are using the term but have never been challenged to define a real meaning of the term. It’s just one of those throw away terms that you say at the right moment. Give them 15 bullet points out of Scripture and through the history of the Christian movement. What do holy people look like?

## **One of my favorite questions to ask people is, “Have you ever met a truly holy woman or man?”**

**JACL:** It is a very clear part of God’s promise that we would become holy people. God’s promise is very clear in that His expectation is that we become holy people.

**MacDonald:** Well, why isn’t it happening? I would venture a guess. There is something deeply flawed in the model of the church that we are all trying to build. There is something deeply flawed in our theology that is giving wrong conclusions. How does a man or a woman become a genuine follower of Jesus? Why don’t faculty come together and combine their minds to come up with a new definition of the gospel that fits the 21st century?

**JACL:** I would like to close off by reflecting on a question that you had on the screen today: “Are people better off because they have been with you?” I thank you because I think that is the finest litmus test of godly leadership. People are actually generated and grown as a result of our contribution to leadership in their lives.

**MacDonald:** I love Greenleaf, who brought us back to the notion of servant leadership. Is there any better passage in the Bible than John 13, where Jesus washes all the muck, the bacteria off the feet of His disciples. He gives us this incredible new view of what influence looks like.

We need to ask ourselves, “Can you really run the modern church on a servant leadership basis?” My answer is “no” because the modern church is built on the model of a business or of an army. It requires people who wield authority and who hire and fire and give pay raises. That’s not servant leadership. That’s running a company. That’s playing to the business core of the church.

Let’s go back and remove the contemporary church, and cluster a group of people together on a servanthood leadership basis. What would that cluster look like? Would they even have a building? How would they manage their money? How would decisions get made? Maybe you would discover that ser-

vant leadership is impossible to do in a group that is larger than 40 people. That smells like house church to me.

**JACL:** It is the kind of church that my children and my grandchildren wish for. They are not interested in the corporate church.

**MacDonald:** I've been a churchman all my life. But there is a little battle that goes on in our home every week. Are we going to go to church this weekend? Because we know what is going to happen. We're thinking to ourselves about dying, and losing people. We're thinking about, "Do we have enough financial security to the age of 103." We're worried about our grandchildren who may be drifting in one way or the other in ways that we're concerned about. Does anybody have a word for us? We speak to the young people most of the time, but every once in a while, please recognize that we're sitting here paying the bills.

And so it would be much easier—Gail and I are thinking about inviting five or six couples, and we would just meet occasionally, once every four or five weeks on a convenient date. We would just spent an evening worshipping together. We'd discuss something out of Scripture that would bless us all. Just kind of a surrogate church experience for a few of us.

**There is something deeply flawed in the model of the church that we are all trying to build. There is something deeply flawed in our theology that is giving wrong conclusions.**

**JACL:** I thought I was the only person who thought about those things.

**MacDonald:** I suspect a lot of people think about it. I think that we are going to see a total change over in the next years in the model of the church as new generations come online.

**JACL:** And then we will all be amazed at the extent to which God's Spirit moves among us.

**MacDonald:** I agree with that.

**JACL:** Isn't that we are all craving for?

**MacDonald:** Yes, I think so.

**JACL:** God bless you! Thank you!





# FEATURE ARTICLES

*JERRY D. BREEDLOVE, JR.*

## **THE ESSENTIAL NATURE OF HUMILITY FOR TODAY'S LEADERS**

**Abstract:** Using socio-rhetorical criticism and analysis, the author explores the inner-textual and intertextual texture of 1 Timothy 3:1-7. In particular the author draws out how the Apostle Paul's leadership requirement of not being a recent convert is less about the timing of a conversion to Christianity and more about the adverse effects of pride on the ability of a leader to lead in a healthy manner. In so doing, the author provides support and insight into the ways in which humility as an essential virtue is applicable to leadership in secular settings as well as Christian environments. Furthermore, the author strengthens the case by citing multiple points in secular leadership literature where humility is seen as a positive virtue as opposed to a vice. This is done in order to establish a basis for the encouragement of Christian leadership theorists and practitioners to continue their efforts to influence secular theories of leadership and the subsequent applications toward a Christian outlook.

**Keywords:** *Leadership virtues, humility, ethics, intertextual analysis*

### **Introduction**

Aristotle taught that a truly virtuous person would claim great honors for believing he or she is worthy of them because of internal moral excellence. In opposition to this particular nuance of Aristotle's philosophy of virtue, Holloway (1999) argued that "this awareness of his own superiority of character . . . leads the great-souled man to look down upon other men" (p. 582), and that character such as this almost certainly has no place within a Christian framework of leadership. Even secular leadership theorists and practitioners have recognized this problem in the Aristotelian framework. In particular, Redman (1995) suggested that humility is a key aspect that needs to be present within a leader's makeup. This does not mean that a leader cannot have pride in a job well done, but it does mean such pride cannot be boastful, arrogant, or self-serving. Furthermore, when healthy pride manifests in a genuinely humble leader, it will point to the accomplishments of those on the leader's team

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rather than thrusting the leader into the limelight. Caulkins (2008) also recognized that humility in a leader does not mean the leader is not ambitious, but rather that she is ambitious for the organization's goals and not for personal gain and glory. This comports well with an oft-overlooked qualification for leadership in Paul's instructions to Timothy (1 Tim. 3:6).

Commentators abound who have sought to provide insight into the scriptural qualifications for leadership espoused by Paul in 1 Timothy 3:1-7. However, a careful review of many of these commentaries evidenced a particularly startling trend in their scope. The instructions Paul provided to young Timothy are regularly viewed only with a focus on providing leadership within the context of the Christian church (Black & McClung, 2004; Carson, France, Motyer, & Whenham, 1994; Lea & Griffin, 1992; Staton, 1998). While providing sound leadership within a local congregation is certainly the main thrust of this passage, an argument can be made that many of the biblical qualifications for leadership (eldership) apply in diverse settings both inside and outside of the local church. This is the basis for the current contention that there is an oft-overlooked (or at least seriously downplayed) qualification for leadership present in this passage. This qualification is the strong presence of the virtue of humility evidenced in the life of the leader.

## **Paul Sought Humility in Leaders**

A casual reading of 1 Timothy 3:1-7 rapidly produces a list of biblical qualifications for those desiring to serve as elders and overseers within the Christian church. Eleven of the 15 qualifications for leadership referenced in the passage lend themselves quickly to leadership in any setting. Paul stated that leaders must be above reproach, sober-minded, self-controlled, and not greedy. The scandals with corporate giants such as Enron, Arthur Anderson, and WorldCom (among others) serve as strong evidence of what is possible when leaders lack these virtues (Smith & Walter, 2006), and little more need be said about them in this paper. Furthermore, that leaders should be respectable, hospitable, able to teach others, free from chemical dependency that would cloud judgment, not prone to violent outbursts, assertive but not quarrelsome, and have a solid reputation with organizational stakeholders outside of the organization is hardly a question with most leadership practitioners and theorists, and much has been written on these subjects. However, the qualifications concerning marriage, management of the leader's private affairs, how the children behave, and the relative timing of his or her conversion to Christianity seem out of place in leadership discussions outside of the church.

While I contend that all four of these last leadership qualifications have practical implications in any organizational setting, it is beyond the scope of

this paper to adequately address all of them here. Jesus clearly stated that if a person is faithless with small things he will be faithless in the greater things as well (Matt. 25:14-30), and this must suffice for the qualifications concerning marriage, household management, and submissiveness of children in order that attention can be given to the qualification of not being a recent convert. Of the 15 items listed within this particular framework of leadership, conversion to Christianity (let alone the relative timing of that event) is the most difficult to understand outside of church settings; this is likely because theorists and leadership practitioners tend to overlook why it is even listed for church leadership.

By utilizing the tools of socio-rhetorical criticism, a method of studying Scripture espoused by Robbins (2012), a more complete understanding of a passage can be gained. Two of the processes used within this method are inner-textual and intertextual analysis. The first to be discussed, inner-textual, seeks to discover the fuller meaning of the text through the texture of the passage via aspects of word placement (McCabe, 2008) as well as how those words present arguments and their aesthetic feel (Robbins, 2012). When analyzing the text in this way, it becomes apparent that Paul argued against placing a recent convert in leadership not because the timing of conversion mattered per se, but rather because pride and arrogance tend to creep in more readily among young believers. In other words, Paul appeared to be more concerned with leaders being humble than he was with how long they had actually been in the faith. To Paul, humility was a key character attribute for a leader to have. However, a simple inner-textual analysis such as this forms an inadequate basis for an entire argument. This is where intertextual analysis enters the equation; as a result, the argument in support of humility grows exponentially.

According to Robbins (2012), a fuller understanding of Scripture can be gained by studying the interdependent ways in which the biblical texts stand in relation to one another. In other words, what the rest of the canon of Scripture has to say about a subject will help us to interpret a particular pericope more effectively. This can happen as sections of Scripture within a particular book of the Bible are read in light of one another, and can even be accomplished by comparing multiple passages from different books and even different covenants (Old vs. New).

Comparing 1 Timothy 3:6 with 4:12 yields interesting results, because Timothy is told in the second passage not to allow those he is leading to despise him for his youth. Rather, he is to set an example for those under his charge on how they should conduct themselves in their day-to-day lives. The implication in this second passage is that Timothy is a more recent convert (or at least less experienced) than some of the men and women he is to lead.

Rather than reacting negatively, “the apostle maintained that Timothy’s [humility in] speech, conduct, love, faith, and purity win over his despisers” (Campbell, 1997, p. 204). Though this further cements the idea that humility was ultimately within view for Paul in the original passage under consideration, it is still not enough. Further intertextual analysis is needed in order to make a more complete argument.

Throughout the epistles that Paul wrote, the theme of humility is presented over and over again. In Philippians 4:12-13, Paul argued that his personal trials and tribulations worked humility in his life, and he considered this to be an essential aspect of his dependence on Jesus Christ. In Colossians 3:12, the apostle urged his readers to put on humility as an essential habit of character (virtue), and he did this again in Ephesians 4:2. Furthermore, Paul explained to his readers in 2 Corinthians 11:1-15 that humility is an essential element for the character of a leader—humility that put the needs of others ahead of his own (v. 7). All of this was not based in some new understanding of humility as an essential leadership virtue; rather, it was based in Paul’s understanding of the Jewish Scriptures and the example set when Jesus humbled himself by accepting death on a cross (Phil. 2:1-11). This can be shown through further intertextual analysis utilizing the Old Testament.

## **Humility as an Essential Trait of Leaders in the Old Testament**

Acts 22:1-3 is one of the most direct places in the New Testament where the Apostle Paul argues that his understanding of God’s will is thoroughly grounded in the Jewish Scriptures, our Old Testament. In this passage Paul actually appeals to his Jewish heritage as a basis for his audience to trust him. Polhill (1992) explained Paul’s argument in this way:

Paul’s use of their [the Jews] native tongue underlined his Jewishness and brought a hush over the crowd (v. 2). Paul then showed how his early life was in every respect that of a strict, practicing Jew. He was born in Tarsus, reared in Jerusalem, and educated under Gamaliel (v. 3). “Born, reared, educated” was a fixed biographical formula common in Greek writings. The significance to this is that when Paul referred to his being “brought up” in Jerusalem, the most natural meaning is that he was reared from childhood in Jerusalem, not in Tarsus, as is commonly supposed. His family must have moved to Jerusalem when he was still quite young. This ties in with the later reference to his nephew’s being in Jerusalem (23:16). It underscores the point Paul wanted to make to the Jerusalem crowd: he was no Diaspora maverick but was nurtured from childhood in the holy city itself. (pp. 457-458)

The interplay between this passage (Acts 22:1-3) and Paul’s writings help readers understand that intertextual analysis between passages in the Old and

New Testaments can and should be undertaken. In other words, Paul saw the New Covenant available through Jesus' blood not as an abolishment of all he had previously learned, but rather as a fulfillment through which he can and should seek to understand all that had previously been written. With this in view (the Old Testament's continued relevance), what is written about humility as an essential trait of leadership?

A relatively brief search of the Old Testament yielded a plethora of results regarding humility as an essential virtue. The book of Proverbs contains many of those results: Proverbs 3:34 states that God grants favor to the humble while resisting those who are proud and scornful, Proverbs 11:2 builds the case for humility as a pathway to wisdom, and Proverbs 29:23 records that real honor is only available for those who are genuinely humble. Paul, having been reared in the Jewish traditions, would have been taught that "the theological significance of the Book of Proverbs rests in its clear affirmation that Yahweh brought 'wisdom' into existence, revealed it to man, and as a Guarantor upholds this moral order" (Waltke, 1979, p. 236). Furthermore, King Solomon's association with the book of Proverbs (1:1) clearly links all the wisdom it contains (including its elevation of humility as an essential virtue) into the realm of leadership (Lennox, 1998). For certain, Paul would have been indoctrinated into this worldview, and these texts would most certainly have influenced his writing in the New Testament as a result of being educated by one of the finest rabbis of his time (Acts 22:3).

Another major text, which certainly is worthy of bringing into the intertextual analysis, is 1 Kings 3:1-15. In this pericope it is recorded that King Solomon met with the Lord in a dream. During this dream it was granted to the king to ask of God whatever he wanted. In a significant act of humility, Solomon asked God to grant him wisdom that could be used in guiding the nation of Israel.

It pleased the Lord that Solomon had asked this. And God said to him, "Because you have asked this, and have not asked for yourself long life or riches or the life of your enemies, but have asked for yourself understanding to discern what is right, behold, I now do according to your word. Behold, I give you a wise and discerning mind, so that none like you has been before you and none like you shall arise after you."  
(1 Kings 3:10-12, ESV)

Fontaine (1986) understood this exchange to be the culmination of the redemption of this ruler. Through this one act of humility and dependence upon God, Solomon set a precedent for humility as an essential character trait for every leader who would ever come after him, and Paul would certainly have written what he did in light of this fact.

While there are numerous other passages that could be analyzed, those above should serve as a sufficient amount to show that Paul would have seen



humility as an essential part of the character of any leader. While it may be tempting to restrict humility to a specifically Judeo-Christian context of leadership, it is important to note that Israel had been entrusted with the divine revelation of God that was intended to shape the entire world—not simply one people group. Wright (2010) lent his support to this viewpoint when he argued that Paul worked extensively to bring together various strands of Jewish thought in the expectation of fulfilling “Israel’s call to be light to the world” (p. 244).

With the above in mind, it becomes easier to see that Paul had more than the relative timing of a Christian conversion in mind regarding what qualifies someone for leadership. The timing of the conversion was only important in view of the larger effect it would have on deteriorating humility—an essential virtue for all leaders. If this were not the case, then all non-Christians would be disqualified from leading. However, we know that Paul’s repeated call for the church to pray for and obey non-Christian leaders negates this possibility (Rom. 13:1-7; Eph. 6:5-8; Titus 3:1-2; 1 Tim. 2:1-3). The only other alternative, the one most often employed, is that Christians would need to restrict 1 Timothy 3:1-7 only to church leadership. However, through the use of socio-rhetorical criticism this interpretation has been rendered tenuous at best, because God is clearly interested in redeeming all of mankind and its leaders (2 Pet. 3:9).

## **Humility in the Life and Work of the Modern Leader**

How, then, should humility be evidenced in the life of a leader? This question is still not without one major difficulty. As was noted at the outset of the paper, specifically pagan philosophies often see humility as a negative instead of positive attribute. This viewpoint traces its roots to Aristotle’s *Nicomachean Ethics*, which, according to Loudon (2007), “unduly criticizes the humble person” (p. 636). Whether the criticism of a humble person is justified or not, the idea that humility is a vice rather than virtue (an idea that pagan philosophies entertain) points to the fact that humility is often primarily viewed only as a part of Judeo-Christian virtue based ethics. Because of this, Christians and non-Christians alike are tempted to dismiss humility as essential in secular contexts.

Wright (2010) addressed this phenomenon when he argued that “it would be odd if we were . . . to retreat, and declare that what the Christian says about Christian virtue has no point of contact with what the pagan says . . . neither overlapping nor impinging on one another” (p. 238). Yet this is what often happens. However, Wright further contended that all mankind is made in the image of God—not simply the Jews and Christians alone—and because of this even pagans can “articulate and respect, and sometimes even live up to, noble ideals” (p. 238). Even more, Wright effectively argued that this would produce massive areas of overlap in Christian and pagan virtue ethics, and thus

Christian leadership theorists can offer humility as a much-needed virtue for those attempting to exercise leadership outside of Christian contexts.

This brings us full circle to the introduction of this paper, where it was contended that the idea of humility as an essential virtue in the life of a leader is gaining traction in non-Christian (i.e., pagan or secular) leadership literature and practice. Wright was apparently correct in his assertion that secular and Christian virtue ethics theories have areas of overlap, and that the situation is ripe for Christian leadership theorists and practitioners to forge new inroads into non-Christian arenas. This can be done fully expecting that virtues such as humility can and will be received to some extent. With this problem now addressed, the time has come to answer the question, “How should humility be evidenced in the life of the leader?”

Kerfoot (1998) recognized how wonderful it is to experience success; however, as this occurs some leaders begin to believe and act as though this success was of their own making alone. This is the opposite of humility, and it is unfortunately easy to come by because, “as a culture, we have celebrated individual accomplishments over those of the group” (p. 238). She further argued that, in order to overcome this, the strategic use of humility should occur. A primary way a leader can accomplish this is to never accept credit or accolades for something the team has accomplished. Instead, the leader should give appropriate credit to whomever actually did the task. By using this practice, not only will people feel better about the work, but also the leader will gain more respect.

Kerfoot’s (1998) strategy comports well with biblical guidance on one practical application of humility. Paul exhorted the Corinthian church to engage in team-based ministry and leadership throughout his first epistle to them. In the twelfth chapter of the book, he specifically addressed giving credit to the member of the group that deserves credit, in full recognition of the interdependence that individual members have with one another. By doing this, each member of the team will be honored with that person, and in times of struggle they will struggle with them as well (1 Cor. 12:21-26). While at first this seems to be a large leap of logic (when one is honored all are honored and when one suffers all suffer), Kerfoot’s (1998) strategy helps clarify what Paul was implying. Giving credit where credit is due helps to solidify a team and encourages the members to see that “we are in this together” (i.e., organizational identification). This makes your victories my victories and your defeats mine as well.

While exploring the effects of transformational leadership theory (specifically the concept of organizational identification mentioned above), Effelsburg, Solga, and Gurt (2014) found that honesty and humility required even more humility (i.e., a virtuous cycle) within organizations, because it enhanced the

morale and willingness of followers to sacrifice personal identity in exchange for collective identity. The researchers explained it this way:

Our findings are relevant for leadership practice in even another respect—an ethical one, more precisely. Because of its capacity to induce self-sacrificing behavior, transformational leadership shall be complemented by an ethic of care for employees' welfare. Otherwise, it will run the risk of exploiting people's willingness to take on personal costs for company benefits. (p. 139)

In other words, when leaders displayed higher levels of humility, it often increased followers' willingness to place themselves in a position of vulnerability that could easily be exploited as they sacrificed their personal identity and wellbeing for organizational goals. This demonstrates that leaders must be careful to steward human resources in a humble way that looks out for the needs of the follower as the follower pursues organizational goals.

The idea that humility needs to manifest in genuine care and concern for followers is not a new concept. Jesus taught His disciples that it was a worldly practice to lord authority over followers, and it was not a practice they should adopt. Rather, biblical leaders should put the welfare of followers above their own (Matt. 20:25-28); this is clearly an act of self-sacrificing humility. Paul clearly understood this principle as having its roots in genuine humility, as evidenced by what he wrote to the church at Philippi in his epistle to them.

In the second chapter of this letter, Paul exhorted his readers to do nothing from selfishness, but rather to look out for others' needs over and above their own. That he saw this as an example of humility is beyond question because of the specific wording he chose. According to Paul, we should “do nothing from selfish ambition or conceit, but in humility count others more significant than yourselves. Let each of you look not only to his own interests, but also to the interests of others” (Phil. 2:3-4). It is important to note that Paul did not see humility as abasing oneself only to be abused by others, nor did Jesus (John 18:19-24; 19:9-11). Leaders and followers alike can look out for their own interests as noted in the passage above; however, those interests are not to be used as an excuse to trample on others. This is critical because it specifically addresses a major Aristotelian objection to humility as a critical virtue. That objection is that a humble person (a small-souled man for Aristotle) robs himself of what he deserves by ignoring his own needs (Louden, 2007).

A final aspect of humility deals with how humility is displayed in and through verbal interactions. Exline and Geyer (2004) conducted a study in which participants were asked to identify humble behaviors and their effect on those who observed them. The researchers found that, contrary to dictionary definitions of humility as well as the Aristotelian view, humility was not associated with low self-esteem or self-abasing behaviors. Instead, the

researchers found that “[participants’] open-ended definitions of humility suggested substantial overlap with modesty. Almost half of participants (44%) used the word ‘modesty’ in their definitions or made reference to modest behaviors such as not bragging or not taking full credit for success” (p. 102).

This comports well with the personal example and teaching of Paul throughout his epistles. In Romans 12:3 Paul exhorted his readers to not think more highly of themselves than they ought to, but to view and conduct themselves with humility. That he saw this as having to do with more than just inner thoughts becomes obvious when 2 Corinthians 11 is in view. Here the apostle expounded upon the folly of verbal boasting as opposed to humility. He then showed how those who bragged about their ministry and leadership were actually playing the part of the fool because there is always someone who has a better résumé. He specifically links this to human foolishness in verse 17: “What I am saying with this boastful confidence, I say not as the Lord would but as a fool.” Thus leaders should be careful not only of their specific actions but of their talk as well.

## Conclusion

Exline and Geyer’s (2004) study revealed that humility still has a long way to go before being fully accepted into secular leadership theory and practice as an essential virtue. Though participants in the study held highly favorable views toward humility as a virtue, they viewed it somewhat less favorably in leaders. This shows that the Aristotelian view of humility, which finds its roots in Aristotle’s *Nicomachean Ethics*, is still alive and well in today’s secular culture. But what is perhaps more alarming is that this view appears to be creeping into Christian leadership settings as well. Exline and Geyer describe their study participants’ reactions: “When asked to imagine humble people occupying various social roles, they regarded humility as less of a strength in . . . leaders than in the other groups . . . which included religious seekers or leaders” (p. 109). This, however, does not mean that humility has lost its appeal for Christian theorists and practitioners. Instead, the researchers were careful to point out that it was the non-religious participants who saw humility less favorably in religious leaders—not participants with a Christian background. But what does this mean?

Wright (2010) cautioned that this overlap of pagan and Christian virtue ethics is fraught with inherent dangers. One such danger becomes apparent if practitioners allow secular approaches to influence Christian virtue ethics in equal measure to the Judeo-Christian Scriptures:

If there is no major distinction—if we can read Aristotle and Paul side by side . . . and learn from both with equal profit, and if we can contribute our two cents’ worth of wisdom to today’s questions of public morality

along with everyone else—then we have clearly taken a large step away from the world of the gospels and the epistles. (Wright, 2010, p. 241)

The warning is an echo of an earlier Pauline thought about what it means to be in the world but not of the world. Paul urged that Christians are to be a positive influence on the larger world as we bring God's ways to all of humanity (Col. 4:5-6), and in a clearly worded passage he let his readers know how this would be accomplished. Christians are to be transformed by the renewing of their minds in Christ Jesus rather than conforming to the patterns of the world (Rom. 12:1-2). This happens as they devote themselves to the proper study and understanding of Scripture that is evidenced by a lifestyle of good works (1 Tim. 4:13; Titus 3:14). In this manner, Christians will lay the groundwork for a suitable defense of Christian virtue ethics and the essential nature of the virtue of humility in the life of a leader—even those leaders who do not yet know Christ as Lord.

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LESLIE BUMGARDNER  
**ADVENTIST WOMEN CLERGY: THEIR  
CALL AND EXPERIENCES (PART II)**

**Abstract:** This article describes “what happened” to the female pastors whose ministry experiences were reported in the previous *JACL* issue. Today, only one remains in pastoral ministry. Others are experiencing their “call” in new situations or are retired. They describe challenges related to gender as well as supports. Ordination did not dominate the interviews although the women were clearly disappointed by the vote against ordination of women in pastoral ministry at the General Conference session of the Seventh-day Adventist Church in July 2015.

**Keywords:** *Female clergy, Seventh-day Adventist, pastoral calling, staying in ministry*

## **Introduction**

Twelve years ago I conducted a study of 11 Seventh-day Adventist women pastors in the United States, inquiring about their experiences in ministry. At that time, all were fully qualified as pastors (had seminary training), were employed full time by local conferences, and had served a minimum of 10 years. Together they had served as church pastors for over 150 years (Bumgardner, 2005). The results of that study were shared in the previous issue of *JACL*, highlighting their call to ministry, their mentors, their experiences as mothers, challenges they faced, and why they chose to stay in pastoral ministry (Bumgardner, 2015).

Over the years, I have wondered what happened to them. Their longevity in ministry in the first study highlighted their call and commitment to ministry. Did they stay in ministry? Where were they now? In the summer of 2015, I began my efforts to “find” and interview the same female pastors. I was able to find nine of the eleven women. Since the first study, these women have served over 75 additional years as pastors, representing a collective total of over 225 years of ministry. The purpose of this article is to report the findings of my second interviews with these pastors. As the results of this follow up are shared, many of the details are generalized in order to protect the identity of

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the women. In addition, as in the original study, the common experiences of the women are blended to aid in preserving their anonymity.

## **Following Their Call**

In the original study, the two strongest reasons these pastors had stayed in ministry for so many years were the strength of their call from God and the difference their ministry made in the lives of people. However, only one woman presently serves as a full-time pastor, two are retired, and six continue denominational employment in positions other than as full-time pastors. Two of these women serve a more limited role as pastors in addition to their denominational employment. Their new roles include working for all age groups, serving individuals who are experiencing health challenges and loss, leadership positions, and advocacy. In this follow-up study, a strong majority of the women continue to view themselves as pastors and find fulfillment in their revised and expanded view of their call to ministry. Helen reflects on her situation:

While it seems to some that I have stepped out of pastoral ministry, my work is still that of a pastor. I counsel people daily, develop ministries for our community, periodically preach, and recently baptized a young person whose family I have known for many years.

Gail shares that “as I considered leaving local church ministry, people who encouraged me to accept the new position told me, ‘You will bring the heart of a pastor to the job.’” Ann describes the greatest compliment she hears in her new role: “You are still a pastor to us.” Most of these women have entered more specialized ministries outside the local church and see the people they now serve as their “parishioners.” They experience God’s leading and blessing in their new roles and ministries. Margaret’s words summarize the experience of many: “All I have done in the past, my work, my training and my education, have come together. I’m in the center of what God designed me to be.”

In their new roles in ministry, these women find continued joy in making a difference in the lives of those they serve. The settings are varied, the individuals and groups they serve diverse. They serve pastors and teachers, children and adults, the sick and bereaved, the marginalized and voiceless, and in both local and global settings. Their thoughts on their current situations are varied.

Susan, the one pastor who remains serving in a local church, shares how she nearly gave it up, too:

I have just a few more years and I will retire! In fact I’m pretty tired and would like to stop sooner. But this is my calling, even with difficulties and problems. I wanted to leave after a particularly difficult time about 10 years ago. The experience was traumatic spiritually, physically and emotionally. But when a new pastor came, I found healing through him; he was so supportive and thankful for my ministry. I realized you can go through a major crisis and still survive.

Gail works full-time for the Adventist Church, and part of her time she also serves as a pastor. “I would love to discontinue the church part of my work and do full-time ministry in a different setting,” she says. “However, for now that’s not possible. I love the portion of my ministry that is directed to ministering to individuals, so I will stay for another few years.” Ann describes the timeliness of her transition out of pastoral ministry. “Things at the church were going very well,” she says. “However, some leaders were negative and beginning to fight against what I saw as God’s intention for the church. It became a very difficult. So, I realized it was time for me to go. I did my best.”

Margaret, whose story in the original study was one of the most challenging, described her transition as filled with heartache:

The church I left was the most positive experience in ministry of all the churches I served. When I finally decided to make the transition to another position I didn’t like it, but I finally felt at peace. While earlier in my ministry I had thoughts of leaving, I had gotten to the place where I’m not looking to leave.

Elizabeth’s experience, however, is less positive:

My current position is filled with stress and I am in the process of writing a letter asking if they want a letter of resignation. During the past year I have felt eyes on me and I wonder if they want me. I ask myself, “Why am I here?” We’ll see where it goes.

Jacqueline retired several months ago. “I would have stayed except the lead pastor retired,” she says. “I knew we would be entering into a search and all that comes with that transition. I thought, ‘I don’t want to go through another pastoral change.’” As she looks ahead in her retirement, she anticipates some continuing education that will open opportunities for a new avenue of ministry to individuals. Alice also retired within the past year. She, too, is planning to continue in ministry in a different setting: “I loved pastoral ministry. However, I found the politics in the local church and conference to be draining. God is opening avenues for me to continue to serve in a different setting.”

Helen reflects about her ministry:

I’m still obsessed with church. . . . That’s my passion. Although, if I ever got asked to be a church pastor again, would I do it? I’m happy right now. And I love pastoral ministry. Part of me would like to try it again. However, it doesn’t bother me. I lift it up and ask God if this will be part of his plan. Or will I do something else entirely? Who knows? I never imagined the career variety I’ve had.

Cynthia, who found that the biggest struggle for her in coming to her new position was leaving a parish pastor position, says, “I began to see that in my new role I would continue to be a pastor; just the setting would change.” In fact, a common theme in the stories of those who are no longer in full-time

ministry is that they continue to see themselves as pastors in their new settings. With a catch in her voice, Jacqueline says, “I’m supporting front line workers in their ministry. To me this is the greatest ministry God has given to me. I feel very humbled by that.”

The retirees are also continuing in ministry. Both talk about the decision to retire as coming at the right time; however, they also acknowledge that they might have stayed longer if circumstances had been different. While they believe God’s leading in their transitions to new avenues of service, they strongly retain their pastoral identity. Several implied the possibility that they might have continued as pastors if circumstances had been less stressful, and if they had received greater support. But Susan raises another possibility:

Is it possible that God opened the door to this new ministry because I was headed toward too much hurt and discouragement if I had stayed as a pastor? I’ll never know the answer to that question. But I do wonder.

Some of the women described how they function in their new situations. When her school faced an emergency, Alice recognized the voice of God in the moment a decision was needed. While others hesitated, she stated to the group, “No. We should take action now.” In the interview, she reflected: “I don’t know where that came from. However, it was the right decision. After that everyone moved ahead. I was able to provide necessary leadership because earlier I took time to build trust with the staff.”

Another woman, Susan, sees herself as bringing a personal touch to her work setting. “If I can treat people kindly and give them a positive boost, then I’ve accomplished what I need to,” she says. “It may not be Bible studies, but if I can make positive impact, I want to do that.”

The global reach of some women can be seen in the words of Cynthia: “I am teaching men and some women from all over the world. I’ve never traveled so much, preaching and sharing what God has given me.”

Several women also find themselves serving as role models and mentors, as Gail describes:

I sometimes find myself in the position of being the “go to” person for guidance to younger pastors, both men and women. In addition, there are women in the church for whom I model how to balance a career, family, and spiritual life. While I don’t always keep that balance well, women tell me they are encouraged in their own lives.

Finally, Ann summarizes well the experiences of many of the women: “If I’m in the place God wants me to be, then God gives me the wisdom and understanding to be the best listener, advisor, comforter and whatever else He asks of me. At that moment it’s just up to God.”

## Supports

As in the previous study, the women find support from male colleagues and, for those who are married, from their husbands. “I am the only woman in a small group of clergy in my area,” says Margaret. “They are part of my ‘family.’ I feel they are people I can call on at any time.” Jacqueline echoes Margaret in acknowledging the supportive men she worked with: “One colleague, a profound and godly man, affirmed me and was never threatened by my ministry. And when needed, he goes to my male colleagues and reminds them to provide support for my ministry.”

Indeed, the North American Division of Seventh-day Adventists (NAD) provided strong support for a majority of the women, especially seen in their actions on behalf of women before and after the 2015 General Conference session at which the full inclusion and recognition of women clergy was debated and then voted down. “I am still impressed with the NAD’s actions on behalf of women,” states Gail. “And I see Dan Jackson, NAD President, as a phenomenal leader. He exhibits courage, firmness, and integrity.”

Speaking of backing from much closer quarters, Alice praises her husband: “He has always been and always will be my biggest supporter.”

## Challenges Related to Gender

The views of the majority of the women in this study regarding gender are summed up best by Ann:

A lot of people believe the biggest issue for women in ministry is the lack of ordination. However, in my experience it is the day-to-day inequities and lack of sensitivity to gender-related differences. Some of that is sexism that no one realizes.

Expanding on Ann’s statement, Susan addresses the situation this way:

There is no question that ministry is a difficult and challenging profession for both men and women. However, it is also true that women experience challenges that are unique and directly tied to our gender. That adds an additional burden in ministry that is simply not there for our male colleagues.

Several women spoke about male colleagues who act threatened by or ambivalent toward their leadership. Margaret describes her experience:

The male leaders I work with see me as competitive. I’m not competitive at all. I don’t want their job to save my soul. How can I be a threat? I’m female, so it’s just bizarre. I don’t get it at all.

Alice, too, is forthright in her portrayal of her male colleagues’ actions:

[It is] the good old boy system. The men I work with will deny it to the day they die. Yet their actions speak louder than their words. They plan the work in our church when I am not present. They make decisions and do not include me in the discussion.

A strong majority of the women spoke of being “invisible” and yet subject to “exposure” when they gather with male colleagues. “I felt that as a woman my voice wasn’t heard,” says Cynthia. “In staff meetings I would suggest something and my idea would be ignored. However, when a male colleague would say the same thing, everyone would be all over it. And I experienced that a lot!” Gail deals with such treatment this way: “I just don’t say anything anymore. I haven’t for years. When I speak all eyes are on me. And not in a good way.” Another woman, Jacqueline, says, “I get dismissed and disregarded when discussing issues of importance. What can I do to make things better? I’m not sure there’s anything.” Ann’s comments are similar: “If you ask, I try to be honest. Yet it seems I need to be more filtered because they don’t really want to hear what I say. Even when they ask.” Yet even when her feedback is accurate, Ann explains, they deny the truth of what she’s said.

The women also described times in which rather than being invisible they would be singled out. Cynthia captures these occurrences:

When we were gathered for pastors’ meetings they would begin statements with “now men, and you, Cynthia,” followed by a laugh. This would happen every time I went to conference meetings. They said, “OK, men; oh, and you, Cynthia.” Year after year. I was being singled out. “Make sure your wives know. Cynthia, that would include your husband.” It got so tiring.

Helen, on the other hand, chose to bring attention to herself:

When I went to pastors’ meetings I wouldn’t sit in the back. I wanted presenters to see me, knowing it would affect their language. I hoped they would use gender inclusive language. However, many times I was ignored and the language didn’t change.

Some of the women described actions by leadership that they believe also adversely affected some men. But even in these instances, the consequences for the women can be more significant because of their gender. Gail was being considered for a church position where she would have been a “perfect match.” However, when the church board found out that the conference wanted to place a woman as their pastor, they reacted against it. “I called the senior pastor to find out what was happening,” Gail explains. “He told me the conference had withdrawn the invitation instead of standing up for her with the church board.” As her conference continued to attempt to find a position for her, a similar response to the proposal of her name resulted in two additional rejections. “There are three examples of my having opportunities sabotaged because of being a woman,” concludes Gail. Other women shared similar difficulties in pastoral placement when they desired a change. In one instance, the challenge in placement resulted in an extended forced sabbatical until the woman was successfully placed in a pastorate.

It is no surprise that these women can feel isolated. “I am far away from the areas where I hear of strong support on behalf of women,” says Helen. “While the leadership in my region verbalizes their support of women in ministry, their actions do not match their words. It’s as if I’m not here.” These and other experiences leave these women feeling, in their words, “rejected,” “betrayed,” “abandoned,” “disrespected,” and “isolated.”

Another challenge women describe is when men do not stand up for women when they face prejudice and discrimination because of their gender.

Jacqueline had an experience similar to Gail’s: “I was told by the conference about an opportunity for a leadership position that matched my gifts. When my name was challenged because of my gender, they withdrew the invitation instead of standing up for me.” Susan sees similar actions: “Leadership in my conference is verbally supportive of women. Yet I’m mystified when they push for the full inclusion of women, yet don’t act.”

Two women experienced a diminishment of their pastoral role by both conference and local leadership in the years after the original study. Elizabeth described her experience:

I was being moved out more and more. It was so blatant that my graduate school academic advisor has been sending job possibilities my way. She said to me, “You have so much more talent that these people are giving you credit for.” I’m so discouraged I’ve been wondering if it’s time to leave.

Helen, too, found her responsibilities being diminished, a change she attributed to her male colleagues’ feelings of discomfort with her competence:

One of our church leaders said to me, “You have greater experience and education than the men at our church. You work harder and they are threatened by your abilities.” I had never thought about it in that way before.

Surprisingly, on one occasion the diminishment of Helen’s role came from another female pastor:

I have been specifically called to ministry to women and children. Mary once said to me, “I don’t want to be a children’s pastor. I just want to be a pastor.” It seemed that Mary believed being “a pastor” was better than a specialized ministry. Some women pastors need to understand, when God calls you, no matter what it might be, that’s where you need to serve. If God calls you to be a theologian or a preacher, you should do that. However, all ministry is just as valid as serving as a senior pastor, worship pastor or whatever ministry you are called to. No ministry to which you are called is “better” than another.

These women want to be known as pastors—not “women pastors.” Alice put it this way:

I wanted to pull my own weight on our staff. I didn’t want to be known

for being good as a woman. I wanted it just to be, “You’re doing well as a pastor.” I wanted to be a minister. Not a woman minister.

Several women, including some who didn’t want to be seen as the “woman pastor,” identified ways in which gender differences and the gender expectations of others impact their ministry. “I brought a good skill set; however, at first I didn’t see myself able to fulfill this new role,” Susan says of beginning in a new ministry position. “It’s the typical woman thing. ‘I can’t do that because I don’t know how to do that.’ Men never say that.”

Ann voiced a practical view of different expectations for women:

The men I’ve worked with have minimal preparation when they get up on Sabbath. They shower, comb their hair, put on a suit. I get up and style my hair, put on makeup, and make sure I’m wearing “proper clothes”: check my hem length, top not too tight, comfortable shoes so I can walk up on the platform easily. I’ve had church members talk about these things! I want to be professional. And I don’t want my clothing to distract from my message. How do I do that?”

Margaret, however, brings a different perspective:

It’s OK to be a woman pastor. You’re bringing things to the game that men can’t bring. And it’s OK to take maternity leave. And it’s OK to say, “No, I’m not going to be in charge of potluck because I’m preaching that week.” It’s OK to enjoy baby showers; also to say, “I don’t have time for that.” I wish I hadn’t downplayed the woman part so much.

Gail may speak for most of the women in the study when she describes the burden of carrying “a mantle that makes women clergy look good”:

If we don’t make women look good, then people won’t want more women in ministry. I’ve also thought of all the little girls that see me as a woman in ministry. I feel such pride and responsibility in that role.

Many also described the reality that, fair or not, women in ministry must work harder than men in order to be accepted. Helen found the senior pastor she worked with sensitive to this challenge. “Pastor Jim will be very up front with you that the demands on female pastors are greater than on male pastors,” she says. “He sees and knows that. If I talk to him, he listens and will try to equalize things.” Susan describes her experience with the unequal expectations:

I have a really strong work ethic. I work hard. I’m very tired. I’m exhausted. I feel, as a female, more is required of me than is expected of men. That’s something hard to describe and what will you do about it? It’s part of the ministry issue of being female.

The women don’t want to be treated differently, yet they describe differences that enter into ministry because of their gender. Unfortunately, the ministry model that leaders and church members have does not take into account the differences and unique challenges women bring to ministry. Alice



sums up the issue well: “I have worked with a number of men that preach about the equality and value of women pastors. However, they don’t treat me as of equal value when we work side-by-side on a daily basis.”

## Ordination

The topic of ordination did not dominate the interviews, yet the responses to the ordination discussion and vote at the Seventh-day Adventist General Conference session in July 2015 were strong. Some women believed the resolution to allow each Division of the church to decide whether women would be ordained in their territory would pass. An equal number believed it would be defeated. Whatever their position prior to the vote, these words describe the responses after the results were announced. “I have never experienced a sense of despair more profoundly than I did that day. It was a devastating blow.” “Why are we treated like this?” “I cried. I didn’t expect to be that upset and hurt.” “I had a mingling of emotions: disappointment and elation at how many were supportive.” “It was extremely, emotionally devastating.” “What happened in San Antonio was pretty sad. I started crying. I didn’t realize how deeply it would impact me.” “I was totally caught off guard. I’m surprised at how devastated I was.” “I did not expect it to pass; however, I also did not expect the tears and intense disappointment that followed.”

Keep in mind that these women have served the church as pastors for more than 225 years without the NAD or General Conference recognizing them through ordination. While disappointed, they do not express any change in their commitment to serve. “It sends a message that you and your ministry are not valued,” stated Jacqueline. Ann added, “Yet ministry goes on and this is what I must be doing. Regardless of the vote, we have to go forward.” Helen viewed it this way: “When church leadership said they would do what they can for change; that brought healing to my heart.”

## Attitudes Toward Church Leadership

In the years since the first study, there has been a shift in the women’s views of church leadership. While the challenges with leadership in the first study were identified with individuals from whom they experienced discriminatory behavior, in this follow-up they now identify the church structure as the source of challenge. Susan speaks to the larger issues identified by a strong majority of the women:

It’s the politics. Leaders are unwilling to do what was right in regard to marginalization of women. There are horrible things going on. I see the denomination as structurally abusive and designed to marginalize people and put them down, especially women.

Gail cited a specific example:

The conference supported women in ministry; however, some conservative churches in the conference wouldn't even let women on the platform. Why couldn't the president of the conference be more pro-active in saying, "You can't do this"? But the conference didn't.

Ann described the church organizational structure as "from the 1900s, and no one is willing to touch it. We don't know how to change."

Margaret experienced a series of personal and church crises. "I loved the conference guys," she says. "When I went down to meet with them, they were caring and compassionate. However, I never had any follow up from them. Good men, but not cutting edge when it comes to the needs of women."

Elizabeth was blunt and to the point: "Church leaders need to speak well of those whom God has called—whether males or females." She then went on to state, "I do think change is happening. Sometimes it doesn't happen as rapidly as we want it. We cannot deny there is change on the horizon."

The women in the study do not want lip service; they want to see positive change. Alice puts it this way:

I would like to see more action in conferences and unions saying, "This has got to change; we can't accept this." That has got to happen for us to feel that things are really going to be different. But I think we've gone backwards. I hear from the conference, "Love you. We're so glad you're here." Not much else.

## **Final Thoughts and Questions**

As I reflect on the experiences of these pastors, I see women who have contributed substantially to the Seventh-day Adventist church as sole pastors of a congregation, senior pastors in a multi-staff setting, and organizational leaders. They have served with courage and resilience as they follow their call and serve in a system and with individuals where they have been "hurt," "betrayed," "diminished," and "controlled." Their commitment and loyalty has come with a cost. Over their years of ministry they have stayed faithful to the call of God, even as men with whom they have worked are oblivious to their challenges. Even more concerning are the stories of being treated with hostility. Yet they see God as faithful and opening doors where their gifts can be more fully utilized and affirmed.

When I asked what biblical woman most inspired them, four identified Esther, the Old Testament queen, when she responded to Mordecai's plea to come to the aid of her people. Reflecting Mordecai's message to Esther—"And who knows whether you have not come to the kingdom for such a time as this?" (Esth. 4:14, ESV)—Helen said, "Wherever God puts me, I'm there to fulfill God's purpose for me. You come to your job, your position for such a time as

this.” Two other women singled out Deborah, a prophetess and judge. (See Judg. 4:4.) “Deborah showed strength to do what needed to be done at a time when God needed her to take a strong stand,” reflected Ann. “She was bold and humble at the same time.”

Several women alluded to the consequences of their staying in ministry for so many years. As they spoke I heard hints of depression, burnout, and “compassion fatigue.” It is impossible through this article to convey the passion, anger, sadness, and frustration evident as we talked. In addition, the intensity and specific details of their experiences, which would clarify the depth of their challenges, cannot be fully shared without compromising their anonymity.

When considering why women leave full-time pastoral ministry, one church administrator shared that it is not uncommon for pastors, both male and female, to leave pastoral positions within the first five years of employment. This does not hold true for any of the original 11 women, as at that time all had served as full-time pastors at least 10 years. In addition, some women are thought to leave in order to bear and raise children. Again, this is not an accurate conclusion about the 11 women in these studies. Ten of the women raised children while they served as pastors. Five of them continued their ministries as they bore and raised eight children (collectively), sometimes with minimal maternity leave.

The experiences shared in these interviews leave me wondering about the future of women clergy in the Seventh-day Adventist Church. In the 12 years between the interviews, a number of the women, although continuing to be hopeful for change in the attitudes toward them, do not find sustained progress toward acceptance and equality. Looking at the demographics of the group, this is especially true of those women who serve in settings in which they are distant from other women pastors. “When it comes to acceptance of us, things don’t feel very different,” says Gail. “In fact, I think we’ve gone backwards.”

As I consider the future of women in ministry in the Adventist Church, the experiences of these pastors raise a number of questions. As women are called by God and hired to serve in pastoral ministry, how will administrators and male pastors be prepared to receive them? What will be done to raise their awareness of gender differences in ministry? While the women in this study downplay gender differences, they do acknowledge ways in which they function differently than their male colleagues. The question of gender differences is complicated. However, some studies of female clergy identify women as less hierarchical, more committed to relationships, and less willing to utilize power, while showing that men prefer a more rational approach to decision-making (Frame & Shehan, 2004; Lehman, 1993; Nason-Clark, 1987; Stevens,

1989; Zikmund, Lummis, & Chang, 1998). Further discussion of studies of gender differences can be found in Bumgardner (2005).

Additional studies find women to value connectedness, collaboration with others, and sharing power and leadership broadly (Belenky, Clinchy, Goldberger, & Tarule, 1986; Cantor & Bernay, 1992; Helgesen, 1990, 1995; Miller, 1976; Regan & Brooks, 1995). These studies raise the question of how women clergy can thrive in a church system built on a hierarchical model. What can be done to “flatten the structure,” as Elizabeth suggested?

When assured of anonymity, the candor with which these women share details of difficult experiences and make strong assessments of discriminatory practices raises the question of where women in ministry can find support. As long as they see that male colleagues and church administrators who overtly support women are nevertheless insensitive to their challenges, whom will they turn to for a listening ear or counsel? Susan described the leaders of her conference this way:

They constantly tell me I can turn to them, yet when I do, they are tone deaf. I recently heard that a male colleague went to them about me. While they listened carefully to his concerns, no one came to me to ask my perspective. They took action based only on his report. Where is the justice in that?

It can be difficult to share the challenges of ministry with those to whom they are accountable.

## **Recommendations**

Among many recommendations that come to mind, three rise above all others. The first is the need for widespread education of gender differences and approaches to ministry. While not overtly stated, several women seemed to imply that the model of what a “good pastor” looks like does not take into account the differences women bring to ministry. How can the diversity in approach and leadership that women bring to ministry be incorporated if the differences are not acknowledged and understood? This education is needed at all levels of the church structure, especially among those who work most closely with women.

Secondly, if the church wants more women to enter and stay in ministry, it is vital that support for women be based on what they identify as their needs, not what others assume to be true for them. Unquestionably, it takes time to listen and learn, and church leaders are busy. A strong majority of the women in these studies identified gender-based challenges with little support. It seems that ongoing conversations with women in ministry would yield significant benefits.

Finally, there is a need for additional research in which the identity of the

women interviewed is closely guarded. At various times during our conversations, the women in these studies wanted reassurance that their anonymity would be protected. They described fear of reprisal if they were identified. Additional studies could include women's attempts to find employment as pastors after completing their theological training, the experiences of women who entered ministry more recently, and male pastors' experiences of working alongside women in ministry.

Many stories remain to be heard as women continue to follow God's calling.

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# LEADERSHIP LIVED



APPIAH K. KWARTANG

## THE SANKOFA BIRD AND REFLECTION

As a minister of the Gospel, I have often reflected on the tension between Paul's counsel in Philippians 3:13, 14 (forgetting those things that are behind, I press toward the mark) and Ellen G. White's (1902) counsel that "we have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history" (p. 196). On the one hand it seems that we should forget the past, while on the other hand we are advised to remember our past and the way the Lord has led us in order to have nothing to fear in our future.

In this article, I will look back to my past while also looking forward into my present and future. Using "Sankofa," the Ghanaian proverbial bird, as a metaphor, I will share several life experiences. Sankofa is expressed in the Akan language as "*se wo were fi na wosan kofa a yenki.*" Literally translated, it means "it is not taboo to go back and fetch what you forgot" ("Meaning of the Symbolism of the Sankofa Bird," n.d.).

### The Sankofa Bird and Reflection

The Sankofa bird is a symbolic Ghanaian expression represented by a bird whose head is looking back while holding an egg in her beak, which is her future. Her feet facing forward also symbolize moving into the future.

Sankofa represents the old African adage: "Always remember the past for therein lies the future, if forgotten we are destined to repeat it." The name Sankofa is a combination of two words, *San* and *Kofa*. The word *San* means "go back," and *Kofa* means "get it." Put together, they mean "go back and get it." The Sankofa bird teaches that it is helpful to dig deeper into our history as we seek to move forward. With an understanding of the Sankofa symbol, there is the possibility for individuals and groups to ask important questions about the past, and remember the best of what the past can teach. Doing so empowers individuals to move forward with a good understanding of what is moti-

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vating them from their past experiences. “Whatever we have lost, forgotten, forgone or been stripped of, can be reclaimed, revived, preserved and perpetuated” (“Meaning of the Symbolism of the Sankofa Bird,” n.d.).

As I reflect on my life, I realize that sometimes I want to nurture and build on or maintain the experiences of my past, but that other times I want to change past negative experiences into new behaviors. With this in mind, in this paper I am reflecting on oral communication, importance of the community or group, leadership lessons, and worldview issues.

## Oral Communication

The indigenous people of Ghana are classified by historical geographers and cultural anthropologists into five major groups: The Akan, the Ewe, the Mole Dagbane, the Guan, and the Ga-Adangbe (“Ghana Major Ethnic Groups,” n.d.). In this paper, I will be referring to the Akan group, to which I belong.

The Akan people are an ethnic group of West Africa predominantly in Ghana which has Twi as their language. Oral communication has been the medium for the transmission of values from generation to generation, especially among the *Akan*. In my growing up years I was instructed in Twi at home; not until I went to school did I learn the letters of the alphabet.

As the son of a father who was the head of an extended family (*Abusuapanin*), I was provided more learning opportunities than other members of the family. The *Abusuapanin* met from time to time with the leaders of each family unit, and I was included in those meetings by the time I was six years of age. Sometimes the meetings would be held impromptu, in the middle of the night. General meetings were also held from time to time. At these meetings, other children and youth could attend, but they could not ask questions. In this manner, we were taught the history of our family, the distinguishing features, and the relationship of our family to the local community. For example, it was from my mother’s family that the local linguist was chosen. I was therefore taught to articulate and speak clearly.

I experienced how my uncle, who was the linguist of our village, used clear language. He was the mouthpiece of the head of the village, popularly called the chief; he repeated the words of the chief to the people at public gatherings, thus making the chief’s words audible. It was communicated to me orally that my uncle had this important role because the chief of the community was considered infallible. If something was not communicated in the right way in public, the linguist was to be blamed, not the chief, who by virtue of his position was not supposed to err in his public speech. The linguist was held responsible for any mistakes and miscommunication to and from the chief because he spoke aloud to the people through him.

I have earned two units of Clinical Pastoral Education (CPE) from the CPE training program at the Saint Joseph Regional Medical Center in South Bend, Indiana. It took me two years (over 800 hours) to earn the two units. One of the important lessons I learned related to my oral communication. I once received feedback from a patient that she could not understand me. Later, at a feedback session in a learning group meeting, I realized that I needed to spend more time practicing how to speak slowly and clearly to avoid a repetition of that experience in my life and work. In order to deal with this, I spent about 40 hours in the Department of Speech-Language Pathology at Andrews University, where I sought help from the director to mentor me on my speech. Looking back, I realized that I was a stammerer during my youth, and that I had probably started speaking at a faster rate as a means to overcome the speech condition.

Did my earlier experiences prepare me to accept the need to work on my oral communication? I think so! Even now, as I look forward to leading groups who may speak with a different dialect or accent, I am sensitive to the fact that I might not be understood. I know I have to continue to learn to speak clearly by slowing down. I also need to listen well.

Through the oral tradition of communicating values, I learned that I inherited something special from each parent. From my mother, I inherited *mogya* or blood, and from my father, I inherited *ntoro*, which can be translated as manhood. It is the local translation of the spirit. To the ordinary Akan, during the procreation process, it is believed that the father passes the *ntoro* to the child, to relate to the *mogya* of the mother. So when I was born, I became a member of my father's family with certain religious and moral obligations, but I belonged to my mother's family through and through, and that is where I could derive inheritance. I was nurtured as a social being with close connections with my family. My father connected his children to his family positively. In fact, I felt loved and welcome in my father's family whenever we paid a visit. In spite of that, I never felt a sense of belonging. They were not my family. I was a stranger in their midst, and they were strangers to me. Then it is no wonder that, at the demise of my father, his younger brother led a team of his family to take everything from my father's room, including the bed he used, all because inheritance is by *mogya*.

With this matrilineal system, my mother's only brother (my uncle), locally referred to as *Wofa*, became a very important person to me, because as the male child of his sister I would inherit his property. He has his own children but they do not inherit except with my permission. The children of my uncle belong to the family of their own mother and they will inherit from their mother's brother.

However, the matrilineal inheritance system—communicated to me by the oral tradition—makes me angry whenever I reflect on it. I am determined not to let my wife and children go through any similar experience. I am happy there is a law in Ghana today that gives the choice for the right of inheritance. I have communicated this fact to my children in the Ghanaian way—orally.

## **Importance of the Group or Community in How People Learn**

In my culture, verbal communication is also used to teach proverbs that are considered worthy to be passed on from one generation to another. For example, there is the important proverb that “*Obaako were aduro a egu.*” Literally translated, it means “when a person goes alone to draw medicine from the bark of a tree, it will spill.” The medicine man in my culture depends upon herbs, leaves, and bark of some trees to prepare effective medicines for use by the sick in the community. Sometimes the medicine man must use a machete to carefully extract some ingredients for his medicine from the bark of a tree. If he goes to the bush to do this alone, he is likely to come back with little success. On the other hand, if he goes with an assistant, as he carries out the action on the tree, this assistant will hold a bowl beneath the cut, so that the debris collects faster and more successfully. No medicine man can be efficient and effective without the assistance of others. I have learned this as a part of my training in leadership and team work.

My past and present experiences shape my beliefs and practices about the importance of the group in community. I was the fourth of my parents’ five children. I grew up, however, with siblings who were children of my father’s first wife. In addition, some nephews of my father were living in the same household with us and they were also my “siblings.” I learned to eat from the same bowl with all the males in the house except my father. I was made to believe that food was to be enjoyed only when everyone in sight took part in it. In the evening, during the time for homework, it was common to see the younger seeking help with their lessons from the older males.

During my post-college years, I taught grade five students in an elementary school. Their learning materials were books supplied by the Ghana Education Service. As the teacher, I was required to review each chapter with the students. Students were expected to demonstrate individual understanding by asking questions in class. At the end of the semester, each student would prove the degree of learning that had taken place by passing a test designed by the teacher. Examples of how to solve the problems of each chapter were provided in the books. Students who took class tests and performed poorly were given extra tuition and homework to make up for the loss. This was pure

individualized learning. In some ways I sensed that this learning experience was not very successful, but I had forgotten the group learning that I had growing up.

When I had the opportunity to teach at the high school level, the situation was different. The examinations that tested the ability of students were competitive at the international level. Students were to be prepared to be able to pass the sub-regional examination called the West Africa Examination Council (WAEC) at the “ordinary level” or “O” Level. When students were preparing to write examinations in the same subject, they often met together, discussed the subject, sometimes reviewing past questions and trying to provide answers through their discussions. The interesting part of this learning was that it was neither formal nor official, but informal and private. I remember being a part of such groups when I was a student. We called ourselves a study group. The learning we experienced was a unique learning strategy. Looking back, however, I realize it fell short of the five requirements for cooperative learning as proposed by Johnson and Johnson (1994); but it still served a useful purpose. Our learning goal was to make the highest grade in every subject. Our action steps included discussing class notes, looking for extra information from other textbooks, listing the points one after the other, using some mnemonic devices to identify the points, and finally, by rote memorization, making sure we have stored as many points as possible so we could pour them out during the examination.

More recently, I have taught at the college level. It has been my experience that the instructional materials consisted of readings from selected books and other optional reading materials. In teaching on the importance and application of EndNote to graduate students, for example, I prepared the lessons and carried out the responsibility with some assumptions of a level of competency for the application of a software program, only to find that the one hour instruction time allowed was not sufficient for students to grasp the lesson material. I achieved a measure of success with many of them only after I gave them additional hands-on learning and an opportunity to take turns explaining the process to their peers.

I have also worked as a pastor in the Seventh-day Adventist Church for more than 20 years, serving in various capacities and departments. As a conference youth director in Ghana, I was challenged with the use of the *Youth Instructional Manual*, written with American youth as the audience. I adapted the materials to suit the local Ghanaian culture, investing in and incorporating the assistance of the local youth. Looking back, I attribute the success and joy in using those materials to the combination of making connection with the culture and history as well as the group process involved in adapting the materials.

In my ministry I have modified the usual method of learning in church through preaching and teaching by PowerPoint presentation. I have had the opportunity to help members of both Michiana and Chicago Ghanaian churches reflect on the topic of stewardship at an annual three-day retreat. I divided the time at our disposal into sessions of one and a half hours. Under each sub-topic, I gave a short presentation for 30 minutes and then gave group leaders and their groups 45 minutes to discuss the topic. I followed this up by summarizing their reflections in 15 minutes. The feedback at the end was very rewarding. Members reported that they understood the stewardship lessons in a more practical way.

In my readings about teaching and learning, I have discovered that God has inspired His messenger, Ellen G. White (1915), to write the following to guide the church:

At our camp meetings one or two labourers should not be required to do all the preaching and all the teaching in Bible lines. At times greater good can be accomplished by breaking up the large congregation into sections. . . . There will be little groups all over the ground with their Bibles in their hands, and different ones leading out in a free, conversational study of the Scriptures. This was the method that Christ taught His disciples. When the great throngs gathered about the Saviour, He would give instruction to the disciples and to the multitude. Then after the discourse the disciples would mingle with the people and repeat to them what Christ had said. Often the hearers had misapplied Christ's words, and the disciples would tell them what the scriptures said and what Christ had taught that they said. (p. 88)

Reflecting on Johnson and Johnson (1994), I have learned that students have a passion for cooperative learning. In my roles as a teacher, preacher and mentor, I have learned to emphasize less teaching aimed at individual competitiveness and more on cooperative learning for better understanding and assimilation of the material. I believe that the ease with which I use small group discussions in my ministry today is rooted in my family experiences long ago in Africa. I will continue to nourish these habits and values.

## Leadership Lessons

As a youth, learning and leadership were intertwined; listening and observing and experimenting took place daily with increasing complexity. My father, by example, helped me to know that the more I learned, the higher the leadership position I could hold in the future. Thus it was that I grew up with the understanding that there was a relationship between learning, position, and leadership.

Leadership is a process that operates among educated and non-educated people in each of society's layers and is part of the collective unconscious. As

a Christian, I have embraced the idea that the leader is one who serves others—like Jesus did. Leadership is about influence and helping to make the world a better place by empowering others to be mentally, spiritually and socially strong.

I learned from leading fellow students of the Pan African Club at Andrews University that members felt a sense of belonging and participated in club activities when they were involved in the planning, organization and implementation of our programs. Whenever they felt otherwise, they grew cold towards the club and club activities. Realizing that this was an organization encompassing students and faculty from the three Divisions (administrative regions) of the Seventh-day Adventist Church in Africa (West-Central, East-Central, and Southern Africa-Indian Ocean), I intentionally involved members in leadership positions with a representation from the sub regions so they could in turn encourage and inspire participation from students from their Divisions. This worked so well that we were able to bring all the leaders of the church in Africa together, not only once but three times, so they could have a dialogue with some Andrews faculty and the African students. This consultation turned into conferences at which issues were not only discussed but presented in scholarly fashion. Each presentation was followed by respondents and break-out sessions, giving each participant the opportunity to give input. Each of the three conferences resulted in concrete, applicable resolutions and recommendations for the advancement of the work of God in Africa. With the support of university faculty members, proceedings from the conferences were published in book form.

I have learned from working with the members of the Philadelphia Ghana Church that members expect their leader to demonstrate care and love for them. Reflecting on this experience and using my knowledge base as a lifelong student of servant leadership (Greenleaf, 1977), I have experimented actively with how to help bring significant changes to the lives of members. Because I am aware that members need to grow and change in a holistic fashion, the physical, mental, social and spiritual concerns of my members are dear and paramount in my ministry. I want to learn and practice people-centered ministry.

The following is the script of one day in my life; look at it as if you are shadowing a church leader for a day. The day started with visitors arriving from out of state who needed to be welcomed and served breakfast. This is what followed:

1. Arranging for three cars to take everyone to church. This was just a small part of the culmination of weeks of planning.
2. After the need for an English language Sabbath School class was



discovered, planning for this class began.

3. The church was unaccustomed to celebrating the achievement of graduates. PowerPoint presentations were prepared, complete with photographs of each elementary, middle, secondary school, college, and university graduate.
4. A special presentation was made for those who had birthdays.
5. The dedication of a four-week-old baby took place.
6. I made a presentation to draw attention to the need to “think big” and “pray through” our dreams based on the book *The Circle Maker*. The desire is to engage the church as a whole.
7. A planned thanksgiving service took place. One of our church members had been diagnosed with cancer and was not expected to live—but the visits to the hospital, anointing, and numerous prayer sessions were part of the journey that led up to victory and remission for this member.
8. We had a fellowship luncheon.
9. We baptized four young candidates—three of whom were college students.
10. In the evening we had a memorial service for a member’s parent who had passed away in another country.

Leadership is about relationships. Each of the events described above involved planning and the use of strategies and conflict resolution to reach the final day when the events transpired.

## Philosophy and Worldview

My thoughts about philosophers centered on individuals who could think about complex issues and try to provide some answers. The literature on the subject matter of philosophy, however, identifies philosophers as people who use their minds to wander around the issue of the reality of the world apart from the stories embedded in myths and legends.

I grew up with a myth explaining the reason God chose to dwell in the sky far away from humans. Our Ghanaian fathers told us that God (whose dwelling place is the sky above us) used to be very close to humans on earth. Due to the human activity of pounding fufu, a Ghanaian dish prepared with a pestle and mortar, God’s space was constantly invaded by humans. So He decided to move very far away from humans. Reflecting on this myth, I find the abstract concepts of philosophy embedded in the literature very helpful.

Bertrand Russell (1962) makes the following existential observations:

Philosophy has for centuries been interested in the problems of human existence, of man’s value orientations, his spiritual world with all its various planes, and also his socio-political and religious positions. It must be noted, however, that philosophy deals with questions that have never formed part of the subject-matter of the separate sciences. Rather, it deals with the science of the initial principles of the existence of the

world, humanity and cognition. Since Philosophers are men and they study about the origin of the universe, it can be said that philosophy is the study of the relationship between man and the universe (p. 13).

It is in the light of this quest for knowledge about myself and the universe that I have developed my philosophy in life by examining my worldview. Anne M. Sullivan made the profound statement that “people seldom see the halting and painful steps by which the most insignificant success is achieved” (Brainy Quote, n.d.). Both of my parents are deceased. My father died in 1981 and my mother hung on with us until the year 2000 when she also died. As I reflect on Sullivan’s statement, my mind goes back to the painful steps both of them went through to assist my siblings and me to make some meaning of life. I did not see those steps, but I can imagine the pain with which they raised two females and three males from kindergarten to high school and then through college. My father demonstrated his Christian faith by giving every child a Christian first name. (I was named Paul, but I changed my name later because of radical beliefs in pan-Africanism.) Waking us up early for family devotions and prayer is something that has stuck with me until today. My mother was the benevolent individual who allowed as many relatives as possible to live with us so they could also be supported to acquire some education. As I grapple with my worldview, I am grateful for the impact my beloved ones had on my view of reality. As much as I respect other worldviews, let me state that I have had significant paradigm shifts in my worldview, and I continue to experience the same even now. I anticipate that I shall experience some more in the future.

As a Christian theist, I accept by faith the biblical assertion that “for everything, absolutely everything, above and below, visible and invisible . . . everything got started in him and finds its purpose in him” (Col. 1:16, *The Message*). I assert with confidence, therefore, God did whatever was done, including the creation of human beings on the sixth day (Gen. 1:27). Scientists and evolutionists have succeeded in bringing some confusion on the subject of creation by dwelling on what has happened since creation (which to them, started by chance). The inability of science to prove or disprove how things originally got here makes me believe wholeheartedly in the power of the “Eldest” as responsible for how things got here originally. Bertrand Russell, an atheist, said it right: “Unless you assume a God, the question of life’s purpose is meaningless” (quoted in Warren, 2002, p. 17).

With reference to human beings, I perceive each person to be a creation of God in His image, with unique qualities and features second to none, but with limitations. Each person has a culture, space, genetic factor, purpose and experience with which he or she was created.

Who is the nature behind nature? The Bible, in my opinion, gives one answer to such human questions: “The earth is the Lord’s, and the fullness thereof; the world, and they that dwell therein” (Ps. 24:1, NKJV). The earth is the Lord’s.

In summary, my leadership has grown and developed as I have learned to “look backward as I move forward.” I continue to reclaim the good in my past—somehow, as I recognize the influence of my past experiences, I am more able to adapt and change my present and future. I don’t know how this happens, but I urge you to pause a moment and try to make some connection with your past experience, knowing that “we have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history” (White, 1902, p. 196).

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# DIALOGUE

# JOSÉ ALABY AND HUGO ERNESTO QUIROGA CONSUMERISM: A CHALLENGE FOR CHRISTIAN LEADERSHIP?

## Introduction

This article is motivated by an academic work and a field research project developed by Hugo E. Quiroga (2012; personal communication, 2015) on *oneomania* as a challenge for Christian leadership. Our intention is more to raise questions than to provide easy-sounding answers. The term *oneomania* may not be well known in theory, but its practical effects are recognized around the world.

*Oneomania*, from the Greek *onéo* = to buy + *mania* = insanity, mental disorder (Taylor, 1950), is the scientific and technical term for the disease of consumerism, for the compulsive desire to shop, which is a progressive addiction to shopping and going into debt due to buying unnecessary things. It is also referred to as compulsive shopping, compulsive spending, shopping addiction, shopaholism, and Compulsive Buying Behavior (CBB). In Brazil, where we live, it is called Compulsive Buying Disorder (CBD).

According to the non-profit organization Debtors Anonymous (<<http://www.debtorsanonymous.org/contact-us/>>), shopping may lead to serious indebtedness and can ruin someone's life. As debt grows, compulsive shopping may become a more secretive act; then the addiction affects the mental and emotional well-being of the person.

## How prevalent is this addiction?

Although Maraz, Brink and Demetrovics (2015) state that there is “very little data currently available regarding the prevalence and validity of compulsive buying disorder,” Black (2007) says that “compulsive buying disorder (CBD) was first described clinically in the early 20th century by Bleuler and Kraepelin, both of whom included CBD in their textbooks” (para. 1). Bleuler's

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*Textbook of Psychiatry* was published in 1930 and Kraepelin's *Psychiatrie* was published in Germany in 1915. Black (2007) goes on to state that the phenomenon is worldwide and cases have been reported in the United States, Canada, England, Germany, France and Brazil. However, we recognize that these few countries hardly demonstrate a “worldwide” phenomenon and that it is unlikely the behavior has been described in the many places of the world where people are living on a subsistence level with barely enough money for food or clothing.

At any rate, according to Koran, Faber, Aboujaoude, Large, and Serpe (2006), an estimated 1.8% to 16% of the adult U.S. population are affected. Others suggest that *oneomania* affects perhaps as many as 8.9% of the American population (Ridgway, Kukar-Kinney & Monroe, 2008). Earlier studies in the United States, published by Faber, O'Guinn and Krych (1987), Edwards (1993), and Magee (1994), suggest 5% to 6% of men and women present consistent symptoms of compulsive buying behavior (CBB). There appears to be sufficient evidence that CBB is a critical problem with serious emotional and financial consequences (Benson & Gengler, 2004, p. 251).

## What are the forces driving this addiction?

Although it is likely there are many forces driving this addiction, we mention only one here—aggressive production and marketing. It is not a coincidence that in most business schools, in the course on Marketing and Sales, the strategies of *marketing* are usually taught before those of sales. It is also intentional that the *marketing warfare*—in combination with the production of goods—is based on at least the following three strategies:

- A “programmed” durability of goods: An object is programmed to last only a short period of time.
- A “programmed” obsolescence of goods: Connected with the former strategy, marketing strives to give the consumer a feeling of being outdated if he or she owns an “archaic” or “anachronic” object.
- “Invented” superfluous needs: Marketing seeks to convince consumers that they really need the product.

According to the Hungarian-American economist Karl Polanyi (2001), the market logic of the capitalistic economic system is to maximize profits, minimize investments and shorten terms on a global scale and without any concern for ecology. The “great transformation” he refers to is a previous time when economies were built on reciprocity and redistribution rather than a dedication to maximizing the economy for the purpose of profit (p. 47). From then on everything became a “Big Mac” placed on the market counter of health, culture, the mass media, and even religion.



People—instead of consuming to live—start living to consume. In the market society, everything is about to be reduced to markets to be reached for the domination-power to accumulate in an unlimited form, of which “garage sales” and a “waste society” are visible signs. In his book *The Waste Makers*, Vance Packard (1960) criticizes the *planned obsolescence* of products and argues that people consume a lot more than they should and are harmed by their consumption (or their consumerism). Ries and Trout (2005) aptly name these aggressive marketing strategies as “warfare.”

It seems that Shakespeare’s “to be or not to be” is being replaced with “to have or not to have.”

### **Do we have any data describing this addiction in the Seventh-day Adventist church?**

Yes. Quiroga (2012; personal communication, 2015) conducted a survey in the metropolitan area of Campinas, SP, Brazil. His first survey took place from February to August 2011; the second one was from September 2012 to August 2013. It is important to note that both Campinas and Curitiba are target populations advertising agencies use to test the demand of new products to be put into the marketplace.

As a Christian leader of his Conference, Quiroga’s main concern and motivation was to guide the Adventist church members to be not only good citizens of heaven but also good citizens on earth. The purpose of his research was to detect possible *oneomaniacs*—compulsive buyers—in the church, to alert them against the dangers of this disease that has destroyed the lives of individuals and their families, and then to help them to prevent it as well as control it.

This article reports the second and more recent Quiroga survey, which encompassed eight Adventist churches with 345 respondents. Quiroga’s research instrument contained 15 questions developed by Debtors Anonymous—a non-profit organization that offers hope for people whose use of unsecured debt causes problems and suffering in their lives and the lives of others. Quiroga’s findings showed that about 9.5% of the respondents (8.92% of males and 10.17% of females) revealed a strong tendency towards *oneomania* (answering “yes” to 8 or more of the 15 questions).

### **How do Christians view poverty and wealth?**

There has been a variety of Christian attitudes towards materialism and wealth. However, the teaching of Jesus is clear: “No one can serve two masters; for either he will hate the one and love the other, or he will be devoted to one and despise the other. You cannot serve God and wealth” (Matt. 6:24,

NASB). And the wise man wrote that “he who loves money will not be satisfied with money; nor he who loves abundance with its income” (Eccl. 5:10, NASB). Although these verses are quite well-known, there is a fairly strong movement in Christian churches called the “prosperity gospel” or the “theology of prosperity.” This is a “religious belief among some Christians that financial blessing is the will of God for them, and that faith, positive speech, and donations (possibly to Christian ministries) will increase one’s material wealth.” This thinking is often promoted in large non-denominational churches, although there is also some criticism of it (Prosperity theology, n.d.).

Other Christians, including Seventh-day Adventists, believe and practice Malachi 3:10 (“Bring the whole tithe into the storehouse, so that there may be food in My house, and test Me now in this,” says the Lord of hosts, ‘if I will not open for you the windows of heaven and pour out for you a blessing until it overflows,’” NASB) and other scriptural passages that provide instruction on how to manage finances and give joyfully.

### **Does it make any sense for Christian leaders to address this disease?**

We only reference one Christian leader, Christine Roush (2009), who most poignantly calls for action in churches today. She presents some interesting facts related to American culture:

- Half of all new marriages dissolve within the first five years. Over 85% of those divorcing say their number one problem was money.
- Children ages 8-17 average slightly more than a dozen trips to the mall each month and individually spend about \$3,600 there each year. Meanwhile, three billion people on earth live on less than \$2 a day.
- Home sizes grew from an average of 750 square feet in 1950 to 2,000 square feet in 1989.
- While personal bankruptcy rates reached all-time highs during the past decade, personal savings rates reached all-time lows since the Great Depression.
- The average U.S. household owns 2.8 cars.
- The number of home foreclosures increased 75 percent in 2007, followed by record numbers in both 2008 and 2009.

Despite all this, Roush (2009) gives this indictment of the church:

The church remains remarkably silent on issues of consumerism and stewardship. While God understood the misery wrought by consumerist tendencies, God’s church seems reluctant to challenge the assumptions of our culture. Pastors themselves struggle with managing their finances, and an alarming number of recent seminary graduates seem to wrestle with God’s Word on giving personally.

The church must address these issues. The never-ending quest for the newest, the best, and the boldest has driven large numbers of pew sitters to work more hours, owe more money, and spend less time on the things that God says matter: our families, our communities, and the world's poorest residents. (para. 6-7)

Based on Romans 12, Roush urges for a “movement aimed at transforming us from the cultural values of consumption and accumulation to a renewing of our minds toward God’s values and God’s priorities” (para. 11).

## **How might Christian stewardship remedy consumerism?**

One of the most important contributions of Quiroga’s (2012) study refers to the role of leaders as Christian stewards in the face of consumerism. It is a role of dignity because their Lord trusts leaders with the responsibility for the use of everything: life, body, time, talents and abilities, material possessions, opportunities in favor of other people, and the knowledge of truth (White, 2008). The spirit of stewardship is full of life principles; it is a remedy against greed; it provides mental health to face real needs; it values the *being*, so that the *having* is viewed as that which does not belong to us. “Watch out!” says Jesus. “Be on your guard against all kinds of greed; a man’s life does not consist in the abundance of his possessions” (Luke 12:15, NIV).

Moreover, Christian stewardship is also a remedy against anxiety: “Who of you by worrying can add a single hour to his life? (Matt. 6:27, NIV). And the Apostle Paul reminds us that “we must help the weak,” and that Jesus said that “it is more blessed to give than to receive” (Acts 20:35, NIV). Ellen G. White (2010), talking about “receiving” and “giving” on a balance sheet, says that everybody must learn how to take notes of their expenses. Some people neglect it. All the expenses must be exactly registered with accuracy.

## **Questions for further discussion**

1. How can Christian leaders respond to the problem of consumerism? How might it affect their church family?
2. In what ways do consumerism and compulsive shopping undermine Christian faith? See the article by Guy Sayles (2013), “Where Consumerism and Christianity Clash,” and also the article “From Lord to Label: How Consumerism Undermines Our Faith” (2006). See also Max Weber’s (2003) *The Protestant Ethic and the “Spirit” of Capitalism*.
3. How would Christian leaders describe the difference between essential *consumption* and *consumerism*? How should we understand the minimalist attitude of Jesus Christ—when He sent “the Twelve together . . . taking noth-

ing for the journey . . . healing people everywhere” (Luke 9:6)? Moreover, why did Christ mention essential needs when He talked about the last judgment (Matt. 25:31-46)? Notice also that He establishes a strong contrast between consumerism and his own mission: “I have come that they may have life, and have it to the full” (John 10:10).

4. Should Christian leaders be anti-consumerists? *Anti-consumerism* is a socio-political ideology opposed to such a consumerism that encourages an ever-growing purchasing and consumption of unnecessary material possessions. Anti-consumerism activists express concern over modern corporations or organizations that pursue solely profitable goals at the expense of environmental, social, or ethical concerns; these concerns overlap with those of environmental activism, anti-globalization, and animal-rights activism.

5. Are there analogies between *oneomania* and the parable of the prodigal son? What are the similarities and the differences between the *prodigal* son (an extravagant person who spends money or resources too freely to live a life of pleasure and extravagance) and a poor *oneomaniac* who does not have a rich father? Note that the prodigal son returned to his father humbly, willing even to be one of his humblest workers. In contrast, a poor *oneomaniac* has the illusion of a system of credit “given” to him for a period of time (usually short) while he or she can pay the debt! How can a poor shopaholic be saved?

6. Should Christian leaders promote alternative lifestyles? What alternative lifestyles can Christian leaders personally adopt in order to help save society and people from *oneomania* and ecological disasters? Would simple living, minimalism, or intentional communities be alternative lifestyles for Christians?

7. How do Christians make sense of poverty and starvation in the world today?

8. Watch the video *What Would Jesus Buy*, a documentary produced by Morgan Spurlock (2007) which focuses on the issues of the commercialization of Christmas.

9. Is there any help available for compulsive buyers? According to specialists, there is treatment for *oneomania*, or Compulsive Buying Behavior (CBB), through psychotherapy and self-help groups such as the *Devedores Anônimos-DAs*, in São Paulo, SP, Brazil (Anonymous Debtors: ADs). For further information, visit <http://www.devedoresanonimos-sp.com.br/site/>. Quiroga (2012) personally visited one of those ADs that have the periodic assistance of psychiatrists from the Hospital das Clínicas, one of the largest public hospitals in Brazil. Also, see *Consuming Passions: Help for Compulsive Shoppers*, by Catalano and Sonenberg (1993).

10. Some further resources to aid the dialogue:

a. Annie Leonard's (2010) book and film, *The Story of Stuff*, makes a deeper exploration of the causes of the problem of consumerism. She points out that industries intentionally develop new products based on a linear production system where the natural resources are utilized and returned to the environment under the form of toxic agents. (See her story at <http://storyofstuff.org/movies/story-of-stuff/>).

b. Another scholar is Jared Diamond (2011). His book *Collapse: How Societies Choose to Fail or Succeed* explores the geographic and environmental reasons why some human populations have flourished. *Collapse* uses the same factors to examine why ancient societies, including the Anasazi of the American Southwest and the Viking colonies of Greenland, as well as modern ones such as Rwanda, have fallen apart. Listen to his TED Talk ([https://www.ted.com/talks/jared\\_diamond\\_on\\_why\\_societies\\_collapse](https://www.ted.com/talks/jared_diamond_on_why_societies_collapse)).

c. Aldous Huxley's (1958) *Brave New World Revisited* is an update of his 1932 *Brave New World*. In an age of accelerating over-population and over-organization and ever more efficient means of mass communication, how can we preserve the integrity and reassert the value of the human individual? Huxley criticizes the wholesale mind-manipulation of crowds and isolated individuals. He says in the fable of his *Brave New World* that whenever anyone felt depressed or below par, he would swallow a tablet or two of a chemical compound called *soma*. Huxley died in 1963, but in 1958 he wrote that "it is now a historical fact that the means of production are fast becoming the monopolistic property of Big Business and Big Government. Therefore, if you believe in democracy, make arrangements to distribute property as widely as possible."

11. The following self-assessment instrument may be used to evaluate your personal buying habits. If you have eight or more yes answers, you are in danger of becoming a compulsive buyer and incurring the debt resulting from your habits.

### Personal Buying Habits: Self-assessment

*You may answer yes or no to each question.*

- |  |  |
|--|--|
| Are your debts making your family life happy?                                      | <input type="checkbox"/> Yes <input type="checkbox"/> No |
| Is the pressure of your debts taking your attention from your daily work?          | <input type="checkbox"/> Yes <input type="checkbox"/> No |
| Is your reputation being affected by your debts?                                   | <input type="checkbox"/> Yes <input type="checkbox"/> No |
| Are your debts making you despise yourself?  | <input type="checkbox"/> Yes <input type="checkbox"/> No |
| Have you ever given false information in order to get credit?                      | <input type="checkbox"/> Yes <input type="checkbox"/> No |
| Have you ever made unrealistic promises to your creditors?                         | <input type="checkbox"/> Yes <input type="checkbox"/> No |
| Does the pressure of your debts make you careless with the welfare of your family? | <input type="checkbox"/> Yes <input type="checkbox"/> No |

Do you fear that your employer, family or friends will find out about the size of your indebtedness?	<input type="checkbox"/> Yes <input type="checkbox"/> No
When you face a difficult finance situation, does the prospect of a loan gives you an uncontrolled sensation of relief?	<input type="checkbox"/> Yes <input type="checkbox"/> No
Does the pressure of your indebtedness cause difficulty in sleeping?	<input type="checkbox"/> Yes <input type="checkbox"/> No
Has the pressure of your indebtedness ever made you consider getting drunk?	<input type="checkbox"/> Yes <input type="checkbox"/> No
Have you ever borrowed money without adequately considering the interest that you will have to pay?	<input type="checkbox"/> Yes <input type="checkbox"/> No
Do you usually expect a negative answer when you are submitted to a credit check?	<input type="checkbox"/> Yes <input type="checkbox"/> No
Have you ever developed a rigorous plan to pay for you indebtedness and, later on, under pressure, you have just not accomplished it?	<input type="checkbox"/> Yes <input type="checkbox"/> No
Do you justify your indebtedness by telling yourself that you are superior to other people and that, when you get your turn, you will get free from indebtedness in just one day?	<input type="checkbox"/> Yes <input type="checkbox"/> No

Figure 1. Survey developed and used by Anonymous Debtors (ADs). Source: Debtors Anonymous, General Service Office, P.O. Box 920888, Needham, MA 02492-0009 (<http://www.debtorsanonymous.org/contact-us/>)

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# BOOK REVIEWS

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### **UPLIFTING LEADERSHIP: HOW ORGANIZATIONS, TEAMS, AND COMMUNITIES RAISE PERFORMANCE**

*By Andy Hargreaves, Alan Boyle,  
& Alma Harris  
San Francisco, CA: Jossey-Bass (2014)  
Hardcover, 240 pages*

*Reviewed by STEPHEN B. MOLL*

Why should you read *Uplifting Leadership*? Because authors Hargreaves, Boyle and Harris have created a template for executing top quality leadership. As a Vice Provost of Florida International University, the fourth largest university (enrollment-wise) in America, I was so impressed by their new view of leadership that I purchased a dozen copies of the book to share with my colleagues. My colleagues have all raved at the organization and insight the authors share with the audience.

The purpose of the book, as stated in the introduction, is to explain and demonstrate the concept of “uplift” that encapsulates the authors’ research conducted in “fifteen organ-

izations and systems in business, sports, and public education from 2007 to 2012” (p. 2) that experienced success in spite of disadvantages and challenges. Each of the six chapters enlists the experts in the particular field addressed in the chapter to assist in the communication of these major ideas, all of which have practical implications for leadership.

One of the historical tenets of leadership is having a meaningful dream. The first chapter, “Dreaming With Determination,” begins to build the concept of uplift by addressing the implementation of creative thought, showing one how to dare to dream, uplifting others by bringing that dream alive, being neither fearful nor fearless, acknowledging others’ fears, and fighting for what is right. The following chapter, titled “Creativity and Counter-Flow,” gives the reader pragmatic techniques by which to accomplish the tasks necessary to be successful. It encourages and instructs the reader to use surprise tactics. The authors also encourage one to, as they put it, “trail your errors”—to be persistent in journaling, and learning from successes and errors through this intentional reflection. “Collaboration With Competition” is added as a major life lesson for all who aspire to lead with the aim of making a difference. This chapter suggests that the leader be generous, not stingy, with ideas. Positive competition assumes collaboration that is encouraged by lifting up competitors, which helps make one a better performer by demonstrating respect even for rivals. Chapter Three ends by showing the reader how to seek higher common ground by benchmarking relentlessly.

The yin and yang of the book is embraced in “Pushing and Pulling.” This chapter, the fourth, suggests that leaders get to know those they

lead by showing value and respect for them and accentuating the strengths of their team to help offset their own weaknesses, thus emphasizing the positive rather than the negative. Emphasizing weaknesses makes people feel poorly and drains energy and productivity. The authors suggest that leaders stay grounded and avoid embracing cliques and elitist behavior, which tend to alienate followers and ultimately reduce productivity. Finally they encourage the leader to conduct difficult conversations with dignity rather than power-based confrontations aimed at punishment or compliance.

The last two chapters address essential management elements that contribute to uplift. “Measuring With Meaning” requires that one needs to measure that which is valued in order to be successful. If the leader shares the mission targets and projects transparency, it is possible to intelligently interpret the evidence collected and make metrics meaningful. It also infers that the measurements should be reflective of what is commonly determined by both leader and followers as valued. In other words, if leaders let others know how they will be evaluated, they will typically be more effective in achieving a positive evaluation.

This element is followed in the final chapter with the recommendation to pursue “Sustainable Success”—that is, keep the mission consistent with available resources. Readers are advised not to make promises or build expectations that they cannot deliver upon. To the extent that an organization can grow from within, it should build those resources to meet that mission. Growth should be sustainable and performed at a reasonable rate. Finally, the *raison d’être* of any organization is its mission statement.

Everything that is done should be related to this mission.

My take-away from this book is that leaders who keep these concepts in mind are more likely to be effective in helping to achieve organizational goals. By applying the uplift elements presented in this outstanding book, a culture may be developed that provides the necessary lift at all levels of the organization, resulting in success.

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## **RELATIONAL LEADING: PRACTICES FOR DIALOGICALLY BASED COLLABORATION**

*By Lone Hersted & Kenneth J. Gergen  
Chagrin Falls, OH: Taos Institute  
Publications (2013)  
Kindle edition, 197 pages*

*Reviewed by STANLEY E.  
PATTERSON*

The Taos Institute and the authors have made a valuable contribution to the leadership community by providing not only a theoretical base for relational leadership but also a description of a practical application of the concept. The model is explored primarily in the corporate management context where “new and highly complex problems require linking many different kinds of knowledge; cooperation across cultural borders is increasingly necessary; work teams are needed to supply continuous innovation. Successful collaboration originates in dialogic process” (loc 128). It is in this context that the authors suggest that effective leadership is today a matter of conversation rather than command. “Successful dialogue is crucial” (loc 128).

As leadership practice and ideology experience increased distance from Great Man Theory and “command and control” models, the need for a sensible and effective platform upon which to build leadership practice becomes essential. If coercive models are surrendered, the question that begs a response is “What’s left?” What do we enter when we leave or step out of the command and control box? Hersted and Gergen describe the new context: “Organizational culture is largely the product of dialogue—the way we speak to each other and what we say” (loc 743). Simply stated, the relational context is essentially the new reality if we jettison command and control (“In its bare bones it is monologic: ‘We tell you what to do,’” [loc 1347]) and exchange this reality for a reality of “we decide what to do through dialogue.”

The relational organization consequently benefits from a natural rise in a sense of collective ownership that sparks motivation and creativity—too often lost in the managed context. Ownership reflects an attitude born out of a new sense of identity wherein employees are the organization rather than simply being “tools” within it. “Collaborative involvement enhances commitment” (loc 1354). “From a relational standpoint, organizational change can be seen as a continuous process of dialogue” (loc 1567) flowing out of this new committed identity that produces creativity and cooperation, thus serving the process of organizational change. Functional creativity—the predicate for essential innovation—testifies that “dialogic process is the fundamental key to stimulating and developing new ideas. If you can harness the powers inherent in dialogue, creativity will be unlimited, and innovation will be realized” (loc 2133).

Another benefit to the organization as a result of increased dialogue is found in the arena of intra-organizational conflict. When conflict is solved by administrative fiat, it is not truly solved—only stifled. Though many organizations smartly address conflict with intentional dialogue, the low level conflict is often smothered by well-intentioned managers who bow to expediency as a means of getting on with work. In this same environment, emotions are seldom addressed, thus diminishing attitudes that support collaboration and cooperation. But Hersten and Gergen suggest a different way:

[The] relational leader may actually invite conflict. We mean this in the sense of encouraging the broadest range of opinions practicable. Rather than viewing differences in terms of antagonisms, the leader should encourage curiosity. “Let us explore all the ways one might see this.” (loc 1636)

At the same time, this can provide a healthy expression for emotions necessary for effective collaborative behavior:

Whether emotions contribute to an organization on the one hand, or undermine its efficacy on the other, importantly depends on the dramas of dialogue. A relationally skilled leader can invite and transform the dramas played out in the theater of the organization. (loc 1941)

The value of this volume might have been enhanced to the end that a broader audience could have been embraced if it had been expanded beyond the managed corporate context. Freely associated leadership contexts such as churches and voluntary organizations often apply management principles to the freely associated participants where the authority to control has never been established by a contractual agree-

ment. In these cases a relational model is the only legitimate model. Though dwarfed by the numbers of managed organizations, the freely associated context is an essential social element that could benefit from the concepts put forth in this book. Nonetheless, the book is subject to contextual translation by the leader in the non-managed context who is looking for a relational model consistent with the free associated organization.

I give this book my highest recommendation for all who have a vision and commitment to leading people in a manner that honors their dignity, freedom, intelligence, creativity, and the need to hear and be heard. “If the contemporary organization is to thrive, it is essential that information, ideas, opinions, and values move freely across the borders that otherwise separates the organization from its context” (loc 347).

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## **DEVELOPING RELATIONAL LEADERSHIP: RESOURCES FOR DEVELOPING REFLEXIVE ORGANIZATIONAL PRACTICES**

*By Carsten Hornstrup, Jesper Loehr-Petersen, Joergen G. Madsen, Thomas Johansen, & Allan Vinther Jensen  
Chagrin Falls, Ohio: Taos Institute Publications (2012)  
Kindle edition, 225 pages*

*Reviewed by STANLEY E. PATTERSON*

The Taos Institute is an organization dedicated to the development of

social constructionist theory and practices. The topic of relational leadership is one of the foci of the *Taos Tempo Series: Collaborative Practices for Changing Times*, and this book by Hornstrup et al. is one of six in this series. The book is presented in two general sections: theory that informs the practice of relational leadership and application of relational leadership in practice. Since most leaders do not emerge as leaders in the relational model, the constructionist implications would suggest that it is possible to become a relational leader. Though this rationale is not clearly articulated in the Preface, it is nonetheless implied in the use of the word “developing” in the title, as well as the content which addresses personal change. The “book represents a journey through systemic and constructionist theories and practice that constantly generates new ideas and inspiration” (loc 99).

The book opens with a listing of “tools” that serve the process of personal change. One of them, *autopoiesis*, “means self-creation (*auto* = self and *poiesis* = create), referring to the fact that the human realization process always takes place in a circularly closed nervous system” (loc 164). We determine meaning based upon what we know or have experienced, and thus we grow in a limited fashion as long as we focus on growing within our closed system. To optimize our growth and development, we interact to a greater or lesser degree with the external environment, and “through interaction with the external world, the autopoietic system is constantly being influenced and developed” (loc 172). We can maximize the impact of such exposure by intentionally engaging in dialogue that challenges our closed system understanding by constructing new meanings via conversations with

others and our environment in general. By this means “our identity is in constant motion and development due to the influence and information we choose to receive from the surrounding system—a lifelong social dialogical process” (loc 178).

The “leader’s task is to interact with the employees in order to create an interruption” (loc 380). This act creates the opportunity for both leader and employee to view new connections and possibilities, leading to new options and understanding that might not have happened without the interruption and dialogue. In addition, the leader must be open for challenges of personal understandings if individual and organizational growth are to be optimized. A radical development tool is thus introduced: “Through irreverence one can take part in creating new understandings and thereby also options” (loc 421). Irreverence is the act of a subordinate challenging the understanding of a superior, which would normally be seen as insubordinate behavior. But with the superior’s permission, a subordinate may challenge for the purpose of common understanding and the possibility of discovery of new options. This allows for both to “deconstruct the old stories and re- or co-construct new stories” to create new understandings:

In this sense, leadership is a question of coordinating understandings and actions via the language the leader uses and the questions the leader asks. . . . When we experience acceptance and respect, we are more open, more communicative and thus more likely to interact with our surroundings. (loc 501)

Such a relational setting requires mature identities and honest commitments to growth, but the possibilities are enormous in terms of building a mature corporate identity. The authors describe the corporate identi-

ty in three domains: production, aesthetics, and explanations. The production domain represents the goals and demands necessary to fulfill the mission. The aesthetic domain expresses the attitudes of those within the organization. The explanation domain, often overlooked, represents the ongoing reflective curiosity that seeks understanding through dialogue. It is in the context of the explanation domain that relational leadership has its greatest impact.

The practical tools for implementing relational leadership are addressed through the development of a relational coaching model that provides guidance for the person in the area of relational skills rather than the development of task competencies which are assumed to already exist. Relational coaching focuses not so much on general relational skills as upon understanding and maximizing the potential of relationships in the context of the work environment. This coaching investment is also connected to relational behavior relating to conflict that impacts the work environment and thus the mission of the organization. The concept here is to move away from managing conflict and toward dissolving conflict through intentional dialogue. The authors put it this way:

The idea of dissolving conflicts involves bringing the conflicting parties into the same room in order for them to examine their connections, differences, and similarities. This should create a more qualified examination and understanding of the different aspects of the case, which in turn should reduce the intensity of the conflict. (loc 1442)

“Teams” and “groups,” terms often used interchangeably, must be clearly distinguished as different structures in order for relational leadership to be implemented effectively. Teams require high levels of trust, work



closely and interdependently, share responsibility, and engage frequently in formal and informal communication (loc 1807). This model epitomizes relational leadership and should be distinguished from the less relational concept of a group.

The definition of relational leadership, given far into the book, might have served better as a guide to understanding if it had been stated earlier in the volume: “In this book, we understand relational leadership as a coordination of understandings, expectations, emotions, and actions in constant interaction and dialogue with the organization’s many internal and external stakeholders for the purpose of helping the organization achieve its goals” (loc 1061).

This book has immediate application possibilities to the free-associated organization—churches and volunteer models. Since it is written primarily for the managed organization, it will require some translation by the reader/leader, but the concepts are wholly compatible. I give this book a “thumbs up” of approval for the serious leader who is seeking a better understanding and a more effective model of leading in a period when authority-based approaches are becoming less effective and the expectations of those led demand a higher degree of relational competency.

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## **REBUILD: RESET YOUR LIFE. RENEW YOUR CHURCH. RESHAPE YOUR WORLD**

*By Tommy “Urban D.” Kyllonen  
Downers Grove, IL: Intervarsity Press  
(2015)  
Paperback, 176 pages*

*Reviewed by SHAWNA HENRY*

Tommy “Urban D.” Kyllonen is a hip hop artist who is also the lead pastor of the Crossover Church in Tampa, Florida. The missional purpose of this church is urban ministry. Kyllonen led this church in a massive rebuilding campaign as they not only worked against tremendous odds to rebuild the facilities at their location, but also to rebuild the ministry and purpose required to meet the needs of the changing community in which the church was planted. *ReBuild* was birthed out of this experience with the goal to empower leaders that they too, with the help of an all-powerful God, might successfully rebuild ministries, churches, lives, and people.

*ReBuild* parallels the experience of Nehemiah’s rebuilding of ancient Jerusalem’s walls with the modern-day experience of the Crossover Church, which rebuilt their church building, goals, organizational structure, and mission. Kyllonen shows that with God-ordained tasks come not only joys but struggles and challenges. However, when leaders surrender their plans and dreams, God is bigger than all the challenges and will see the project to completion.

*ReBuild* offers a step-by-step approach to the massive undertaking of rebuilding. These steps are applicable to most any undertaking, whether the goal is to rebuild interpersonal relationships, churches, or missions. The steps range from confronting pain to dealing with



opposition and maintaining momentum. It is refreshing to see how the steps Nehemiah employed so long ago are still relevant today. The reader can easily relate to the struggles that Kyllonen and his team faced during this massive project.

It was interesting to note the approach that the book took in helping leaders identify common pitfalls and obstacles to completing a rebuilding project. For example, some of these pitfalls attack not only the project but also the leader and his or her family personally. The leader, if not careful to maintain a close connection with Christ, will not be able to anticipate these attacks and can fall victim to such sabotage.

*ReBuild* offers not only guidance but encouragement for leaders who feel impressed to step out and be a change catalyst for God. Though the vision God sets before us often can seem overwhelming, we are reminded that if we persist, resist opposition and distraction, and persevere, God will see us through to the completion of the “wall.”

The scriptural foundation in this book, combined with current real-life examples and practical suggestions, make this a compelling read for leaders who are ready to rebuild lives and ministries and to pursue visions. If you have a vision to reset your life, renew your church, or reshape your world, then this book is for you. I recommend *ReBuild* for anyone who wrestles with a God-given vision that seems bigger than life. This book will provide the necessary fortifications the leader needs to embrace the mission and move forward in faith.

SHAWNA HENRY is a native of the United States Virgin Islands, but resided in Texas for many years before recently moving to Berrien Springs, Michigan. She is currently a graduate student at the Seventh-day Adventist Theological Seminary, where she is pursuing a Master of Divinity degree.

## **THRIVING IN LEADERSHIP: STRATEGIES FOR MAKING A DIFFERENCE IN CHRISTIAN HIGHER EDUCATION**

*By Karen A. Longman (Ed.)  
Abilene, TX: Abilene Christian  
University Press (2012)  
Paperback, 336 pages*

*Reviewed by DENICE ROSS HAYNES*

Editor Karen Longman, together with “seventeen seasoned senior-level college and university administrators,” offers “fresh perspectives on what is required to thrive in leadership and to shape institutions where both employees and students flourish” (p. 25). Besides being practical, resourceful, and relevant, this work has a next-level profundity in the way it invites the reader into a personal dialogue about her personal leadership calling. While most of the current literature discusses leadership primarily as something one does and how to do it better, this book connects effective leadership to the degree of mindfulness in which the leader engages and the intentional cultivation of her own character and identity. These authors, sharing from different perspectives and successes, make a coherent case that exceptional Christian college leadership happens as leaders tread into deeper waters of the heart. For example, love for God, respect for calling, and honoring the gifting in others are highlighted as critical practices.

Starting with an introduction that features a concise overview of current leadership literature and practice, topics like team building, mission-centered strategic planning, financial accountability, cultivating culture and community, and impacting stu-

dent success are explored throughout the book's 14 chapters, which are arranged in three sections.

Section I, *The Interior Life of Thriving Leaders*, suggests that the journey of leadership is a like a call. Moreover, awareness of place and openness to other perspectives make a difference in the strength of a leader's influence; this is especially true in times of relational conflict, change, and crisis. Section II, *The Social Intelligence of Thriving Leaders*, is practical in focus, giving attention to specific strategies like storytelling, intentional listening, and mentorship, all of which result in an environment of mutual trust, shared values and covenants. This section also offers a chapter to help non-faculty administrators understand and effectively work with faculty culture. Section III, *How Leaders Can Shape a Thriving Organizational Culture*, broadens the scope of the book as it speaks to building a campus-wide culture that extends beyond hospitality and leading well in the face of seemingly insurmountable odds.

Overall, the topics addressed in *Thriving in Leadership* are relevant and packed with supporting citations from leading thinkers in leadership theory and research (there are over 60 in-text book references). Yet, "these authors can settle some of our most stubborn ideas about leadership" by the way they are approached in this work (p. 310). Their personal stories about challenge and triumph are candid yet hopeful. If one is searching only for "tips" on leadership, this book will seem a bit too long. However, its length is appropriate for encouraging the kind of reflection necessary for those who dare to lead and thrive, with Christ as center and guide. I highly recommend this book for both professional and personal growth.

DENICE ROSS HAYNES, Ph.D., currently serves as Adjunct Assistant Professor in the School of Education and Interim Director for Science Bound, a pre-college preparation program for STEM fields at Iowa State University. Denice teaches critical thinking, assessment, and evaluation. She also consults on organization identity, assessment, evaluation, retention, and student outcomes.

## **APOSTOLIC CHURCH PLANTING: BIRTHING NEW CHURCHES FROM NEW BELIEVERS**

*By J. D. Payne*

*Downers Grove, IL: Intervarsity Press  
(2015)*

*Softcover, 126 pages*

*Reviewed by ANDERLINE BREDY*

The heart of *Apostolic Church Planting* is understanding and establishing how church planters define the local and universal church. In the words of the author, "ecclesiology is supremely important. It shapes everything" (p. 21). Over his years of training church planters, Dr. J. D. Payne encountered questions that were not addressed in his previous work *Discovering Church Planting*. Thus *Apostolic Church Planting*, in Payne's words, "is my attempt to respond to some of those questions and to connect the practical steps in a more developed manner" (p. 9).

The principles of *Apostolic Church Planting* are outlined in 12 chapters, which range from defining church planting to having ethical guidelines for a church plant. Each chapter discusses the content with the recent questions from various church planters in mind, and then offers a summary of practical steps and critical principles.

Throughout *Apostolic Church Planting*, the author discusses the importance of organic growth as mod-

eled in early church history in Acts, the allowance of time for the power of the Holy Spirit to move in the community, and the importance of choosing leaders from within the church plant. The author places a special emphasis on allowing the Holy Spirit to direct the timing of the church plant stages. This is important because the sanctification process of the new disciples can only be determined with time in relationship and in community, as shown in the lists of qualifications for a good leader in 1 Timothy 3 and Titus 1. As the author states, “the Bible has delineated the requirements and expectations for those who oversee churches. Your team must hold to these and do not deviate from them” (p. 100). Further, the six stages of planting proffered are relationally interconnected steps that will require role changes for the church planter, at different times serving as learner, explorer, evangelist, teacher, developer, mentor or partner as prayerfully determined in relationship with the Holy Spirit. Simply understood, “church planting is a process” (p. 54).

*Apostolic Church Planting* is a concise and current addition to the subject of church planting. Readers will enjoy the easy-to-read format, simple strategies and answers to questions that are current to their time. This book is recommended as a small group study tool for new church planters or as a refresher study for seasoned church planters. General readership will find great principles applicable to forming small groups.

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## DISSERTATION NOTICES

**Combie, C. C. (2014). *Presidential views of leadership in Seventh-day Adventist higher education*. Ph.D., University of South Florida.**

This qualitative study explored the perceptions of presidential leadership in Seventh-day Adventist (SDA) higher education in North America. The perceptions included the identification of leadership competencies and leadership styles that promote the mission of the SDA church in higher education. The study also identified the personal and professional experiences of SDA college and university presidents that contributed to their successful accession to the presidency. The presidents came from the 12 non-medical SDA colleges and universities in the continental United States and Canada.

The three themes that emerged relevant to the perceptions of presidential leadership were succession planning, increased professionalization of the presidency, and increased presidential tenure. One theme relevant to the personal experiences that contributed to the successful accession to the presidency that emerged was classified as significant impact of spousal and familial support on career trajectory. One theme also emerged relevant to the professional experiences that contributed to the successful accession to the presidency: progressively more challenging job experiences. Implications for practice suggest that SDA institutions, their associated governing boards, and church policymakers create and execute strategies to address the lack of qualified presidential aspirants in the pipeline; that recent graduates of doctoral education who are interested in the presidency should seek out varied leadership experiences early on in their careers; and that church officials

should consider formal implementation of a leadership track and consider succession planning within the SDA system.

**Crofford, D. C. (2014). *The pastor as leader: Assessment, change, and growth in pastoral leadership style and ability*. D.Min., Asbury Theological Seminary.**

Pastors, as church leaders, are called upon to assist the church in navigating the rapid cultural and societal changes of the 21st century. However, many pastors are ill-equipped to do so because they lack the tools necessary to match leadership styles to the ever-changing situations they face. Further, pastors may be unaware of the predominant leadership style from which they currently operate, and/or are unaware that they can learn to lead by adopting alternate styles of leadership.

This study explored the leadership perceptions of a sampling of Nazarene pastors who were predominantly newer in ministry in terms of years of service in the Southwest Ohio District. This qualitative analysis sought to measure their self-reported leadership style and self-described leadership ability both prior to and following a leadership seminar devoted to the development of pastoral leaders.

Through the analysis of e-mail communications throughout the seminar and personal interviews conducted 30 days after its conclusion, the study found that the majority of the pastors self-described their leadership style using labels that indicated a tendency toward a collaborative, team-building approach, as opposed to more dynamic, visionary styles of leadership. Further, the study noted a reluctance to self-describe leadership abilities, preferring instead to define these by prior training they had received. In addition, the results indicated little if

any change in leadership style due directly to experiencing the leadership seminar, while acknowledging a possible need to do so in the future.

**Eshleman, R. J. (2015). *A holistic process for leading organizational change*. Ed.D., The Southern Baptist Theological Seminary.**

The current change theory base is fragmented and siloed; years of research and studies have yielded nuanced conclusions that demonstrate little practical results. Recent research demonstrates the organizational change failure rate for secular businesses is as high as 80%. Since 1994, the church has had a steady failure and plateau rate of 80%. With over two million resources available for organizational change, and an emphasis on church revitalization by organizations as such as NAMB, is it possible the disconnected variations of organizational change have created so much confusion that it prevents a simple, comprehensive, and comprehensible understanding?

In order to explore this question, and to advance a preferred method, case studies of organizational change within the Bible were conducted, and secular organizational change studies were evaluated. Context analysis was used to review current change theory literature. Six functions of change were identified: cultural awareness, change catalyst, evaluation of the change and culture, decision, implementation, and monitoring of outcomes. Each function was identified from various organizational change events in the Bible, and groupings of secular research. Three new classifications of change were introduced based on Scripture and exegesis: change leading to regression, change leading to revival, and covenantal development. A holistic process of organizational change is advanced that is bibli-

cal and universal. Five key recommendations were made for future research of organizational change for secular and church related change efforts.

**Giovanetto, T. S. (2015). *All things new: A holistic theology of major depression and pastoral care*. M.A., Trinity International University.**

This study approaches the topic of mental illness within the church, integrating biblical theology and clinical psychology to propose a model of pastoral care for the severely depressed. Examining the history of distrust between the church and the social sciences, and criticizing prominent models of pastoral care built upon the chastisement of mentally ill individuals, the thesis proposes a model of care built upon the acceptance and validation of persons facing psychological distress. In this model, ministers teach sufferers to employ the paradigm of biblical lamentation: voicing one's distress before God, remembering His past faithfulness, replacing present rumination with meditation on His promises, and looking to the future consummation of all things in eternity. Pastors are also encouraged to increase mental health awareness in their individual congregations, join with other local ministers to provide regional support groups, and grow the church body into a community which lends faith and hope to the clinically depressed by means of fellowship and practical support. Pastors are also urged to build relationships with local mental health professionals to treat the spiritual, social, and physical needs of affected individuals. The life of Jesus Christ is examined, emphasizing His ministry as an estranged God renewing estranged people and His redemption of psychological distress in Gethsemane and at the cross.



**Grant, S. C. (2014).** *Mentoring emerging leaders toward holistic health and longevity: A guide for seasoned leaders to intentionally invest in and influence the next generation of ministry leaders.* D.Min., Assemblies of God Theological Seminary.

Given that 60-80% of those who enter ministry will not remain in the profession 10 years later, and that only a fraction will remain in ministry as a lifetime career, the Church needs leaders who are spiritually, physically, relationally, and emotionally healthy, and who are committed to positioning themselves for long-term effective ministry.

This study gathered input from long-term, seasoned pastors, former pastors, and emerging young leaders, then analyzed which of their activities and behaviors prove to enhance the opportunities for success in ministry. The study also examined the effects of mentor/protégé relationships on the success of young leaders. Emphasizing physical health, spiritual formation, emotional well-being, and relational integrity, a portion of this project sought to create an environment whereby a group of emerging spiritual leaders, along with one seasoned pastor, could grow together in the context of community through an intentional plan of routine study and interaction. After completion of a six-month mentoring plan, the young protégés reported changes in their thinking and behaviors, resulting in them ministering to others from a healthier position. This new focus enhances both their effectiveness in ministry and their potential for long-term success.

**Houston, G. G. (2014).** *Spirituality and leadership: Integrating spirituality as a developmental approach of improving overall leader effectiveness.* Ph.D., Antioch University.

A consistent question in leader development circles is, "How can leaders be more effective in their role given the current state of leadership?"

One dimension of leadership development that is often overshadowed, downplayed, minimized, or completely ignored is the concept of spirituality. If the spiritual development of individual leaders can be integrated with other accepted leadership skills, such as job specific technical skills, emotional intelligence, and physical fitness, then there is an exponentially greater possibility that both the ineffective and the good leader will improve their effectiveness.

This study explored the relationship between spirituality and leadership effectiveness, particularly seeking to identify whether spirituality as an additional factor may contribute to the effectiveness of leaders. Findings led to a proposed definition of spirituality: Spirituality is accessing a universal understanding that life can be greatly enhanced in all relationships by developing our inner wholeness and other connectedness.

Survey results indicated that six Campbell Leadership Index™ items were rated as at least quite descriptive of spirituality by 80% of the respondents. These items included considerate, encouraging, enthusiastic, helpful, trusting, and trustworthy. Statistical analyses of the results showed various correlations among the spirituality items and leadership competencies, implying that spirituality could be an important component of leadership development.

**Kalaluhi, S. L. (2015). *On developing a deeper understanding of authentic leadership: Interpreting Matthew 3:11-5:48 using intertexture analysis and social and cultural texture analysis.* Ph.D., Regent University.**

This inductive, qualitative study explores the construct of authentic leadership within the context of organizational leadership as demonstrated within the Matthew 3:11-5:48 pericope. The study asks how this pericope, describing Jesus' baptism, temptations, subsequent start of ministry, and initial teachings, contributes to our current understanding of how organizational outcomes are affected by leader morality when applied from within the intrapersonal, interpersonal, developmental, and pragmatic perspectives of authentic leadership. This research followed the exegetical foundation as described by Robbins (1996), and focused primarily on the frameworks associated with intertexture analysis and social and cultural texture analysis. Nine themes emerged from the data, suggesting the authenticity of Jesus was further enhanced through the intrapersonal perspective, the interpersonal perspective, the developmental perspective, and the pragmatic perspective. A discussion about the research findings and their implications to the contemporary organizational leadership context is included. This research also addresses the limitations of this study, as well as provides guidelines pertaining to possible future research related to the topic of authentic leadership studied from within a Christian worldview.

**Seo, K. J. (2015). *Success stories of Korean Christian female leaders: Practicing authentic leadership.* Ph.D., Biola University.**

Although Korean Christian female leaders (KCFLs) have increased in number, there are very few top female leaders in Christian organizations. Since no serious study of the leadership of the few top-tier KCFLs in Christian organizations has been undertaken, this qualitative study seeks to discover and reveal how KCFLs who are top-level leaders in Christian organizations describe and explain their leadership. The study examined 15 participants who are KCFLs and have achieved high leadership positions in Christian organizations. Data were collected via interviews and analyzed by the basic qualitative study method. The central understanding indicates their authentic leadership is demonstrated through personal transformation, persevering through struggles, and ways of leading.

This study makes a scholarly contribution to understanding how top-tier KCFLs of Christian organizations explain their leadership in a Korean context. It contributes to the empowerment of KCFLs' leadership development in Christian organizations and helps Christian parents and church leaders to teach their girls and women to be leaders both at home and at church. The study may broaden male leaders' perspectives toward female leaders so that they can work cooperatively in a balanced way. Lastly, it informs mentors, practitioners, and executive Christian leaders who seek to establish female leadership development programs in Christian organizations.



**Washington, K. S. (2016). *Spiritual leadership in religious organizations: A grounded theory study.* Psy.D., The University of the Rockies.**

Research has not yet identified one specific style or set of characteristics that represents overall leadership effectiveness among Christian pastors. This grounded theory qualitative study examined spiritual leadership in religious organizations in order to develop a theoretical model of effective leadership for pastors. The use of grounded theory design was appropriate in order to develop a new theory on pastoral effectiveness, grounded in the data collected from the pastors and their congregation members. Twenty pastors and 20 congregation members of various non-denominational Christian churches throughout San Diego County were selected as participants. The data were obtained by querying the perceptions of the pastors and congregation members through the use of an open-ended electronic questionnaire. To ensure the accuracy of coding, data collected through the questionnaires were downloaded into NVivo10 qualitative data analysis software to uncover and analyze trends. The results of this study suggested the presence of five themes related to pastoral effectiveness in non-denominational Christian churches: communication, personal development, business acumen, religious practices, and relationships. A key finding pointed to the integration of spiritual leadership theory and transformational leadership theory for use in religious organizations. The integration of the components of the two leadership theories may provide pastors with a means and common framework for understanding the process of leadership effectiveness.

**Wyatt, A. L. (2015). *Cultivating creative spiritual leadership: The role of art-making as a spiritual practice for ministers.* D.Min., Seattle University.**

This study explored the creative process and activities of religious leaders who engage in art-making as a spiritual practice. The primary goal of the research was to provide a “thick description” of the experience of art-making as a spiritual practice, per se, as well as to identify how these spiritual leaders understood the effect of the practice upon their leadership. The data collected for this qualitative study, employing phenomenological, heuristic research methods, consisted of hour-long interviews with five spiritual leaders, which were then placed into conversation with journals kept by the researcher, who is also an artist and spiritual leader.

The findings suggest that the practice of art-making serves as a vehicle for personal and communal spiritual development for these religious leaders. The practice requires discipline, preparation, and immersion in process. It involves practicing presence, attending, and embracing vulnerability. Engaging in creative activity as a spiritual practice produces spiritual and bodily shifts which heighten an awareness of interconnectedness. Thus, it makes space for encounter—with oneself, God, and others. Furthermore, the practice of art-making influences how these spiritual leaders understand and embody transformational leadership.

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# THE JOURNAL OF APPLIED CHRISTIAN LEADERSHIP MISSION

*"To provide a peer-reviewed published dialogue of applied research in Christian servant leadership across denominational, cultural, and disciplinary environments."*

This mission involves several elements that provide a greater sense for what the Journal seeks to accomplish. Explaining key words serves as a window into the "culture" of those operating the *Journal of Applied Christian Leadership*.

**Peer-reviewed:** This element describes the editorial nature of the Journal. The Journal encourages articles for publication that will be reviewed by peers in the field of leadership for evaluation both in content and style. This process will include ways of improving and/or other resources that might be considered as part of the dialogue. This will also allow for an expansion of the field to occur so that at the time of publication the article can have a wider audience.

**Published:** Our initial goal is that the Journal be a semi-annual publication with an eye of shifting toward a quarterly and then possibly monthly at some future point.

**Dialogue:** Descriptive of the nature of the inquiry, the Journal seeks to encourage a respectful dialogue between scholars, students and practitioners of leadership. Writers will present their findings in ways that while prescriptive also encourage dissent and a shared conversation.

**Applied:** The content of what is presented derives from strategies, principles, philosophies, and dynamic elements of leadership put into practice in a host of varied environments. What is presented is not an untried theory but a "theory-in-use" applicable to a place and time. Therefore, editors ask writers to use non-technical language accessible to practitioners.

**Research:** There are many leadership journals that provide an "anecdotal" approach to understanding leadership. While this approach is vital to growth in understanding, the rigor of research-based studies is vital as well to give a more rounded viewpoint toward leadership. Therefore, the vast majority of approved articles will consist of a research base to understanding. This is a core component of the Journal.

**Christian:** A second core component of the Journal is the focus of Christian principles as they intersect with leadership in action. While there will no doubt be "Christian" principles located in non-Christian environments, the tenor of the Journal will be based upon scriptural elements of leadership.

**Servant:** A third core component of the Journal is the centrality of Servant Leadership. While this nomenclature is widespread today (even outside Christian circles), we recognize that "servant" leadership arises largely out of the life and leadership of Jesus Christ and as expressed powerfully by the Apostle Paul in Philippians 2. It is our dynamic understanding of His life and this passage that serves as a platform for our understanding of this core component.

**Leadership:** Every endeavor in human history has involved a leader of one type or another. The Journal is about leadership. It is about the way people motivate, inspire, and lead others to accomplish as a group what could never be accomplished by themselves, all the while providing a dynamic transformation of all involved.

**Across:** Leadership is exemplified across religious, racial, and national boundaries. Fundamental to a dynamic understanding and application of leadership is a soul belief that no one group has sole propriety of leadership wisdom. In fact, when the discourse concerning leadership transcends all time and space our comprehension expands and our practice of leadership moves with greater effectiveness.

**Denominational:** This first of three environments demonstrates the Journal's fundamental worldview that learning can take place regardless of creed and denominational divides. In fact, the more one studies various leadership issues throughout the denominational world, the clearer becomes the commonality of our leadership challenges. Since the Journal centers upon Christian leadership, it is imperative that our research expand beyond denominational borders.

**Cultural:** One of the greatest challenges facing any organization in the 21<sup>st</sup> century is the growing expanse of globalization. Whether that globalization is reflected in micro-globalization through immigration or macro-globalization through increased universal communication and transportation, fundamental to any leader of the 21<sup>st</sup> century is the ability to lead across national, sub-cultural, and multi-cultural boundaries.

**Disciplinary:** A final arena where boundaries can be removed for the benefit of leadership comprehension is this vital area of academic disciplines. More often than not, various schools have made leadership the focus of study. Each school has provided incredible insight into the theory, philosophy, and practice of leadership. However, if our leadership comprehension is to expand, it will require the synergy of cross-disciplinary dialogue to occur. Increasingly in the leadership world, contribution is coming from such schools as history, sociology, theology, and even philosophy. To deny the interdisciplinary dynamic of leadership comprehension would substantially minimize and/or prevent leadership learning.

**Environments:** Finally, the Journal recognizes that the culture of leadership is influenced by the various environments where leadership is practiced and the skills honed. From the military arena (in either a peace-time environment or war-time environment) to the entertainment arena, leadership spans the limitations of environmental factors. Leadership is played out in the symphony hall as well as the science lab as well as the sports arena. If leaders are to grow so that followers and organizations and our world can become a better place, it is imperative that our understanding of leadership cross the expanse of time and space.

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# Christian Leadership Center

The Christian Leadership Center is an interdisciplinary organization of Andrews University providing inspiration, on-going leadership development, coaching, consultation, and research for a network of church and community leaders throughout the world. It also sponsors the *Journal of Applied Christian Leadership*.

## VISION

Our vision is people transformed and empowered by Christian principles who provide outstanding leadership for the local church, and church and educational organizations throughout the world.

## MISSION

Our mission is to accompany and develop people in their journey as servant leaders in the church and as Christian market-place ambassadors in a changing world.

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