



**Columbia Biblical Seminary
& School of Missions**

A division of Columbia International University

MIN 9411

Leadership Development Through Life Long Learning

Syllabus

August 9-12, 2006

Dr. R. King

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This on campus course includes the Willow Creek 'Leadership Summit 2006'

Two Registrations:

- (1) Registration for the conference at: www.willowcreek.com, or by calling 1-800-570-9812. Student/faculty rate \$75.00. CIU's Assoc. Membership # 4445. Our Site Location # 112
- (2) A CIU registration form is available at www.ciu.edu/summerstudies (If you are a doctoral student on 'Financial Contract' write that on the registration form.)

I. COURSE DESCRIPTION

This course is based on The Leadership Summit, a conference hosted by the Willow Creek Association. The course will involve attendance at the conference as well as pre- and post-conference assignments that enable the student to evaluate his or her personal leadership philosophy, abilities, and experience, and to discuss the application of principles addressed during the conference to his or her own leadership situation.

II. COURSE OBJECTIVES

As a result of participating in this course, the student:

1. Will be able *to articulate his or her personal philosophy* of leadership around the five quadrants of leadership influence. (see appendix A)
2. Will be able to *integrate* effectively general leadership principles into his or her philosophy of leadership from a Christian perspective.
3. Will be able *to apply* more effectively basic leadership principles to his or her leadership situation.

III. COURSE TEXTBOOKS

Encouraging the Heart: A Leader's Guide to Rewarding and Recognizing Others by Kouzes & Posner. (San Francisco: Jossey-Bass, 2003) ~ ISBN: 0787964638

Revolution: Worn out on Church? by George Barna ISBN: 14143-0758-6 (Tyndale House Pub , 2005)

Appendix A: Introducing the Five Quadrants of Leadership Influence

Appendix B: Learning Exercise – Biblical Reflection on Four Leaders

Appendix C: Articles Applying to Leadership Quadrants

IV COURSE SCHEDULE

Wednesday, August 9 from 8:00 a.m. – 10:00 p.m.

Course Registration & Payment of Fees (8:00 – 9:00 a.m.)

1. Class (9:30 a.m. – 12:30 p.m.)
 - 9:30 Getting Started
 - 10:00 - 11:00 Self – Leadership
 - 11:00 - 11:15 Break
 - 11:15 - 12:00 Self – Leadership part 2
 - 12:00 – 1:00 Lunch
2. Class (1:15 p.m. – 4:30 p.m.)
 - 1:15 - 2:15 Leading UP
 - 2:15 - 2:25 Break
 - 2:25 - 3:30 Leading ACROSS “Peer leadership”
 - 3:30 - 3:40 Break
 - 3:40 - 4:40 Leading Down
 - 4:40 - 5:15 Q & A w/ Faculty on Leading In The Quadrants
3. Satellite live down-link of Willow Creek Church weekly *New Community* service (8:00 – 9:30 p.m.)

Thursday, August 10 from 10 a.m.-8 p.m.

4. Session 1: Bill Hybels, Life Cycle of a Leader & The Power of Inspiration
5. Session 2: James Meeks: Enemies of a Growing Church
6. Session 3: Andy Stanley: Focused Leadership
7. Session 4: Peg Neuhauser: Tribel Warfare
8. **Dinner together at CIU 6:30 – 8:00 p.m.**

Friday, August 11 from 10 a.m. – 8 p.m.

9. Session 5: Ashish Nanda: The Risky Business of Hiring Stars & Jim Collins: When Business Thinking Fails the Church
10. Session 6: Bono: An Exclusive Personal Interview
11. Session 7: Patrick Lencioni: Silos, Politics, and Turf Wars
12. **Dinner together at CIU 6:30-8:00 p.m.**

Saturday, August 13 from 10 a.m. -4:00 p.m.

13. Session 8: Wayne Cordeiro: Dead Leader Running
14. Session 9: Bill Hybels, The Power of Inspiration
Live Satellite sessions conclude at 1:30 p.m.
15. **Lunch together at CIU 2:00 – 4:00 p.m.**

V. COURSE REQUIREMENTS

A. Prior to the conference

- 1) **Complete the Bible Study** on the Four Leaders (appendix B). Submit as e-mail attachment to rking@ciu.edu by Aug 9.
- 2) **Watch the DVD message** by Bill Hybels *The 360 Degree Leader*. This DVD is available from the CIU library. Student in the Columbia Area may check out the DVD from the “On Reserve”. Students outside the Columbia Area – e-mail refdesk@ciu.edu –list your name, address and phone number. Give the course number and name and the title of the message. Within 24 hours Tony will mail you the DVD. Allow 5 to 7 days for delivery. Return within 30 days. **Read the two required texts and articles in appendix A & C.** Now **Write a 10 page (double space)** paper and submit it as an e-mail attachment to rking@ciu.edu by August 9. The paper should summarize what you

learned from the reading as related to each of the five quadrants. Use the five quadrants as sub-headings in the paper.

- B. **During the conference**, the student is to attend all nine summit sessions and participate in the class and meal debriefing sessions listed in the course schedule above.

*******VERY IMPORTANT NOTE: ALL E-MAIL CONCERNING THE COURSE SHOULD INCLUDE YOUR NAME AND COURSE # IN THE SUBJECT LINE OF THE E-MAIL. Submit questions and assignments to rking@ciu.edu**

- C. **After the conference:**

Read 6 books by any of the Summit Speakers or the book reading list recommended by the Summit Speakers. Do not include books previously read for another course or personal reading. Submit a log and summary: Listing the books read and 3 to 4 paragraphs of application to the various quadrants of leadership gained from each book. These summative comments should answer the question: How do the principles/models etc., presented in this book relate to your leadership? (This paper is due to be submitted by e-mail attachment to Dr. Roy King rking@ciu.edu and your two small group partners by September 30.)

Write a 15-20 page double spaced paper. Submit to Dr. Roy King rking@ciu.edu as an attachment to e-mail and your two small group partners by October 30, 2006.

STEPS TO PRODUCING THE PAPER:

Step One: Develop 5 to 7 questions based on the reading, course interaction, and Summit and then interview 5 to 10 leaders serving in a context similar to your own, or one you anticipate.

Step Two: Conduct the interviews face to face, by phone or e-mail exchange. At the end of the paper (not considered part of the 15 to 20 pages) list the leaders you interviewed and a brief description of their leadership position.

Step Three: Write the paper. The paper should *integrate learning* from the reading, course & Summit sessions, personal reflection, biblical study, and survey interviews to address the following:

- A. The paper should be clearly divided into the 5 quadrants of leadership investment. (see Appendix: A) 1) Self-Leadership, 2) Leading Up to those over you, 3) Peer Leading within your organization, 4) Peer leading outside your organization, 5) Leading Down serving those under you.
- B. For *each of the five directions* of leadership investment answer:
 - a. ***What are essential biblical principles as you move in this direction?*** (Identifies some of the core leadership passages on which you will build your philosophy and practice of leadership)
 - b. ***What are critical questions you should ask when leading in this direction?*** (Effective leaders keep revisiting good questions to keep them in focus and clarify their priorities)
 - c. ***What are some of the biggest challenges or most dangerous temptations that would result in failing to lead well in this direction?*** (Knowing your specific weaknesses alerts the leader to danger.)
 - d. ***How would you know that you are doing well in this direction?*** (What a leader measures influences goals and actions.)

- e. *What do you want focus on for continued development in this direction?* (What is unanswered, unclear or uncertain?)

VI. COURSE GRADING

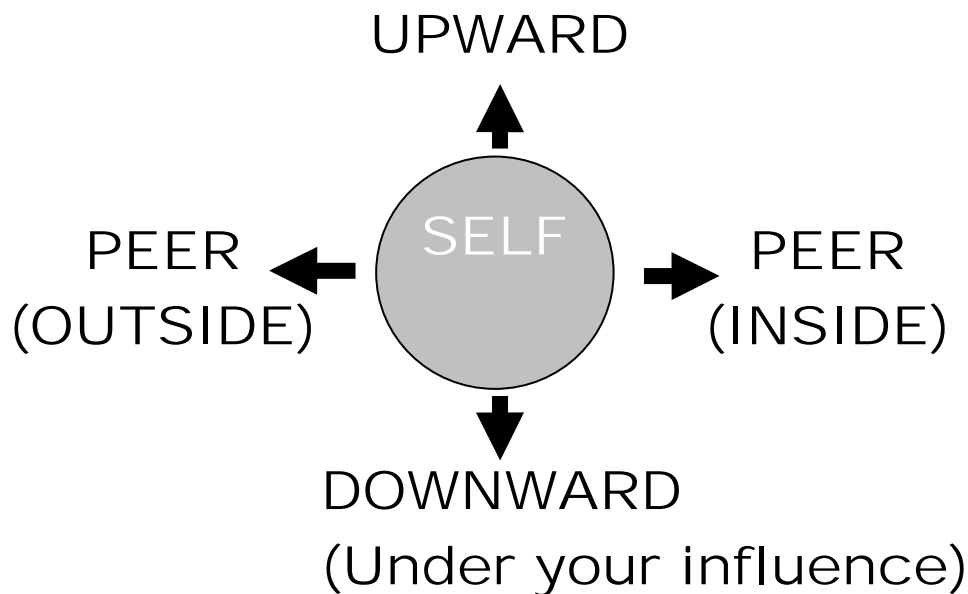
- | | |
|--|----------------------|
| a. Bible Study on 4 leaders (due: 8/9) | = 15 possible points |
| b. Paper: Relating DVD & Reading to 5 Quadrants (due: 8/9) | = 15 possible points |
| c. Post Course Book Review (due Sept 30) | = 20 possible points |
| d. Integration Paper (due Oct 30) | = 50 possible points |

Appendix A – INTRODUCING THE FIVE QUADRANTS

FIVE DIRECTIONS OF LEADERSHIP INVESTMENT **LEADERSHIP DEVELOPMENT** *(A Life Long Learning Process)*

“Lord, give me firmness without hardness, steadfastness without dogmatism, and love without weakness.”

Jim Elliott



What are the essential biblical principles as you move in this direction?
(Identifies some of the core leadership passages on which you will build your philosophy and practice of leadership)

What are the critical questions you should ask when leading in this direction? (Effective leaders keep revisiting good questions to keep them in focus and clarify their priorities)

What are your biggest challenges or most dangerous temptations that would result in failing to lead well in this direction? (Knowing your specific weaknesses alerts the leader to danger.)

How would you measure or assess that you are doing well in this direction? (What a leader measures influences goals and actions.)

What do you want focus on for continued development in this direction? (What is unanswered, unclear or uncertain?)

Dee Hock on Management

Dee Hock's management principles, in his own words.

From: [Issue 05](#) | October/November 1996 | Page 79 **By:** M. Mitchell Waldrop **Photographs by:** Christine Alicino

An organization, no matter how well designed, is only as good as the people who live and work in it. Ultimately what determines the organization's performance is the approach to management its leaders take. Some of Dee Hock's management principles, in his own words:

PhD in Leadership, Short Course:

Make a careful list of all things done to you that you abhorred. Don't do them to others, ever. Make another list of things done for you that you loved. Do them for others, always.

Associates:

Hire and promote first on the basis of integrity; second, motivation; third, capacity; fourth, understanding; fifth, knowledge; and last and least, experience. Without integrity, motivation is dangerous; without motivation, capacity is impotent; without capacity, understanding is limited; without understanding, knowledge is meaningless; without knowledge, experience is blind. Experience is easy to provide and quickly put to good use by people with all the other qualities.

Employing Yourself:

Never hire or promote in your own image. It is foolish to replicate your strength. It is idiotic to replicate your weakness. It is essential to employ, trust, and reward those whose perspective, ability, and judgment are radically different from yours. It is also rare, for it requires uncommon humility, tolerance, and wisdom.

Compensation:

Money motivates neither the best people, nor the best in people. It can move the body and influence the mind, but it cannot touch the heart or move the spirit; that is reserved for belief, principle, and morality. As Napoleon observed, "No amount of money will induce someone to lay down their life, but they will gladly do so for a bit of yellow ribbon."

Form and Substance:

Substance is enduring, form is ephemeral. Failure to distinguish clearly between the two is ruinous. Success follows those adept at preserving the substance of the past by clothing it in the forms of the future. Preserve substance; modify form; know the difference. The closest thing to a law of nature in business is that form has an affinity for expense, while substance has an affinity for income.

Creativity:

The problem is never how to get new, innovative thoughts into your mind, but how to get old ones out. Every mind is a room packed with archaic furniture. You must get the old furniture of what you know, think, and believe out before anything new can get in. Make an empty space in any corner of your mind, and creativity will instantly fill it.

Leadership:

Here is the very heart and soul of the matter. If you look to lead, invest at least 40% of your time managing yourself -- your ethics, character, principles, purpose, motivation, and conduct. Invest at least 30% managing those with authority over you, and 15% managing your peers. Use the remainder to induce those you "work for" to understand and practice the theory. I use the terms "work for" advisedly, for if you don't understand that you should be working for your mislabeled "subordinates," you haven't understood anything. **Lead yourself, lead your superiors, lead your peers, and free your people to do the same. All else is trivia.**

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Appendix B - LEARNING FROM FOUR LEADERS

Learning Exercise

Sitting at the feet of four Old Testament leaders

Instructions:

1. We often need a fresh reminder of how God works in and through leaders.
2. Read through the lives of Samuel, Saul, David, Solomon in a slow reflective devotional style.
3. Enjoy just getting into their shoes and watching how they respond to God.
4. On the handout that follows I suggest seven ways to reflect on the lives of these leaders. I have enjoyed doing this study with small groups of men over the years. We agree on a portion of Scripture to read over the next week and then go around the group of 3 to 6 guys sharing the answers to the questions on the handout. This was foundational mentoring that prepared men for leadership in the congregation. And I learned something new about these 4 bible leaders every time I walked through their journey.
5. **Write four short papers. For Samuel, Saul, David, Solomon answer the seven questions below. (2 to 3 pages per paper). Submit as e-mail attachment to rking@ciu.edu by August 9.**

Handout to Assist in the Study of the Lives of Samuel – Solomon

By: Roy King

Read the next section from 2 Samuel 1 – 2 Kings 11. Now as you reflect on these questions look back through the text and look for principles, themes, or examples that give you a better perspective.

- 1) What do you see about God's leadership? (How does God reveal His vision, values, and strategic plans? What are some of God's most important values?)
- 2) What do you see about HOW God involves a specific person in His work? (How does God appoint or assign a leader to a specific role or function? How does God influence the leaders?)
- 3) What were the strengths demonstrated by the leaders that you would pray for God to make true of you?
- 4) What are the weaknesses and failures by the leaders that you would pray for God to help you to avoid?
- 5) What were some of the contributions that were unique to that leader? (What specific impact did the leader make? How did the leader contribute to the development or erosion of faith, hope and love in the hearts of the people? How did circumstances shape the challenges the leader faced?)
- 6) How did family background or other life experiences shape the ruler?
- 7) How did the ruler respond to pressure, opposition or attacks?

Appendix C: Articles with Application to Leadership Quadrants

HOW DO YOU LEAD WHEN THE BACKDROP FOR LIFE IS CHANGING?

By: Roy King October 01, 2004

SUMMARY: We face the exciting challenge of living in a world where the horizon, priorities, and roles are changing. How do leaders navigate when the surroundings are shifting?

1. Returning to a non-Western center
2. Refocusing from structure to community
3. PRACTICAL EXPRESSION: Expanding diversity in worker roles
4. Prayer

1. Returning to a non-Western center

The calling of the church is not to recapture the church found in the book of Acts except perhaps in its longing for the Kingdom to come.

Alfred Loisy, the nineteenth century historian, was right in saying that Jesus came proclaiming the Kingdom of God but what appeared was the Church. The disappointment was, and continues to be, severe. But the great irony is that today we alleviate our disappointment with the contemporary Church by pointing back to the New Testament Church ' which was the great disappointment to begin with! Our restless discontent should not be over the distance between ourselves and the first-century Church but over the distance between ourselves and the Kingdom of God, to which the Church, then and now, is the witness.¹

The center of the global church is shifting demographically to those outside the West. We are a minority of the Christians in the world. We still exert tremendous influence because of our resources and the expanding English based global culture. More and more people around the globe use the same internet, watch the same movies and listen to the same music. Perhaps this developing global culture provides something of a common language and value bridge for the non-western

¹ Richard John Neuhaus. *Freedom for Ministry*. (Grand Rapids: William B. Eerdmans Publishing, 1979), 33.

members of the church to leverage for greater input at decision-making tables. It could also be true I am placing too high a value on Western influence since it is my cradle.

But I see increasing signs of increasing shifts away from Western dominated leadership in missions, church planting and evangelism ministries. Ministry is being designed to function more in a web network model than a geographic sending and receiving model. New strategy and delivery systems view the harvest field and harvest resources on the basis of access to the Gospel and values aligned with establishing the church within the culture. Missionaries are arriving in the U.S. from other countries and in a recent meeting with mega church U.S. pastors they expressed a need for pastoral staff with cross-cultural missional competencies. In these ways we are becoming more like the church at Antioch.

2. Refocusing from structure to community

The church, like corporate organizations, is struggling to recreate itself in a culture where rapid change have helped accelerate the fragmentation and isolation many are experiencing. Dennison describes trends that he sees the churches in our cities recovering and developing. The vision of a regional church was a part of the New Testament perspective of church expression. It has for some time been a vital part in overseas mission strategy. Now it is starting to take root here in the West.

I want to focus on five of the most significant of these changes. 1. From a 'Come To' to a 'Go To' church. 2. From local congregations to a regional church. 3. From established leadership to emerging leadership. 4. From fellowship to functional unity. 5. From growth to closure.²

3. PRACTICAL EXPRESSION: Expanding diversity in worker roles

Higher levels of specialization and new specialties generated because of complexity in larger churches will accelerate the redefinition of pastoral staff roles. Pastors of Creative

² Jack Dennison. *City Reaching: On The Road To Community Transformation*. (Pasadena: William Carey Library, 1999), 39.

Expression, Directors of Technology Support, and Family Care Pastors are just a few of the diverse staff descriptions being created.

More diverse models of smaller churches will multiply. The house church, the mall church, the church meeting in many places but linked in a network of vision and values are all existing examples of the maze of new models. The rising generation does not feel a loyalty to support the massive facilities and programs of the mega church and may invest only in ministries that can honestly address the thirsts for relationship and community.

There will be an increasing number of creative teams of pastors who are bi-vocational and can together in part-time roles better serve the complexity and vision of the multiplying smaller church.

A continued blurring of boundaries within a geographic/regional church of the congregational and parachurch organizations will expand. Waves of partnership and networking based on common values and the needs of the community will leave many traditional partnerships in the history books. We will need new terminology as congregations take on more and more target type strategy and parachurch organizations become more and more catalytic servants meshed into the strategy of the congregations.

One clear marker in the past has been church staff identify primarily with one congregation, while parachurch workers identify with a target group, individual Christians or with numerous congregations. A simple measurement of where one's salary come from—a collection from a congregation OR a collection from individuals and/or several congregations defined the placement. With new models being generated those lines are blurring.

4. Prayer

Lord Jesus perhaps the way we are most like the first century church is that we are on the edge of a tremendous creative wave birthing new vision, models and terminology for being and

doing church. Some days I can't wait to hear stories of the new wine and new wineskins. Other days I grieve with pastors who feel caught between two worlds in the twilight zone and feel they are not making a real difference in either. Some days I see the energy of a new church plant and other days I long for some of that energy for older established churches that still have a strong base in a community. Help me to enjoy it all and to detect the wind of Your Spirit in any way He may blow on us. Amen.

THE BARN A U P D A T E



Image courtesy of BarnaFilms. [click for info](#)

The Concept of Holiness Baffles Most Americans

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February 20, 2006

(Ventura, CA) – The concept of holiness is woven throughout the Bible and is one of the foundational teachings of many Protestant churches. From Old Testament passages such as Leviticus 19:2 (in which God says, “Be holy because I am holy”) through the more than two-dozen times in the New Testament where God’s people are described as holy, there is little doubt that holiness is a central tenet of the Christian faith. However, a new nationwide survey conducted by The Barna Group indicates that most adults remain confused, if not daunted, by the concept.

Holiness Is Possible

Overall, three out of every four adults (73%) believe that it is possible for someone to become holy, regardless of their past. Only half of the adult population (50%), however, says that they know someone they consider to be holy. And that’s more than twice as many who consider themselves to be holy (21%).

The views of born again Christians are not much different from the national averages. Among born again adults, three-quarters (76%) say it is possible for a person to become holy, regardless of their past. Slightly more than half of the born again group (55%) say they know someone who they would describe as holy. And roughly three out of ten born agains (29%) say they are holy, which is marginally more than the national norm.

The adults most likely to say they know someone they consider to be holy are those who describe holiness primarily as possessing a positive attitude toward God and life. Adults who think of holiness as a spiritual condition are among the least likely to identify anyone they know as holy.

The Meaning of Holiness

When pressed to describe what it means to be holy, adults gave a wide range of answers. The most common reply was “I don’t know,” offered by one out of every five adults (21%). Other responses fell into categories such as “being Christ-like” (19%), making faith your top priority in life (18%), living a pure or sinless lifestyle (12%), and having a good attitude about people and life (10%). Other response categories included focusing completely on God (9%), being guided by the Holy Spirit (9%), being born again (8%), reflecting the character of God (7%), exhibiting a moral lifestyle (5%), and accepting and practicing biblical truth (5%). Once again, the responses of born again and non-born again adults were virtually identical.

Not Obsessed With Holiness

Holiness is a matter embraced by the Christian Church, but it is not one that many Americans adopt as a focal point of their faith development. This is partially because barely one-third of Americans (35%) contend that “God expects you to become holy.” A larger share of the born again public believes God has called them to holiness (46%) but that portion remains a minority of the born again population.

The types of people most likely to say that God expects them to become holy are evangelicals, Revolutionaries, people with a biblical worldview, and ethnic born again adults. In each of these segments, a majority stated that they firmly believe God expects them to be holy. The survey results also indicated that young adults (39 or younger) are less likely than middle-aged and older adults to believe that God expects holiness of His people.

To discover how holiness fits within a biblical worldview, read George Barna’s book, *Think Like Jesus* [click here](#)

Reflections on Holiness

The new survey findings, when combined with existing knowledge about the state of faith in America, caused the survey’s director, George Barna, to suggest that churches need to take this body of information seriously.

“Realize that the results portray a body of Christians who attend church and read the Bible, but do not understand the concept or significance of holiness, do not personally desire to be holy, and therefore do little, if anything to pursue it. However, the data identify a remnant that understands holiness, wants to live a holy life, and is engaged in its pursuit. The challenge to the nation’s Christian ministries is to foster a genuine hunger for holiness among the masses who claim they love God but who are ignorant about biblical teachings regarding holiness.”

Pointing to data from several of his recent surveys on spiritual maturity in the U.S., Barna noted, “To initiate the education of people regarding holiness, we must arrest their attention and teach its importance. To align their hearts with the notion of being holy, we must move them away from a ‘cheap grace’ theology and replace people’s self-absorption with focus on God and His ways. To help them pursue holiness, we must help them comprehend and accept biblical theology regarding

God, Satan, the purposes of life on earth, the nature of spiritual transformation and maturity, and the necessity of bearing spiritual fruit.”

Research Background

The data in this report are based on a nationwide telephone survey conducted by the Barna Research Group. The OmniPollSM survey involved interviews among 1003 adults during the January 2006. The maximum margin of sampling error associated with the aggregate sample of adults is ± 3.2 percentage points at the 95% confidence level. People in the 48 continental states were eligible to be interviewed and the distribution of those individuals coincided with the geographic dispersion of the U.S. population. Multiple callbacks were used to increase the probability of including a reliable distribution of qualified individuals.

The Barna Group, Ltd. (which includes its research division, The Barna Research Group) is a privately held, for-profit corporation that conducts primary research, produces audio, visual and print media, and facilitates the healthy development of leaders, children, families and Christian ministries. Located in Ventura, California, Barna has been conducting and analyzing primary research to understand cultural trends related to values, beliefs, attitudes and behaviors since 1984. If you would like to receive free e-mail notification of the release of each new, bi-weekly update on the latest research findings from The Barna Group, you may subscribe to this free service at the Barna web site www.barna.org.

“Born again Christians” are defined as people who said they have made a personal commitment to Jesus Christ that is still important in their life today and who also indicated they believe that when they die they will go to Heaven because they had confessed their sins and had accepted Jesus Christ as their savior. Respondents were **not** asked to describe themselves as “born again.”

“Evangelicals” meet the born again criteria (described above) plus seven other conditions. Those include saying their faith is very important in their life today; believing they have a personal responsibility to share their religious beliefs about Christ with non-Christians; believing that Satan exists; believing that eternal salvation is possible only through grace, not works; believing that Jesus Christ lived a sinless life on earth; asserting that the Bible is accurate in all that it teaches; and describing God as the all-knowing, all-powerful, perfect deity who created the universe and still rules it today. Being classified as an evangelical is not dependent upon church attendance or the denominational affiliation of the church they attend. Respondents were **not** asked to describe themselves as “evangelical.”

“Revolutionaries” were classified on the basis of meeting 11 specific criteria. They had have a clear sense of the meaning and purpose of their life; describe their relationship with and faith in God as the top priority in their life; consider themselves to be "Christian"; read the Bible regularly; pray regularly; deem their faith to be very important in their life; contend that the main objective in their life is to love God with all their heart, mind, strength and soul; describe God as the "all-knowing, all-powerful being who created the universe and still rules it today"; have made a personal commitment to Jesus Christ that is important in their life today; believe that when they die they will go to heaven only because they have confessed their sins and accepted Jesus Christ as their savior; and say that their faith in Christ has "greatly transformed" their life.

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Biblical Mentoring

One of the most powerful means God uses to develop leaders is other people. The simplest definition of a mentor is that of a helper. Help in the areas of personal growth and development. Mentoring is a relational experience in which one person empowers another person by a transfer of resources. Mentoring takes place when one person exchanges help and his or her resources with another person, with the end result of growth.

Mentors:

- help people learn the basics of walking with Christ (disciplers),
- help people learn how to mature in depth in their Christian life (spirituality mentors),
- help people learn to do things (coaches),
- help people by giving wise advice to help them through situations (counselors),
- help people learn necessary ideas and get perspectives (teachers).

The mentoring experience can impart:

- new habits,
- desires,
- knowledge,
- values,
- skills,
- connections to resources for growth
- develop potential

Biblical examples of fall into three categories of mentoring.

Intensive Mentoring

More deliberate, more focused and more time demanding.

Discipling where one person helps another learn the basics of following God; this is seen more specifically in the New Testament in Jesus and Paul's ministries. But some elements of it occur in the Old Testament.

Spiritual Guide A mentoring function in which one is helped to deepen one's relationship with God. It focuses on deep spiritual formation issues. Seen throughout the Old and New Testaments.

Coaching An intensive time of learning how to do something from someone who knows how. Occurs in both the Old and new Testaments.

Periodic Mentoring

Less deliberate, still personal in contact, and occasional in time demands.

Counselor a person gives wise and timely advice that helps a person. This could be for a given instant or over time.

Teacher a person helps someone to get conceptual perspective on issues so that they can understand and use some truth for his/her life.

Sponsor a person helps connect another person to important resources or helps develop the person along a career track

Indirect Mentoring

Passive, often done in observation or through modeling, limited time.

Contemporary Model a living person models in his/her own life important values, attitudes, important principles or guidelines that are caught by another so as to help them

Historical Model a person's biographical information is use to show modeling of important values attitudes, important principles or guidelines that are caught by another so as to help them. That person may have already died or be remote and not known personally by the person being helped.

Divine Contact a person coincidentally happens along at a particularly important moment in time and gives something for the person being helped that is timely and perceived as coming from God.

Examples of Biblical Mentoring

A. B. Bruce's Training of the Twelve is a well-know book which made us aware of Jesus method of discipleship. There has been much study on how Jesus developed the disciples. Paul was also deeply committed to mentoring. The Navigators organization has certainly made us aware of Paul's strong intent to develop others (2 Timothy 2:2). Below are TEN illustrations from the Bible of important mentoring incidents.

Mentor | Mentoree | Mentoring Function

- 1 Jethro | Moses | Counselor
- 2 Moses | Joshua | Spiritual Guide, Counselor, Cont. Model, Sponsor
- 3 Jonathan | David | peer mentoring (counselor)
- 4 David | Solomon | Contemporary Model; Counselor; Sponsoring
- 5 Elijah | Elisha | Contemporary Model; Counselor
- 6 Jesus | Peter, James, John | Discippler, Spiritual Guide, Coach, Teacher, Counselor, Contemporary Model, Sponsor
- 7 Barnabas | Paul | Contemporary Model, Teacher, Sponsor
- 8 Paul | Timothy | Discippler, Spiritual Guide, Coach, Counselor, Teacher, Contemporary Model, Sponsor
- 9 Paul | Titus | Spiritual Guide, Counselor, Teacher, Contemporary Model, Sponsor
- 10 Paul | Onesimus | Discippler, Teacher, Contemporary Model, Sponsor

Mentoring is illustrated in the leaders of the Bible. Leaders were impacted, and better able to carry out God's purposes by mentoring.

There were important lessons learned from each mentoring experience and relationship.

Here are a few Illustrations:

(1) Jethro/ Moses--The Delegation Lesson

A leader must learn to delegate or he/she will be swamped in ministry and eventually wear out.

Have you learned the delegation lesson yet? Can you release others or must you control them?

(2) Moses/ Joshua--Leadership Transition

Life long mentoring--a variety of functions--is one of the best means for transitioning in a leader to carry on your legacy.

Have you seen a successful leadership transition? Have you been part of a successful leadership transition? Would you like to be?

(3) David/ Jonathan--Lateral Mentoring

Peer mentors who are loyal can make a difference in critical incidents that can affect one's major decisions in life. Later in the inputs we will talk about peer or lateral mentoring as a most important force for accountability in a life.

Do you have a peer mentor? Is there accountability in this relationship?

(4) David/ Solomon--Sponsor

A sponsor can ensure the success of a mentoree if such a one will use the power and resources at his/her command to prepare for the future of that mentor.

David did his best to insure that Solomon would get a great start at building the temple and hence have an achievement that would start his leadership off with credibility.

Has someone sponsored you? Have you sponsored anyone? Can you?

(5) Elijah/ Elisha--Spiritual Power

A mentoree learns about power in ministry from a first hand observation of it by a mentor who has gifted power. See Jesus method of teaching this in Mark (modeling it).

Have you seen gifted power used by someone who is mentoring you? Have you demonstrated gifted power for someone else?

(6) Jesus/ Peter, James, John--Eliteness

A mentor should not be afraid to select some mentorees for more in-depth development. Modeling with them is a major way they will catch values.

Have you been part of an elite few who have received special attention from a mentor?

Would you like to be? Would it make a difference for you?

(7) Barnabas/ Paul--Sponsor

Godly sponsors are needed. Good leaders may not reach their potential unless others see that potential and sponsor them to help them realize it.

A good mentor wants a mentoree to be developed to his/her potential, even if it means that mentoree will bypass the mentor. Barnabas graciously promoted Paul above himself.

Have you seen sponsoring? Have you experienced it for yourself? Would you like to?

Wouldn't you like to sponsor others?

(8) Paul/ Timothy--Relationship

A mentor who works on relationship will see a corresponding increase in empowerment.

Paul calls Timothy his son in the faith. He says he has no other person so likeminded.

Relationship was the clue to this powerful mentoring. Values are embedded and transmitted when a mentor has a close personal relationship with a mentoree and can share vulnerably and transparently as other mentoring functions are being carried out. A lot is caught if there is an intimate relationship.

Do you have a personal ministry?

(9) Paul/ Titus--Importance of Bible Centered Leadership

A mentor who first models Bible Centered Leadership can pass that important concept and process on to another with authority, who in turn can use it with power in ministry. Titus was one of Paul's apostolic types who was given tough assignments. In the book of Titus, a recurring theme has to do with using the Bible to change lives.

Are you a Bible Centered Leader?

(10) Paul/ Onesimus--Transformation of Life/ Sponsoring

Powerful ministry can transform lives. Paul's ministry changed Onesimus and Philemon.

And because it did he could sponsor Onesimus with all his heart. The end result of our ministries ought to be transformed lives. This can bring hope to the down and outers who otherwise have no hope in this world.

Onesimus' story brings hope.

Have you seen a life transformed by your ministry?

(Source: Dr. J. Robert Clinton)

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Core Essentials of Leadership Development

God's Shaping of a Leader

The need for godly, Christian leadership is evident today, but few truly understand the essence of godly leadership. Fewer still have taken the time to discern the important components of a godly leader. Leadership development is the study of a leader's ever-changing ability to influence God's people toward God's purposes. Leadership today is all about influence. Godly influence is the result of a growing spiritual authority in the life of a leader.

Dr. J. Robert Clinton's research and writings in the area of leadership development have uncovered principles and key concepts of effective, godly, leadership. His research of over 1200 leaders (Biblical, historical, and contemporary leaders) reveals that God shapes the character of a leader by guiding him through a series of growth (development) phases.

Each phase of development represents significant ministry or character formation in a leader's life.

It begins with initial phases of the sovereign foundations and inner-life growth as God shapes early faith. The largest, and initial revelation of giftedness and ministry formation happens in a development phase called ministry maturing. This phase causes leaders to gain the first insight to their unique role and contribution in the kingdom of God. Life maturing, the fifth phase of development serves to deepen the character and authority of a leader's life. If leaders remain faithful through some often hard lessons, the latter stages of a leader's life is often a time of convergence, where a leader brings all of who they are to an unique ministry assignment. It is a special time of contribution to God's kingdom. This is often followed by a time of Afterglow. This final phase of a leader's development is often a time to reflect on their life in Christ, and become a model for others to finish well.

Leader Defined

After studying more than 1200 Christian leaders, from biblical times to our era, Dr. J. Robert Clinton developed this definition.

**A leader is a person with:
God-given capacity, and a
God-given responsibility, who is influencing a
specific group of God's people, toward
God's purposes for that group.**

At the heart of biblical leadership is the capacity to influence God's people toward God's purposes. The accomplishment of God's purposes in each generation is the very essence of leadership. Scripture says David lived to fulfill God's purposes in his generation (Acts 13:36). That which distinguishes Christian leadership from secular leadership or management is the capacity to influence men and women to live for God's ultimate purposes.

Notice from our definition that several components define a leader.

God-given capacity refers to one's spiritual giftedness, natural abilities and acquired skills.

God-given responsibility refers to a sense of accountability to God for the burden (call) he gives a leader for influencing others, and how and where the leader leads the people of God.

Influence refers to the capacity to affect others and alter or change their thoughts or behavior. It is persuasion backed by credibility. In our information society leadership is influence. Whoever has the influence has the leadership, regardless of his official position.

God's people remind the leader that the church and its people belong to the Lord. He is the Great Shepherd. Scripture clearly warns those who abuse the people who have been entrusted to a leader's care (Ezekiel 34:1-10).

God's purposes refer to those unique callings and biblical mandates that God gives his people. They are the commands of Scripture, are ageless in their call, but have been uniquely applied in each generation (Acts 13:36).

Biblical Example — Joshua

Joshua was a leader. He had been uniquely prepared to lead God's people into the promised land. He had been trained in the crucible of experience by Moses. His God-given capacity to lead was acknowledged in a public ceremony. He was given the responsibility to take the people of God into the promised land. His character was tried many times. He learned to wait on the Lord, to meditate and not turn from the Word. His ministry focused on helping the people fulfill the purposes of God. But even well-prepared leaders who seem born to lead still need courage and strength (Joshua 1:8).

Leadership is influence.

One of the keys to recognizing a leader is to recognize when the act of leadership (influence) is actually occurring. A leadership act is the identifiable influence of a person or persons at a given time that changes the perception or behavior of a group towards a goal.

A leadership act has the following four components:

An influencer—influencer—this may be one of several persons.

The followers—person or persons who are being influenced.

Influence—the behavior, and perception, which brings about change.

A change—the different way of perceiving and behaving by the group.

Leadership acts occur around us every day. In the *home setting*, different family members influence the behavior or actions of the family. In the *work place*, influence and leadership acts occur whether or not the individuals have a formal leadership position or responsibility.

A leadership act occurs when someone has *momentary* influence over the group or situation. A leader is identified as one who *consistently* performs leadership acts. The emergence of a vision and the ongoing, consistent performance of leadership acts are keys to distinguishing a leader from one who sometimes who exercises periodic times of service.

One of the keys, therefore, to recognizing leaders is learning to recognize those within the church who perform *consistent* leadership acts. Once you identify those who are consistently influencing others, you can begin to evaluate the net result of their influence. Godly leaders perform consistent acts of servanthood, compassion and discernment. They build up the saints (Ephesians 4:11–16). They influence God's people to love Christ more deeply and serve him more passionately.

Processing

He intervenes throughout a leader's life in crucial ways, to shape that leader toward his purposes. Viewed from a life perspective, God's intervention is intentional and purposeful. Ephesians 2:10 reveals that each of us is God's craftsmanship. He has made us and is shaping us for ministry that he prepared for us. When Christ calls leaders into ministry, he intends to develop them fully. Each of us is responsible to God for our own development and response to God's initiatives in our lives.

God shapes a leader's destiny through processing, time analysis and development phases. Processing describes the people, events and circumstances that God uses to shape a leader's life. God checks a leader's heart and character, challenges his view of ministry and faith, and leads him through incidents and experiences. These people and events are called process items. Identifying significant process items helps a leader understand how God is shaping his life. Time analysis refers to a chronological analysis of a leader's processing. It helps a leader gain a big-picture overview and identify patterns in his development. The creation of a personal time-line clarifies the past development of a leader and helps identify life and ministry values for future ministry decisions.

The Power of Peer Coaching

"Peer Coaching is a confidential process through which two or more professional colleagues work together to reflect on current practices; expand, refine and build new skills; share ideas; teach one another; conduct research; or solve problems in the workplace." (Robbins, 1991)

Peer coaching is a highly useful way to develop knowledge, skills and attitudes of members of any modern work organization. It is especially useful with new staff. Or when introducing changes to work practices which require organization-wide learning.

Mutual Support

In peer coaching, peers actively help and support one another to understand and implement their duties. This support is like traditional coaching, but it differs in that peers have equal status and competency. This status equality is key to the success of peer coaching. Basically because it allows free expression and discovery while learning. This freedom is often lost when experts or supervisors, who possess greater real or perceived power, undertake staff development. Typically, Peer Coaching is: confidential, non-evaluative, flexible, voluntary, based on trust, focused on observable behaviors. Educators have, for many years now, worked to better their teaching. While many teachers have attended seminars on the subject of instruction improvement, there is some wisdom that is difficult to impart in a group setting. Classroom style teaching

workshops are good for dissemination of information, but appear to be inadequate when the purpose is to create change in values or behavior. Peer coaching may be one answer for teachers who wish to improve their teaching in a supportive, non-threatening environment.

You and Peer Coaching

Don't underestimate the gift of your presence in a peer's life! You are in a privileged position. Who else can fully relate to the demands of leadership in the context of being a Christ-follower except for a peer.

Peer coaching can be one of the most effective developmental relationships a pastor can ever know. Research conducted by Church Resource Ministries (CRM) has shown that peer coaching effectively impacts five core arenas:

- 1. Personal Leadership: How is your ability to manage and lead yourself effectively and consistently.**
- 2. Emotional Wellness: How is it with your heart? How you are coping with the emotional demands and challenges in your life and ministry?**
- 3. Spiritual Growth: How is it with your soul?**
- 4. Professional Development: How are you growing and learning as a leader?**
- 5. Self-awareness: How aware are you of the blockages and core issues that you need to address this year? Your felt need for resourcing and encouragement in these five areas will vary from time to time.**

Top Tips for Making Peer Coaching Work

1. Be very clear and honest with your peer coach on what kind of help you need. The clearer the goals and upfront expectations the better the chance that you will receive the help that you are looking for.
2. Get your coaching times into your calendar. Our experience has shown that leaders who give the coaching experience calendar-priority get more out of the relationship. Before you end your coaching appointment make sure that you get the next appointment on to the books.
3. The more time you give to one another the greater the result. Many have found a 90-120 minute format to be a workable amount of time for peer coaching which gives each leader 45-60 minutes to be the center of focus.
4. Be specific with accountability questions that you would like asked of you each time you get together.
5. Help your peer out by keeping some simple notes of the issues that he has discussed with you. In particular, record the accountability items that he has agreed to and make sure to ask him about them the next time you meet together.

Introduction: This tool is to be used by other board members and other church members to evaluate each leader. Could be a useful tool for annual development plan and could also be used during times of low levels of trust between board and congregation.

BOARD/ELDER ASSESSMENT

(To be completed by 6-8 people chosen by the pastor and governing board.)

1. The most significant evaluation I have of the Governing Board/Elders is: _____

2. The strengths of the Governing Board/Elders are:

a. _____ d. _____
 b. _____ e. _____
 c. _____ f. _____

3. What do you believe the Governing Board/Elders need from the Body in skills, talents, or gifts to be more effective? _____

4. The evaluations I have regarding the Governing Board/Elders in these are:

	Good	Fair	Poor
a. Models Christ-like life			
b. Practices godly communication			
c. Caring/Servant Spirit			
d. Administrating/Coordinating			
e. Leading/Shares a common vision			
5. The relationships the pastor has with the Governing Board/Elders are:			
6. The relationships the Governing Board/Elders have with the congregation are:			
7. The Governing Board/Elders handle conflict biblically:			
8. The Governing Board/Elders reflect a team spirit toward one another:			

Comments: _____

Introduction: This instrument can be customized to fit the leadership team of the congregation. Can also be completed by the pastoral staff to give 360 type feedback. Useful when board is seeking to grow and needs to develop a plan for each leader to develop over the next year. Good to discuss as a group. Maybe an area where one person is weak and desires development another leader who has more experience can mentor.

BOARD/ELDER SELF-ASSESSMENT

1. Relationally, this year I have grown in the following ways with:

- a. God _____
- b. Myself _____
- c. My congregation _____
- If the following applies:
- d. My spouse _____
- e. My family _____

2. The most significant evaluation I have of my ministry is:

3. The strengths of my involvement are:

- a. _____ d. _____
- b. _____ e. _____
- c. _____ f. _____

4. The areas of ministry I need to improve on are:

- a. _____ c. _____
- b. _____ d. _____

5. The relationships I have with other church leaders are: Good Fair Poor

6. I manifest the fruit of the Spirit and am a person of integrity. Good Fair Poor

7. The relationships I have with people in the congregation are generally: Good Fair Poor

- | | Yes | No |
|---|--------------------------|--------------------------|
| 8. Self-development evaluation: | | |
| a. I spend time to stay physically fit. | <input type="checkbox"/> | <input type="checkbox"/> |
| b. I take a day off on a weekly basis. | <input type="checkbox"/> | <input type="checkbox"/> |
| c. I take vacations annually. | <input type="checkbox"/> | <input type="checkbox"/> |
| d. I read books regularly. | <input type="checkbox"/> | <input type="checkbox"/> |
| e. Within the past two years I attended at least one seminar to improve my lay leadership skills. | <input type="checkbox"/> | <input type="checkbox"/> |
| f. I intentionally spend time to nurture family relationships. | <input type="checkbox"/> | <input type="checkbox"/> |
| g. I take time to be alone with God on a regular basis. | <input type="checkbox"/> | <input type="checkbox"/> |
| h. I enjoy the tasks of church leadership. | <input type="checkbox"/> | <input type="checkbox"/> |
| i. I tithe to the church. | <input type="checkbox"/> | <input type="checkbox"/> |
| j. I give to the Great Commission Fund. | <input type="checkbox"/> | <input type="checkbox"/> |

9. Please complete the following phrases:

I view leadership as . . .

Our purpose statement is . . .

My role in this church . . .

Article: The Future Has Arrived --- Is the Church Prepared?

Spiritual Competencies in the 21st Century

For the church to focus on the kingdom and be a glocal church with pilgrim followers, leaders must possess a new set of spiritual competencies.

Leaders must be **competent models**. Moving from skilled professionals to living examples of the Christian life. Pastors must be willing to model what it looks like to live the kingdom of God. The life is part of the message. Instead of thinking that preaching messages and sermons are going to change anyone, we have to think more in terms of lifestyle.

Leaders must be **competent mobilizers**. From membership to missionaries is the goal. It is moving your church not just vertically to God but horizontally to one another. Moving from the church-gathered to the church-sent.

Leaders must be **competent designers**. This is the ability to think and understand principles of design and make something that is focused yet flexible. Moving from model to design. They must have the ability to synthesize the culture and the kingdom. They must innovate as naturally as they breathe.

Leaders must be **competent developers** of people. Moving from teaching to developing. From success to significance. From church building to kingdom expanding. A call to the kingdom, not "the ministry."

Leaders must be **competent entrepreneurs**. They must be able to see the opportunities that most people don't and capitalize on them. They need to be focused and at the same time flexible to make it work, as all entrepreneurs are. Risk takers with visionary faith. Courageous movers and shakers.

Leaders must be **competent multipliers**. They must know how to multiply leaders, churches and disciples. They have to see the whole and look in terms of entities not for what they provide just for themselves, but for the greater whole. Moving from church builders to kingdom expanders. They can train anywhere, anytime, anyone.

Leaders must be **competent networkers**. Moving from focus on a single denomination to multiple and international entities wanting to accomplish the same thing. This involves multiple networks and multiple affinities that include multiple institutions like health, business, government, education etc.

Leaders must be **competent diplomats**. We are moving from pastor-preachers to soldier-diplomats. No longer are cross-cultural gifts necessary only for people living overseas, but people living here as well.

Leaders must be **competent at interactivity**. They live as pilgrims: in a church, impacting a culture with the Gospel, planting churches and developing the structures in culture to develop nations. Moving in and out of many worlds at once.

For more like this, check out the Glocal Impact section in the glocalnetstore . [more](#)

[back to the top](#)

Who Is Bob Roberts, Jr?

Dr. Bob Roberts, Jr., founding pastor of the 2,000+ member NorthWood Church near Dallas/Ft. Worth, TX is a leading practitioner and writer on glocal—local and global—transformation of individuals, churches, communities and nations. Roberts' unique principles have transformed the people and ministry at **NorthWood** and its 87 (and counting) church plants and "adopted" nations throughout the world. He is the founder of **Glocalnet**, a network of like-minded leaders who are advancing a glocal church multiplication movement that connects the body of Christ worldwide.

The Art of Chaordic Leadership **by Dee Hock**

Leader to Leader, No. 15 Winter 2000

THERE was a time a few years back when for one brief moment the essence of leadership was crystal clear to me. Strangely, it was after leaving Visa and moving to a small, isolated ranch for a life of study and contemplation, raising a few cattle. I was attending to chores in the barn, comfortable and secure from the wind howling about the eaves and the roar of torrential rain on the tin roof. Through the din, I became aware of the faint, persistent bellowing of one of the cows. Awareness gradually rose that the bellowing was unusual.

Flashlight in hand, I plunged into the storm and worked my way across the pasture in the direction of the sound. On the far side, in the circle of light from the flash, I could make out Eunice, the huge, one-horned mother cow. Sheltered in the corral to await the imminent birth of her calf, she had somehow gotten out and sought a private place to give birth -- unfortunately, on the brink of a steep bank fifteen feet above a flooded creek which raged through a ravine choked with poison oak and wild blackberry vines.

I raced to the spot and saw from trampled ground and smashed bushes what had happened. She had given birth. The calf, struggling to gain its feet, had slipped over the edge and plunged down the bank into the creek, then desperately tried to climb the sheer bank to get free of the water. Eunice had done all that she could, racing up and down the bank, bellowing and searching in vain for a way down. By the time I responded to her cries, the calf had been swept downstream beneath tangled vines and brambles.

Grabbing at limbs and bushes, I half fell, half stumbled down the sheer bank into the creek. Pushed by the rushing, icy water, I worked my way under and through the thickets and brambles. In a bend of the creek a hundred feet downstream, I spotted the exhausted calf fighting to keep its head above water. By the time I arrived, it had given up and was submerged. I pulled it onto a shelf of rocks beneath the mass of tangled growth and began pumping its ribs trying to eject water and assist its breathing. It was a magnificent, dark-red, bull calf, the hair on its flank a mass of curls, its soft hoofs torn and bleeding from efforts to climb the bank. It revived a little and began to kick and struggle. Pocketing the flashlight I managed to heave it across my shoulders and began a struggle upstream to the place where I had entered, and might have a chance to climb out.



Thought Leaders Forum:
[Dee Hock](#)

Dee Hock is founder and coordinating director of the Chaordic Alliance. Its purpose is to develop, disseminate and implement new concepts of organization. Hock is also founder and CEO emeritus of both Visa USA and Visa International, now a \$1.25 trillion enterprise jointly owned by more than 20,000 financial institutions. He is a laureate in the Business Hall of Fame and author of the recently released *Birth of the Chaordic Age*. (1/2000)

[More on Dee Hock](#)



This article appears as "The Art of Chaordic Leadership" (Chapter 7) in *On Mission and Leadership*.
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From **Leader to Leader, No. 15 Winter 2000**



- [Table of Contents](#)
- [From the Editors](#)
- [Resources](#)

[Additional resources for this article](#)

▲

WHAT does a one-horned mother cow have to do with leadership? The answer requires a bit of reflection. Let's begin with a few words about words. Words are only secondarily the means by which we communicate; they're primarily the means by which we think. One can scarcely think or talk of organizations or management these days without coming across what leading thinkers from many disciplines believe will be the principal science of the next century: the understanding of autocatalytic, nonlinear, complex, adaptive systems, usually referred to as "complexity."

The word is much too vague to describe such systems. After searching various lexicons in vain for a more suitable word, it seemed simpler to construct one. Since such systems, perhaps even life itself, are believed to arise and thrive on the edge of chaos with just enough order to give them pattern, I borrowed the first syllable of each, combined them and chaord (kayord) emerged.

By *chaord*, I mean any self-organizing, self governing, adaptive, nonlinear, complex organism, organization, community or system, whether physical, biological or social, the behavior of which harmoniously blends characteristics of both chaos and order. Loosely translated to business, it can be thought of as an organization that harmoniously blends characteristics of competition and cooperation; or from the perspective of education, an organization that seamlessly blends theoretical and experiential learning. As I learned from the formation and operation of Visa, an early archetype of such organizations, they require a much different consciousness about the leader/follower dichotomy.

Leader presumes follower. Follower presumes choice. One who is coerced to the purposes, objectives, or preferences of another is not a follower in any true sense of the word, but an object of manipulation. Nor is the relationship materially altered if both parties voluntarily accept the dominance of one by the other. A true leader cannot be bound to lead. A true follower cannot be bound to follow. The moment they are bound they are no longer leader or follower. If the behavior of either is compelled, whether by force, economic necessity, or contractual arrangement, the relationship is altered to one of superior/subordinate, manager/employee, master/servant, or owner/slave. All such relationships are materially different from leader/follower.

Induced behavior is the essence of leader/follower. Compelled behavior is the essence of all the other relational concepts. Where behavior is compelled, there you will find tyranny, however benign. Where behavior is induced, there you will find leadership, however powerful. Leadership does not necessarily imply constructive, ethical, open conduct. It is entirely possible to induce destructive, malign, devious behavior, and to do so by corrupt means. Therefore, a clear, constructive purpose and compelling ethical principles evoked from and shared by all participants should be the essence of every relationship in every institution.

A vital question is how to insure that those who lead are constructive, ethical, open, and honest. The answer is to follow those who behave in that manner. It comes down to both individual and collective sense of where and how people choose to be led. In a very real sense, followers lead by choosing where to be led. Where an organizational community will be led is inseparable from the shared values and beliefs of its members.

True leaders are those who epitomize the general sense of the community -- who symbolize, legitimize and strengthen behavior in accordance with the sense of the community -- who enable its shared purpose, values and beliefs to emerge and be transmitted. A true leader's behavior is induced by the behavior of every individual choosing where to be led.

The important thing to remember is that true leadership and induced behavior have an inherent tendency to the good, while tyranny (dominator management) and compelled behavior have an inherent tendency to evil.



OVER the years, I have had long discussions with thousands of people throughout many different organizations about management: aspirations to it, dissatisfaction with it, or confusion about it. To avoid ambiguity, I always ask each person to describe the single most important responsibility of any manager. The incredibly diverse responses always have one thing in common: they are downward-looking. Management inevitably is viewed as exercise of authority -- with selecting employees, motivating them, training them, appraising them, organizing them, directing them, controlling them. That perception is mistaken.

Management inevitably is viewed as exercise of authority -- but that perception is mistaken.

The first and paramount responsibility of anyone who purports to manage is to manage self: one's own integrity, character, ethics, knowledge, wisdom, temperament, words, and acts. It is a complex, unending, incredibly difficult, oft-shunned task. We spend little time and rarely excel at management of self precisely because it is so much more difficult than prescribing and controlling the behavior of others. However, without management of self no one is fit for authority no matter how much they acquire, for the more authority they acquire the more dangerous they become. It is the management of self that should occupy 50 percent of our time and the best of our ability. And when we do that, the ethical, moral and spiritual elements of management are inescapable.

Asked to identify the second responsibility of any manager, again people produce a bewildering variety of opinions, again downward-looking. Another mistake. The second responsibility is to manage those who have authority over us: bosses, supervisors, directors, regulators, ad infinitum. Without their consent and support, how can we follow conviction, exercise judgment, use creative ability, achieve constructive results or create conditions by which others can do the same? Managing superiors is essential. Devoting 25 percent of our time and ability to that effort is not too much.

Asked for the third responsibility, people become uncertain. Yet, their thoughts remain on subordinates. Mistaken again. The third responsibility is to manage one's peers -- those over whom we have no authority and who have no authority over us -- associates, competitors, suppliers, customers -- one's entire environment if you will. Without their respect and confidence little or nothing can be accomplished. Our environment and peers can make a small heaven or hell of our life. Is it not wise to devote at least 20 percent of our time, energy, and ingenuity to managing them?

Asked for the fourth responsibility, people have difficulty coming up with an answer, for they are now troubled by thinking downward. However, if one has attended to self, superiors, and peers

there is nothing else left. Obviously, the fourth responsibility is to manage those over whom we have authority. The common response is that all one's time will be consumed managing self, superiors and peers. There will be no time to manage subordinates. Exactly! One need only select decent people, introduce them to the concept, induce them to practice it, and enjoy the process. If those over whom we have authority properly manage themselves, manage us, manage their peers, and replicate the process with those they employ, what is there to do but see they are properly recognized, rewarded -- and stay out of their way?

It is not making better people of others that leadership is about. In today's world effective leadership is *chaordic*. It's about making a better person of self. Income, power and position have nothing to do with that. In fact, they often interfere with it.

The obvious question then always erupts. How do you manage superiors, bosses, regulators, associates, customers? The answer is equally obvious. You cannot. But can you understand them? Can you persuade them? Can you motivate them? Can you disturb them, influence them, forgive them? *Can you set them an example?* Eventually the proper word emerges. Can you lead them?

Of course you can, provided only that you have properly led yourself. There are no rules and regulations so rigorous, no organization so hierarchical, no bosses so abusive that they can prevent us from behaving this way. No individual and no organization, short of killing us, can prevent such use of our energy, ability, and ingenuity. They may make it more difficult, but they can't prevent it. The real power is ours, not theirs, provided only that we can work our way around the killing.



IT is easy to test this chaordic concept of leadership. Reflect a moment on group endeavors of which you are an observer rather than participant. If your interest runs to ballet, you can undoubtedly recall when the corps seemed to rise above the individual ability of each dancer and achieve a magical, seemingly effortless performance. If your interest runs to sports, the same phenomenon is apparent: teams whose performance transcends the ability of individuals. The same can be observed in the symphony, the theater, in fact, every group endeavor, including business and government.

Every choreographer, conductor, and coach -- or for that matter, corporation president -- has tried to distill the essence of such performance. Countless others have tried to explain and produce a mechanistic, measurably controlled process that will cause the phenomenon. It has never been done and it never will be. It is easily observed, universally admired, and occasionally experienced. It happens, but cannot be deliberately done. It is rarely long sustained but can be repeated. *It arises from the relationships and interaction of those from which it is composed.* Some organizations seem consistently able to do so, just as some leaders seem able to cause it to happen with consistency, even within different organizations.

To be precise, one cannot speak of leaders who *cause* organizations to achieve superlative performance, for no one can *cause* it to happen. Leaders can only recognize and modify conditions which prevent it; perceive and articulate a sense of community, a vision of the future, a body of principle to which people can become passionately committed, then encourage and enable them to discover and bring forth the extraordinary capabilities that lie trapped in everyone struggling to get out.

Without question, the most abundant, least expensive, most under-utilized, and constantly abused resource in the world is human ingenuity. The source of that abuse is mechanistic, Industrial Age, dominator concepts of organization and the management practices they spawn.

The most abundant, least expensive, and most constantly abused resource in the world is human ingenuity.

In the deepest sense, distinction between leaders and followers is meaningless. In every moment of life, we are simultaneously leading and following. There is never a time when our knowledge, judgment and wisdom are not more useful and applicable than that of another. There is never a time when the knowledge, judgment and wisdom of another are not more useful and applicable than ours. At any time that "other" may be superior, subordinate, or peer.

Everyone was born a leader. Who can deny that from the moment of birth they were leading parents, siblings, and companions? Watch a baby cry and the parents jump. We were all born leaders; that is, until we were sent to school and taught to be managed and to manage.

People are not "things" to be manipulated, labeled, boxed, bought, and sold. Above all else, they are not "human resources." We are entire human beings, containing the whole of the evolving universe, limitless until we are limited, whether by self or others. We must examine the concept of leading and following with new eyes. We must examine the concept of superior and subordinate with increasing skepticism. We must examine the concept of management and labor with new beliefs. And we must examine the nature of organizations that demand such distinctions with an entirely different consciousness.

It is true leadership -- leadership by everyone -- chaordic leadership, in, up, around, and down that this world so badly needs, and industrial age, dominator management that it so sadly gets.



BUT what about Eunice, the one-horned cow? A frantic thirty minutes after shouldering the calf, I arrived, shaking, bruised and bleeding from cuts and scratches, at the bottom of the cut bank where the calf had tumbled in. Legs braced against the force of the rushing water, I paused to recover breath and strength before trying to clamber out. Suddenly, over the sound of pulse pounding in my ears, the rushing water, shrieking wind and pelting rain, from directly overhead came a furious, heart-stopping roar. In stark terror, I let go the calf's front legs and fumbled for the flashlight. Another earth-shaking roar, then another. The light came on as I swung the beam in the direction of the sound.

Exhausted, thigh deep in swirling, icy water with sixty pounds of kicking calf draped around its neck, 175 pounds of *Homo Sapiens* stared in pure panic directly up into the blood-red eyes of three quarters of a ton of frantic mother cow convinced I was butchering her baby and a ton of enraged bull determined to save his family. In that brief instant, eye-to-eye with nearly two tons of bovine fury, the essence of management was simple and clear. First: manage myself and get mind, body, and emotions under control before they ceased to exist. Second: manage two tons of enraged, bovine superiors who most certainly had power over me. Third: manage my environment and find a way out of the ravine. Fourth, and by far the least important, manage my only subordinate, the kicking calf. And, oh, how I wished the calf knew the theory and had managed himself, his

As I stood eye to eye with two tons of bovine fury, the essence of management was clear.

superiors and his environment, and not put the whole outfit into such an unholy mess in the first place.

What then happened in the middle of the night to Eunice, her calf and a panic stricken *Homo Sapiens* in a ditch need not be told, for that is not the point of the story. But for those who must find a moral in every story it is simply this: *If you keep your wits about you, you can learn everything you need to know about leadership from a one-horned cow.*



On Chaordic Leadership

Many convictions about leadership have served me well over the years. Although each of these few examples could benefit from pages of explication, a few words may provide insight to chaordic leadership.

- *Power*: True power is never used. If you use power, you never really had it.
- *Human Relations*: First, last, and only principle -- when dealing with subordinates, repeat silently to yourself, "You are as great to you as I am to me, therefore, we are equal." When dealing with superiors, repeat silently to yourself, "I am as great to me as you are to you, therefore we are equal."
- *Criticism*: Active critics are a great asset. Without the slightest expenditure of time or effort, we have our weakness and error made apparent and alternatives proposed. We need only listen carefully, dismiss that which arises from ignorance, ignore that which arises from envy or malice, and embrace that which has merit.
- *Compensation*: Money motivates neither the best people, nor the best in people. It can rent the body and influence the mind but it cannot touch the heart or move the spirit; that is reserved for belief, principle, and ethics.
- *Ego, Envy, Avarice, and Ambition*: Four beasts that inevitably devour their keeper. Harbor them at your peril, for although you expect to ride on their back, you will end up in their belly.
- *Position*: Subordinates may owe a measure of obedience by virtue of your position, but they owe no respect save that which you earn by your daily conduct. Without their respect, your authority is destructive.
- *Mistakes*: Toothless little things, providing you can recognize them, admit them, correct them, learn from them, and rise above them. If not, they grow fangs and strike.
- *Accomplishment*: Never confuse activity with productivity. It is not what goes in your end of the pipe that matters, but what comes out the other end. Everything but intense thought, judgment, and action is infected to some degree with meaningless activity. Think! Judge! Act! Free others to do the same!
- *Hiring*: Never hire or promote in your own image. It is foolish to replicate your strength. It is stupid to replicate your weakness. Employ, trust, and reward those whose perspective, ability and judgment are radically different from your own and recognize that it requires uncommon humility, tolerance, and wisdom.
- *Creativity*: The problem is never how to get new, innovative thoughts into your mind, but how to get old ones out. Every mind is a building filled with archaic furniture. Clean out a corner of your mind and creativity will instantly fill it.
- *Listening*: While you can learn much by listening carefully to what people say, a great deal more is revealed by what they do not say. Listen as carefully to silence as to sound.
- *Judgment*: Judgment is a muscle of the mind developed by use. You lose nothing by trusting it. If you trust it and it is bad, you will know quickly and can improve it. If you trust it and it is consistently good, you will succeed, and the sooner the better. If it is consistently good and you don't trust it, you will become the saddest of all creatures; one who could have

succeeded but followed the poor judgment of others to failure.

- *Leadership*: Lead yourself, lead your superiors, lead your peers and free your people to do the same. All else is trivia.

The Trillion-Dollar Vision of Dee Hock

The corporate radical who organized Visa wants to dis-organize your company.

From: [Issue 05](#) | October/November 1996 | Page 75 **By:** M. Mitchell Waldrop **Photographs by:** Christine Alicino

"We are at that very point in time when a 400-year-old age is dying and another is struggling to be born -- a shifting of culture, science, society, and institutions enormously greater than the world has ever experienced. Ahead, the possibility of the regeneration of individuality, liberty, community, and ethics such as the world has never known, and a harmony with nature, with one another, and with the divine intelligence such as the world has never dreamed."

Not the fire-and-brimstone gospel preaching of a tent revivalist -- but preaching nonetheless. This is the workplace gospel of Dee Ward Hock, a 67-year-old retired banker with a powerful message of change, hope, and possibility, and the promise of a shining synthesis of chaos and order, a "chaordic organization."

Peter Senge, author of "The Fifth Discipline" and a leader in organizational redesign, brought in Hock last year to help reconceive his MIT Center for Organizational Learning, a consortium of 20 companies dedicated to cutting-edge work in corporate adaptability. "Dee is one of the most original thinkers on the subject of organization that I've come across," Senge says.

Alan Wright, education director for the Arizona Department of Juvenile Corrections, who recently started working with Hock to organize a statewide movement for educational reform, says, "I see Dee as a leader in bringing innovative ideas to this field." And at the National 4-H Council, the not-for-profit youth arm of the U.S. Department of Agriculture's Cooperative Extension Service, which started working with Hock over a year ago, Vice President Donald Floyd says, "We've done all kinds of consultants, and we've done a lot of heavy-duty facilitator stuff. But this is different."

When he talks, Dee Hock is charismatic and compelling. But people listen to him for one reason: credibility. Unlike most visionaries -- or management consultants -- Hock has put his ideas into practice. More than 25 years ago he oversaw the creation of a business that was organized according to the same principles of distributed power, diversity, and ingenuity that he advocates today. And that business has prospered -- to put it mildly.

Since 1970 it has grown by something like 10,000%. It continues to expand at roughly 20% per year. It now operates in some 200 countries worldwide. It serves roughly half a billion clients.

And this year, its annual sales volume is expected to pass \$1 trillion.

This is one of Dee Hock's favorite tricks to play on an audience. "How many of you recognize this?" he asks, holding out his own Visa card.

Every hand in the room goes up.

"Now," Hock says, "how many of you can tell me who owns it, where it's headquartered, how it's governed, or where to buy shares?"

Confused silence. No one has the slightest idea, because no one has ever thought about it.

And that, says Hock, is exactly how it ought to be. "The better an organization is, the less obvious it is," he says. "In Visa, we tried to create an invisible organization and keep it that way. It's the results, not the structure or management that should be apparent." Today the Visa organization that Hock founded is not only performing brilliantly, it is also almost mythic, one of only two examples that experts regularly cite to illustrate how the dynamic principles of chaos theory can be applied to business.

It all started back in the late 1960s, when the credit card industry was on the brink of disaster. The forerunner of the Visa system -- the very first credit card -- was BankAmericard, which had originated a decade earlier as a statewide service of the San Francisco-based Bank of America. The card got off to a rocky start, then became reasonably profitable -- until 1966, when five other California banks jointly issued a competing product they called MasterCharge.

Bank of America promptly responded, franchising BankAmericard nationwide. (In those days, banks were forbidden to have their own out-of-state branches.) Other large banks quickly responded with their own proprietary cards and franchise systems. A credit card orgy ensued: banks mass-mailed preapproved cards to any list they could find. Children were getting cards. Pets were getting cards. Convicted felons were getting cards. Fraud was rampant, and the banks were hemorrhaging red ink.

By 1968, the industry had become so self-destructive that Bank of America called its licensees to a meeting in Columbus, Ohio to find a solution. The meeting promptly dissolved into angry finger-pointing.

Enter Dee Hock, then a 38-year-old vice president at a licensee bank in Seattle. When the meeting was at its most acrimonious, he got up and suggested that the group find a method to study the issues more systematically. The thankful participants immediately formed a committee, named Hock chairman, and went home.

It was the chance Hock had been waiting for. Even then, he was a man who thought Big Thoughts. Born in 1929, the youngest child of a utility lineman in the mountain town of North Ogden, Utah, he was a loner, an iconoclast, a self-educated mountain boy with a deeply ingrained respect for the individual and a hard-won sense of self-worth. And he stubbornly refused to accept orthodox ideas: before he'd started with the Seattle bank he'd already walked away from fast-track jobs at three separate financial companies, each time raging that the hierarchical, rule-following, control-everything organizations were stifling creativity and initiative at the grass roots -- and in the process, making the company too rigid to respond to new challenges and opportunities.

He'd been a passionate reader since before he could remember, even though his formal schooling ended after two years at a community college. He read history, economics, politics, science,

philosophy, poetry -- anything and everything, without paying the slightest attention to disciplinary boundaries.

What he read convinced him that the command-and-control model of organization that had grown up to support the industrial revolution had gotten out of hand. It simply didn't work. Command-and-control organizations, Hock says, "were not only archaic and increasingly irrelevant. They were becoming a public menace, antithetical to the human spirit and destructive of the biosphere. I was convinced we were on the brink of an epidemic of institutional failure."

He also had a deep conviction that if he ever got to create an organization, things would be different. He would try to conceive it based on biological concepts and metaphors.

Now he had that chance. In June 1970, after nearly two years of brainstorming, planning, arguing, and consensus building, control of the BankAmericard system passed to a new, independent entity called National BankAmericard, Inc. (later renamed Visa International). And its CEO was one Dee W. Hock.

The new organization was indeed different -- a nonstock, for-profit membership corporation with ownership in the form of nontransferable rights of participation. Hock designed the organization according to his philosophy: highly decentralized and highly collaborative. Authority, initiative, decision making, wealth -- everything possible is pushed out to the periphery of the organization, to the members. This design resulted from the need to reconcile a fundamental tension. On the one hand, the member financial institutions are fierce competitors: they -- not Visa -- issue the cards, which means they are constantly going after each other's customers. On the other hand, the members also have to cooperate with each other: for the system to work, participating merchants must be able to take any Visa card issued by any bank, anywhere.

That means that the banks abide by certain standards on issues such as card layout. Even more important, they participate in a common clearinghouse operation, the system that reconciles all the accounts and makes sure merchants get paid for each purchase, the transactions are cleared between banks, and customers get billed.

To reconcile that tension, Hock and his colleagues employed a combination of Lao Tse, Adam Smith, and Thomas Jefferson. For example, instead of trying to enforce cooperation by restricting what the members can do, the Visa bylaws encourage them to compete and innovate as much as possible. "Members are free to create, price, market, and service their own products under the Visa name," he says. "At the same time, in a narrow band of activity essential to the success of the whole, they engage in the most intense cooperation." This harmonious blend of cooperation and competition is what allowed the system to expand worldwide in the face of different currencies, languages, legal codes, customs, cultures, and political philosophies.

No one way of doing business, dictated from headquarters, could possibly have worked. "It was beyond the power of reason to design an organization to deal with such complexity," says Hock, "and beyond the reach of the imagination to perceive all the conditions it would encounter." Instead, he says, "the organization had to be based on biological concepts to evolve, in effect, to invent and organize itself."

Visa has been called "a corporation whose product is coordination." Hock calls it "an enabling organization." He also sees it as living proof that a large organization can be effective without being centralized and coercive. "Visa has elements of Jeffersonian democracy, it has elements of the free market, of government franchising -- almost every kind of organization you can think about," he says. "But it's none of them. Like the body, the brain, and the biosphere, it's largely self-organizing."

It also works. Visa grew phenomenally during the 1970s, from a few hundred members to tens of thousands. And it did so more or less smoothly, without dissolving into fiefdoms and turf wars. By the early 1980s, in fact, the Visa system had surpassed MasterCard as the largest in the world. It had begun to fulfill Hock's vision of a universal currency, transcending national boundaries. And Dee Hock was seen as the system's essential man.

"Utter nonsense," Hock says. "It's the organizational concepts and ideas that were essential. I merely came to symbolize them. Such organizations should be management-proof."

In May 1984, at 55, Hock put his beliefs to the test. He resigned from Visa and three months later, with his successor in place, dropped completely from sight. Six years later, in an acceptance speech as a laureate of the Business Hall of Fame, Hock put it this way: "Through the years, I have greatly feared and sought to keep at bay the four beasts that inevitably devour their keeper -- Ego, Envy, Avarice, and Ambition. In 1984, I severed all connections with business for a life of isolation and anonymity, convinced I was making a great bargain by trading money for time, position for liberty, and ego for contentment -- that the beasts were securely caged."

Visa never missed a beat.

Thinking back on that particular Saturday afternoon at the Santa Fe Institute -- March 13, 1993 -- Joel Getzendanner remembers his first reaction: "Oh great! A banker."

At the time, Getzendanner was vice president for programs at the Joyce Foundation, a midsized philanthropic organization in Chicago. Its motto: "Putting the next generation of policy ideas into practice." After five years there, trying to stimulate those new ideas in areas such as environmental policy, K-12 school reform, and inner city economic development, he was getting discouraged. "The issues were real," he sighs, "but we weren't making much progress."

That's why he found himself at the Santa Fe Institute: he was looking for fresh thinking and unusual insight. The little New Mexico think tank, founded a decade earlier by scientists from nearby Los Alamos National Laboratory, had gained celebrity status among the digital elite based on its innovative thinking about economies, social interactions, organizations, brains, ecosystems -- any kind of system that seemed to be complex, adaptive, and self-organizing. Getzendanner particularly liked the way the Santa Fe Institute's collection of prizewinning thinkers and scientists tried to deal with issues in all their complex messiness, instead of oversimplifying them.

Which is why he was underwhelmed at the suggestion that he chat with another visitor, a former banker named Dee Hock. Insight was not what he expected to hear from a banker.

Of course, says Getzendanner, he later realized that Hock had been thinking, "Oh great! A foundation executive!"

Soon both men found reason to reconsider. Hock had read about the Santa Fe Institute and its work on "the edge of chaos": the notion that healthy, adaptive systems will always exhibit a kind of dynamic tension between chaos and order. It fit in beautifully with the dynamic tension that he'd set up in Visa: encourage as much competition and initiative as possible throughout the organization -- "chaos" -- while building in mechanisms for cooperation -- "order."

Hock had even coined a new word to describe this kind of tension. A system that was both chaotic and ordered was "chaordic." Thus you had the "Visa chaord," the "brain chaord," and so on. When he gave the dinner speech that evening at the Santa Fe Institute, he used the word in public for the first time.

"At first I thought it was just cute," says Getzendanner. "But then I began to realize it was profound." Hock's description of how Visa couldn't be designed from the top down, because banks and payment systems were so different in each jurisdiction, matched Getzendanner's experience. In every area where the Joyce Foundation was active, that was the problem. In inner city development, for example, every individual's needs and situations are different; yet the old-line, Great Society-style programs force everyone into lock step -- and quash individual initiative. Or in public education, where educational decisions really need to be made as close as possible to the individual student -- and almost never are.

"As he told me the Visa story," says Getzendanner, "I started getting a sense that this is an enormous institution, and yet it distributes power in a way I'd never heard of. And I realized that here were some ideas that might be meaningful to what we were trying to do at Joyce."

Getzendanner also began to realize that Hock was a discouraged man. He clearly was passionate about the principles he'd used at Visa. But he didn't seem to think that anyone would care. That, as much as anything, was why he'd left Visa : for all of the organization's success, Hock insisted it had implemented only 25% of the idea. He'd gotten tired of beating his head against a stone wall. Except that now, in 1993, Getzendanner could sense that Hock really did want to talk about his ideas. "So I became determined to provoke him into doing something about his beliefs," he says.

The first step, obviously, was to convince Hock that there were people willing to listen. With some effort, Getzendanner persuaded him to come to the Joyce Foundation that October, when a group of grantees would be talking about how to design a system for welfare recipients to accumulate assets and work their way out of poverty. "So Dee gave this 15-minute speech about Visa and organizations," says Getzendanner, "and he was saying that we were going about this backwards -- that we were trying to devise something complicated instead of something simple. Well, it just blew my meeting apart."

The participants scrapped the rest of their formal agenda and spent the meeting talking about Hock's ideas. Hock was intrigued, says Getzendanner -- but not yet hooked. So his campaign continued, mostly via long-distance telephone:

Getzendanner: Dee, what is keeping you from spreading your word around?

Hock: Joel, I've done my bit. Besides, it's ridiculous to think about massive change.

Getzendanner: Is it any more ridiculous than the questions you asked about payment systems in 1968?

Hmmm. Hock had to think about that one. After much pondering, he called Getzendanner back. He'd have to see four things :

First: At least five or six large, extremely successful examples of chaordic organizations. And not just in the banking industry, but also in such diverse areas as education, government, social services, and environmental management.

Second: Complex, four-dimensional models of chaordic organizations would have to be developed - the fourth dimension, Hock said, was "ethical and spiritual." And computer models would have to be built to demonstrate how institutions can self-organize.

Third: The models would need an impeccable intellectual foundation -- economic, scientific, political, historical, technical, and philosophical documentation for the inevitability of a shift to chaordic organizations.

Fourth: A "global chaordic institution" would have to be created. Its sole purpose would be to accelerate the implementation of the principles of chaordic organizations.

If all four of those things happened within the next decade or so, he told Getzendanner, then there would be a chance for fundamental change. But of course that was impossible. Institutional collapse was all but inevitable.

Getzendanner: How do you know? You didn't know that Visa was possible until you tried!

Hock: Joel, why are you so committed to this?

Hmmm. Getzendanner had to think about that one. "I said it was because every social issue I've run into in my time at Joyce had several things in common," says Getzendanner. "One is that the institutions just aren't up to the challenge. Two is that we don't have all the answers. The pieces aren't there yet to solve these problems, and we need a way to harness human creativity to find those pieces. And three is that the current system is locked in. There's so much inertia that you can't change it even when the system isn't working. So there needs to be some way of unlearning the system. And that's exactly what Dee was talking about."

And so the campaign continued, says Getzendanner. "From the fall of 1993 until early 1994, I was trying to get Dee to take our money -- and he was reluctant. I think he was afraid he might discover the four objectives were possible and become obsessed with trying to realize them. And if that happened, he would give it 110%. After the Visa experience he had no illusions about the price that would exact -- it would devour his life. He just hadn't yet reached the conclusion that this is what he wanted to do."

In fact, says Getzendanner, it was February 1994 before Hock finally called and said okay. He'd decided he couldn't face his seven grandchildren if he didn't give it a try. If the Joyce Foundation would cover his travel expenses, he would spend a year exploring his conviction that the four objectives were impossible. If he changed his mind, he'd suggest to the Joyce Foundation what it would take to set them in motion.

Done! The formal presentation to the Joyce Foundation trustees came at the end of March 1994. Hock told them that the whole idea was crazy. If he were in their shoes, he'd say no. So of course they said yes: Hock got a grant of \$135,000.

And Getzendanner was already flipping through his Rolodex, coming up with people for Hock to see. "And so," Hock says, "I set out on an odyssey more improbable than Visa and infinitely more important. For the first time, I knew what my life was all about. Everything else was preparatory. I expect to pursue those objectives for the remainder of my days." And eighteen months and hundreds of meetings later, Hock became convinced that there was some chance the four objectives could be realized.

A Portrait of Dee Hock, Giving it 110%:

"This is going to be the hardest work you'll ever do," he says. It is a promise he makes to every group he works with. "Most of you will want to quit. And before it's over, quite a few of you will."

Why? Because he's got no intention of giving you a precise organizational plan and telling you how to implement it -- not even the Visa plan. For one thing, the Visa bylaws were designed for credit cards; they aren't transferable. For another, the world changes too fast, making detailed plans obsolete before you can implement them. No, he says: "Far better than a precise plan is a clear sense of direction and compelling beliefs. And that lies within you. The question is, how do you evoke it?"

To start with, he says, "unless we can define a purpose for this organization that we can all believe in, we might as well go home." That's "purpose" as in, "We the people of the United States of America, in order to form a more perfect union " The purpose has to be an authentic statement of what the organization is about, not some platitude cooked up by a consultant.

Next, you're going to have to agree on a set of principles for the organization. That's "principles" as in, "We hold these truths to be self-evident: that all men are created equal " Again, this isn't a bunch of platitudes, but a manifesto of what the people in the organization believe in and care about in their gut. And getting there is going to be downright excruciating. You're going to struggle to articulate things you never even knew you felt. How do you really feel about power, for example, or autonomy, or job security, or how the money flows?

Executives and secretaries alike are going to find themselves breaking down in tears. It's going to take a year -- or more. But it's absolutely essential. Because what we're trying to do is build a community. And it's only when that community has solid agreement on purposes and principles that you can start talking about the concept and structure of the organization.

Standard facilitator-babble?

Hardly, says MIT's Peter Senge, who has been through the process himself. "I first started taking Dee seriously when I heard him say, 'We spent a year developing a purpose and principles statement for Visa.' That's not window dressing," says Senge. "He really means you to blow up the whole organization. He really wants you to dissolve the power relationships -- everything."

In effect, Senge explains, Hock is looking to transform the workplace from a dictatorship, however benign, to something resembling a democracy. Of course, when you put it that way, Hock's vision may sound naive. Senge admits that the typical immediate gut reaction is, "This ain't the way business works."

Visa notwithstanding, democracy in the workplace still sounds like a recipe for dithering and paralysis. It also ignores certain verities of human nature.

Not so long ago, says Senge, Hock was addressing an audience full of CEOs. And he really had them pumping: "Great! This is how to create a learning organization that can grow at 20% per year! He's found the keys to the kingdom!" That is, until the end, when he told them about the one little problem: "You'll never be able to justify paying a CEO \$1 million a year to run this kind of corporation."

"You could almost see the excitement ebbing," says Senge.

And yet -- it may not be entirely crazy. There are good reasons to think that notions like "empowerment" and "decentralization" are not just the latest management fad. In a business environment marked by information technology, global competition, and fast-paced change, weblike networks are emerging not only among businesses forming strategic partnerships, but also among environmental, human-rights, and other activist groups -- even among government agencies seeking to short-circuit the bureaucracy and get something done.

It's not so crazy to think of Visa -- "the corporation whose product is coordination" -- as a model for how these networked organizations of the future could be managed. As Hock says, "Inherent in Visa is the archetype of the organization of the 21st century."

Hock's message has resonated most strongly in this emerging arena of distributed, networked organizations. Take the Appleseed Foundation, a public-interest group created in 1993 by consumer activist Ralph Nader and some of his classmates from the Harvard Law School class of 1958. Their idea was to create a network of state and local Appleseed Centers close to communities and responsive to their concerns, to tackle systemic problems in society: education, the cities, campaign finance reform.

Hock entered the picture in mid-1994, when Deborah Leff, president of the Joyce Foundation, introduced him to Ralph Nader. Once Hock, the former businessman, had finished bristling at the thought of Ralph Nader, the consumer advocate, he was delighted to discover that their thinking about institutions and centralized power was on exactly the same wavelength. In the spring of 1995 Appleseed began working with Hock on his purpose and principles process.

If nothing else, says Appleseed Board Member James Hostetler of the Washington law firm Kirkland and Ellis, that experience ended up enriching their notion of what systemic institutional

change might really mean. "Dee gave us a language and a methodology to approach the issue of organizational change in a much more systematic way than I would have thought possible," Hostetler says.

At the same time, adds Appleseed Executive Director Linda Singer, Hock was leading them to rethink their own operations. By that point a number of statewide Appleseed Centers were already up and running -- and the board was spending more and more time worrying how to keep them from undertaking non-Appleseedish activities. "Dee made us see that the state centers had an equally valid concern," says Singer. "What if the national organization goes astray?"

So now the organization is being reconceived with a core board of directors composed primarily of representatives of participant centers -- an idea that had never occurred to the organizers. In fact, says Singer, Hock even convinced them that one of the big things they were worried about -- that various Appleseed Centers might end up opposing each other on certain issues -- was in fact an opportunity: "It's a recipe for innovation," she says. "Competition and dialogue is how you get new ideas."

Appleseed, of course, was already a going concern by the time Hock appeared, albeit a very new one. In the case of the Northwest Atlantic Marine Alliance (NAMA), however, Hock has been helping create an organization from scratch.

The process began in 1994 when Getzendanner put him in touch with Peter Shelley of the Conservation Law Foundation in Boston. Hock was wondering if a Visa-like organization might help in environmental conflicts by giving the various sides a way to resolve disputes before they went for each other's throats. Shelley replied that he had a perfect case: the fisheries of the Gulf of Maine and neighboring Canadian waters, historically among the most bountiful on earth, were on the verge of collapse after decades of overharvesting. Yet the fishermen, who were acutely aware of the problem, had been unable to overcome their own divisions enough to change things. Not only had they inherited a centuries-old tradition of individualism fierce enough to make the Old West cowboys look like socialists, but also the gill-netters were at odds with the bottom-draggers, who were at odds with the lobstermen -- on and on.

They were united only by a general suspicion of environmental groups, and a very specific loathing for the New England Regional Fishery Management Council, a federally mandated panel that sets limits on the harvesting of various fish species, and that was widely regarded as hopelessly politicized, obtuse, and out of touch. What was needed, said Shelley, was some way of getting all these parties into a dialogue so that they could begin to work together.

Hock was happy to oblige. Shelley arranged a meeting with several dozen fishermen, lobstermen, and others who were willing to listen. Hock made quite an impression. For one thing, his story of interbank warfare and the near-collapse of the credit-card industry in the 1960s sounded remarkably like their own plight. For another, says Shelley, "They didn't perceive him as an academic, theoretical egghead who'd come up with some idea and was trying to sell it to them. He had Visa under his belt. And he emphasized his own dirty-fingernails background, which made a difference. He treated them with a lot of respect."

Building on that start, NAMA has now gone through Hock's purpose and principles stages -- yes, with strong fishermen sometimes close to tears -- and has begun to grapple with more specific organizational issues: whether and how the group should get into political activism, for example, or how it might begin to organize and enforce voluntary limits on the catch.

The list goes on and on. Since the Joyce Foundation sent him on the road in 1994, Hock has started working with a wide variety of groups. He says that he now gets about five invitations per week to come spread the gospel.

Of course, Hock is the first to admit that there's a long way to go. For example, none of the organizations he's worked with has gotten much beyond the purpose and principles stage, even after a year or more of work.

Once they get into the specifics of organizational design, they have to figure out in detail how to take Visa's patented mix of Lao Tse, Adam Smith and Thomas Jefferson, and map it from the for-profit banking world to the public-interest sector, as in Appleseed, or to an all-volunteer organization, as in NAMA. It's not always clear how to do that.

On the other hand, says Hock, "What the Visa story does is give validity that these things can happen. If an ordinary vice president of an obscure bank in Seattle can do it, then anybody can."

Furthermore, he says, each success will teach us a little more about how to do it next time. "The concepts of chaordic organizations will take a century or more to mature. The idea is a baby, like a daughter or a son. We can have a vision of what it will eventually be. But we won't see that in our lifetime. That's the fun of it, the mystery. That's why this kind of thinking becomes so enormously exciting, serious, and playful at the same time."

And he adds a caution. "It's a very difficult way to start thinking," he says. "I warn people: don't start this lightly. Because once you start, it'll put a burr under your mental saddle. It will call into question all your beliefs about organizations and management. You'll never think about them in the same way again."

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Therapeutic Theology for Hurting People

by Robertson McQuilkin

I arrived just as my sister, Virginia, was lifted from the ambulance, strapped to a metal stretcher. When she saw me, her greeting was simply, “God has abandoned me.”

Maybe you'd feel that way, too, if your husband had died an agonizing death of cancer less than a year before and this was your second car accident in that same year—the one you knew intuitively would end your driving forever. But her voice was flat—no wail of self-pity or angry accusations against God. It wasn't the first time my sister had felt abandoned by God.

Actually, she's felt that way periodically over the past 20 years since Margie, her only daughter and the joy of her life, was brutally killed. It didn't help that her murderer had killed before and had just been released from prison on the advice of a court-appointed psychiatrist. It didn't make sense that a young woman who loved God and people so intensely should be snuffed out by a madman. Perhaps God abandoned her too!

Why do I never feel that way? I thought to myself. Some judge that I have cause enough, but I have never had those feelings. This started a train of thought about other things I've never felt: despondency, depression, anger with God. Then I began to think of feelings *I have experienced*...and I wish I hadn't: unforgiveness, impatience, numbness of spirit. Why the difference? As I thought about my inner responses to external circumstances, I was drawn irresistibly to the theology factor. What I truly believe seems to have set me up—both for success and for failure.

When asked to share some of my life experience for an audience of professional counselors, I thought, *I'm no counselor. What can I contribute? I've spent my life working at theological reflection, not psychological.* But then I realized my life story might demonstrate the interface between the two, a connection theologians seldom consider and counselors might be tempted to bypass. So without trying to explain how that interface should work for either theologian or psychologist, I will tell my story.

Theology Provides Protection

More than therapy to heal the broken, perhaps, theology builds an immune system to keep a person from breaking in the first place. Here's how it worked for me.

I believe I'm finite!

I didn't always believe that. Oh, I would have admitted to finitude if asked, but my youthful self-confidence led me to believe I had a corner on “the truth.” Then, in my early 20s, I entered the dark tunnel of agnosticism—from knowing “everything” to knowing nothing for sure, especially about God and his book. I wasn't arrogant, affirming that no god existed, just that I, at least, couldn't find him. When by God's grace I emerged from that dark tunnel I had great confidence in the basics: that God is, that the Savior actually saves, that God has purpose for my life. But I was shorn of any pretense of infallibility about the details. My expectancies—for myself and others—were lowered to the realities of human finitude.

I exulted in the confidence of what God has revealed for sure—so sure that all believers of all time would affirm it. But I concluded that most things I would never have figured out no matter how long I investigated and contemplated—things about God's infinities and things about my finitude. Like the meanings of my past, the hopes of my future, the reasons for my circumstances, the goings-on of my inner self. I'm comfortable with that ambiguity about life, now, though I recognize others may not be. Some seem to need to have everything settled for sure.

For an inquisitive thinker and an intense activist, the realization of one's finitude can be a marvelous relaxant and stabilizer. Besides lowered expectancies of oneself, the acceptance of finitude is a doorway to making room for others. Maybe they're finite, too. That realization could make a peacemaker out of a person. For example, when Mack set out to get rid of me as leader of the ministry, I didn't have to try to "be good" and not get angry, fight back, or hold a grudge against him. After all, he saw things differently than I. Besides, maybe he was right. I didn't think so, but neither did I conclude he was devilish. Our finitudes had clashed and we both thought we were doing God's own service. My theology had protected me in the crisis.

I believe I'm fallen.

And so are others. So I expect them to behave that way and that helps me make allowances for their failures, which doesn't come to me naturally. What comes naturally is to be easy on myself and hard on the other fellow. So it's a trick to be realistic about my fallenness without justifying my own ungodly behavior because I've been easing off on the other fellow. I haven't figured out all the ramifications of the doctrine of the Fall for protecting me from wrong thinking about myself and others, but on the larger scale, that doctrine has been a powerful deliverer in my life.

Here's how. The whole of creation is under the curse of the Fall and I'm not exempt, by being loved of God, from the consequences of living in a world of vicious cancer and violent winds. Nor am I exempt from a world of finite and fallen people who inflict harm on me, wittingly or unwittingly. I expect the worst and rejoice when, by God's grace, it usually doesn't happen! Sometimes when I wake in the morning, I ask, *Lord, lots of folks died last night. Why not me?* At my stage of life so many of my dearest family and friends suffer painful, debilitating illnesses and agonizing deaths. Why not me? That's the only reasonable "why" question for one who lives in a fallen world.

I don't want to over simplify the problem of evil; a whole complex of theological issues intertwine. For example, if God made his own people exempt from the human condition, who wouldn't become a believer? But what kind of believers would they become? Again, when does God heal and to what end? For what purpose does God protect or remove the protection? The theological questions seem endless, especially when we're faced with personal tragedy, but the bottom line for me is this. I'm fallen and so is my world. Not "Why *me*, Lore?" when trouble strikes, but "Why *not* me, Lord?" when it so often misses.

Muriel was blessed with eternal youth—looking 40 when she was actually 55. But that's still far too young to fall before Alzheimer's, the disease of the old. "Early onset" they called it in clinically sterile terminology. Early onset of what? Of grief for me, who must watch the vibrant, creative, sparkling person I knew dimming out. No grief for her, however, except for momentary frustrations quickly forgotten—she never knew what was happening.

So, why us, Lord? There are various theories. One alumnus said it was God's judgment on me for allowing contemporary Christian music on our radio station. I don't feel guilty about that, but I do know circumstances contrary to our desires are always intended to make us more like Jesus, and God has surely used these two decades of lingering grief to correct me in several deficiencies in my model-of-Jesus role in life. Perhaps God wanted new leadership at Columbia International University, though the Board and administrators didn't buy that theory. Of late, I've begun to wonder if the Lord put me under "house arrest" so I'd do something my busy life didn't allow much of: writing books and articles. Of course, whatever other purposes God has in sending or permitting adversity, there is always the purpose

of bringing God glory, either through his mighty deliverance from suffering or his mighty deliverance in suffering. And that he has done in wonderful ways I'll never fully understand. So it's obvious I have contemplated the "why" question.

But why have I not fretted over the answer? Why have I not demanded healing from God or frantically pursued the many cures friends and strangers have suggested? The bottom line is this: we live in a fallen world—what else did you expect? Theology protects from destructive inner turmoil.

Yet I believe I'm of value.

I live with the acute realization of my own finitude and fallenness, but the contemporary world assures me I can't be truly free and fulfilled if I put a low value on self. A low self-image will ruin it all. But "low" and "high"—who decides? Where is the price list? We need a reality check, for only recognizing true value will liberate and open the way to fulfillment. An inflated view or a deflated view, distorting reality, will surely tie me up tighter than ever and shut out the possibility of fulfillment. But if I measure my worth by what I own, how much fun I'm having, and how successful people recognize me to be, I've given in to the world's values system and have doomed myself to bondage and unfulfillment, because those things—no matter how abundant—cannot liberate me or fill me up. If a therapist persuades me I really am significant, no matter what those around think about me, such counsel can be permanently liberating only if it's true. And the truth is that I'm worth a lot!

- I'm a designer brand. I'm valuable not because of what I own or have done but because of how God designed me. He created me on his pattern. I have his insignia stamped on me. I'm an image bearer of the Infinite One and that's impressive, no matter what others may think of me.
- I have a very high sticker price. God himself valued me so highly he paid an outrageous price to buy me back from my slaveholder, my bondage to stuff, and an inflated self-image. I'm of infinite worth to God, not for my achievements or possessions, but because he invested in me the life of his own Son.
- Those values are shared by all believers, but I have a value no one else shares. I have a unique destiny. God not only created me to bear his family likeness, he not only purchased me with the life of his only Son, he did so on purpose. He has a purpose for me, something he wants to accomplish on earth through me. No matter how the world or the church may evaluate my contribution, the grand Designer valued me enough to plan my unique role to bring him the greatest possible honor. That's why I'm proud to be a homemaker. I try to be the best cook, housekeeper, gardener, and nurse I know how. I'm not the best at any of those, to be sure, but I give it my best because it's my assignment, God's purpose for me. And I greatly enjoy it, never fret about what I'd rather be doing, about what might have been. Much less do I compare my "value" to others with higher callings and greater gifts.
- And there's something more. Worth is often judged by the company a person keeps. And I'm a member of high society—the highest! Incredible as it may seem, God has planned my life around him: uninterrupted companionship with the greatest Lover who ever lived. Talk about self-worth! If that knowledge of who I am in Christ doesn't liberate and fill life to the full, what will?

Created on the pattern of God, not a monkey.

Purchased by the most precious commodity this world has ever known, the blood of God
 Living a life planned by the master Designer of the planets, the suns, and every atom
 A constant companion of the King of kings
 Indeed, theology can liberate and fill a person full.

I believe in God.

But what kind of God? In my 30s, I discovered three stories in the Bible that focused on the kind of God I didn't have. The hired mourners knew the child was dead, so they ridiculed the God-man who said it would be all right. The distraught father, finding Jesus' disciples failing of the press releases, said to the all-powerful One: "If you can, please heal my son." The disciples, veteran sailors, despaired of life as the winds howled and wakened the sleeping passenger. "Don't you care that we're dead men?" Some doubted his wisdom—they knew better. One doubted his power—"If you can," he said. And some doubted his love—"Don't you care about us?" When this snapped into focus, I realized that when I worried about my impossible circumstances—death, illness, storms—I was calling into question the character of God. Am I really smarter than God to know what is best? Is he truly impotent in the face of my impossible circumstances? Or maybe he just doesn't care that much about me? What blasphemy!

Muriel was a chain worrier. One stormy night she was totally stressed out about her three teenagers who were out in the fringes of the hurricane. She was just as distraught over the last two when the first arrived in good cheer, unscathed, and still immobilized by fear for the third after the second appeared. As she writhed in an agony of worry on her bed, harassing the Lord with her unbelief, he seemed to say to her, *Do you want to spend the rest of your life living like this?* Startled, she cried out, "Oh no, Lord! I truly don't. Please deliver me!" And, as she never tired of testifying, he did. In an instant. For most of us it takes a bit of growing, but not for Muriel. She just quit once she got focused on who God really is. Later she wrote this couplet:

Anything, any time, anywhere,
 I leave the choice with you.
 I trust your wisdom, love, and power,
 What e'er you say I'll do.

I may not know what God's purpose is in sending or permitting difficulty in my life, but that he has a purpose I am confident. And a God with wisdom to know what is best for me, love to choose that best, and power to carry it through, I can trust. I can never be a victim, except a "victim" of God's love. Self-pity can't even get a hearing! Shake my puny fist in the face of God, as some testify? They must not fear the infinite, holy One. Or perhaps they've not watched the agony on the Father's face as his only Son hangs helpless, crying out, "Why have you abandoned me?" Why indeed! For my sake it was! That's how much the Father and the Son love me. How often, when I've tried to untangle the reasons God seems to have abandoned me, have I returned finally to Calvary and whispered, "Dear Jesus, how could those hands pierced for me ever allow anything truly evil to pass through to touch me? Help me trust you when I can't figure out the why."

Theology does indeed protect from the ravages of ungodly responses!

I believe in love.

“How does God enable you to love Muriel when there's so little left to love?” I was being interviewed on camera, but I knew the young anchorwoman didn't make up that question. She'd been given it by the production manager, who had asked me similar questions during the last 24 hours. I waved for the cameras to cut.

“I'm sorry, but I don't know how to answer that question,” I said to the producer. “How would you feel if I said you were very difficult to like but that God was giving me supernatural ability to like you anyway? Not much of a compliment! I know that anything of merit in me comes as a gift from God, to be sure, but I love Muriel because she's altogether lovable. I can't *not* love her. She's my precious.”

“OK,” the producer responded, “that's fine. Just say that.” And the cameras rolled.

She loved me passionately for 40 years and stored away countless memories that still flood me with joy. And on those mornings when our eyes connect and she flashes that glorious smile for a fleeting moment, my heart leaps. She's so gentle and contented—oh, I can't explain love. But I believe in love.

Theology seems to have built up my spiritual and psychic immune system. But when that immune systems fails, I've discovered theology also has the power to heal, to correct wrong thinking, to renew.

Theology Rehabilitates

I believe in grace.

But I haven't always. Some would say that's because I had a strict, old-fashioned mother who periodically chastised me with a bamboo cane. Or perhaps they would point to my parents' philosophy of life—never compliment the boy lest he be seduced by pride. I can't remember a single affirmation. Show of affection? I never saw my parents embrace. Furthermore, my father would today be called “absentee,” he was so busy and so often traveling. And my mother was also often teaching the Bible in some distant place when I returned home from school. Yet I knew they loved me dearly, believed in me. I don't know how, but I guess you could say they somehow built a “strong self-image.” So I've never bought into those theories about my parents bugging up my little ego. Furthermore, I understood grace from that day at age six when I was delivered from the fear of hell—well-deserved, I was certain—and ran to embrace Jesus. Guilty feelings—except when there was some unresolved guilt—were never a problem. But somehow I had a lot of growing to do in understanding grace. Two areas come to mind: (1) lack of passion in my love for God, sort of settling for a formal correctness, and (2) forgiveness—not God's forgiveness of me, but my forgiveness of others.

(1) I don't like to admit it, but it was two decades after my salvation encounter before I ever shed the first tear over my own sin. I was reflecting on Calvary and suddenly realized it was my sin that nailed Him there—not Hitler's, not Stalin's, but *mine*, my very own sanitized, civilized, damnable sin. And it broke up the hard granite of a semi-grateful heart. Then, for the first time, I exulted in his grace.

A few years later, the ministry for which I was responsible was not doing well, not doing well at all. I cried out to God for deliverance and victory but it seemed my prayers weren't getting through. So I went out on the mountainside—perhaps with no ceiling those prayers would rise higher! But still the line

was dead. Then a thought broke through: *Try praise*. I was so out of practice in praise, I ran out of thanksgivings and praise in five minutes. But my soul was uncaged, and I discovered that *the weary spirit rises on the wings of praise*.. And no wonder—to focus on God sets me free from my own finitudes and fallenness. I say I learned it, but I have often had to return to relearn it.

My beloved was being taken from me little by little in the 80s, and then the blow fell: my eldest son was killed in a tragic diving accident. All accidental deaths are tragic, no doubt, but this one was so preventable. Two years later I resigned the presidency of Columbia International University to care for my beloved, leaving my life's work at its peak. I was numb under the blows of life. Not angry, not despondent, just numb. My faith might better be described as resignation, as Kierkegaard once said. The passion in my love for God had evaporated, and I was left with the residue of a sure but formal relationship. This was a call to do what I learned early in ministry—off to a mountain hideaway to be alone with God. There, as I focused again on him, I discovered that indeed the heavy heart lifts on the wings of praise. Theology helps rehabilitation.

(2) Forgiveness. One of the greatest pains of life is betrayal. To discover a trusted friend scheming to bring you down can unleash all kinds of ungodly responses. But I who had experienced forgiveness was ready to make allowances and forgive—not holding against him what I considered evil and he considered good. But it took years to face the fact that though I wanted to forgive and forget, I didn't want God to! *Father, forgive them . . .* I found no echo in my soul for the gracious response of Jesus on the cross or of Stephen under assault. I might not seek retaliation nor even rejoice in some trouble in the life of my nemesis, but God surely will bring justice. *Don't let him off the hook, God!* I realized that I wasn't so Christlike after all and asked God to cut out the cancer that was eating away at my soul. The healing began when I noticed what the disciples asked for when Jesus told them to forgive the same offense 490 times. They didn't ask for more love; they asked for more faith. I was doubting God's ability to handle the situation properly. When I turned it all over to him, asking him to let my “friend” off the hook, healing began. But I hadn't yet gotten the theology of forgiveness worked out.

Years later when a ministry for which I had great hopes was deliberately snatched from me by nefarious scheming, I was consumed with the inner struggle to forgive. I discovered my “rehabilitation” wasn't complete. So I returned to the hook and made a thorough study of forgiveness in Scripture. Once again I found that theology does indeed rehabilitate.³ It taught me of grace. God's grace, yes. But also how I must grace my brother.

I believe in victory.

³ “The Two Sides of Forgiveness,” *Moody Magazine*, November 1994.

When I became a new person in Christ, I was given new potentialities. Whereas before I could do right but couldn't consistently choose the right, the new me can choose wrong but need not. Besides, the Holy Spirit took up residence, and in that new relationship I'm empowered to win out in the battle against temptation. Oh, I'll not be sinless till I meet him in person, but in the meantime I have power to say "yes" to God and "no" to sin whenever I have the conscious choice. But then there are those involuntary sins and my uninterrupted falling sort of god's glorious character. In those areas the Spirit promises to change me, to grow me up more and more into the likeness of Christ, if I only let him. I believe this because Scriptures teaches it, but also I believe it because I've seen it in my life.

Take patience, for example. As a teen I'd shoot from the lip and occasionally settle things with my fists. But gradually I came to abhor this, and by the age of 18 I began to ask God daily to deliver me and give me patience. I saw a remarkable spurt of growth and thought I'd been delivered. Until, following marriage, my wife and I disagreed on how our first child should be disciplined. I didn't say anything in anger, but I seethed inside for days. Three days, to be exact. When I could stand it no longer, I confessed my heart attitude to God and asked him to deliver me. This happened three times during the first decade of our marriage, until finally I had a showdown. "Oh, Lord," I said, "how can I give these Japanese people the hope of salvation when you haven't saved me from my own temper? If you don't deliver me, I'm out of here." God knew I meant it. He heard and delivered—never again did that evil spirit intrude into my relationship with Muriel. But God wasn't through with me. Our children became teens and I found that patience was not yet the natural fruit of my spirit. After that it was a board of directors, then certain faculty. And now I'm in a graduate program in patience with a beloved wife who is in the advanced stages of Alzheimer's. God didn't give me the instant deliverance I longed for and begged for. But he did do what he promised and transformed me "from one degree of glory to another by the Spirit of the Lord" (2 Cor 3:18). I believe in victory. I'll never settle for lockdown into some intractable dysfunction of spirit.

I've shared a sampler from my life in an effort to demonstrate how theology works to help hurting people see themselves and their world more nearly from God's perspective. Theology has played a major role in who I have become and continues to play a major role in what I am yet to become. It has protected me from wrong feelings and attitudes, and it heals when I fail. I call it "therapeutic theology."

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(Reprinted from: *Christian Counseling Today*, 1999, Vol 7, No 2., pp 21-25.)