Process Leadership

Getting all the *Parts* of Church Working Together

Study Guide

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Commended to The Word

PROCESS
LEADERSHIP

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Church as a Process

S tudents of history are fond of cataloging the human story into eras and ages based on the significant technological or political revolution that separates one season of time from its predecessor. The Bronze Age and the Industrial Age are aptly named. Sometimes, too, an age is named for intellectual and artistic breakthroughs, as in the case of the Renaissance.

With each transition from one age to another, the very way people think undergoes a transformation. This is called a **paradigm shift**—the perspectives and concepts that have adequately explained and sorted life as it was become obsolete by the newly introduced ideas and technologies of the next age. We are in such a transition time now, between the old Industrial Age and what is being called the Information, or Postindustrial, Age. The ground rules are changing. The proven assumptions about how to do business and how to make sense of things politically are no longer bearing up under the changes happening in the world around us.

A similar transition is going on spiritually. We see unprecedented realignments and reorientations taking place among churches and whole denominations. New models and new mentalities seem to be springing up everywhere as the church renews its passion to partner with God in these exciting times.

Rather than technologies, though, the inventions that are leading the church out of one age and into another are concepts and ideas that allow us to think differently about our mission. For example, the expression the *10/40 window* in missions focuses the church, as part of its very definition, on evangelism among Muslim block countries. Accepting the concept necessarily points the church in a proactive direction.

Another example of what I mean by new concepts that are bumping the church out of one world view into another is that of *tent-making*—a marvelous blurring of the historic delineations between laypeople/clergy and missionary/businessperson. The new word presents a concept that was not that significant on the old order of things when religious orders and career missionaries defined the nature of missions possibilities.

These powerful innovations present the church with new possibilities for ministry. Each of these concepts, and many more like them, has given the church another way to look at its calling and, more importantly, to new ways to fulfill that calling. I believe

that we are about to experience similar conceptual breakthroughs in our understanding of the very nature of the local church. Our traditional thinking about what church is has exhausted most, if not all, of its potential.

I did not say that the local church is finished. Actually, quite the contrary is true. But for the local church to exploit its full potential, we who lead it must come to understand it differently than we have—not because we have been *wrong* but because we want to be *right* for this new era. As surely as the local church has undergone radical transformation from the catacombs to the cathedrals to the chapel to the community church, so too will it become something other than what it is.
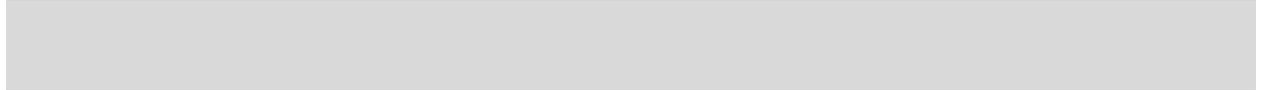
Church Reconsidered

I.   UNDERSTANDING THE NATURE OF CHURCH

A.   Descriptive Definitions

1.   Biblical descriptions are intentionally vague.

2.   Descriptions of what exists in Western culture are limited.

3.   Traditional definitions (building, people, community) offer no clues about what else to do.

B.   Prescriptive Definitions

1.   Church should be a means to an end, not an end in itself.

2.   A developmental concept of church gives us clues to what else we could do.

3.   Church as "body" means it has systems.

II.   CONCEPTS OF CHURCH

TRADITIONAL MODEL	DEVELOPMENTAL MODEL
♦ Building	♦ Environment
♦ Series of unconnected events	♦ Process
♦ Body, community of saints	♦ Interactive parts and systems
♦ Whirlpool, lake	♦ Current, river
♦ Box with boundaries	♦ Direction with definition
♦ Place for people to attend	♦ Process to tend people

Church is a **context** within which to maximize and mobilize the ministry capabilities of each person so that the ministry capability of the whole is greater than the sum of those parts.

Church is a whole **environment**—both organic and spiritual—within which the dynamic process of developing an increasingly greater number of mobilized believers takes place.

ORGANIZATIONAL SYSTEM MODEL

Church Process

Spiritual

Organic

Input
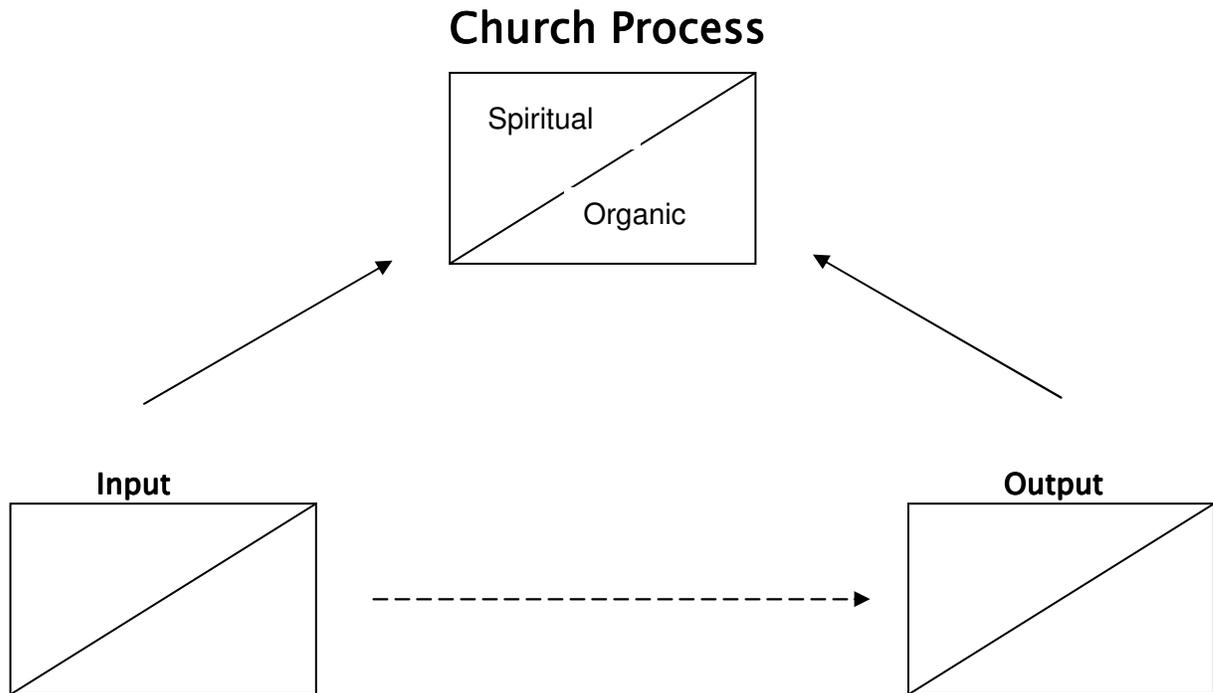
Output

1. Start with a purpose or mission.

2. Decide on desired output characteristics and results in people.

3. Assess the qualities, condition and characteristics of people where they are now.

4. Design an environment (church process) that will work with this set of people to produce that set of results.

III.   CHURCH MEANING AND MISSION

A.   Core Values and Purpose

1.   We do what is most important to us.

a)   What do we mean when we say "things are going great"?

b)   How do we measure spiritual maturity and commitment?

2.   Language often betrays our thinking.

a)   "The Spirit really moved."

b)   "It's time to have/start church."

3.   Output questions.

a)   What do you want your *church* to be like/doing by the time you leave it?

b)   What do you want the *people* in your church to be like/doing when they leave it?

IV.   IV. CHURCH SYSTEMS AND CULTURES

A.   Body Processes and Organizational Culture

1. Every body has systems.

a)   Bodily growth is retarded without functioning, developing systems.

b)   "Bodily process systems" for your church must be developed and tended to; there is no genetic code built into organizations.

c)   Without developed "systems," your church will not be able to function on its own.

2. Every organization has a culture.

a)   People have mindsets, worldviews, paradigms.

b)   An organization has a collective paradigm and a collective personality.

3. Spiritual correctness has no direct correlation with organizational culture or systems.

a)   Appropriate theology does not necessarily produce appropriate systems.

b)   Correct doctrine does not remove all carnal elements of culture.

BODY SYSTEMS

Careful Arrangements for a Healthy Congregation

System	Natural Purpose	Spiritual Counterpart
Digestive	receives, digests and absorbs food	teaching/feeding
Respiratory	provides oxygen to the body	breath of the Spirit
Circulatory	supplies nutrients to the cells; maintains *homeostasis*=constancy of internal environment	care and nurture to all; flow to and from people
Skeletal	gives support, protection and form to the body	organization and structure; administration
Muscular	allows strength and motion	love and servanthood; effective mobilization
Nervous	enables and coordinates sensory input and motor functioning	prophetic awareness and discernment
Excretory	eliminates waste products and toxic substances	open system that gets stuff out; counseling, challenging, deliverance
Endocrine	contributes hormones and other specific substances that affect organs and activity	prayer, atmosphere, core values and ministry philosophy
Reproductive	enables procreation	discipleship, multiplication of cell groups, church

V.   ELEMENTS OF ORGANIZATIONAL CULTURE

…a pattern of basic assumptions—invented, discovered or developed by a given group as it learns to cope with its problems of external adaptation and internal integration—that has worked well enough to be considered valid and, therefore, to be taught to new members as the correct way to perceive, think and feel in relation to those problems.

Organizational Culture and Leadership—Edgar Schein

1. **A Common History**—selectively remembered and transmitted over time in order to communicate core values and beliefs about the nature of things.

2. **A Shared Experience**—collectively interpreted and sorted according to the basic mission of the organization and seen in light of expected problems for which solutions have been or will be found.

3. **A Folk Society**—made up of symbols, language, rituals, songs, stories, passages, oral traditions, unspoken taboos, dress and speech patterns, behavior codes, status levels: what everyone knows but no one explicates.

4. **A Network of Relationships**—developed over long periods of time and settled into relatively permanent groupings by past personalities and events; by coincidence of such things as childbearing, choir attendance, joining the church, being on a mission team; and by the sort of emotional interactions that normally separate or connect individual people.

5. **A Prevailing Philosophy**—shared by the important decision makers about basic concepts such as truth, meaning, God, mission, time, correction, group boundaries and definition, authority, relationships and means of going about ministry.

6. **A Consistent Atmosphere** — modeled as the usual/acceptable mood and tone of the group and its activities, how the group feels to outsiders and the measure of how people within the group are doing: Anyone who displays a different mood is asked, "What's wrong?"

Leading the Process

As we have seen, what we mean by *church* ends up defining what we do to it to make it more effective. Our conceptual understanding of *church* leads to conclusions about its purpose and its component parts. *Church* is more than a body as seen on the outside; *church* contains complex, interactive systems and parts. The more vital a dysfunctional part is to the whole body system, the greater the trauma it produces. This is why leaders can be particularly toxic to churches. Moral failure or theological distortion in leadership is deadly to congregations.

Although some church leaders do succumb to immorality and heresy, the vast majority do not. What plagues most of us are not dilemmas of ethics or doctrine; what gets most of us are the organizational problems that are immune to our best attempts to live and teach spiritual truth. We are spiritual beings caught in natural bodies, just as our churches are both spiritual and sociological assemblies.

A church body has spiritual parts with spiritual functions and organic parts that serve organizational functions. A person, for example, may function spiritually as an exhorter while serving the organic role as member of the church council. Likewise, someone reaching out to the homeless wants to give a spiritual blessing along with actually providing a meal. The one is illegitimate ministry without the other.

Not only do people function within the church on these two levels, but also the church itself is both spiritual and organic in nature. The miraculous flow of grace and power in the early church did nothing to address the organic need to develop a better food distribution system for the Hellenistic widows. Likewise, the benevolence program that collected and distributed monies from property sales did not guarantee truthfulness in Ananias and Sapphira.

We know that spiritual disorder and moral sloppiness will diminish ministry effectiveness in any church—sooner or later. But so will organizational weakness and administrative laxness. It is a challenge for churches to pursue excellence in both. That is where good leadership comes in.

Through spiritual and organizational integrity, good leaders make a difference in and with their churches. Leadership is a spiritual and an organic function. Leaders must

lead effectively in both arenas, making sure that they do not neglect or mistake one for the other.

It is one thing to pray for healing; it is another to effectively schedule and publicize a healing service. Likewise, just because the sermon is powerful doesn't necessarily mean that someone remembered to remind the nursery workers of what a significant role they play in the overall scheme of the church affecting lives.

Pastors who take care to arrange their yearly teaching outline usually take little or no thought to arrange all the elements of the church to complement one another in pursuit of an established mission.

To whatever extent leadership is a natural talent or a spiritual gift sovereignly bestowed on people, like a physical attribute or the gift of mercy, there is little we can say about it to those who don't have it. However, if leadership is something else—and I think it is—that can be cultivated and developed as we grow in God and in experience, there is a great deal to be said about it to those of us who want to get better at it for the sake of our congregations.

We're going to examine the nature of leadership to discover practical suggestions to better lead the people Jesus has entrusted to our care. Of course, the largest part of godly leadership involves character issues and our private spiritual lives. As I have said, though, the quality of our relationships with the Lord is not the focus of our investigation in this seminar. Instead, I want to present you with some thoughts about leadership that I have gleaned from academic researchers and business analysts— thoughts that are remarkably similar to what the Bible has been saying all along.

VI.   LEADERSHIP: SOMETHING TO BE LEARNED

There are simply no such things as "leadership traits" or "leadership characteristics." Of course, some people are better leaders than others. By and large, though, we are talking about skills that perhaps cannot be taught, but they can be learned by most of us.

Managing the Non-profit Organization—Peter Drucker

One of the most important lessons to learn about corporate leadership is that it is not a set of personal traits, not a set of functions or even a pattern of behavior.

Image at the Top—*Ruch & Goodman*

A position [of leadership] does not give you followers, only subordinates.

On Leadership—John Gardner

Learning what is true about leaders will not tell us what is true about leadership.

Leadership for the 21st Century—Joseph Rost

A.   What Leadership Is Not

1.   Something you are born with, or a rare skill found only at the top of organizations.

2.   Status or official position: "I am my position."

3.   A series of behavior patterns or personality traits; a combination of qualities such as charisma, intelligence.

4. Power or control. The right to tell people what to do. The divine right of kings and pastors.

VII.   LEADERSHIP: A PROCESS OVER TIME

Leadership is a process of dynamic relationships between the leader and the followers used to accomplish a purpose.

Leadership for the 21st Century—Joseph Rost

…the basic energy needed to initiate and sustain action or, to put it another way, the capacity to translate intention into reality and sustain it. Leadership is the wise use of this power.

Leaders: Strategies for Taking Charge—Bennis & Nanus

Leadership is the process of persuasion or example by which an individual induces a group to pursue objectives…

On Leadership—John Gardner

Leadership is the process of moving an organization from an existing state to some future state.

The Charismatic Leader—Jay Conger

A.   What Leadership Is

1. Leadership is exercising true authority:

a)   Expertise, facility, capacity—insight into the things of God.

b)   A consequence of obedience and integrity.

c)   Used to build people up, to mend them, to serve them.

d)   Evidenced by the condition of disciples.

2. Leadership is a cultivated influence with people:

      a)   Developed within the context of relationships.

      b)   Existing within the bounds of a common purpose or vision.

      c)   Increasing with each successive and positive impact on another's life.

      d)   Based on meaningful history and track record.

      e)   It's all about credibility.

3. Leadership is by degree, not by decree:

      a)   Developing a leadership quotient.

      b)   Receiving the benefit of the doubt.

      c)   Taking a risk that you will succeed.

<p align="center">Leadership is cultivating in people today,
a future willingness on their part
to follow you into something new
for the sake of something great.</p>

VIII. LEADERSHIP: THE FOREST BEYOND THE TREE

Stimulating a group of people to achieve a goal is vastly different from individually achieving a goal yourself.

The Leadership Challenge—Kouzes & Posner

[T]he most disastrous assumption anyone can make about going into business…is: If you understand the technical work of a business, you understand a business that does that technical work. And the reason it's fatal is that it just isn't true. In fact it's the root cause of most business failures! The technical work of a business and a business that does that technical work are two totally different things!

The E-Myth—Michael Gerbe*r*

One hallmark of the ambiguous, new economy is the need to define business in terms of the customer's changing needs…. We wouldn't use farm models to manage a factory economy, and we shouldn't use factory models to manage an office economy.

Future Perfect—Stanley Davis

Non-profit institutions…know that they need to learn how to use management as their tool lest they be overwhelmed by it. They know they need management so they can concentrate on their mission.

Managing the Non-Profit Organization—Peter Drucker

A. Leadership Quality Variables

1. The significance of purpose.

2. The proportion of people who are brought to the purposed destination or accomplishment.

3.   What has happened along the way to those who followed?

Part Three: Leadership Is All About Change

E very researcher and analyst in the business community believes that we are into a new era of commerce but not yet into it enough to name it or to know exactly how it works. At this point what we can observe are mostly trends or emerging realities such as the advent of information and convenience as key consumer values, the increased complexity of internationalization, the participative management style, ethnic diversification rather than unification in America, health consciousness, huge federal deficits, instant gratification.

More emphasis is being placed on **process** *thinking than on* **product** *thinking; we're moving away from the industrial–manufacturing–of–goods mentality toward a mindset of developing and empowering people. In the industrial model, people produce products; in the postindustrial model, processes and products promote a better or easier way of life for people.*

People today are growing more and more accustomed to being privileged consumers—picking and choosing what they believe will most advantage or serve them—rather than managed employees. "Living the good life" has replaced "doing a good job." The consumer class had made the working class obsolete as a social configuration. We have seen how viewing church as a *process* is more helpful than seeing it as a *product* or a *place*. To the extent that a local church can present itself as a meaningful service to people who want a better life, it will flourish in these times. If a local church refuses to find an appropriate *cultural equivalent* for its message in 21st century America (which is a foreign country compared to 1980s America), it will become an isolated enclave of expatriates living abroad.

Additionally, our study has taken us toward a different definition of leadership—one that stresses the development of influence in people's lives over time. Leadership itself is a kind of long–range planning. Leadership eagerly seeks to develop a history with followers for the sake of having a meaningful future with them.

Church leadership has a unique dimension to it in that it must concern itself both with the organic nature of things and people and with their spiritual aspects. Thus, a church leader must balance his or her attention among the *individual parts* and the *whole systems* as well as between *spiritual forces* and *natural phenomena*. Having examined what church and leadership are, let us now turn our attention to a practical

discussion of what leadership can do with the process called church. But before we look at the specific functions of effective leadership, we must come to grips with a fundamental truth about leadership that is particularly difficult for church leaders to embrace.

I am speaking of change. Leadership is not a maintenance role. One cannot lead people or things to where they already are. The status quo cannot be the goal or the purpose. The status quo must be interpreted and evaluated by leadership in terms of the real goal it has been trying to achieve. The secret of being truly innovative is in knowing what you really want to conserve. The leader who really wants "to make a difference" will make things different and do things differently than before. Truly effective leaders are change agents, constantly repositioning people programs, resources, objectives and whole organizations to best accomplish their institutional mission. Accomplishing legitimate, meaningful change may well be the real test of leadership.

IX.   LEADERSHIP: ALL ABOUT CHANGE

Leadership is inextricably connected with the process of innovation, or bringing new ideas, methods, or solutions into use.

The Leadership Challenge—Kouzes & Posner

Leadership is an influence relationship among leaders and followers who intend real changes that reflect their mutual purposes.

Leadership for the 21st Century—Joseph Rost

New paradigms put everyone practicing the old paradigm at great risk. And the higher one's position, the greater the risk… If you are doing well using the old paradigm, it makes no sense whatsoever to turn around and put yourself out of business by creating a new set of rules.

Discovering the Future—Joel Barker

Businesses, like people, are supposed to grow, and with growth, comes change.

The E-Myth—Michael Gerber

The question is not whether there will be change, but how much there will be and how quickly it will come.

Change Agents—Manuel London

Non-profit organizations are… human change agents.

Managing the Non-profit Organization—Peter Drucker

A leader is, by definition, an innovator… Learning to lead is learning to manage change.

On Becoming a Leader—Warren Bennis

The professional-minister focused inside the church is no longer an effective functional understanding of the nature of leadership. The day of the missionary pastor has come. The day of the churched culture is over. The day of the mission field has come.

Effective Church Leadership—Kennon Callahan

X.   WELCOMING CHANGE

A.   The Need for Change

1.   The law of renewal says that organizations either change or stagnate and die.

2.   The postindustrial society is a different era from the Agrarian Age or the Industrial Age.

   a)   It is vastly more complex and chaotic. We will have to learn to thrive on chaos—or at least balance it with structure.

   b)   It puts considerably more demand on people's time and energy. Weekly routine and normal schedules don't exist.

3.   Paradigm shifts and culture changes mean that we are addressing very different thinkers than we were thirty years ago.

4.   New populations—single moms, latchkey kids, yuppies—keep appearing, and old ones disappear.

5.   We will lose our resources and fail in our mission if we do not change.

B.   Helping People Handle Change

1.   Convert the change issue into a felt need or a mutual purpose so that it is to people's advantage to welcome the change.

2. Show how the change better accomplishes the mission to which everyone is already agreed.

3. Reinforce existing values and show how the values themselves urge the need for change from within the congregation.

4. Anticipate cultural challenges.

5. Be interactive—do a lot of listening and talking.

6. Demonstrate flexibility, adaptability and concern for people. Be willing to modify the *how* to accomplish the *what*.

7. Get people involved in the change—experiencing it, not just thinking about it.

8. Get people to explain the change to others.

9. Don't try to convince everyone; let people know it is okay to reserve judgment.

10. Set an evaluation date for the future and tell people you are willing to reconsider your decision at that time.

11. Model the change yourself, through your behavior, your stories and your messages. Lead the change process in a way that models the ideal future state.

12. Reassure people personally.

13. Don't waver.

14. Don't take criticism personally. Try to discover why people do not want the change.

Eight Mandates for Effective Leadership

B y now, your suspicions about this leadership thing are probably being confirmed—it's a job that never gets done. At least a servant who has been given specific tasks to do has the satisfaction of being done with them. Not so for leaders.

Once we realize, however, that church is a process and that leading is the process of constantly adjusting that process, we can be relieved of much of the anxiety and pressure we feel. In other words, we should not be expecting such dramatic results or such wildly successful events if we understand that the development of churches, like people, occurs a little at a time.

Most pastors live in a panic mode with vague feelings of "I have to do something really great, really fast." I'm convinced that one reason we pray so fervently for revival or for a great move of God to happen Sunday morning is that we see ourselves as that guy at bat rather than as the manager in the dugout.

We try to hit the home run before we strike out. Our prayers are desperate rather than considered. Not realizing that our role is to arrange the lineup, the practices, the morale and the whole scheme of our team, we panic, grab a bat and try to salvage the game ourselves. We forget that it is our God-given assignment to make disciples. We'd rather have God make them in a flash of revival fire.

God has not called us to play every position on the team or to pinch-hit every time we fall behind in the game. We have a unique assignment that stretches all through the week. We tell our players to keep their eye on the ball, but we keep our eye on the game.

Leadership is a highly specialized role in an organization. Leaders cannot allow themselves to do what others in the organization can do; otherwise, that which only leaders can do will not get done. Perhaps there are actually 9 mandates for effective leadership—the 8 listed below and the constant reminder: Do your job.

Most leaders do the wrong things right. Their focus is too easily drawn to the immediate and obvious needs of their organization that others could do but aren't.

Effective leadership depends on working hard at only a few things. The roles leaders must play are limited but critical. How well the rest of the team plays depends on how carefully leaders fulfill their unique roles.

A.   Understand Your Mission

B.   Communicate the Vision

C.   Define and Refine the Church Culture

D.   Cultivate and Nurture Credibility

E.   Inspire People

F.   Empower People

G.   Take Risks, Use Your Mistakes

H.   Stay the Course—Don't Give Up

I. THE PURPOSE ROLE

What matters is not the leader's charisma. What matters is the leader's mission. Therefore, the first job of the leader is to think through and define the mission of the institution.

Managing the Non-Profit Organization—Peter Drucker

Leadership deals with the top line: What are the things I want to accomplish?

The Seven Habits of Highly Effective People—Steve Covey

…the primary characteristic of administrative leadership is purpose…the real evidence in administrative leadership rests in achieved goals.

Feeding and Leading—Kenneth Gangel

A.   Understand Your Mission

1. Know God's basic design and purpose for your congregation.

2. State your vision of success in definite terms.

3. Summarize, in several different ways, the primary result you're trying to accomplish.

4. Decide what you want to look like and what you want to be doing in the future.

5. Have a passion for the outcomes and results defined by your mission.

6. Incorporate the calling and ministries of others from the congregation in your guiding purpose.

II.   THE VISION ROLE

The first responsibility of a leader is to define reality.

Leadership Is an Art—Max DePree

Success requires the capacity to relate a compelling vision of a desired state of affairs—the kind of image that induces enthusiasm and commitment in others.

Leaders: Strategies for Taking Charge—Bennis & Nanus

Power and growth depend on the ability to mobilize the people around a well defined, central purpose—a high sense of mission—a spiritual mandate, a God-given objective.

The Church On Purpose—Joe Ellis

A.   Communicate the Vision

1.   Continuously relate what your church is all about and why.

2.   Use visual language, metaphors, stories, examples, etc., to create both the mood and the meaning of your particular church.

3.   Present meanings and interpretations of the internal/external environment to facilitate coordinated understanding and action.

4.   Interpret events, programs, problems and priorities through the lens of your church's overarching purpose.

5.   Communicate the larger vision as the best way to accomplish the people's purposes—this should not be manipulated.

6. Constantly renew a vivid organizational picture of the future. Live the vision—walking your talk—personally pursuing your dream and modeling it with your life.

III.   THE CREDIBILITY ROLE

What employees think of top management in their organization has a powerful influence on their behavior and attitudes, the quality of their work, and their productivity, more so than any other single factor.

Image at the Top—Ruch & Goodman

Trustworthiness is more than integrity: It also connotes competence. In other words, you may be an honest doctor, but before I trust you, I want to know that you are competent as well. We sometimes focus too much on integrity, not enough on personal competence and professional performance. Honest people who are incompetent in their area of professed expertise are not trustworthy.

Principle–Centered Leadership—Stephen Covey

Successful leadership depends far more on the follower's perception of the leader than upon the leader's abilities. Leadership is in the eye of the follower.

The Leadership Challenge—Kouzes & Posner

A.   Cultivate and Nurture Credibility

1. Lead by degree not decree.

2. What followers want most in a leader are *honesty* and *competence*. Develop competence, or at least compensate for your incompetence.

3. Followers look for integrity and ability in a leader.

4. Followers are most impressed by the trust level leaders have in them. Trust comes out of meaningful relationship over time.

> 5. When leaders are more open and trusting, followers are more
>   open and responsive. Leaders set the trust level.

IV.   THE COUNTERCULTURE ROLE

Leaders express the values, the vision, the culture that holds the organization
together…goals to lift people out of their petty preoccupations, above their
interpersonal conflicts, and unite them in pursuit of objectives worthy of their best
efforts.

No Easy Victories—John Gardner

Culture is created in the first instance by the actions of leaders; culture is also embedded and strengthened by leaders. When culture becomes dysfunctional, leadership is needed to help the groups unlearn some of its cultural assumptions, and learn new assumptions.

Organizational Culture and Leadership—Edgar Schein

…a leader imposes (in the positive sense of the word) his philosophy on the organization, creating or recreating its culture.

On Becoming a Leader—Warren Bennis

A.   Define and Refine the Church Culture

1. Realize that culture is not neutral. It will be either your ally or your foe. Make up symbols, expressions and events to transmit to others the culture you want.

6.   Culture cannot be taught; it can only be picked up a bit at a time. And it can be modified only over time.

7.   Give expression to the assumptions, manners, customs and ways that govern your own philosophy of ministry and theology of the church.

8.   Create an oral tradition of stories and testimonies that communicate definite messages about what you feel and believe.

9.   Be aware of "the ropes" and violate them only when absolutely necessary to create new understandings. Reward correct thinking and behaving; reinforce the little things.

V.   THE MOTIVATION ROLE

Leadership is essentially a human business.

Leaders: Strategies for Taking Charge—Bennis & Nanus

People who feel good about themselves produce good results.

The One Minute Manager—Blanchard & Johnson

The effective non-profit executive finally takes responsibility for making it easy [for volunteers] to do their work, easy to have results, and easy to enjoy their work.

Managing the Non-Profit Organization—Peter Drucker

A.   Inspire People

1. Be enthusiastic, energetic and positive about the future. Focus on what the group is becoming rather than what it isn't. Be a cheerleader and a coach.

2. Inspiration is one of the key traits most wanted by followers in a leader. Build collaboration and teamwork: "we" vs. "I."

3. You do not need a dynamic personality; your dedication to a mission to which others are invited to give their lives is enough inspiration.

4. People are inspired by how you treat them and feel about them; be warm, caring, cordial and interested in them. You will inspire people by believing in them more than they believe in themselves. Serve them and release them.

5. Develop strong self-regard in others, and they will feel good about following you. Recognize and reward people's individuality and accomplishments.

6. People want stimulating involvement: a chance to be tested and to succeed at something, an opportunity to be part of an adventure, a chance to do something really well, and a chance to make a difference.

VI. THE DELEGATION ROLE

I believe that the most effective contemporary management process is participative management… It begins with a belief in the potential of people.

Leadership Is an Art—Max DePree

The more people believe that they can influence and control the organization, the greater the organizational effectiveness and member satisfaction will be.

The Leadership Challenge—Kouzes & Posner

Leaders know they cannot do it alone. It takes partners to get extraordinary things done in organizations…. Leaders make others feel like owners, not hired hands.

The Leadership Challenge—Kouzes & Posner

A. Empower People

1. Leaders release others and empower them to act meaningfully. Help people see their importance, their capabilities. Catch people doing things well.

2. People tend to perform to the level expected of them. Expect great things. Make people feel capable, significant to the whole process and vitally involved in its accomplishment.

3. The easiest way to empower people is to share authority and information with them. Build your organization around information and communication, not around hierarchy. Give people what they need to know.

4. Disciple and delegate. Promote participation and decision-making involvement. The greater the freedom and authority allowed among staff and volunteers to do their best, the more effective the whole organization becomes. Assign important

tasks to others—giving them authority, autonomy and recognition.

5. Empowering and releasing people to do things (at which they will make mistakes) does more to build your church than doing things yourself (and not making mistakes) does.

VII.   THE PERSISTENCE ROLE

Leaders learn by leading in the face of difficulty.

On Becoming a Leader—Warren Bennis

Unfreezing [the organizational culture] also requires the creation of psychological safety, which means that the leader must have the emotional strength to absorb much of the anxiety that change brings with it, and he must have the ability to remain supportive to the organization through the transition stage even if group members become angry and obstructive.

Organizational Culture and Leadership—Edgar Schein

A.   Stay the Course, Don't Give Up

1.   Think long haul. You will need courage, stamina and vitality to keep believing without much immediate and positive reinforcement.

2.   Resolve and maintain: what you are here for, what you do, how you do what you are here for.

3.   Remember to encourage yourself by asking, "If it works, what will it accomplish?"

4.   Be flexible and adaptable with plans and objectives, but maintain a single direction. Leadership comes from exampling and modeling over time.

5.   Don't try to convince everyone. Go for little successes. Encourage dissent and disagreement in order to improve what you are doing. Use conflict to clarify values.

6. Organizational integrity and identity are formed on the basis of a leader's staying the course, being firm and consistent, taking whatever actions are necessary to keep progressing.

VIII. THE VENTURE ROLE

Failure is not a crime. Low aim is.

John Wooden

Most of our ninety leaders were very much aware of the importance of their own learning abilities and needs. They were enthusiastic learners, open to new experiences seeking new challenges, and treating mistakes as opportunities for self-improvement.

Leaders: Strategies for Taking Charge—Bennis & Nanus

Risk is inherent in every successful innovation. Whenever leaders experiment with innovative ways of doing things, they put themselves and others at risk…. One of the most glaring differences between the leader and the bureaucrat is the leader's inclination to encourage risk taking, to step out into the unknown and not play it safe.

The Leadership Challenge—Kouzes & Posner

A. Take Risks, Use Your Mistakes

1. Effective leaders never think about the possibility of failure. They are high on the success achievement scale and low on failure-avoidance. Remind people that no one ever gained a testimony playing it safe.

2. Create and model a climate of innovation and possibility thinking—focusing on "what if it works" rather than "we can't do that." As organizations achieve a measure of success, they are always tempted to play *not to lose* rather than to *win*. Leaders must counteract this tendency.

3. Maintain optimism and hope; there are always alternatives and other ways around a problem.

4. Effective leaders do not use the work failure: They speak about glitches, mistakes, false starts, etc. Embrace errors as resources for future attempts at building a better organization. Celebrate failures as risk taking.

5. Be willing to admit when something doesn't work well. Let imperfections become normative, but learn from them.

Changing Models and Orientations

We wouldn't use farm models to manage a factory economy, and we shouldn't use factory models to manage an office economy.

Future Perfect—Stanley Davis

	PREINDUSTRIAL (Agrarian)	INDUSTRIAL	POSTINDUSTRIAL (Quotidian)
OUTCOMES	Produce	Products	Processes
MARKET	Local Geographic	Mass Product Demand	Individual Personal Service & Preference
FOCUS	Farmer−>Crop	Worker−>Product	Customer−>Needs, Wants
EXPANSION	Export Locations	Population Segments	Breakthroughs, Inventions
TIME & SPACE OPTIONS	Limited by Physical Necessity	Limited by Tradition & Transportation	Unlimited Continuum

WORK ACTIVITY	Repetition of Past	Repetition of Present	Intimation of Future Anticipating Then and Now
WORK–PLACE STRUCTURE	Individual	Hierarchy	Network

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