

**A Theology of Leadership:
from Social Justice for Transformation**

by

Deborah Robertson

DipTch (WAIT), BA (UWA), BEd (ECU), DipRE (Catholic Pastoral Institute, WA),
BTheol (Hons)(Murdoch), MEd (Deakin), MEd (Policy) (UniMelb), EdD (Murdoch),
GradCertHE (ACU).

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Author's Declaration

I declare that this thesis is my own account of my research and contains as its main content work which has not previously been submitted for a degree at any tertiary education institution.

Deborah Robertson

Abstract

In response to leadership in contemporary workplaces being under pressure from a neoliberal agenda, in which workers are often seen as economic subjects rather than persons entitled to fulfilling work, the purpose of this thesis was to develop a theology of leadership for Christian leaders.

The study is placed within the theological sub-discipline of practical theology understood as bringing together, rather than being separate from, other sub-disciplines of theology such as systematic and moral theology. The intent of this practical theology is to support Christian leaders in enacting a theology of leadership that deepens their understanding of the kingdom of God and "what it means to be a people of God".

Existing theology of leadership literature is explored to establish the elements of a theology of leadership. A conceptual framework is developed comprised of the three core concepts of purpose, people and praxis, within which are contained twelve essences. The content of this framework led to an investigation of Christian social teaching, as well as secular social justice, leadership and organisational literature, to judge whether these areas can fulfil and expand the elements of a theology of leadership. A model of a "theology of leadership: from social justice for transformation" is then presented. It is argued that this theology has the potential to guide and support the work of Christian leaders, in both faith-based and secular workplaces, for the purpose of individual and social transformation and the common good.

Four contemporary business organisations are analysed using the model and it is argued that it is possible for this theology of leadership to be enacted in many contemporary workplaces. A further chapter identifies and discusses resources which can support the Christian leader in both the professional and personal realms in the enactment of a "theology of leadership: from social justice for transformation".

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Dedication

To my sister Diane for her unfailing support, understanding and encouragement.

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List of Abbreviations

ACSSR	Australian Centre for Corporate Social Responsibility
ALAFD Model	Authentic Leadership and Authentic Followership Model
CSR	Corporate Social Responsibility
BSC	Balanced Scorecard
CEO	Chief Executive Officer
CSR	Corporate Social Responsibility
CST	Catholic Social Teaching
EQ	Emotional Intelligence
FAW	Faith at Work
EQAT	Environmental Quality Action Team
EVA	Economic Value Added
ICA	International Cooperative Alliance
IRT	Inclusiveness Resource Team
NAPLAN	National Assessment Program - Literacy and Numeracy
NCLS	National Church Life Survey
OECD	Organisation for Economic Co-operation and Development
PCJP	Pontifical Council for Justice and Peace
TQM	Total Quality Management

Chapter 1 Introduction

The aim of this thesis is to articulate a theology of leadership for Christians in contemporary workplaces that are not churches. These contemporary workplaces include the many organizations that have their genesis in church communities - hospitals, nursing homes, social welfare agencies, schools – as well as what may be described as secular businesses. For the purpose of this thesis, I will use the term “faith-based workplace” to describe those workplaces that have their genesis in a church but are not a church, and “secular” workplace to describe any workplace that is not in a faith-based organization or a church, and “general workplace” to include both of the former.

While this theology of leadership is being developed with regard to the Australian context, it is not intended to be confined to this context and would hopefully be applicable in any country with a population that includes Christians.

Setting the context

In this section, four aspects of the context relevant to this thesis are considered: the background of the author; contemporary affiliations to Christianity and, therefore, its relevance to the workplace; the area of leadership studies and the relevance of a theology of leadership; the nature of the contemporary workplace.

The Author

After twenty years in various leadership roles in Catholic schools, I lectured at a Catholic university in the area of Educational Leadership. Most of the students in the courses¹ are employed in faith-based schools or organisations (from a variety of Christian traditions and beyond), and the course materials include a significant amount of theological literature, mainly from the Catholic tradition. Much of the leadership literature in the course is taken from the business world, via the educational workplace, and critiqued from a faith-based perspective as to how it would apply in faith-based organisations.

Although each of the units in the course contains a theological perspective on leadership literature, there has been no developed theology of leadership included. This led me to explore whether a theology of leadership is possible, or even desirable. I concluded that the current workplace climate, partly formed by countless examples of inadequate leadership in both faith-based and secular workplaces familiar to any viewer of Western media, makes the quest for a theology of leadership a worthwhile undertaking.

I believe that a theology of leadership can provide Christians with a vision of their purpose in the workplace and a framework for discernment when encountering the myriad of decisions required of leaders in their daily work. These decisions impact on the various stakeholders in their context and may include owners, shareholders, other leaders and managers, employees of the business as well as the local community and broader society.

¹ In some countries, what is referred to in Australia as “courses” would be named “programs”, and what is called a “unit” within a course in Australia may be called a course elsewhere.

As will be presented in Chapter Three, there are Christians for whom the gospel is understood as a call to the fight for social justice – I am one of those Christians. I am a baby boomer, working class, Irish-Australian Catholic whose background, life experience and work experience has led to the development of a strong interest in, firstly, the practice of social justice and, in latter years, the various understandings of social justice applied to life situations. Further exploration of the theology of leadership literature led me to the conclusion that social justice thought and writing could contribute to a particular understanding of leadership for Christians engaged in leadership in the workplace.

Christianity

Affiliation with Christian churches has declined significantly in Australia since Federation in 1901² and, yet, over 50% of the Australian population still identify themselves as Christian, and 40% of the population claim that Christianity is the most important influence in their philosophy of life.³ In the international context, 31% of the world population identifies with Christianity, while more than 70% of the population of the US, and over 60% of the UK population, is Christian.⁴

² Australian Bureau of Statistics, "Australian Year Book, 2006," <http://www.abs.gov.au/ausstats/abs@.nsf/bb8db737e2af84b8ca2571780015701e/bfdda1ca506d6cfaca2570de0014496e>.

³ NCLS Research, "Philosophies of Life," <http://www.ncls.org.au/default.aspx?sitemapid=6632>

⁴ Pew Research Center: Religion and Public Life, "The Future of World Religions: Population Growth Projections, 2010-2050," <http://www.pewforum.org/2015/04/02/religious-projections-2010-2050/>.

The proportion of Christians will vary according to the type of workplace, but it can still be asserted that there are significant numbers of Christians in all workplaces, many of whom are leaders, and for whom their Christian faith influences their way of being and acting. It is argued in this thesis that a theology of leadership has the potential to support these people in their work. Although there are many in the workplace belonging to other faiths, or none, the theology of leadership developed and presented in this thesis is for Christians.

Leadership

There is a crisis in leadership in faith-based organisations in attempting to find models of leadership that are appropriate in the 21st century. The crisis has emerged in the context of dwindling faith communities and the personal and structural failures of current church leaders and leadership models.

Faith-based schools, although an increasingly popular choice with parents, are struggling with a loss of identity as the families they serve become less involved with the faith communities that originally founded the schools. This has led to a call from faith-based education system leaders for a recovery of identity, for example, the “Enhancing Catholic School Identity Project”, sponsored by the Catholic Education Commission Victoria.⁵ One way being put forward to build faith identity through leadership is to demand that those who aim to be leaders in faith-based⁶ schools, and other faith-based organisations, undertake a significant amount of theological study.

⁵ Catholic Education Melbourne, "Enhancing Catholic School Identity Project," <http://www.ceomelb.catholic.edu.au/about-catholic-education/enhancing-catholic-school-identity/?terms=identity>.

⁶ The term 'faith-based' refers in this thesis to organisations that are affiliated in some way with a church or faith community.

One impetus for the project of this thesis is a belief that, although general theological study to inform leadership may be useful, it would also be helpful to develop an explicit theology of leadership. Such a theology can provide clarity for both the individual, and the faith-based organisations within which they lead, about the nature and practice of leadership itself in a way that is appropriate for an organisation originating from a Christian context and in the light of Christian theology.

Australia has a large number of lay leaders in faith-based organisations such as schools, hospitals and community support agencies, and yet there is very little literature around a theology of leadership that could support their personal formation as Christian leaders and the development of their work as a Christian activity. It will be shown that the small amount of literature pertaining to a theology of leadership is almost exclusively concerned with the role of the ordained minister in a congregation.

In addition to the Christians employed in faith-based organisations, an even greater number of Christians are employed in organisations which are not part of a church structure and do not originate from a particular faith tradition. Although a significant amount of leadership literature intended for the secular workplace contains language and concepts that can be interpreted by people of faith as having a religious meaning for themselves and their work, there is virtually no literature developing a theology of leadership for Christians in the secular workplace.

The Workplace

All workplaces exist within a contemporary work context, and it is relevant to consider the changes to the workplace over the last few decades through the workplace history of the author of this thesis. Such a consideration provides a further understanding of the motivation to undertake this thesis, and also illustrates the unique Australian context providing understanding for readers outside Australia about the perspective from which this thesis has developed.

I grew up in the post second world war era of prosperity in Australia and would be described in generational theory as a “baby boomer”.⁷ Throughout my childhood and youth, Government in Australia was stable and committed to a social-democratic vision of nation-building for an egalitarian society “in which Australians and their governments widely accepted that markets ought to be subordinated to contemporary social values and national imperatives”;⁸ unions were strong and held the allegiance of most Australian workers; there was a sense of optimism and belief that if you worked hard you would continue to have a job and receive a decent wage which included the ability to buy a house.⁹ Nearly all Australians received primary and secondary education and, although only a small minority went to university, talented students could obtain bursaries, bonds or scholarships for tertiary education, and girls were increasingly spending more time at school.

⁷ Born during the post-war 'baby boom' between 1946 and 1964. (<http://www.pewresearch.org/fact-tank/2016/04/25/millennials-overtake-boomers/>).

⁸ Geoffrey Stokes, "The Rise and Fall of Economic Rationalism," ed. John Uhr and Ryan Walter, *Studies in Australian Political Rhetoric* (ANU Press, 2014)., 195.

⁹ It is important to note that if I had been an Aboriginal Australian, or a non-white person wishing to migrate to Australia, I would not have such a positive memory of this era of Australian history. I acknowledge the deep racism that existed although I was completely unaware of it at the time.

When I entered the workforce in the late 1960s after completing secondary school, there were many jobs to choose from. At the time I took for granted the full employment, job security and good wages, but I have since become aware that I actually entered the work force in a golden age for workers. I was experiencing the best outcomes of the “Australian Settlement”:

The Australian Settlement was embedded in our social values and was a coherent part of our cultural system. ... Our social values dictate that government is the centre of our collective effort to manage ourselves. It is strong and proactive. It negotiates social conflict and protects the vulnerable.¹⁰

Australia is a commonwealth of states, formerly British colonies, formed in 1901, and the nation has developed into one of the top 20 world economies.¹¹ Governed by English legal and business tradition in its early days, Australia's development from the 1930s to 1980s was based on Keynesian economic theory with strong agricultural exports, controlled migration, trade protectionism and centralized wage control contributing to growth.¹² With a landmass of 7.7 million square kilometres, and a population in 1880 of only 2.25 million, no private enterprise could profit from the building of the required infrastructure and, so, the government took on roles in a way that that would not happen in most other non-communist countries.¹³

¹⁰ Stokes., "Economic Rationalism", 200.

¹¹ Statistics Times, "GDP (Nominal) Ranking (IMF)," <http://statisticstimes.com/economy/projected-world-gdp-ranking.php>.

¹² Sally Weller and Phillip O'Neill, "An Argument with Neoliberalism: Australia's Place in a Global Imaginary," *Dialogues in Human Geography* 4, no. 2 (2014)., 110.

¹³ Anthony Welch, "Making Education Policy," in *Education, Change and Society*, ed. Raewyn Connell, et al. (South Melbourne: Oxford University Press, 2013)., 192-193.

In the 1970s the global economic situation changed and, what has been described as a neoliberal revolution, began as the response of the capitalist class to the economic problems of the 1970s leading to:

New mechanisms ... that siphoned the benefits of economic growth towards shareholders and financiers creating the financialization that is now a marked feature of the rich capitalist economies.¹⁴

In Australia this rise of neoliberalism, often described uniquely in our context as “economic rationalism”,¹⁵ led to the disempowering of workers and unions through a move to individual workplace agreements and the eventual decline of the manufacturing sector, mainly due to the elimination of the tariff system and the influx of cheaper imported goods. Full-time permanent jobs decreased significantly in favour of contract, casual, part-time or short-term positions. Economic rationalism was seen by many to be based on values that:

were those of an individualist, competitive and libertarian kind that conflicted with the “social” values of equality, cooperation, and concern for the public good. ... [and] undermine longstanding national commitments, such as those to full employment wage justice and social equity.¹⁶

Within this view of society, critics argue that people are seen as “liberal economic subjects” motivated by self-interest and financial reward, and as consumers looking for the best market options.¹⁷ For the current generation of workers, not only in Australia but internationally:

Neoliberal power and market-dominated society have become a practical reality for much of the world's population. Policy agendas that combine tax cuts, deregulation, privatization, trade liberalization, insecure labor, and the

¹⁴ Raewyn Connell and Nour Dados, "Where in the World Does Neoliberalism Come From? The Market Agenda in Southern Perspective.," *Theory and Society* 43, no. 2 (2014)...118.

¹⁵ Stokes., "Economic Rationalism".

¹⁶ Welch., "Making Education Policy", 203.

¹⁷ Ibid., 207.

squeezing of welfare, education, and health spending have gained immense influence since the 1970s.¹⁸

While the definition and impact of neoliberalism is contested,¹⁹ the increasing market focus of institutions and businesses, with the client seen as consumer and all sectors of business and industry in competition with each other, is not. As further explained by Connell and Dados, the result of this market mentality is an obsession with measurable productivity:

A spectacular growth of auditing mechanisms ... and a language of “excellence” and competitive “performance”, have been changing organizational life. Market thinking penetrates communities and even families, changing the way people relate to each other and think about their everyday lives.²⁰

The proliferation of performance indicators for everything has also been described as part of managerialism.²¹ Productivity outcomes may be named differently for faith-based and secular workplaces, but performance indicators are ubiquitous and require accountability in the forms of measurement which are invariably weighted towards that which is quantifiable:

Qualitative assessments ... which are slower to do but often richer and more meaningful in getting at the experience of pupils ... (or patients) – are almost never part of the proliferating panoply of performance indicators. They are too slow and costly, it is argued, compared to quick, quantitative measures, and are often wrongly dismissed as “unscientific”.²²

¹⁸ Connell and Dados., "Where in the World?", 117.

¹⁹ Weller and O'Neill., "An Argument with Neoliberalism", 137.

²⁰ Connell and Dados., "Where in the World?", 117.

²¹ Welch., "Making Education Policy", 196.

²² Ibid., 198.

After 40 years of neoliberalism, and a variety of failures including the rise of economic inequality under neoliberal practice and the spectacular global financial crisis of 2008, Connell and Dados identify that:

The worldwide extension of market logic continues, with education currently at the cutting edge – through international league tables for schools, corporatization of universities, restructuring of teaching workforces, and the redefinition of education systems as export industries pursuing comparative advantage.²³

Education is now ranked as Australia's fourth largest export behind iron ore, coal and gold and has led to an increase in Government expenditure on schools, although Australia still lags well behind other developed countries in its investment in education.²⁴ This has contributed to the definition of education as a “business” in the market economy, and the development of a business culture in schools, partly through the training of teachers in increasingly corporatized universities, along with the performance demands on schools.²⁵

The performance culture in schools has led to the implementation of a range of standardized testing at all levels of education with the most significant being, in Australia, the NAPLAN tests²⁶ and the PISA.²⁷

²³ Connell and Dados., "Where in the World?", 138.

²⁴ OECD, "Education Spending," <https://data.oecd.org/eduresource/education-spending.htm#indicator-chart>.

²⁵ Welch., "Making Education Policy"; David James, "Management Thinking in Schools Is Bad Business," *Eureka Street* (2015), <http://www.eurekastreet.com.au/article.aspx?aeid=45022#>.

²⁶ NAPLAN stands for National Assessment of Performance in Literacy and Numeracy.

²⁷ “The Programme for International Student Assessment (PISA) is a triennial international survey which aims to evaluate education systems worldwide by testing the skills and knowledge of 15-year-old students. To date, students representing more than 70 economies have participated in the assessment.” For more information see <http://www.oecd.org/pisa/aboutpisa/>

Results of the NAPLAN are published²⁸ with reports that enable comparisons between schools to be made. Assessments of school performance based on these comparisons provide a variety of stakeholders, for example, education systems, the media and families, with information, considered by many to be invalid,²⁹ on the “best schools”.

The PISA results are used by the government to judge the performance of Australian secondary schools in relation to secondary schools in other countries, and these judgments inform policy decisions, based on the belief that education contributes to economic growth.³⁰

As most of my working life has been in faith-based educational institutions, 28 years in Catholic primary schools and five years in a Catholic university, and mostly in leadership roles, the words of Welch ring true:

[educational leaders/managers] must exhort their staff to compete in conforming to an ever-larger and more intrusive panoply of performance indicators. In the increasingly market-oriented world of education, whoever has the neatest, most efficient results, as measured by performance indicators, wins. In the process, accountability has become transformed into a species of accountancy.³¹

Leaders who do not engage in such activity cannot expect to be looked upon favourably by system managers.

²⁸ NAPLAN, "Results," <http://reports.acara.edu.au/Home/Results>.

²⁹ Margaret Wu and David Hornsby, "Say No to NAPLAN," (2012), http://sydney.edu.au/education_social_work/news_events/resources/No_NAPLAN.pdf.

³⁰ For example, <http://www.news.com.au/national/pisa-report-finds-australian-teenagers-education-worse-than-10-years-ago/story-fncynjr2-1226774541525>

³¹ Welch., "Making Education Policy", 198.

While accountability in schools is around test results, in universities it is around student satisfaction surveys and research productivity, the latter measured by the amount of external funding obtained and the publishing of books or articles in “approved” journals. Power identified that this emphasis on publishing, no matter how irrelevant or low quality, has resulted in the proliferation of journals in which to be published, rather than the improvement of the quality and usefulness of research.³²

In the private business sector, payment by results has resulted in the obscene bonuses of CEOs,³³ and contracts tied to results, leading to rapid staff turnover in many areas and revolving unemployment.³⁴ In the public sector, payment by results is not so explicit but manifests itself in the renewal of contracts and the possibilities, or lack of them, for promotion and career advancement.

³² Michael Power, "The Audit Society - Second Thoughts," *International journal of Auditing*, no. 4 (2000), 115.

³³ Jenny Wiggins, "CIMIC CEO Defends Bonus Payments for Executives Who "Deliver"," *Sydney Morning Herald* 2016.
<http://www.smh.com.au/business/cimic-ceo-defends-bonus-payments-for-executives-who-deliver-20160421-gobsf9.html>

³⁴ "This is the kind of unemployment where a person may lose their job, stay employed for awhile, then get another job, then however they lose that job and the process goes on and on and on. So they spend a lot of time out of work in between jobs." *Revolving Unemployment*, 2013,
<https://www.cals.ncsu.edu/agcomm/news-center/economic-perspective/revolving-unemployment/>

This kind of “business efficiency”, now often referred to as total quality management (TQM)³⁵ or the “balanced scorecard”³⁶ approach, has been tried before, as discussed by Welch,³⁷ as early as the mid-nineteenth century. In education, such approaches have always led to deceit about enrolments and test results, large class numbers, teaching to the test, a narrowed curriculum within which the learning of subjects that cannot be easily quantified is either ignored or devalued, and fewer people who are interested in entering teaching as a profession.

Business efficiency, promoted by managerialism and measured by performance indicators, has also impacted the health sector with success judged on criteria such as, for example, how many patients waited more than a year for elective surgery:³⁸

In the latter half of the 20th century, governments around the world, regardless of their political persuasions, re-focused their health and human service policies through the lens of neoliberal, free-market philosophies. Policy approaches now turn on rhetoric that holds users of both public and private sector services as consumers or even customers, and regulatory measures that emphasise public accountability. Within this marketplace frame, there is a policy tendency to replace publicly provided services with private schemes (Neilson 2009). In the case of residential aged care, the role and advantage of private for-profit providers has been increased alongside the principle of user-pays. This tendency is demonstrated in the Aged Care Act 1997 (Australian Government 1997) ... [which] removed earlier legislative components for nursing homes to provide 24-hour coverage by qualified registered nurses. It paved the way for proprietors to employ lesser-qualified and untrained personnel and so increase their potential for profit (Courtney et al. 2004). This opportunity removed the distinction between funding earmarked for care staffing and funding for other operational activities (Angus & Nay 2003). A user-pay orientation is evidenced in the Act by its provision for nursing home operators to charge residents a partly refundable accommodation bond (on discharge or death).³⁹

³⁵ "Total Quality Management (TQM), as an organisational strategy, enhances organisational performance by providing high-quality products and services through team work, customer-driven quality and continuously improving inputs and processes". Ali. Mohammad Mosadeghrad, "Essentials of Total Quality Management: A Meta-Analysis," *International Journal of Health Care Quality Assurance* 27, no. 6 (2014). 544.

³⁶ "balanced scorecard (BSC): An approach to management accounting that integrates both financial and non-financial performance measurement in a framework proposed by Professors Kaplan and Norton." Market House Books Limited, *A Dictionary of Finance and Banking* (Oxford University Press, 2014).

³⁷ Welch., "Making Education Policy", 198-202.

³⁸ Ibid., 198.

³⁹ Eileen Willis, Louise Reynolds, and Helen Keleher, eds., *Understanding the Australian Health Care System*, 2nd ed. (Chatswood, NSW: 2012)., 124.

The culture of business in the private sector has also changed. Because of the decline in Australian manufacturing, there has been a focus on the “knowledge economy” and the promotion of jobs in the services sector including hospitality, tourism and retail. Income from primary export industries has become fundamental to the Australian economy and, with the focus of mining companies on maximum profit for minimum expenditure, combined with the lack of worker power, the phenomenon of the FIFO (Fly In Fly Out) worker has become commonplace.

Under this system, workers keep their home base (which could be anywhere in Australia or even overseas) and are flown to the worksite for up to four weeks at a time. Living conditions vary, but all FIFOs are subject to isolation and long working hours leading to many cases of mental illness and suicide. This is an area receiving significant research attention in Australia as I write. However, it is interesting to read the economic rather than pastoral care rationale given as to why companies should address the situation:

The benefits of a mentally healthy workplace are widespread. A March 2014 report ... concluded that with the successful implementation of a program to create a mentally healthy workplace, organisations could, on average, expect a positive return on investment (ROI) of \$2.30 per \$1 spent.⁴⁰

While the FIFO scenario is a dramatic example of toxic workplace practice, there are many more examples of workers (and this will often include those in leadership roles) who suffer stress and unhappiness due to organizational practices that make them feel powerless and devalued.

⁴⁰ Reuben Adams, "Mental Health Focus a Win-Win," *The Australian Mining Review*, no. 9 June (2015), <http://australianminingreview.com.au/mental-health-focus-a-win-win/>.

As far back as 1993, the impact of the increasing emphasis on performance indicators was identified as a negative workplace factor by Yeatman: “the first consequence is to turn public servants into economic managers working inside a permanent depression mentality”.⁴¹

It has been commented that Quality Assurance, as practiced through increasing quality checks on workers, is treating them as a problem to be solved.⁴² There is also a great impact on the structure and nature of the business organization as the need for quality assurance and compliance or, as described by Power the “rituals of verification”,⁴³ leads managers to reorganize their organization to be compliant and more easily auditable, rather than be focused on achieving their purpose, and has led to:

The creation of an “indicator culture” where auditing has become an end in itself, the interests of those in whose name audit is undertaken have been largely ignored, cultures of trust have been eroded, practitioners have been overloaded by reporting components and “observing” has become more richly rewarded than “doing”.⁴⁴

Power attributes this audit explosion on “the rise of the “new public management”;

increased demands for accountability and transparency; and the rise of quality assurance models of organizational control”,⁴⁵ noting that they arose in the 1990s in both the public and private sector.

⁴¹ Cited in Welch., "Making Education Policy", 198.

⁴² James., "Management thinking in schools".

⁴³ Michael Power, *The Audit Society: Rituals of Verification*. (Oxford: Oxford University Press, 1997).

⁴⁴ S. Martin, "Review: The Audit Society: Ritual of Vilification, Michael Power," *Evaluation* 4, no. 4 (1998).

⁴⁵ Power., "The Audit Society - Second Thoughts."

Power also suggests that “the audit explosion is fundamentally an ideologically driven system for disciplining and controlling doctors, teachers, university lecturers and so on, and not an instrument of genuine accountability”.⁴⁶ These can all be seen as part of the managerialism arising from the impact of neoliberalism.

In commenting on the stance of Pope Francis in the encyclical, *Laudato Si'*, Damian Howard comments:

Advanced globalized capitalism does bad things to us. It tries to turn us into machines. It warps our desires and conditions our consciousness. ... It turns us into little tyrants, ever more domineering and isolated from true community. Right now it is making us all run round in ever decreasing circles, working harder, relating less to each other and hardly ever thinking profoundly about our situation.⁴⁷

Howard's observation reflects my own experience and observations of the last few years in the workplace, and the sense of powerlessness of my co-workers to make things better.

The author of this thesis has lived through this transformation of the Australian workplace from the 1960s to the 2010s and, while there are positive aspects that have not been discussed here, there are many difficulties arising from such a change in attitude to the purpose of business and the role and significance of individuals within it.

⁴⁶ Ibid., 114.

⁴⁷ Damian Howard, "Laudato Si': A Seismic Event in Dialogue between the Catholic Church and Ecology.," *Thinking Faith*, no. 18 June (2015), www.thinkingfaith.org.

I understand this change as a move to business seeing its purpose as being about competition and profit within a free market economy, and the significance of individuals as being solely economic subjects. My experience of the results of this mentality is job insecurity; decisions motivated by short-term profit (whether that is money, test results or student enrolments) rather than long-term benefit to those within the business, as well as to those in the wider society; and the incorporation of services such as education and health into a market orientation.

In the light of this situation, I have been led to question what Christians can do in the workplace to ensure that the gospel of love and justice can be lived out.

The Research Question

In response to the perceived need for a theology of leadership for Christians in workplaces outside of congregations and parishes, whether in faith-based or secular organisations, the research question for this project is therefore: “What is an appropriate theology of leadership for Christians employed in the contemporary workplace?” A beginning definition of a theology of leadership is: A theology of leadership is a framework of principles derived from scripture, tradition and church teaching, and expressed in a way that can support a Christian leader in their work.

While the nature of being a leader, and the way of enacting leadership, may be similar in any context, it is the difference between churches and contemporary businesses as organizations that requires a separate theology of leadership from, for example, a theology of church ministry. Another fundamental reason for a theology of leadership, rather than a theory of leadership, is that the rationale for a theology must be grounded in the Christian faith and tradition.⁴⁸

In the introduction to a special edition of the *Anglican Theological Review*, Beeley and Britton provide a rationale for a theology of leadership which, although intended specifically for a church context, is also relevant for Christians in the general workplace:

... there are basic insights into the nature of humanity and its relationship to God that arise from the gospel of Jesus Christ and the consummation of Christ's kingdom by the power of the Holy Spirit, and these insights definitively and irreducibly inform all other areas of human knowledge and behavior. A deep awareness of these insights and a profound understanding of their implications for human community are undoubtedly at the core of successful leadership.⁴⁹

This explanation of the role of theology as being to interpret the gospel for the informing of both understanding and action requires, not only that there should be a theology of leadership, but that Christian leaders should become familiar with this knowledge and apply it to their own life and work.

Huizing argues that a theology of leadership has not been developed in the church before because Christianity is essentially an activity of followership but, reinforcing the earlier comments of Beeley and Britton, to not have a theology of leadership ignores the necessity to apply theology to all aspects of life:

⁴⁸ This thesis will not deal with theologies beyond the Christian religion.

⁴⁹ Christopher C. Beeley and Joseph H. Britton, "Introduction: Toward a Theology of Leadership," *Anglican Theological Review* 91, no. 1 (2009), 4.

However, if theology is, as Stone and Duke (2006) suggested, “faith seeking understanding” (p. 7), then the application of revealed truth to every aspect of the human experience is necessary. Since it is clear from Scripture that to be primarily followers of Jesus does not exclude the practice of leading others (Acts 1:20; 15:22; Rom. 12:8; Heb. 13:7, 17), seeking understanding of faith's application to the practice of leadership is simply another way of bringing an additional part of humanity under the submission of Jesus as King.⁵⁰

Leadership is understood as a human activity requiring the application of faith, and a theology of leadership is a way of discovering how faith impacts on this practice.

Huizing's interpretation of what is contained in the academic literature for a theology of leadership focuses mainly on what is relevant to church contexts. However, he concludes:

For the Christian, what is desired is not simply a leadership theory or theories that have been deemed sacred. Rather, leadership is to be an expression of faith within the political, academic, corporate, media, artistic, familiar, and ecclesial spheres of influence within every culture.⁵¹

The desire of Christian leaders to apply their faith to their work in all areas of human endeavour is here recognised, as is the limitation of secular leadership theories to supply the knowledge required to do this.

Therefore, the rationale for a theology of leadership in this thesis is based on both personal experience and also on the reflections of others. It consists of a belief that Christian leaders desire to enact their work as an expression of faith and, therefore, seek insight and support from the theological teaching and tradition of their faith community. While leaders who are religious will, of course, not all be Christian, and may desire a theology from their own faith tradition, this thesis is only concerned with a Christian theology of leadership.

⁵⁰ Russell L. Huizing, "Bringing Christ to the Table of Leadership: Towards a Theology of Leadership", *Journal of Applied Christian Leadership* 5, no. 2 (2011). , 59-60.

⁵¹ Ibid., 73.

It is assumed in this thesis that all leaders hold a theory of leadership, that is, they hold beliefs about: what leaders need to do; relationships between leaders and “followers”; and the leader's role within the organization within which they are working. It is also acknowledged that these theories may be an "espoused theory", meaning the person explicitly believes that her or his behaviour is based on, and reflects, the beliefs and values they hold, or, a "theory-in-use" meaning the person is unaware of the beliefs and values reflected in his or her actual behaviour.⁵²

A theology of leadership brings a different dimension to a theory of leadership in that it takes into consideration an understanding of how God might define leadership, what God requires of a leader and how the leader's faith, including how it is expressed within their church community, influences how they carry out their work. It is acknowledged that a Christian who is taking seriously their role in the workplace will probably have already developed a personal, possibly unexpressed, theology of leadership which informs their thinking and actions in a way that reflects their faith.

It is hoped that the theology of leadership presented in this thesis may assist in enabling Christians to articulate further their personal theology, particularly regarding their contribution to developing a more just world and assisting others to reach their potential. It is this concern with transforming individuals and society that is argued in this thesis to be part of a social justice approach to leadership and that such an approach can illuminate a theology of leadership. Therefore, the theology of leadership is qualified by the phrase “social justice and transformation”. However, it is not called a theology of leadership *for* social justice and transformation, but is intended to convey a theology of leadership that has been developed from social justice thought for the purpose of transformation.

⁵² Liane Anderson, "Argyris and Schön's Theory on Congruence and Learning," (1997), http://www.aral.com.au/resources/argyris.html#a_arg_tiu.

There is ongoing debate about the meaning of, and the relationship between, management and leadership. The differentiation between management and leadership that is used in this discussion is well-described by McDermott:

Management is “all those activities that help the group to respond to often complex challenges that, by their nature, do not call the group beyond its present level of competence. This kind of work we can call technical work. “Leadership” ... names all those activities that assist the group to do difficult work ... adaptive work. Adaptive work involves some degree of loss, some measure of serious unlearning for the sake of new learning, work that will involve a change of behaviors and attitudes, and thus will provoke disequilibrium, anxiety, and other painful feelings because people feel they are being pushed beyond their present competence.⁵³

In this thesis, therefore, management is understood to be the tasks carried out by a manager, primarily in order to effectively maintain the status quo. Leadership is a role undertaken by a leader or leaders, and involves influencing and directing others to find better ways of undertaking the tasks required to enable both the organization, and those within it, to change for the better. While management may be part of the leadership role, this thesis is concerned with developing a theology of leadership, not a theology of management. It is argued that an essential part of a theology of leadership is the element for a call to ongoing change, which will be described as transformation, and this differentiates such a theology from one of management.

The first step in developing a theology of leadership was to investigate the first question:

- What has already been written about a theology of leadership, and what does this literature identify as essential to such a theology?

In answering the first question, a second question arose as a possibility for a specific focus that had not been previously explored:

⁵³ Brian O. McDermott, S.J. “Reading the Signs of the Times: Some Present Cultural Realities”. In Zeni Fox and Regina Bechtle, S.C., ed. *Called and Chosen: Toward a Spirituality for Lay Leaders*. Oxford: Rowman and Littlefield Publishers, Inc., 2005., 87.

- Can social justice literature illuminate and inform a theology of leadership?

The answers to these questions make up the first half of the thesis. The second half of the thesis articulates the author's response to these questions by putting forward an articulation of a theology of leadership informed by social justice for the purpose of transformation, and the development of resources to enable appropriate praxis. In this thesis, praxis is defined as 'reflective action' and what this means is expanded upon throughout the thesis.

Methodology

There are a variety of methodologies used in theological research and this is usually connected with the sub-discipline within which the research is being undertaken. The author of this thesis spent a significant amount of time exploring the most appropriate sub-discipline and, therefore, most suitable methodology appropriate for this study.

With a background in education and practical theology, the author is most familiar with interpretive social science methodologies focused on the meaning-making of people and including methods such case study, interviews, and observation. However, while there has always been a desire to make the outcomes of this study applicable to practice, the actual study itself was originally considered to be conceptual research and, therefore, possibly within the field of systematic theology.

An extensive exploration of theological methodologies was undertaken and it became clear that this study is best placed within the theological sub-discipline of practical theology with the approach of Veling⁵⁴ being the most relevant to this research.

⁵⁴ Terry A. Veling, *Practical Theology: "On Earth as It Is in Heaven"* (Maryknoll, New York: Orbis Books, 2005).

Veling argues that rather than being separate from the other sub-disciplines of theology such as systematic, historical or moral theology, practical theology should be understood as "an attempt to heal this fragmentation of theology".⁵⁵ Referring to the work of Karl Rahner, Veling argues that the theory of practical theology "indwells practice" in the sense that it is only in the practice, or doing of, theology that we begin to realize and understand its meanings and its workings more deeply.⁵⁶ In this thesis, that means that, as Christian leaders enact a theology of leadership, they deepen their understanding of the kingdom of God and "what it means to be a people of God".⁵⁷

All research intends to contribute some kind of new knowledge and in order to do this an approach much be undertaken, usually called a method. Veling reminds us that the word "method" comes from the Greek word *methodos* "which means the way ... of knowledge or the pursuit of knowledge".⁵⁸ He also warns that method can become a restrictive set of procedures rather than a path to understanding, that the ultimate goal is not simply knowledge but "the practice of a way of life",⁵⁹ and that theological method is fundamentally:

to become disciples, followers, listeners and doers of the Word, people of faith, people who walk the paths of God, people who seek to know and practice the purposes of God, who desire God and the ways of God. "Thy will be done, on earth as it is in heaven."⁶⁰

⁵⁵ Ibid., 3.

⁵⁶ Ibid., 4.

⁵⁷ Ibid.

⁵⁸ Ibid., 236.

⁵⁹ Ibid., 237.

⁶⁰ Ibid.

This approach fits perfectly with the aims of this research, which is to develop a theology of leadership that will enable Christian leaders to practice leadership as a way of life which is aligned with the will of God.

An emphasis on understanding moves the researcher into the area of interpretation and, therefore, the consideration of hermeneutics. Veling claims that there are two fundamental interpretive acts in practical theology - "searching the scriptures" and "reading the signs of the times". He expands on these two core activities of "reading" and "searching" to provide a list of what has provided the process of the research for this thesis: seeking, attending, laboring, grappling, wondering, praying, probing, questioning, listening, responding, acting.

The reading and searching that has been undertaken for this thesis has not been focused directly on the scriptures, but on literature derived from the scriptures as expressed in current writing on the theology of leadership and in Christian social teaching. Reading and searching the signs of the times has been undertaken through exploration of secular social justice, leadership and organisational literature, as well as investigation of the policies and practices of contemporary business organisations.

However, in presenting the results of the reading and searching of the literature a structure was needed in order to articulate to the reader the development of the thinking underlying the development of the theology of leadership. Therefore, content analysis was used to make clear the key words and ideas leading to themes and categories that inform the developing understanding.

Content analysis can be understood in a number of ways in both quantitative and qualitative research, ranging from statistical analysis based on word counts, to interpretive methods "narratively describing the meaning of communications".⁶¹ In line with a hermeneutical method, it is at the latter end of the continuum that this method belongs. Drisko and Maschi describe an interpretive content analysis as a constructivist epistemological position in which:

texts do not simply contain meaning but are instead rendered meaningful by the perspective and understanding of the reader for specific purposes.⁶²

The texts studied in this thesis were purposefully chosen for their relevance to the topic, and the reading and searching process allowed themes to emerge and be further synthesised leading to conceptual elements. Such an approach is in line with an interpretive content analysis method.⁶³

Further details on the analytical processes undertaken, and the developing concepts and understandings, are given at each stage of the thesis.

Significance and Benefits of this Research

The outcomes of this project have the potential to make a contribution to the field of theology and also to the field of leadership literature.

⁶¹ James Drisko and Tina Maschi, *Content Analysis*, (Oxford Scholarship Online, 2015). doi:DOI:10.1093/acprof:oso/9780190215491.001.0001., Introduction.

⁶² Ibid., Chapter 3, 13.

⁶³ Ibid., Chapter 3, 23.

As discussed above, the purpose of the project is to identify a theology of leadership that has the practical intent of assisting Christians in the practice of their leadership in a way consistent with their beliefs. As a resource for developing a personal framework for reflection and action, a theology of leadership can become part of materials used for spiritual direction, as well as provide content for leadership programmes.

Overview of the Thesis

As will be established in Chapter Two, developing a theology of leadership requires a basis in church teaching derived from scripture and tradition and asking core questions about the purpose and practice of leadership, as well as the identity and being of the leader in relationship with God and with others. This thesis approaches this task by investigating social justice literature, including the church social teaching derived from scripture and tradition as well as writings about the secular concept of social justice, to provide guidelines for the personal, faith and professional formation of the Christian leader. Guidelines and support for practice are also provided, informed by business literature from the field of leadership and organisations, with the understanding that each leader needs to develop a personal and contextual theology for their own leadership situation, but that there are basic principles that must apply if individual and social transformation for the implementation of God's agenda is to be possible. The process and development of such a theology of leadership is set out in this thesis as follows.

After this introductory chapter, Chapter Two reviews the literature that has already addressed a theology of leadership. Key words and ideas are identified from the literature and categorised into a number of elements for a theology of leadership: sources and foundations; aspects that need to be addressed such as the: personal qualities of a leader; functions and purpose of leadership; issues that need to be addressed, for example, power and authority; images and models for, and of, leaders and leadership; practice. Further consideration of this content leads to the presentation of a conceptual framework comprising the three core concepts of purpose, people and praxis within which are contained twelve essences. The emphasis within these essences on the common good, and personal and social transformation, leads to a focus on the possibilities of social justice literature to provide a theology of leadership with a particular emphasis.

Using the conceptual framework from Chapter Two, Chapter Three presents the analysis of Christian social teaching, from the Social Gospel of the Protestant tradition as well as Catholic Social Teaching (CST), and its potential to fulfil the elements a theology of leadership concerned with individual and social transformation. This leads to further refinement of the essences.

The conceptual framework is applied in Chapter Four to secular literature in the areas of social justice, leadership, and organisations and the conceptual framework is now put forward as a model for a "theology of leadership: from social justice for transformation". This model is intended to provide guidance for the discernment and action of Christian leaders in the workplace.

Chapter Five investigates a number of contemporary businesses which seem to provide environments within which a theology of leadership could be enacted. It is argued that the success of these businesses provides knowledge for Christian leaders of how they can enact a theology of leadership in their own business and organizational context.

Chapter Six expands on the enacting of a theology of leadership by providing guidelines and resources for the personal and professional formation and knowledge of the leader through reflection and prayer, as well as spiritual and theological practice. The Authentic Leadership and Authentic Followership Development Model⁶⁴ is used as a resource to provide a framework for the identification of appropriate activities for the secular workplace that align with a theology of leadership. The importance of acknowledgement and support from the faith community is also emphasised and possibilities for prayer and worship are provided.

Chapter Seven reviews the process of the research and presents the conclusions, along with recommendations for implementation and for further research.

It is hoped that this thesis has the potential to provide something of interest for readers and their own leadership in whatever context they find themselves.

⁶⁴ Adapted from William L. Gardner et al., "Can You See the Real Me? A Self-Based Model of Authentic Leader and Follower Development," *Leadership Quarterly* 16 (2005)., 346.

Chapter 2 Theology of Leadership -Review of Literature

In Chapter One an initial definition for a theology of leadership was given as: a framework of principles derived from Christian theology and expressed in a way that can support Christian leaders in their work. In light of this definition, the research question was presented as: “What is an appropriate theology of leadership for Christians employed in the contemporary workplace?” The starting point to answering this question is to explore existing literature about a theology of leadership and to identify what needs to be included in a theology of leadership.

Initially this chapter was intended to be an overview of the literature that has already addressed a theology of leadership. However, because of the small amount of explicitly relevant literature, the review has gone beyond a broad evaluation and summary or synthesis of existing literature to presenting an analysis and summary of each significant item. Each item of identified literature was, therefore, treated as a primary document for reading and searching.

As discussed in the Methodology section of Chapter One, the two core activities of "reading" and "searching" were undertaken with regard to the identified documents and this involved: seeking, attending, laboring, grappling, wondering, praying, probing, questioning, listening, responding, acting. However, these were mainly internal activities requiring the reader to take on trust the conclusions of the researcher. Therefore, in order to make clear the process and outcomes of such reading and searching, a form of content analysis was also undertaken in order to make explicit for the reader the underlying thinking.

It was also stated in Chapter One that content analysis can be understood in a number of ways and, in this study, "narratively describing the meaning of communications"¹ was the prime focus. Key concerns were assessed using key words and ideas but, in reading and searching, these concerns were not identified by counting the number of times words and concepts were used, but how central they were to the thinking in the documents and the intentions of the authors, as interpreted by the researcher of this thesis.

In order to articulate the basis on which judgments were made regarding the key concerns of each author, a framework was progressively developed from the literature, using the key words and ideas identified as significant, and these were then categorised to provide the elements of a theology of leadership. Various words were trialled in order to describe what constitutes a theology of leadership, for example: elements, aspects, parts, features, essentials, fundamentals. The word "component" was initially used but ultimately rejected because it has a sense of being mechanical as in the definition "a part or element of a larger whole, especially a part of a machine or vehicle".² After numerous rewrites, and continued pondering, the word "elements" was decided upon because of its definition as "an essential or characteristic part of something abstract".³ Although component and element are synonyms, the meaning of "element" also lends itself to a relationship with the "essential" which, in turn, connects it with the idea of the essences which are later identified.

¹ Drisko and Maschi., *Content Analysis*, Introduction.

² "Component", https://www.google.com.au/search?q=definition+elements&ie=utf-8&oe=utf-8&client=firefox-b-ab&gfe_rd=cr&ei=ndGqV56ZDMvN8geirJKgDw#q=definition+component

³ "Element", https://www.google.com.au/search?q=definition+elements&ie=utf-8&oe=utf-8&client=firefox-b-ab&gfe_rd=cr&ei=ndGqV56ZDMvN8geirJKgDw#q=definition+element

The developing framework of key words, ideas and elements is presented as a table after the discussion of each item of literature. From these elements a number of essences were elicited and these are further refined to provide three core concepts that will guide further research. The essences are meant to convey the intrinsic nature of the important ideas identified and the concepts are intended to provide workable general notions pulling together those essences which demonstrate a relationship.

This review of the small amount of literature directly addressing a theology of leadership indicates that such a theology is possible while, at the same time, highlighting that nearly all writing in this area is concerned with church leadership rather than general workplaces.

Survey of Theology of Leadership Literature

The first stage of reading and searching involved identifying literature explicitly addressing a theology of leadership, and this elicited only four books and eight articles. While there is a range of literature that can be interpreted as connecting theology and leadership in some way, it is not relevant to this thesis to make interpretations of the work of others who have not explicitly addressed a theology of leadership. It was originally thought that that the wider literature of theology and leadership might prove a source of material for the further development of a theology of leadership however, as will be explained at the end of Chapter Two, the content derived from theology of leadership literature led the researcher to another field of literature considered more valuable, in that it added a particular dimension to a theology of leadership not already addressed.

Of the four books directly addressing the topic of a theology of leadership, two have been published within a few weeks of each other in the last year of work on this thesis. This raises the question as to whether such publishing activity shows an increasing interest in a theology of leadership.

In 2011 Huizing⁴ identified 23 journal articles that he categorized as relating to a theology of leadership. However, he included a number of articles that do not explicitly refer to a theology of leadership and, therefore, for this initial overview they have not been identified as relevant. Similarly, in an entire edition of *The Anglican Theological Review* dedicated to the topic of “Towards a Theology of Leadership”,⁵ only three of the articles explicitly address the development of a theology of leadership and are considered in this review.

A website search for the phrase “theology of leadership” elicits millions of hits, most of which can be classified into the following categories:

- personal sharing of an individual's theological course work;⁶
- advice to church leaders from other church leaders;⁷
- exposition by theologians or ministers to a web audience;⁸

⁴ Huizing., "Bringing Christ".

⁵ "Anglican Theological Review," ed. C.A. Beeley, and Britton, (2009).

⁶ Paul Hazelden, "A Theology of Leadership," (2014), http://www.hazelden.org.uk/pt05/art_pt203_theology_of_leadership.htm; Jonathon Williams, "A Personal Theology of Leadership," 2014, <http://jonathonww.wordpress.com/2010/02/04/my-personal-theology-of-leadership/>; . Ruth Britt, "Theology of Leadership," (2014), <http://prezi.com/-les9mhyocur/copy-of-theology-of-leadership/>.,<http://prezi.com/-les9mhyocur/copy-of-theology-of-leadership/>

⁷ Tony Morgan, *Developing a Theology of Leadership*, Kindle Books; Ali Etheridge, "Theology of Leadership," (2013), <https://www.youtube.com/watch?v=vgt3b-iGaTc>.
<https://www.youtube.com/watch?v=vgt3b-iGaTc>; Robert Lund, "Theology of Leadership," (2011), <https://www.youtube.com/watch?v=m3PCTXEj0sM>; .,
<https://www.youtube.com/watch?v=m3PCTXEj0sM>; Michael Bowyer, "A Missional Theology of Leadership," <http://compass-point.ca/missional-theology-of-leadership/>., <http://compass-point.ca/missional-theology-of-leadership/>

- websites of churches or ministry groups;⁹
- blogs hosted by church communities or groups;¹⁰
- blogs from a minister to their congregation / followers;¹¹
- blogs sharing personal reflections;¹²
- conference papers or proceedings not published elsewhere;¹³
- blogs with quite in-depth and informed discussions intended for a general Christian audience;¹⁴
- blogs by leadership consultants;¹⁵
- church sponsored study and / or discussion groups.¹⁶

⁸ Greg van Court, "Created to Lead: A Biblical Theology of Leadership," (2008), <http://spurgeonunderground.blogspot.com.au/2008/06/created-to-lead-biblical-theology-of.html>.

⁹ United Church of Christ, "Hearing God's Call: The Theology of Leadership," 2014, <http://www.chhsm.org/leaders/theology-leadership>.

¹⁰ Canadian Council of Christian Charities, "Christian Leadership Reflections," (2014), http://www.cccc.org/news_blogs/john/2014/04/15/the-wonder-of-gods-delegation/.

¹¹ Swen Eriksson, "Toward a Theology of Leadership," (2004), http://resources.mennonitechurch.ca/FileDownload/1490/November_December_2004.pdf; . Anthony Delaney, "Theology of Leadership; Nurture and Protect for Flourishing," (2014), <http://anthonydelaney.com/2014/05/05/a-theology-of-leadership-nurture-and-protect-for-flourishing-gtomlin-graham-tomlin-lc14-htb-leadership-conference/>.

¹² Roy Eyre, "A Theology of Leadership," *The back row leader* (2010), <https://thebackrowleader.com/2010/08/>; Rob Jackson, "Theology of Leadership," <http://pastorrobjackson.com/theology-of-leadership/>; Jeff Davidson, "My Theology of Leadership," *RisingAboveMinistries* (2013), <http://risingaboveministries.org/my-theology-of-leadership/>.

¹³ Robert Russell, "A Practical Theology of Servant Leadership," (2003), http://www.regentuniversityonline.com/acad/global/publications/sl_proceedings/2003/russell_practical_theology.pdf; Graham Tomlin, "A Christian Theology of Leadership," (2011), <http://www.htb.org.uk/media/christian-theology-leadership>. <http://www.htb.org.uk/media/christian-theology-leadership>; Steven Backhouse, "Growing as a Leader: A Theology of Christian Leadership," (2012), <http://www.htb.org/media/international-week-theology-leadership>. <http://www.htb.org/media/international-week-theology-leadership>; Graham Tomlin, "Theology of Leadership," <https://lc17.alpha.org/node/84>. <https://lc17.alpha.org/node/84>

¹⁴ Rollin Grams, "Issues Facing Missions Today 9: A 'Biblical Theology of Leadership'?", *Bible and Mission* (2014), <http://bibleandmission.blogspot.com.au/2014/01/issues-facing-missions-today-9-biblical.html>; George Fox Evangelical Seminary, 2012, <http://www.dminlpg.com/post/33392623280/leaders-use-religion-to-control-people-the-theology-of>.

¹⁵ John Agno, "A Practical Theology of Leadership," *Coaching Tip: The Leadership Blog* (2014), <http://www.coachingtip.com/2014/06/a-practical-theology-of-leadership.html>.

¹⁶ Xenos Christian Leadership, "Christian Leadership 3," <https://www.xenos.org/classes/christian-leadership-3>.

There are two advertisements for universities which offer “Theology of Leadership”¹⁷ courses, and three advertisements for universities which offer a “Theology of Leadership” unit within an Education or Theology course.

The first 250 from the 13,000,000 hits found by a Google search, using the phrase “theology of leadership”, were analysed and the items in the following categories were eliminated from consideration for this review: repetition; advertisements for other literature on the topic; blog type items providing personal opinion rather than research or literature supported commentary. The remaining material provides a collection of 12 items¹⁸ that can provide insights into the understanding and practice of a theology of leadership: six essays; two audio lectures; one video lecture and one ebook. None of the online material is peer-reviewed academic literature but, given the use of internet material as online resources, it is considered important to consider.

The first level of analysis applied to the theology of leadership literature could be of the titles given to each of the 22 items identified for discussion in this review. Four of the items - including books, articles and online material – include in the title the words “toward” or “towards” and, in another, the word “developing” a theology of leadership. Such tentative language perhaps indicates a reluctance to claim a definitive theology of leadership. Three of the items claim to be a “practical” theology and a further three to be a “biblical” theology reflecting both the sources used, as well as the areas to which the authors hope to make a contribution.

¹⁷ McMaster Divinity College, "University of Dayton," <http://www.mcmasterdivinity.ca/programs/courses/theology-leadership;> .

¹⁸ I say “items” because they include three video clips and an audio presentation, therefore to say “writing” or “documents” is not appropriate.

In this thesis, categories such as practical theology, biblical theology and systematic theology are understood as theological disciplines, or sub-disciplines, each of which include particular approaches, or methodologies, leading to the development of new knowledge in their specific area, but also contributing to the overall development of theology. Other items define themselves as a “missional”, “Pauline”, “servant” or “personal” theology of leadership. In fact only three of the items included in this review actually claim to be solely “A theology of leadership”.

The literature is reviewed in chronological order of publication beginning with journal articles, then books and finally the 12 online items identified as relevant.

Peter Nott - "Towards a Theology of Leadership"

The earliest article directly addressing the development of a theology of leadership is by Reverend Peter Nott,¹⁹ who was writing in 1986 from the perspective of his Episcopal leadership role in the Anglican Church, and addressing leadership in the Christian church. Despite no reference to Nott's writing in later theology of leadership literature, his short article presented a comprehensive basis for a theology of leadership introducing many of the ideas that are referred to by later writers in the area.

In answering the question “is a theology of leadership possible?”, Nott makes it clear that such a theology is possible but must be based on biblical theology and ecclesiology.

Contemporary leadership studies can provide important insights, but it is essential for a theology of leadership that such insights are critiqued by criteria established from a study of leaders as portrayed in the bible, the three-fold ministry in the apostolic church, and the teaching of the early Councils.²⁰

¹⁹ Peter Nott, "Towards a Theology of Leadership," *The Expository Times* 97 (1986), 139.

²⁰ Ibid.

However, according to Nott, a theology of leadership also needs to relate to current needs. Therefore, the source and foundation of a theology of leadership is established in the traditional disciplines, but it is also made clear that an examination of leadership in the current context needs to be considered for what it can offer. On the other hand, it needs to be remembered that much that is attractive in secular leadership comes from the Christian values of service and care, influences that are often not acknowledged in secular literature.

This approach by Nott to the development of his theology of leadership reflects the methodology being used in this thesis: reading and searching traditional theological texts, but also engaging with contemporary literature as an act of both reading the signs of the times and responding to them.

Nott identifies all church members as theologians with the responsibility of “doing theology” together. This infers that the Christian leader in the general workplace has a responsibility to base their practice on “creative reflection on the tradition and on the world in which the tradition must be interpreted” which leads to a “sustained spirituality”.²¹ The leader must also have “vision”, which is explained as being a result of prophetic insight coming from this informed reflection in the context of the prevailing culture.

While Nott's ideas were meant for a church context, this thesis takes the stance that all Christian leaders in workplaces are theologians “doing theology” when they apply their faith to their work. Therefore, the call to a “sustained spirituality” grounded in reflection is essential for all leaders, as is the application of this to their organizational culture, leading to a vision for the organization and all those within it.

²¹ Ibid.

Nott explores four New Testament images, with attention paid to the importance of differentiating between “the personal qualities of the leader and the functions of leadership”.²² This distinction between the personal qualities of the leader and the functions of leadership provides two important categories within the required aspects of a theology of leadership.

The first image is that of Jesus as Shepherd and leader.²³ According to Nott, the two core interdependent elements of shepherd as leader are knowledge and love. However, this knowledge is not simply about information, but about knowing the other and the self. Fundamentally, it is about relationship, which he describes as being knowledge about the Father [God the Father] and about the followers, that is, those who are being led. The dimension of love aligned to knowledge leads to care, which also requires self-disclosure on the part of the leader and the establishment of mutual trust. Therefore, the first personal qualities of a leader need to be openness, trust and care.

The next image presented by Nott is that of Servant as leader as presented in Matthew 42-44:

Jesus called them together and said, “You know that those who are regarded as rulers of the Gentiles lord it over them, and their high officials exercise authority over them. Not so with you. Instead, whoever wants to become great among you must be your servant, and whoever wants to be first must be slave of all.

Although Greenleaf had already introduced the concept of “Servant Leadership” into secular leadership literature in 1977,²⁴ nine years before this article, Nott does not refer to it.

²² Ibid., 139.

²³ Jn 10:14-15 14 “I am the good shepherd; I know my sheep and my sheep know me— 15 just as the Father knows me and I know the Father—and I lay down my life for the sheep.”

²⁴ Robert K. Greenleaf, *Servant Leadership: A Journey into the Nature of Legitimate Power and Greatness*. (Mahwah, NJ: Paulist Press, 1977).

The key concept for Nott in the image of servant as leader is the relationship between authority, power and leadership. He claims that genuine powerlessness on the part of the leader must be experienced and that the frustration of institutional life, which leads to feelings of powerlessness, needs to be understood as part of leadership development.²⁵

Nott's concept of an understanding of powerlessness as a positive experience is a notable counter-cultural concept in the contemporary workplace, and can be identified as a particularly Christian ethos epitomized in the suffering death and resurrection of Jesus.

With regard to “authority”, which Nott sees as closely tied to any concept of leadership, he observes that there seems to be a contemporary difficulty with the concept of authority, which he believes can be attributed to the experience of ineffective leadership.

He addresses the issue of authority in leadership with a unique understanding of paternalism in connection with the image of leader as “Father”. He equates paternalism with fatherhood, which he explains from a Semitic viewpoint as “the source of creation and redemption and as expressive of God's care”, “creative thinking, inspiration and enabling” and conveying “ideas of responsibility, forgiveness and loving discipline”.²⁶

Nott strongly argues that authority arising from fatherhood is about love and liberation and that a concept of “paternalism” grounded in this interpretation must be part of a theology of leadership, giving a positive interpretation to a concept that is often portrayed as negative in our culture.

²⁵ Nott, "Theology of Leadership", 140.

²⁶ Ibid.

Authority is, therefore, according to Nott, essential to a theology of leadership but it needs to be understood as arising from the creator God, expressed as creativity, inspiration, enabling, responsibility, loving discipline, forgiveness and care, and leading to love and liberation. A leader, therefore, needs to possess personal qualities reflecting this kind of authority.

Turning from the qualities of leaders Nott discusses the functions of leadership, which always operate in the context of community and are as important as the qualities of the leader. The image he uses to express this community is the body of Christ.

Basing his understanding on Paul's description of unity in diversity in 1 Cor 12,²⁷ Nott develops an understanding of teamwork epitomized by interdependence and corporate leadership in which corporate refers to the body of Christ, not a legal business entity as generally understood. In the light of 1 Corinthians 12:27 - "Now you are the body of Christ, and each one of you is a part of it" - , and an understanding of corporate leadership in which each member plays a significant and unique role in the life of the organisation, the leader accepts their incompleteness as an opportunity for true teamwork acknowledging the gifts that others bring. This leads to functions involving "clear definitions of the processes of decision making, the understanding of the differences between delegation and participation, and the practice of consultation as that which precedes and informs, rather than explains, decisions".²⁸

²⁷ 12 Now about the gifts of the Spirit, brothers and sisters, I do not want you to be uninformed. ² You know that when you were pagans, somehow or other you were influenced and led astray to mute idols. ³ Therefore I want you to know that no one who is speaking by the Spirit of God says, "Jesus be cursed," and no one can say, "Jesus is Lord," except by the Holy Spirit. ⁴ There are different kinds of gifts, but the same Spirit distributes them. ⁵ There are different kinds of service, but the same Lord. ⁶ There are different kinds of working, but in all of them and in everyone it is the same God at work. ⁷ Now to each one the manifestation of the Spirit is given for the common good. ⁸ To one there is given through the Spirit a message of wisdom, to another a message of knowledge by means of the same Spirit, ⁹ to another faith by the same Spirit, to another gifts of healing by that one Spirit, ¹⁰ to another miraculous powers, to another prophecy, to another distinguishing between spirits, to another speaking in different kinds of tongues, ^[a] and to still another the interpretation of tongues. ^[b] ¹¹ All these are the work of one and the same Spirit, and he distributes them to each one, just as he determines. ¹² Just as a body, though one, has many parts, but all its many parts form one body, so it is with Christ. ¹³ For we were all baptized by ^[c] one Spirit so as

Although referring to the church context, Nott's idea that teamwork is a “theological truth”,²⁹ rather than a practical convenience, is an idea that could inform Christian leaders in all work contexts. The same applies to Nott's final comments on the centrality of Christ himself for any leadership:

The ultimate authority for the Christian is neither a code of laws nor a doctrinal System, but Christ himself. It is the leadership of the living Christ to which all Christian leadership refers. Indeed it can be said that the fundamental task of Christian leadership is, through its practice, to allow the leadership of Christ to be made real and effective; to be a channel for his leadership.³⁰

Despite no reference to Nott's writing in later theology of leadership literature, he has presented a comprehensive basis for a theology of leadership.

The elements he sets out are a grounding in biblical theology and ecclesiology, as well as reference to tradition and church teaching.

to form one body—whether Jews or Gentiles, slave or free—and we were all given the one Spirit to drink.¹⁴ Even so the body is not made up of one part but of many.¹⁵ Now if the foot should say, “Because I am not a hand, I do not belong to the body,” it would not for that reason stop being part of the body.¹⁶ And if the ear should say, “Because I am not an eye, I do not belong to the body,” it would not for that reason stop being part of the body.¹⁷ If the whole body were an eye, where would the sense of hearing be? If the whole body were an ear, where would the sense of smell be?¹⁸ But in fact God has placed the parts in the body, every one of them, just as he wanted them to be.¹⁹ If they were all one part, where would the body be?²⁰ As it is, there are many parts, but one body.²¹ The eye cannot say to the hand, “I don’t need you!” And the head cannot say to the feet, “I don’t need you!”²² On the contrary, those parts of the body that seem to be weaker are indispensable,²³ and the parts that we think are less honorable we treat with special honor. And the parts that are unpresentable are treated with special modesty,²⁴ while our presentable parts need no special treatment. But God has put the body together, giving greater honor to the parts that lacked it,²⁵ so that there should be no division in the body, but that its parts should have equal concern for each other.²⁶ If one part suffers, every part suffers with it; if one part is honored, every part rejoices with it.²⁷ Now you are the body of Christ, and each one of you is a part of it.²⁸ And God has placed in the church first of all apostles, second prophets, third teachers, then miracles, then gifts of healing, of helping, of guidance, and of different kinds of tongues.²⁹ Are all apostles? Are all prophets? Are all teachers? Do all work miracles? ³⁰ Do all have gifts of healing? Do all speak in tongues^[d]? Do all interpret? ³¹ Now eagerly desire the greater gifts. And yet I will show you the most excellent way.

²⁸ Nott, "Theology of Leadership", 141.

²⁹ Ibid.

³⁰ Ibid., 141-142.

With the focus on the person of Christ, it could also be said that Nott is also including Christology which can be understood as a theological sub-discipline itself, or as a branch within systematic theology. By including ecclesiology, Nott is introducing an element for the understanding of the nature and culture of an organization.

A theology of leadership must address the aspects of power and authority, vision and teamwork. Appropriate models of leadership reflect images of shepherd, servant, Father and the Body of Christ, and the identity of a leader involves both personal qualities and functions.

In reading and searching, key words and ideas were identified that are set out in the 'key words and ideas' column of Table 2.1. The process of seeking, attending, laboring, grappling, wondering, praying, probing, and questioning of what the author has said and intended was then applied to the key words, allowing themes to emerge, and a number of categories identified that have been named as 'elements'. These elements are listed in the first column on the table.

The emphasis in Nott on both the personal qualities of the leader and the functions of leadership necessitated a differentiation between these two things and so they are placed as sub-categories in the second column of the table. The intention of the framework is to enable the addition or reinforcement of key words, ideas and elements from the writing of other authors to be progressively added.

Table 2-1: Elements for a theology of leadership from the writing of Nott.

Elements	Sub-categories	Key words and ideas
Sources and Foundations:		Scripture; Tradition; Church teaching.
Developed within theological sub disciplines:		Biblical theology; Christology; Ecclesiology.

Elements	Sub-categories	Key words and ideas
Aspects that need to be included in a theology of leadership:	<ul style="list-style-type: none"> Personal qualities of a leader: 	Loving; caring; trusting. Open; creative; inspiring; responsible; forgiving; authoritative (providing disciplines for liberation).
	<ul style="list-style-type: none"> Functions of Leadership: 	Service; Collaboration.
Issues that need to be addressed in a theology of leadership:		Power and authority; Powerlessness. Organisational culture: community; teamwork-interdependence; corporate leadership; authority. Relationship with God and others; Followers. Vision: prophetic insight. Consideration of contemporary context; Leadership studies.
Models and images		Shepherd; Servant; Father; Body of Christ (Corporate); Biblical leaders; Christ.
Practice		Doing theology. Prayer; reflection; spirituality. Delegation; participation; clear processes; consultation. Channel for leadership of Christ.

Patrick Miller - "Toward a Theology of Leadership: Clues from the Prophets"

The second article that specifically addresses a theology of leadership was written in 2000³¹ and, with its focus on Old Testament prophets, might not immediately be thought of as relevant to the contemporary workplace. However, in investigating biblical examples that illustrate the “responsibilities, characteristics, and demands incumbent on those who are called or chosen to lead the people of God”,³² Miller reiterates some of the aspects that Nott has identified as essential to a theology of leadership, and also contributes some other helpful insights that can apply to leadership for a Christian in any workplace.

Although Miller is essentially addressing Church leadership (as in “ministry”³³), his language reinforces the relevance of his thinking about leadership in all contexts as he refers to “the continuing need of the church and society to think about what is needed in its leaders and to choose or call them on that basis”.³⁴

Miller uses key words and phrases such as “people of God”, “call” and “chosen” with an assumption that there is a shared understanding of what they mean and, in the context of church leadership, this would be the case.

³¹ Patrick D. Miller, "Toward a Theology of Leadership: Clues from the Prophets", in *Israelite Religion and Biblical Theology* (Sheffield: Sheffield Academic Press, 2000).

³² Ibid., 658.

³³ Ibid.

³⁴ Ibid.

The background of Miller's discussion being the Christian church, it is not justifiable to extend the meaning of "God's people"³⁵ beyond those who have made a commitment to a faith community. However, what is relevant to this thesis, is that people who describe themselves as "God's people" are also to be found in the general workplace, as well as other people who do not profess any faith but would, nevertheless, be in need of the leadership of others who are Christian.

The experiences of being called and being chosen, which relate to the notion of vocation, belong both in church communities and general workplaces and require discernment (by any other name) on the part of those already in leadership, as well as those "applying" to be leaders:

The shared experience and reality of God's *call*: that powerful grasp upon one's life that gives vocation, even – and indeed often – when it is not sought, even when it means letting go of vocations and tasks that one had already assumed in order to take up the work of God and the leadership of God's people, and even though such responsibility may be difficult, unrewarding, and not at all where one necessarily wants to be.³⁶

This understanding of leadership, that call and response do not necessarily lead to an easier and more comfortable life, goes against secular notions of promotion to leadership bringing at least some prestige and privileges, even if it also brings some stress. The Christian in leadership needs to consider if they are simply employed as leader (hired³⁷) or "called" by the community and by God. As the path to leadership in the general workplace is usually by self-nomination, and in competition with others, it is challenging to think what being called means in this context.

³⁵ Ibid., 659.

³⁶ Ibid.

³⁷ Ibid., 660.

Miller puts forward the image of the leader as both a prophet and a pastor bringing the power of the word of God in two ways – “a comforter and discomforter, one who challenges who and what we are and one who seeks to understand what is going on within us”.³⁸ This image connects with Nott's idea of the prophetic insight that leaders gain through sustained spirituality. The pastor and shepherd imagery of Miller also reinforces Nott's image of the Shepherd leader with its concern for the welfare of others.³⁹

Just as Nott has overturned the idea of powerlessness being a negative experience, Miller suggests that in the stories of the prophets we can find that depression, despair and self-pity are opportunities for renewal rather than excuses for giving up.⁴⁰ This is always with the understanding that God is constantly a sustaining presence and we are not alone.

Miller's stated task is not how to construct a theology of leadership because he believes it can be found in a study of the scriptures, and there is no reference to developing the insights from biblical theology in the context of contemporary culture and leadership literature. However, his approach reinforces the element for a theology of leadership to be grounded in biblical theology, and many of the features Miller has identified contribute to an understanding of what needs to be included in a theology of leadership, not only for a church community, but for a Christian in any workplace.

It is important at this stage to acknowledge that, while Miller emphasizes the scriptures as the sole basis for theology, there are varying attitudes within the group of believers and scholars who hold this view and who are often described as “evangelical” or “fundamentalist”.

³⁸ Ibid., 661.

³⁹ Ibid., 664.

⁴⁰ Ibid., 665.

Evangelicalism has had various meanings within Christianity since the 16th century.⁴¹ It is currently understood as applying to those Christians who hold a theological focus on the primacy of the gospel, but also on a personal experience of Christ,⁴² and is generally considered as belonging to the Protestant tradition.⁴³ In Australia, evangelicalism is identified with a range of mainstream Christian groups, ranging from the Anglican Diocese of Sydney,⁴⁴ through to Pentecostal megachurches such as Hillsong.⁴⁵

Fundamentalism was a development within evangelicalism in the late 19th and early 20th century. While the term fundamentalist has recently been applied to groups within various religions, it originally referred to a group of Christians objecting to modern developments in understandings about the origins and content of the Bible⁴⁶, leading to the statement of four fundamental tenets of Christianity including “an inspired and inerrant Bible”.⁴⁷

⁴¹ Alister E. McGrath, ""Evangelicalism." " in *The Blackwell Encyclopedia of Modern Christian Thought* (Blackwell Reference Online: Blackwell Publishing, 2005).

⁴² Millard J. Erickson, ""Evangelicalism: USA." " in *The Blackwell Encyclopedia of Modern Christian Thought*, ed. Alister E. McGrath (Blackwell Reference Online: Blackwell Publishing, 2005).

⁴³ D. W. Bebbington, ""Evangelicalism: Britain." " in *The Blackwell Encyclopedia of Modern Christian Thought*, ed. Alister E. McGrath (Blackwell Reference Online: Blackwell Publishing, 2005).

⁴⁴ Michael Jensen, "Are Sydney Anglicans Actually Anglicans?," <http://www.abc.net.au/religion/articles/2011/09/01/3307437.htm>.

⁴⁵ John Connell, "Hillsong: A Megachurch in the Sydney Suburbs," *Australian Geographer* 36, no. 3 (2006).

⁴⁶ Ray S. Anderson, "Fundamentalism," in *The Blackwell Encyclopedia of Modern Christian Thought*, ed. Alister E. McGrath (Blackwell Reference Online: Blackwell Publishing, 2005).; Michael L. Williams, "What Is the Difference between Fundamentalists and Evangelicals?," (2014), <http://www.whatchristianswanttoknow.com/what-is-the-difference-between-fundamentalists-and-evangelicals/>.

⁴⁷ Anderson., "Fundamentalism", para 2.

While the relationship and differences between evangelicalism and fundamentalism in contemporary society is debatable, the latter term has a more negative connotation, often being interpreted as indicating a lack of tolerance to those who think differently.⁴⁸ Therefore, in this thesis and to avoid a negative connotation, the term evangelical will be used when referring to those who argue that scripture is the primary source for the development of theology, and Miller is identified as belonging to this group.

To the key words and ideas presented by Nott, Miller adds those of: those who are identified as the “people of God”; the nature of being called and chosen; being sustained by God; and the meaning of renewal. The models of prophet and pastor add further images informing the required qualities and functions, highlighting the need for vision and the practice of care. These are added to the developing framework from Table 2.2. The words that repeat the key words and ideas already identified in the writing of Nott are included in the third column of the table.

Table 2-2: Elements for a theology of leadership from the writing of Miller.

Elements	Sub-categories	Reinforced key words and ideas.	Added key words and ideas.
Sources and Foundations:		Scripture	
Developed within theological sub disciplines:		Biblical theology	
Aspects that need to be included in a theology of leadership:	<ul style="list-style-type: none"> Personal qualities of a leader: 	Vision; care.	
	<ul style="list-style-type: none"> Functions of Leadership: 		Responsibilities; demands

⁴⁸ Williams., "What is the Difference?".

Elements	Sub-categories	Reinforced key words and ideas.	Added key words and ideas.
Issues that need to be addressed in a theology of leadership:			People of God. Called and chosen. Renewal through challenges.
Models and images		Pastor (Shepherd) – comforter.	Prophet-discomforter. Sustaining presence of God.
Practice			

Greg A. Okesson - "The Image of God in Leadership:

A Contextual Exploration in Theology of Leadership"

Writing for an African context in 2004, Okesson⁴⁹ presents a theology of leadership relevant for contexts beyond church congregations, and he argues that such a theology begins and ends with the image of God. However, relating a theology to the reality of existence within a prevailing culture is fundamental to its development:

Our theology must be livable, or it is irrelevant. It must be applied to the core identity of a culture, or it should be discarded.⁵⁰

⁴⁹ Gregg A. Okesson, "The Image of God in Leadership: A Contextual Exploration in Theology of Leadership", *Africa Journal of Evangelical Theology* 23, no. 1 (2004).

⁵⁰ Ibid., 22.

Leadership is defined as “influence” which emanates from God's image and is directed again to the restoration of that same image of God in humanity”.⁵¹ The Trinitarian nature of God is reflected in the way that leaders work for the building up of the Body. The concept of Trinity is fundamental to Okesson's understanding of how leaders carry out their work. Okesson presents the following quote from Volf to illustrate how members of an organisation, in this case the Church, need to work together:

The symmetrical reciprocity of the relations of the Trinitarian persons finds its correspondence in the image of the church in which all members serve one another with their specific gifts of the Spirit in imitation of the Lord and through the power of the Father. Like the divine persons, they all stand in a relation of mutual giving and receiving.⁵²

While such language of the divine cannot be articulated in a secular workplace, the understanding of the Trinitarian nature of God needs to be part of a Christian leader's theology of leadership.

According to Okesson, the power of influence comes from the authority of God and for the purpose of transforming humanity which occurs through love. This makes explicit another essential category of leadership, its purpose, that has only been implicit in the previous articles, and is now added as a sub-category to the aspects needed in a theology of leadership to the framework in Table 2.3.

⁵¹ Ibid.

⁵² Ibid., 39.

Okesson is explicit in naming the idea of context in the development of a theology of leadership as well as reinforcing the issues of power and authority and its source from God. He introduces the idea of transformation and the image of the Trinity as a model for leadership, a leadership that is enacted through love reflecting the love of God.

These are also added to the framework in Table 2.3:

Table 2-3: Elements for a theology of leadership from the writing of Okesson.

Elements	Sub-categories	Reinforced key words and ideas	New key words and ideas
Sources and Foundations:		Scripture, Tradition; Church teaching.	Image of God.
Developed within theological sub disciplines:		Biblical; Christology; Ecclesiology.	
Aspects that need to be included in a theology of leadership:	Personal qualities of a leader:	Love.	
	Functions of Leadership:		Influence.
	Purpose of leadership:		Transforming humanity.
Issues that need to be addressed in a theology of leadership:		Authority. Application to cultural context.	Authority from God.

Elements	Sub-categories	Reinforced key words and ideas	New key words and ideas
Models and images			Trinity
Practice			

Michale Ayers - "Toward a Theology of Leadership"

As with the previous authors, Ayers⁵³ main focus in 2006 is with the leadership of church leaders. His intention is to identify a common language to bring together theology and contemporary leadership theory. As with the previous authors, Ayers primarily uses scripture to expand on this thinking, but also turns to sociology and transformational leadership theory to inform his discussion. He explains that this moves the discussion from biblical theology to systematic theology which he defines as taking scriptural sources and determining “their relation to each other and to other cognate truths, vindicate them, and show their harmony and consistency”.⁵⁴

However, Ayers also refers to practical theology having been applied to leadership through the concept of servant leadership,⁵⁵ and it would seem he takes the stance that the development of a theology of leadership through applying scripture to leadership theory is in the realm of systematic theology, while the practice of a theologically informed leadership is practical theology.

⁵³ Michale Ayers, "Toward a Theology of Leadership," *Journal of Biblical Perspectives in Leadership* 1, no. 1 (2006).

⁵⁴ Ibid., 5.

⁵⁵ Ibid., 24.

The explanation given by Ayers as to why there has not been more work done in the area of theology and leadership is that “while theology attempts to explain God, leadership is essentially man-centered as it is anthropological and sociological in nature”.⁵⁶

In developing the common language he argues is essential to bring theology and leadership together, Ayers uses three philosophical terms – ontology, methodology and teleology. He presents the ontological argument for the existence of God and then identifies an “ontology of leadership”:

That sphere concerned with the inner, a priori nature of the leader [defined] as a new framework by which to investigate the innate needs, views of reality, internal disposition, and hidden dynamics of leaders, thereby making manifest any evidence of leadership behavior”.⁵⁷

Defining methodology as the specific steps that need to be taken to achieve an end, Ayers argues that “methodology and ontology are tightly connected as methodology flows from the nature of the person of God and the leader”.⁵⁸ He then applies this to theology by explaining that God's actions flow from God's nature and we perceive this through God's general (to all human beings) and special (through Jesus) revelation of Godself to humankind. In relating this to leadership, Ayers concludes that leadership theory has been focused on process and behaviour and a gap remains in connecting “who a leader is (ontos) and what [the leader] does (methodos)”.⁵⁹ However, as we have seen, Nott has previously addressed this in his explanation of leadership.

⁵⁶ Ibid., 4.

⁵⁷ Ibid., 11.

⁵⁸ Ibid.

⁵⁹ Ibid., 14.

Ayers' discussion on teleology acknowledges its foundational place in a theological explanation of the existence of God, and maintains that teleology moves the thinking about leadership from its former concern with the qualities of leaders and their actions, to asking the questions: “for what purpose do leaders influence? What is the proper purpose by which leaders should lead?”.⁶⁰ These questions require attention to morality, ethics, spirituality, love, emotions, integrity and authenticity, areas which have been the concern of some sections of leadership literature in recent years.⁶¹

After establishing his framework, Ayers analyses Philippians 2:5-11, the Christological Hymn,⁶² with a view of moving from exegesis to application. After carefully setting boundaries for interpreting scripture for the contemporary context, Ayers identifies some important themes that reinforce those of previous authors, by identifying what Paul wants us to learn about leadership from Jesus. It is not about just knowing about Jesus but “being” like Jesus in humility, along with the use of power, authority and servanthood. As well as learning about God through Jesus, Ayers contends that Paul is instructing the believers how to live in relationship by being like Jesus in treating each other with humility and servanthood.⁶³

From his discussion, Ayers puts forward a number of questions that need to be answered to construct a theology of leadership:

⁶⁰ Ibid., 16.

⁶¹ Bill George, *Authentic Leadership: Rediscovering the Secrets to Creating Lasting Value* (San Francisco: Jossey-Bass, 2003).; Patrick Duignan, *Educational Leadership: Key Challenges and Ethical Tensions*. (Port Melbourne: Cambridge University Press, 2006).

⁶² ⁵ In your relationships with one another, have the same mindset as Christ Jesus: 6 Who, being in very nature God, did not consider equality with God something to be used to his own advantage; 7 rather, he made himself nothing by taking the very nature of a servant, being made in human likeness. 8 And being found in appearance as a man, he humbled himself by becoming obedient to death, even death on a cross! 9 Therefore God exalted him to the highest place and gave him the name that is above every name, 10 that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, 11 and every tongue acknowledge that Jesus Christ is Lord, to the glory of God the Father.

⁶³ Ayers., "Towards a Theology", 23.

- Who is God and, therefore, who should the leader be?
- How do leaders accomplish their desired ends?
- How should leaders relate to and treat each other within community?

The answer to the first question requires that leaders do not see their positions of authority as “something to be grasped at” but “operate in humility” as did the Christ in the paradox of the incarnation. “Leaders representing Christ empty themselves to submit their own goals and agenda for the purposes of God, the mission of the organization, and the people that they lead”.⁶⁴ This response signals the need for a theology of leadership to also be connected to an understanding of the nature and purpose of organisations, as well as to an understanding of followership.

The second question requires of the Christian in the workplace that “their leadership is not about their own history, but of God's. It expresses the need for leaders to align their agendas with God's and play their part in [God's] divine history through leadership that reflects Jesus.”⁶⁵ In the general workplace, this may not be able to be articulated, and in some organisations it may be difficult to put into practice. However, this is where the reminder by Miller that Christian leaders are never alone can provide the support to continue their work.

An answer to the third question returns us to the need for a theology of leadership to address organisations and followership as it:

provides principles for the way unity may occur between people: (1) those in positional authority possess a disposition of humility and sacrifice (2) the group possesses a strong understanding and commitment to the overriding purpose of the group, and (3) everyone in the group is

⁶⁴ Ibid., 23.

⁶⁵ Ibid., 24.

willing to sacrifice his own agenda for the accomplishment of this purpose.”⁶⁶

Ayers then compares social definitions of leadership with his biblically informed view and concludes that a theology of leadership is countercultural in terms of power, purpose and practice. Whereas a theology of leadership requires power to be used for the good of others, Ayers claims that contemporary leadership literature identifies that power is most often used for the benefit of the leader rather than followers. Leadership literature is also more concerned with the purpose of achieving leader agendas than serving others. Although both leadership literature and a theology of leadership call for teamwork, the practice in secular leadership is more often about “contrived collegiality”⁶⁷ rather than the unified community required by a theology of leadership.

Giving closer attention to transformational leadership as defined by Bass and Avolio,⁶⁸ Ayers identifies the example of vision, love and support given by Jesus as aligning with the idealized influence, inspirational motivation, intellectual stimulation and individualized consideration of transformational leadership.

Ayers has provided the most in-depth theological discussion around leadership that has been found in the literature. He adds further elements of systematic and practical theology as well as addressing methodology. The predominant aspects he identifies are consistent with those already named – power, teamwork, God's will and ultimate authority, leadership identity, servant – and he adds the source and articulation of purpose, that is, God's agenda being foundational to practice.

⁶⁶ Ibid.

⁶⁷ Andy Hargreaves and Ruth Dawe, "Paths of Professional Development: Contrived Collegiality, Collaborative Culture, and the Case of Peer Coaching.," *Teaching and Teacher Education* 6, no. 3 (1990).

⁶⁸ Bernard M. Bass and Bruce J. Avolio, "Developing Transformational Leadership: 1992 and Beyond," *Journal of European Industrial Training* 4 (1990).

Ayers also provides a basis for arguing that the associated ideas of organization and followership need to be included in any discussion of a theology of leadership. Ayers is specific in offering Paul and Jesus as teachers about, and models of, leadership. His key words and ideas are summarized in Table 2.4:

Table 2-4: Elements for a theology of leadership from the writing of Ayers.

Elements	Sub-categories	Reinforced key words and ideas.	New key words and ideas.
Sources and Foundations:		Scripture	Sociology; Leadership theory.
Developed within theological sub disciplines:		Biblical	Systematic; Practical
Aspects that need to be included in a theology of leadership:	<ul style="list-style-type: none"> Personal qualities of a leader: 		Humility. Integrity. Ontology.
	<ul style="list-style-type: none"> Functions of Leadership: 		Methodology. Influence.
	<ul style="list-style-type: none"> Purpose of Leadership: 	Service. Vision. Love. Support.	Teleology. God's agenda. Mission of the organization; attention to followers.
Issues that need to be addressed in a theology of leadership:		Power and authority Teamwork-unified community. Organisation-group. Relationship. Followers.	Countercultural: power, practice. Purpose of leadership- God's Agenda. Followership
Models and images			Jesus; Paul.

Elements	Sub-categories	Reinforced key words and ideas.	New key words and ideas.
Practice		Servant. Reflect Jesus.	Morality, ethics, spirituality, love, emotions, and authenticity.

Perry W. Shaw - "Vulnerable Authority:

A Theological Approach to Leadership and Teamwork",

While Shaw⁶⁹ does not use the phrase “theology of leadership” in the title of his article, he does refer to the phrase in the introduction, although it is clear that his focus is on church leadership. Theology is defined as the task of presenting an understanding of “the unfolding work of God in relationship to created humanity”⁷⁰ and it is, therefore, important that leadership should be included in this task.

Shaw is explicit in his intention to use lenses from systematic theology to investigate leadership – Creation, Fall, Redemption and Consummation. According to Shaw, God's act of creation, and the ensuing delegation of dominion over creation to humanity, provides the basis for a claim to power and authority in leadership.

⁶⁹ Perry W. Shaw, "Vulnerable Authority: A Theological Approach to Leadership and Teamwork", *Christian Education Journal* 3, no. 1 (2006).

⁷⁰ Ibid., 120.

Shaw argues against both democracy and autocracy as ideals and he argues for theocracy which he explains as “leaders see themselves as, first and foremost, servants and followers under the authority and leadership of God, and from that position lead others”.⁷¹ The doctrine of the Fall forces us to be aware of good and evil in all individuals and cultures, accounts for the move from dominion to domination, and for the inadequacy of both autocracy and democracy. The only way to a resolution of these difficulties is through the Redemption and the revolutionary nature of leadership demonstrated in Jesus' authority to serve.⁷²

Shaw warns that the contemporary business culture, with its focus on external appearances rather than internal transformation, has led to faith-based institutions “shaped more by the patterns and wishes of the secular community than by submission to the values of the kingdom of God”.⁷³

Engaging with the concept of servant leadership, Shaw quotes Gibbs⁷⁴ as a reminder about the paradox of servant-leadership and the role of Christian leaders which is to “hold the towel of humility, not the door-mat of subservience which everyone can walk over”. Taking the central teachings of Christianity – Creation, Fall, Redemption and Consummation⁷⁵ – Shaw argues for the need for leaders who are “willing to be vulnerable – with self and with God”.⁷⁶

⁷¹ Ibid., 121.

⁷² Ibid. 123

⁷³ Ibid., 124.

⁷⁴ Eddie Gibbs, *I Believe in Church Growth* (Grand Rapids, MI: Erdmans, 1981), 379.

⁷⁵ The term “consummation” is from evangelical Christian theology and equates with the more traditional term of “eschatology” or the “end times”.

⁷⁶ Shaw., “Vulnerable Authority”, 131.

Shaw raises the question of identity as significant in leadership for Christians. What is required is for the leader's identity to be "found in his or her relationship with God, as against the need for power or influence over others" or attachment to the role and power of leader.⁷⁷ We are only free to exercise authority, and to accept the authority of others, when the strength of relationship with God negates the need for the praise of or power over others.⁷⁸ Shaw argues that Christ demonstrated that "true authority comes not through forced authority but through a chosen submission of love".⁷⁹ In summary, Shaw presents a theocratic servant leadership based on the way of love and vulnerable authority.

The cooperation of the Trinity in creation images the centrality of teamwork for leadership and, the fact that humanity is created in the image of God, means that "human leaders follow the divine model in as much as they seek the synergy of teamwork". On the other hand, working alone denies the God-image within us.⁸⁰

Shaw insists that "those in leadership first delegate to those who are gifted and then seek to empower them to do the tasks for which God has gifted them – and all for the good of the whole body of Christ".⁸¹ The concept of "completeness" through each other is presented.

⁷⁷ Ibid., 125.

⁷⁸ Ibid., 126.

⁷⁹ Ibid., 128.

⁸⁰ Ibid., 120.

⁸¹ Ibid., 129.

Reinforcing the element of systematic theology as informing a theology of leadership, Shaw also strengthens the importance of the concerns of power and authority, a model of strong servant leadership, and the identity of the leader in relationship with God. In reinforcing the necessity of teamwork he also brings the model of the Trinity as the theological justification in the way that Nott used the image of the Body of Christ. He adds the concern of the secular leader's conflict between focus on external outcomes and the need for internal transformation of self and others, including the organization. These thoughts are summarized in Table 2.5:

Table 2-5: Elements for a theology of leadership from the writing of Shaw.

Elements	Sub-categories	Reinforced key words and ideas	New key words and ideas
Sources and Foundations:		Church teaching: Doctrine	
Developed within theological sub disciplines:			Systematic theology
Aspects that need to be included in a theology of leadership:	<ul style="list-style-type: none"> Personal qualities of a leader: 		Vulnerable; loving. Detachment. Identity grounded in relationship with God.
	<ul style="list-style-type: none"> Functions of Leadership: 		Delegation. Apply church teaching to leadership.
	<ul style="list-style-type: none"> Purpose of Leadership: 	Love; service.	Transformation; Completeness.

Elements	Sub-categories	Reinforced key words and ideas	New key words and ideas
Issues that need to be addressed in a theology of leadership:		Power and authority; identity. Relationship with God. Leaders as followers. Teamwork.	
Models and images		Trinity – teamwork; servant leadership	
Practice			Vulnerable authority.

**Jennifer Strawbridge - "The Word of the Cross:
Mission, Power, and the Theology of Leadership"**

As part of an edition of the *Anglican Theological Review* dedicated to consideration of the topic of a theology of leadership, Strawbridge⁸² writes from the Episcopalian / Anglican tradition referring to a report by the Episcopal Church Foundation in 2003, which concluded that the Episcopal Church lacked a theology of leadership.

Strawbridge argues that such a theology has not been lost but needs to be reclaimed by returning to where it is already articulated, and based on the “basic tenet of Anglican theology itself, the three-legged stool of Scripture, tradition, and reason”.⁸³

Strawbridge is referring to what she calls “ecclesial leadership” with regard to her theology, but the two essential aspects identified as “mission” and “power” could also be applied to a theology of leadership for lay people in any organisational context:

The authentic mission of the church, however, is ... about building up the Body of Christ, the body of all baptized persons, working together to

⁸³ Jennifer Strawbridge, "The Word of the Cross: Mission, Power, and the Theology of Leadership", *Anglican Theological Review* 91, no. 1 (2009).

nurture deeper relationships with God and with one another. Only when mission, when the care of the soul, is a clear element of a theology of leadership will transformation occur. And yet mission is not only concerned with the salvation and transformation of individuals but with the transformation of the entire social order, focused upon the Body of Christ as a whole and bringing all deeper into life with the Triune God. A theology of leadership begins with mission.⁸⁴

Strawbridge uses a number of key words found in the secular leadership literature – authentic, relationships, transformation. In Strawbridge’s argument, and using the example of the apostle Paul, transformation comes from the saving power of the Gospel.⁸⁵ She also reinforces that transformation includes not just individuals but society.

As Strawbridge notes, the word “mission” means “send” and this becomes an important concept in thinking about a theology of leadership, particularly in a faith-based organisation, along with the associated concepts of “call”, “discernment” and “response”.

The other key issue in a theology of leadership, according to Strawbridge, is that of power which she defines theologically: “A theological understanding of power is based on the understanding that a leader's ability, strength, and gifts to lead are from and with God”.⁸⁶

Strawbridge’s concern being with ecclesial leadership within a specific denominational context, her theology of leadership may be too explicitly about being “saved” than is appropriate for a secular context, however, her comment on the dangers of a theology of leadership that forgets its focus can be applied to other organisations:

⁸⁴ Ibid., 4

⁸⁵ Ibid., 7.

⁸⁶ Strawbridge., "Word of the Cross", 5.

In contrast, the Episcopal Church too often exists within a culture in which a leader's success is based upon bigger numbers, higher budgets, and individual boasts of a secure and steady following rather than upon deeper relationships with God and one another and God's presence within a community. This is not surprising, for the temptations of pride and vainglory are as present for our leaders today as they were for Paul. So a theology of leadership for the Episcopal Church must acknowledge these temptations and then refuse to define leadership as an individual endeavor but rather as one for which the whole community takes responsibility and accountability.⁸⁷

The emphasis on relationship with God and with one another is a recurring theme in the literature. Strawbridge uses Paul and Pope Gregory as her scriptural and tradition sources. From Gregory's work, *Pastoral Care*,⁸⁸ Strawbridge quotes the following which, despite the antiquated language, reinforces the concepts of care and love in the role and being of a "leader":

The leader is empowered by God to care for the souls of others with a love that does not enervate, vigor that does not exasperate, zeal not too immoderate or uncontrolled, loving-kindness that spares. . . . Thus . . . the ruler will soothe the hearts of his subjects even when he inspires fear, and yet in soothing them, hold them to reverential awe for him.⁸⁹

Strawbridge also identifies Gregory's use of servant imagery both in his biblical references and in the title he used in his bishop role "the servant of the servants of God".⁹⁰ Gregory even adds a dimension to the idea of transformational leadership by identifying that, by being the leader s/he is called to be, it is not only others that can be transformed, but also the leader her/himself:

even the leader is transformed when leadership is built upon mission and power because "such an exercise of power could not leave the preacher himself unchanged." . . . As Bede describes, Gregory "never grew tired of observing what the experience of power did to the person who held it, the

⁸⁷ Ibid., 70.

⁸⁸ St Gregory the Great, *St. Gregory the Great: Book of Pastoral Rule*, trans. George Dermacopoulos, Popular Patristic Texts Series (Crestwood, NY: St. Vladimir's Seminary Press, 2007).

⁸⁹ Strawbridge., "Word of the Cross", 72.

⁹⁰ Ibid., 73.

transformations he himself could expect to undergo, even as he undertook the work of transforming others." ... Gregory's theological understanding of power is similar to his theological understanding of mission: both are about transformation. The mission being to reconcile people to one another and to God and to transform lives through the power given by God. And for Gregory, transformation through mission and power is only possible when Christ is the focus, rather than the leader. ... Thus a theology of leadership as expressed by this great medieval pope is that leadership cannot be separated from the power of God to carry out God's mission to save souls. A leader is called and equipped to be in the midst of and part of God's people for the fulfillment of God's mission.⁹¹

The sources of a theology of leadership according to Strawbridge include scripture, tradition and reason, all of which have been alluded to earlier. Strawbridge's discussion brings another dimension to the idea of transformational leadership by acknowledging the transformation required of the leader, and again emphasizes "power" as a foundational issue in any theology of leadership, along with the conflict between outcomes and inner life. She names the purpose of leadership as "mission" and images for leadership include the Body of Christ and the servant. Strawbridge's ideas are summarized in Table 2.6:

Table 2-6: Elements for a theology of leadership from the writing of Strawbridge.

Elements	Sub-categories	Reinforced key words and ideas.	New key words and ideas.
Sources and Foundations:		Scripture; tradition.	Reason.
Developed within theological sub disciplines:			

⁹¹ Ibid.

Elements	Sub-categories	Reinforced key words and ideas.	New key words and ideas.
Aspects that need to be included in a theology of leadership:	<ul style="list-style-type: none"> Personal qualities of a leader: 	Authenticity; love; care.	
	<ul style="list-style-type: none"> Functions of Leadership: 		
	<ul style="list-style-type: none"> Purpose of Leadership: 	Transformation – of individual (self and others) and social order. Mission; building up the Body of Christ.	
Issues that need to be addressed in a theology of leadership:		Relationship-God and others. Power-from God; call; discernment; response. Authority from God.	
Models and images		Servant.	
Practice			

Mark Branson and Juan Martinez -

"A Practical Theology of Leadership with International Voices"

In 2011 Branson and Martinez⁹² offered a practical theology method to explore leadership within church congregations. Although they do not define practical theology, their discussion makes clear that they understand practical theology as a way of applying scripture and church teaching to a particular concern in a particular context through a process that has a transforming effect on participants and, therefore, a transformational impact on the situation and context.

While the particular concern of Branson and Martinez was with the Latino population in US churches, aspects of their discussion can be applied to leadership in any context. Grounded in the work of Paulo Freire⁹³ and later theologians,⁹⁴ Branson and Martinez present a process intended to enable “reflection and action upon the world in order to transform it”.⁹⁵ This Freirean understanding of praxis is particularly relevant for this thesis, because of the fact that the future purpose of achieving transformation is actually included in the understanding of praxis.

The first step of the process of Branson and Martinez is to describe current praxis in terms of activities, participants, context and forces shaping practice, which may include historical influences.

⁹² Mark Lau Branson and Juan Francisco Martinez, "A Practical Theology of Leadership with International Voices", *Journal of Religious Leadership* 10, no. 2 (2011).

⁹³ Paulo Freire, *Pedagogy for the Oppressed* (New York: Seabury, 1970).

⁹⁴ Thomas Groome, Ray Anderson, Van Gelder.

⁹⁵ Branson and Martinez., "A Practical Theology", 31.

In the second step, the existing culture is more deeply analysed, identifying why certain things are the way they are, and what alternatives might be available. This involves all stories and opinions being heard and developing an understanding of the nature and culture of the organization.

In the third step current praxis is brought into dialogue with Christian theological heritage and traditional practices. Scriptures, theology, prayer and reflection practices, and listening to the Spirit are some of the ways that leaders bring their faith to bear on their work context and the practices within.

In the fourth step, participants share stories about themselves, their context and organisation, in the hope that these interactions will develop awareness and understanding of such things as motivations, achievements, failures and the gaining of wisdom:

As those stories are told, further questions can explore what actions were most valuable, how they experienced God's grace, and how they lived into God's call to love neighbors.⁹⁶

While in a secular workplace the "God" language may not be acceptable, the process of the sharing of stories can certainly contribute towards the development of collaboration and organisational culture.

⁹⁶ Ibid., 50.

The fifth step involves discerning and developing new ways of being and doing. In Branson and Martinez' discussion this is clearly grounded in the gospel, and would not necessarily be possible with all employees in a general organization. However, the concepts of vision and mission, to which they refer as guidelines, are common in most organizations, and this step may involve the Christian leader in a business organization in entering into discernment on two levels – that of the vision of the business, and the vision referred to by Branson and Martinez and also by other writers, of God's agenda. The authors draw on the traditional Christian practice of *lectio divina*⁹⁷ as one way of discernment and this is certainly applicable for any leader.

In summary, Branson and Martinez argue for a practical theology of leadership. They understand the purpose of practical theology as moving people from old praxes to new praxes through a process of discernment involving "shaping the needed imagination and experiments".⁹⁸ Their concerns revolve around supporting groups and their leaders to engage in reflection and action leading to praxis by which the world can be transformed to conform with the reign of God. They also present the notion of the diversity of the people of God and need for all participants to have their voices heard. Discernment as part of the process of praxis is of central concern. The key words and ideas of Branson and Martinez are added to the framework in Table 2.7:

⁹⁷ In Christianity, *Lectio Divina* (Latin for divine reading) is a traditional Benedictine practice of scriptural reading, meditation and prayer intended to promote communion with God and to increase the knowledge of God's Word. It does not treat Scripture as texts to be studied, but as the Word of God speaking to the one meditating. Traditionally *Lectio Divina* has four separate steps: read, meditate, pray and contemplate. First a passage of Scripture is read, then its meaning is reflected upon. This is followed by prayer and contemplation on the Word of God.

⁹⁸ Branson and Martinez., "A Practical Theology", 28.

Table 2-7: Elements for a theology of leadership from the writing of Branson and Martinez.

Elements	Sub-categories	Reinforced key words and ideas.	New key words and ideas.
Sources and Foundations:		Scripture. Tradition.	
Developed within theological sub disciplines:			Practical theology.
Aspects that need to be included in a theology of leadership:	<ul style="list-style-type: none"> • Personal qualities of a leader: 		
	<ul style="list-style-type: none"> • Functions of Leadership: 		
	<ul style="list-style-type: none"> • Purpose of Leadership: 	God's Agenda. Transformation.	
Issues that need to be addressed in a theology of leadership:		People of God. Reign of God. Organisational culture.	
Models and images			
Practice		Reflection; discernment. Participation. Vision; Mission.	Lectio divina. Analysis; action; praxis.

**Russell L. Huizing - "Bringing Christ to the Table of Leadership:
Towards a Theology of Leadership"**

The final article specifically addressing a theology of leadership is that of Huizing.⁹⁹

He is explicit about what is required for such a theology:

Its primary elements should include a Scripture-based, God-governed, Christ-centric reflection on the use of the gifts that the Holy Spirit has empowered all believers with in order to accomplish His mission in and for the world. A theology of leadership must constantly balance the biblical narrative and contextual application.¹⁰⁰

This reinforces the ideas of biblical theology reflected against contemporary experience and for the purpose of God's mission.

In the 23 academic articles discussed by Huizing, he identifies four major concerns of writers with regard to a theology of leadership:

- the relationship with secular organizational theory;
- scriptural revelation with regard to essentials of leadership;
- the role of context in constructing a theology of leadership;
- the influence of ecclesiology on a theology of leadership and its practice.¹⁰¹

In what is essentially a review of the literature, Huizing notes that the consensus amongst writers with regard to the relationship with general leadership theories is that they are focused on the “what” of material and measurable outcomes, rather than what needs to be the “why” of a Christian leadership theology.

⁹⁹ Huizing., "Bringing Christ".

¹⁰⁰ Ibid., 59.

¹⁰¹ Ibid., 60.

Huizing's interpretation of what is contained in the academic literature for a theology of leadership focuses mainly on what is relevant to church contexts. However, as previously cited in Chapter One as part of the rationale for a theology of leadership, he concludes:

For the Christian, what is desired is not simply a leadership theory or theories that have been deemed sacred. Rather, leadership is to be an expression of faith within the political, academic, corporate, media, artistic, familiar, and ecclesial spheres of influence within every culture.¹⁰²

Huizing's intent is not to provide new content for a theology of leadership, but to provide a rationale for its importance through identifying the important elements of what has already been written and, therefore, his contribution is to reinforce what has already been identified as essential in this thesis. His insights are summarized in Table 2.8:

Table 2-8: Elements for a theology of leadership from the writing of Huizing.

Elements	Sub-categories	Reinforced key words and ideas.	New key words and ideas.
Sources and Foundations:		Scripture; Organisational theory.	
Developed within theological sub disciplines:		Biblical theology; ecclesiology.	
Aspects that need to be included in a theology of leadership:	<ul style="list-style-type: none"> Personal qualities of a leader: 		

¹⁰² Ibid., 73.

Elements	Sub-categories	Reinforced key words and ideas.	New key words and ideas.
	<ul style="list-style-type: none"> Functions of Leadership: 		
	<ul style="list-style-type: none"> Purpose of Leadership: 	God's mission; Kingdom.	
Issues that need to be addressed in a theology of leadership:		Contextual application; followership.	
Models and images			
Practice			

Don N. Howell - *Servant of the Servants: A Biblical Theology of Leadership*

We now turn to the few books specifically addressing a theology of leadership. In 2004, *Servants of the Servant: A Biblical Theology of Leadership*¹⁰³ was published, and is cited by many authors in the area of Christian Leadership although, as with other writers identified in this area, the author Howell is specifically concerned with church leadership. The title of the book reflects its focus on the development of the concept of servant - in the Old Testament from "slave of man to servant of the Lord" through to the ideas of "servant of the Lord and servant of others"¹⁰⁴ in the New Testament. The book provides numerous models of leadership from the Bible and claims scripture as the only source for developing theology. Through presenting a variety of leaders from the Old and New Testaments, and analysing the character of each through their actions, Howell identifies the purpose of leadership as the Kingdom of God and God's agenda. Along with purpose, Howell adds the motives and the character of the leader as the three major considerations for leadership.

Howell suggests that a "doxological motive" should guide the actions of the Christian leader and ensure a focus on God's agenda:

A heart in pursuit of God's glory and the spiritual welfare of God's people nurtures resilience because it releases one from being inflated by triumphs or dismayed by setbacks. One who seeks to please God above all else possesses a kingdom perspective that facilitates partnerships with others of like faith, sublimating egocentric agendas and the need "to be someone" for a greater legacy – the building up of individuals into communities of worship and witness.¹⁰⁵

¹⁰³ Don N. Howell, *Servants of the Servant* (Eugene, Oregon: Wipf and Stock Publishers, 2003).

¹⁰⁴ Ibid., Chapters 1 and 2.

¹⁰⁵ Ibid., 300.

He is not concerned with presenting guidelines for action because Howell believes that, with appropriate attention given to character, motive and agenda, the appropriate actions will emerge. The overarching model for leadership presented is that of the servant and it is developed through all the leadership examples discussed in Howell's book but, particularly, through the actions and words of Jesus and Paul.

In analysing scripture with regard to the leadership of Jesus, Howell identifies the development of a theology of the kingdom, the witnessing of the leadership practice of Jesus, and the engaging of the disciples in the mission as core to its understanding. A commitment to the already-not yet kingdom, despite the sacrifices it will entail, provides the purpose for followers. Howell gives considerable attention to discussing the nature of the theology of the kingdom which is briefly summarised as:

Jesus communicated to [the disciples] a theology of the kingdom of God that has two defining moments, an inaugural one and a consummative one. His perfect life and vicarious death inaugurates the rule of God over the hearts of those who respond to the person of Jesus with faith and repentance. A day is coming in the indeterminate future when he will return in glory to establish God's unchallenged reign over the universe.¹⁰⁶

Taking the disciples with him, Jesus provided example, prayer, exegesis and worship for the development of the knowledge, character and practical skills of his followers to become leaders themselves. Grounded in love, Christian leaders following the example of Jesus are required to gather and 'feed' others by promoting unity and presenting a consistent vision.¹⁰⁷

¹⁰⁶ Howell., "Servants of the Servant", 130.

¹⁰⁷ Ibid., 129-161.

Using detailed analysis of biblical examples, Howell identifies Paul's leadership as authoritative, exhortational, accountable, affirmatory, sacrificial and missional. Paul's leadership profile is characterised by his building up of God's people and his perception of those around him as coworkers with God in the Holy Spirit and, therefore, worthy of trust and responsibility.¹⁰⁸

While this book may be limited by its evangelical stance, the detailed exegesis and leadership analysis reinforces much of what has already been identified as core to a theology of leadership and could be a helpful resource of knowledge and reflection for many Christian leaders. The key ideas are presented in Table 2.9:

Table 2-9: Elements for a theology of leadership from the writing of Howell.

Elements	Sub-categories	Reinforced key words and ideas.	New key words and ideas.
Sources and Foundations:		Scripture.	
Developed within theological sub disciplines:		Biblical theology.	
Aspects that need to be included in a theology of leadership:	<ul style="list-style-type: none"> Personal qualities of a leader: 	“proven character”; persevering.	
	<ul style="list-style-type: none"> Functions of Leadership: 		Arises from who, why and what purpose.

¹⁰⁸ Ibid., 255-294.

Elements	Sub-categories	Reinforced key words and ideas.	New key words and ideas.
	<ul style="list-style-type: none"> Purpose of Leadership: 	Kingdom of God; God's agenda.	
Issues that need to be addressed in a theology of leadership:			
Models and images		Biblical leaders especially Jesus, Paul. Servant.	
Practice			Building up others.

Andrew Clarke - *A Pauline Theology of Church Leadership*

Clarke¹⁰⁹ has based his Pauline theology of church leadership on an historical study of the context of Paul's writings on leadership. He explores the various titles for leaders in the early church, giving significance to titles not used as well as those used. However, while important for leadership in church congregations, such discussions do not bear much fruit for those in non-church workplaces. More relevant is the discussion on status:

In any community, both the self-perception of leaders as to their status and the perception of others of the status of their leaders impinge significantly on the task, the ethos, the manner of that leadership, and inevitably on the relationship between leader and led.¹¹⁰

¹⁰⁹ Andrew Clarke, *A Pauline Theology of Church Leadership*, (London: Continuum International Publishing, 2007).

¹¹⁰ Ibid., 79.

This perspective contributes highlights the importance of the leader-follower relationship.

Clarke explores three models of leadership that have been identified in Paul from various hermeneutical perspectives; those of hierarchy, egalitarianism and servanthood. He concludes that the biblical evidence supports hierarchical leadership in the early church, although the understanding of hierarchy was not that of our contemporary society, and certainly leaders were expected by Paul to serve those they led. He discusses the tasks and tools of leaders but there is little in these discussions that are relevant to the contemporary workplace. His emphasis on the power of leaders, however, reinforces that this is a key issue for a theology of leadership.

Clarke argues that the key elements of a Pauline theology of leadership are “hierarchy, leadership within house-churches, the importance of teaching, imitation and the body of Christ”¹¹¹, and states that transferring these elements to contexts outside of Paul's immediate place and time is a highly complex task. His thoughts are summarised in Table 2.10:

Table 2-10: Elements for a theology of leadership from the writing of Clarke.

Elements	Sub-categories	Reinforced concepts	New concepts
Sources and Foundations:		Scripture.	
Developed within theological sub disciplines:		Biblical theology	

¹¹¹ Ibid., 188.

Elements	Sub-categories	Reinforced concepts	New concepts
Aspects that need to be included in a theology of leadership:	<ul style="list-style-type: none"> Personal qualities of a leader: 		
	<ul style="list-style-type: none"> Functions of Leadership: 		Teaching; modelling.
	<ul style="list-style-type: none"> Purpose of Leadership: 		
Issues that need to be addressed in a theology of leadership:		Power-organisational structure. Relationship – leader and led. Self-perception of leader; status.	
Models and images		Servant; Body of Christ.	
Practice			

Burns, Shoup and Simmons - *Organizational Leadership:*

Foundations and Practices for Christians

The book *Organizational Leadership: Foundations and Practices for Christians*¹¹², has recently been published and is closely aligned with the aim of this thesis, even though it does not include the phrase “theology of leadership” in its title. However, its stated aim is “to provide a practical theology of leadership from a Christian worldview for emerging and established Christian leaders who want to conduct leadership in a manner consistent with their faith in both religious and nonreligious organizational contexts”¹¹³ - in other words an aim close to that of this thesis.

The authors identify a need for a systematic theology of leadership that: goes beyond citing scriptural references without reference to varied contexts and putting forward models of leadership from the bible; takes into account contemporary worldviews; and is appropriate for Christians all of whom, the authors argue, will be called to take on a leadership role at some time. The use by the editors of both "practical" and "systematic" to describe their theology reflects the struggle within this thesis of where a theology of leadership belongs within the theological sub-disciplines.

There is mention of the need for Christians to practice leadership “authentically” and that all work, including leadership, must work for the kingdom. Leadership is understood as an activity taken in collaboration with others and the metaphor of leader as conductor is presented.

The book consists of a number of chapters by various authors, addressing a number of topics that align with some of the aspects of a theology of leadership already identified.

¹¹² John S. Burns, John R. Shoup, and Donald C. Simmons Jr., eds., *Organizational Leadership: Foundations and Practices for Christians* (IVP Academic, 2014).

¹¹³ Ibid., Loc. 51.

Firstly, the idea of being called to leadership is tackled by Dolan¹¹⁴, who speaks of the primary and secondary calling of Christians with the most important being the call to follow Jesus. Involved in this call is the primary concern of being a person in relationship with God and others, and doing what is required of a disciple. The secondary call is named as the vocational call which involves the activities God calls us to carry out, and it is emphasised that this work is in all spheres of life and not solely in Christian contexts.

Inseparable from call is the concept of discernment, for which Dolan provides a suggested process which involves “identifying gifts, passions, skills, purposes and convictions”.¹¹⁵ While individuals need to identify and pray about these aspects of discernment, Dolan identifies that there is also a communal aspect to call and it may be that others need to identify if a potential leader has the attributes required of any leader, but particularly a Christian leader: character and integrity; self-awareness and self-discipline; people skills and spiritual maturity. This latter aspect of communal call is most relevant to faith communities and again raises the question of the place of the meaning and significance of "being called and chosen" in a secular workplace.

The topic of a Christian worldview and, therefore, the Christian response to various issues is addressed by Anacker and Shoup who explain why Christian leadership, that is, leadership practiced by a Christian in any context, will be different from other leadership:

As Christians lead, their leadership should be interwoven with the higher calling of carrying out the ministry of reconciliation in a fallen world. Reconciliation with God essentially calls for the transforming work of redemption and sanctification. Christian leaders, then, must serve others

¹¹⁴ Timothy G. Dolan, "Called to Lead: How Do I Know?," in *Organizational Leadership: Foundations & Practices for Christians*, ed. John S. Burns, John R. Shoup, and Donald C. Simmons Jr. (Downers Grove, Illinois: IVP Academic, 2014).

¹¹⁵ Ibid., Loc. 244.

by using their gifts and talents to facilitate transforming redemption and sanctification in the lives of those they lead. Accordingly, a model of Christian leadership as *transformational service* mirrors the central theology of a Christian worldview.¹¹⁶

This strong emphasis on both transformation and service reinforces key ideas of the developing theology of leadership.

Anacker and Shoup also provide foundational elements which they argue need to be at the basis of a model of Christian leadership although each Christian must develop their own model with regard to their context:

1. Be a Christ follower.
2. Be filled with the Spirit.
3. View your engagement in an organization as a holy calling, a vocation from God.
4. Understand that your vocation is carried out as an ambassador of Christ, a citizen of heaven.
5. Know that you are a steward, not the owner, of the gifts and talents God has given you, and their purpose is to do kingdom work.
6. Experience Christian fellowship on an ongoing basis.
7. Know and apply relevant biblical principles for every word and action.
8. Pray without ceasing.
9. Actively participate in the body of Christ, his church.
10. Align truths from general revelation with special revelation to guide practices.
11. Walk by faith and not by sight (i.e., trust in the Lord and do not lean on your own understanding).¹¹⁷

This list reinforces the ideas of vocation, the models of Christ and steward, the importance of prayer and community worship, relationship with God and the purpose of the Kingdom.

¹¹⁶ Gayne J. Anacker and John R. Shoup, "Context of the Christian Wordview," *ibid.*, ed. Jack Burns, John R. Shoup, and Donald C. Simmons Jr.

¹¹⁷ *Ibid.*, Loc. 978.

Langer's¹¹⁸ chapter reflects the title of a number of other items of theology of leadership literature - "Toward a theology of Biblical leadership". Langer addresses understandings of revelation to argue that it is important to take what is appropriate from the general leadership literature, but that the primary revelation is the Bible and, therefore, this must be the starting point.

The already addressed concept of all authority coming from God, and therefore always being delegated, is reinforced - while the idea of it being contextual and lacking specific tenure is introduced. The human role in creation is argued to support a stewardship dimension in Christian leadership, and the work of leadership as being for the kingdom is reinforced, along with the images of servant and shepherd. While acknowledging that all leaders are called, Langer points out that even more people are called to be followers and that this is just as important a role: "Leaders and followers have a deeply respectful mutual obligation to one another. Christian leadership requires faithfulness to God's calling and mission and it requires the joint effort of gifted and Spirit-filled leaders *and* followers."¹¹⁹

While offering examples of leaders from the Bible, Langer is clear that the only commonality is the calling from God rather than the attributes and behaviours of the leaders. However "Leadership theories, systematic studies of what makes an organization function and the wisdom of human experience can all contribute to making leaders and followers more effective."¹²⁰ Langer believes that leadership models need to be evaluated in terms of how they "violate" biblical principles rather than find one that is most suitable and he then analyses the concept of transformational leadership.

¹¹⁸ Rick Langer, "Toward a Biblical Theology of Leadership," *ibid.* Loc. 1038.

¹¹⁹ *Ibid.*, Loc. 1216.

¹²⁰ *Ibid.*, Loc. 1261.

As with Ayers, Langer uses Bass's four essential characteristics of idealized influence, inspirational motivation, intellectual stimulation and individualized consideration to discuss examples from the words and practices of Jesus and Paul and to name them as transformational leaders. Langer cites the Sermon on the Mount as Jesus casting a compelling vision and embodying the moral vision he taught and, thereby, providing idealized influence and inspirational motivation to his followers. The new way of seeing encouraged by Jesus in the Sermon on the Mount in the words "you have heard it said" and "but I say to you" is an example of the intellectual stimulation he provided. The image of the good shepherd is one example of individualized consideration and the care required of transformational leadership that Jesus lived.¹²¹

While judging that transformational leadership is an acceptable model for Christian leadership, Langer acknowledges that such a “cultural artefact” will be replaced over time and it is biblical principles of leadership that will continue to be used to identify future or alternative models.

In his chapter "The Leadership River" Jack Burns¹²² presents “a metaphor for understanding the historic emergence of leadership theory”.

¹²¹ Ibid., Loc. 1318,

¹²² John S. Burns, "The Leadership River," in *Organizational Leadership: Foundations & Practices for Christians*, ed. John R. Shoup and Donald C. Simmons Jr Jack Burns (Downers Grove, Illinois: IVP Academic, 2014), Loc. 456.

Burns uses a particular contemporary translation of the Bible passage: “good leadership is a channel of water controlled by God; he directs it to whatever ends he chooses”¹²³ on which to base his image of the leadership river. Such an image of "water controlled by God" addresses his conviction that simply turning to the bible to learn how to be a good leader is not sufficient to the task, and he cites Scott Rodin: “My point is that Jesus came to be the Lord of our life, not our example of good leadership”.¹²⁴

Using the river as a metaphor, Burns describes five major influences: God; political science; business management; industrial revolution; God as the basis for moral leadership. He then describes ten major leadership schools that emerge around these influences: power; divine right; scientific management; trait theory; human relations; one best way; situational/contingency; excellence/quality; transforming; Christian leadership.

Seeing much that is helpful for Christian leadership in the development of leadership theory, particularly in the transforming and servant leadership models, Burns concludes that “Christian leadership is concerned with the transforming journey of organizations and individuals, raising them not just morally ... but moving them toward their sanctified purpose”.¹²⁵ While he acknowledges the difficulties of agreement about morality in the secular workplace, he argues that biblical standards of morality can be applied by Christians as stewardship, integrity, love and human dignity which are crosscultural moral absolutes acceptable to all.

¹²³ Proverbs 21:1 from The Message Bible. (<http://www.biblestudytools.com/msg/proverbs/21.html>) The usual translation is "the king's heart" rather than the word "leadership".

¹²⁴ Burns., "The Leadership River", Loc. 1471.

¹²⁵ Ibid., Loc. 1891.

In another chapter, Burns investigates the possibilities of complexity science in contributing to a practical theology of leadership.¹²⁶ A lengthy discussion leads to the recognition of organisations as learning, emerging and self-organising around a purpose, and which are maintained and developed through the importation and circulation of information. Such an organisation thrives on a collaborative community, reflecting that of the Trinity, and where leadership “is conducted as a collaborative, non-hierarchical activity because in dynamic systems, all agents have potential access to vital information from the environment”.¹²⁷

Burns suggests that an organic, dynamic understanding of organisations, and the rejection of the industrial machine model, is very comfortable for a Christian leader reflecting as it does the process of creation as described in the Bible. This understanding of organisations inevitably impacts on the image and practice of leadership.

Communication is addressed by Pyle,¹²⁸ not simply as conveying messages, but as the way leaders develop meaning, build relationships and form identities. For a Christian leader this communication needs to reflect a God perspective applied to the understanding and practice of communication: allowing for complexity; being aware of the physical, relational, cultural, gendered and psychological aspects of each context; being mutual and collaborative; ensuring common understandings for effective meaning making; paying attention to non-verbal messages; listening with humility, empathy, attentiveness, clarifying; remembering impact of messages on self-concept of others; creating and sustaining relationships; building communal cultures.

¹²⁶ John S. Burns, "Christian Leadership on the Sea of Complexity." *ibid.*, ed. John S. Burns, John R. Shoup, and Donald C. Simmons Jr., Loc. 1973.

¹²⁷ *Ibid.*, Loc. 2298.

¹²⁸ Ronald K. Pyle, "Communication in the Image of God," *ibid.*, ed. John S. Burns, John R. Shoup, and Donald C. Simmons Jr., Loc. 2355.

Burns addresses a Christian view of conflict and negotiation for leaders with a primary purpose of achieving restoration and reconciliation between people.¹²⁹ While forgiveness is encouraged where conflict can be avoided, it is acknowledged that there are times when conflict is necessary and an appropriate process can be used which builds, rather than tears down, the kingdom of God.

A process of discernment is addressed by Shoup and McHorney¹³⁰, one which is based on an understanding of information, knowledge and wisdom. Insights from intuition and emotions, as well as from scripture, are all fundamental to a process which includes listening, being systematic, conversing and being ethical. The role of the Christian community is emphasised as having an important role in the decision-making of leaders, as is the importance of being true to values, as well as creativity and wisdom.

Addressing the issue of financial integrity for a Christian leader, Rodin reinforces a number of attributes required of a Christian in the workplace,¹³¹ for example: not placing money at the centre of personal or organisational identity; not seeking the power that comes with money; accept stewardship not ownership. He points out that the number of times Jesus speaks about money is second only to mentions of the Kingdom of God! Rodin details a transformation journey with regard to dealing with money which fundamentally is about applying values consistent with Christian belief and putting all activity in the service of the Kingdom of God.

¹²⁹ John S. Burns, "Conflict and Negotiation," *ibid.*, ed. John Burns, John Shoup, and Donald Simmons Jr. Loc. 2809.

¹³⁰ John R. Shoup and Chris McHorney, "Decision Making: Becoming an Expert of the Process," *ibid.* ed. John Burns, John Shoup, and Donald Simmons Jr., Loc. 3283.

¹³¹ R. Scott Rodin, "Christian Leadership and Financial Integrity," in *Organizational Leadership: Foundations & Practice for Christians*, ed. John Burns, John Shoup, and Donald Simmons Jr (Downers Grove, Illinois: IVP Academic, 2014). Loc. 3820.

In the final chapter, Dolan addresses how the Christian leader can avoid the emotional, psychological and physical illnesses that have been identified as prevalent in the modern workplace.¹³² He speaks of: increasing personal margin which means avoiding overload and keeping something in reserve; cultivating greater emotional and spiritual accountability; engaging in lifelong learning; and developing a healthier spiritual life by practicing spiritual disciplines. Within each of these topics are practical examples to assist leaders to achieve balance and be sustained in their work.

In addressing the key skills and practices in Christian leadership, the authors in this book address the functions of leadership but, within these discussions, many aspects of the person of the leaders and their relationships are addressed. While there is much that parallels the purpose and content of this thesis, it is considered that the focus on biblical theology with little reference to other theological disciplines narrows the applicability of the book to a wide range of Christians. On the other hand, the breadth of its suggestions for practice might prove overwhelming to a Christian trying to apply a theology of leadership to her or his workplace.

While the book is intended for all Christian leaders, most examples are taken from church contexts. However, there is much content in the book that is both educational and practical and will be referred to again as a resource in Chapter Six. The main ideas relevant to the development of a theology of leadership are summarised in Table 2.11:

¹³² Timothy G. Dolan, "Sustaining the Leader.", *ibid*, ed. John Burns, John Shoup, and Donald Simmons Jr., Loc. 4250.

Table 2-11: Elements for a theology of leadership from the writing of Shoup et al.

Elements	Sub-categories	Reinforced key words and ideas.	New key words and ideas.
Sources and Foundations:		Reinforced Scripture Leadership and organisational literature	
Developed within theological sub disciplines:		Biblical theology. Practical theology.	
Aspects that need to be included in a theology of leadership:	<ul style="list-style-type: none"> Personal qualities of a leader: 	Character, integrity, self-awareness and discipline; people skills; spiritual maturity.	
	<ul style="list-style-type: none"> Functions of Leadership: 		Restoration; Reconciliation; Use gifts and talents; Discernment.
	<ul style="list-style-type: none"> Purpose of Leadership: 	Transformational service; Kingdom.	

Elements	Sub-categories	Reinforced key words and ideas.	New key words and ideas.
Issues that need to be addressed in a theology of leadership:		Call-from God; discernment; vocation. Context; leadership literature. Power and authority; authority from God; delegation; Authority is contextual and transitory. Followers. Leader and follower relationships. Organisations. Shared values.	Primary call – as Christian; secondary call – in role. Communal call. Everyone a leader at some time. Shared morality.
Models and images		Steward. Shepherd. Servant Transforming leadership.	Conductor.
Practice		Participation; Faith Community; Prayer.	Facilitate; Communicate.

Richard R. Osmer - *Practical Theology: An Introduction*

Osmer's theology of servant leadership is only a small part of his book, *Practical Theology: An Introduction*.¹³³ The book is ostensibly written for the use of congregational leaders and for the guidance of their practice and, therefore, has much in it that could also be used as a process of discernment for those in ministry leadership. Osmer also addresses the methodology of practical theology with an approach similar to that used in qualitative social science research.

In the context of his discussion on practical theology, Osmer develops his theology of servant leadership “by reflecting on Jesus as the embodiment of God's royal rule in the form of a servant”.¹³⁴ With reference to Old Testament models of leadership, and New Testament portrayals of Jesus and his words, and with emphasis on the self-giving love demonstrated in the crucifixion, Osmer establishes that “Power and authority within the community of disciples are to take the form of a servant like that of their Lord”.¹³⁵ He further describes the nature of power for Christians and its difference from the normal understanding: “Power as domination, or power over, becomes power as mutual care and self-giving. Power as seeking one's own advantage becomes power as seeking the good of others and the common good of the community”.¹³⁶

¹³³ Richard R. Osmer, *Practical Theology : An Introduction* (Grand Rapids, Mich: William B. Eerdmans Publishing, 2008).

¹³⁴ Ibid., 183-191.

¹³⁵ Ibid., 186.

¹³⁶ Ibid., 191.

These insights not only contribute to a theology of servant leadership, but also to an understanding of organizations – “a congregation that takes the form of a servant represents an alternative to the ways of the world. It opens up a new set of possibilities that may have a *catalytic* effect, evoking social transformation.”¹³⁷

Osmer's summary definition of servant leadership is: “Servant leadership is leadership that influences the congregation to change in ways that more fully embody the servanthood of Christ.”¹³⁸ Obviously Osmer is directing his thoughts to congregational leaders, but his discussion of servant leadership in terms of three forms of leadership which he identifies as: task competence; transactional leadership and transforming leadership; is relevant to any workplace.¹³⁹ Underlying task competence for the servant leader is the countercultural virtue of humility. Such leaders have the needs of the community as their first concern and are aware of their own limitations, allowing them to rely on the abilities of others.

In the understanding of Osmer, transactional leadership¹⁴⁰ involves persuasion and boundary crossing, the former relating to offering community members “a path of discipleship in which the needs of others gradually become as important as their own”.¹⁴¹ Boundary crossing refers to guiding the community “toward caring for the needs of people who are different from themselves”.¹⁴²

¹³⁷ Ibid.

¹³⁸ Ibid., 191.

¹³⁹ Ibid., 193-199.

¹⁴⁰ It needs to be noted that this is not the same understanding as that put forward by Burns in 1978 (*Leadership*) which involved the nature of the relationship between leaders and followers being defined by agreed expectations.

¹⁴¹ Osmer., "Practical Theology: An Introduction", 195.

¹⁴² Ibid., 195.

The third form of leadership identified by Osmer is Transforming Leadership and for the servant leader this means being in fellowship with Christ's suffering, while leading the community through change to growth. This involves trusting in God to work through unknown territory, risking powerlessness by empowering others to engage in the change, and staying committed to the vision and values even when the community is not affirming of the changes.

While reinforcing the idea of servant leadership, Osmer develops the concept further to include the necessity of suffering, as well as a focus on relationship with the local and wider community. Underlying this is the continuing theme of power and the notions of powerlessness and empowerment. Osmer introduces the phrase 'common good' although it is not explored in depth.

Osmer's ideas are summarized in Table 2.12:

Table 2-12: Elements for a theology of leadership from the writing of Osmer.

		Reinforced	New
Sources and Foundations:		Scripture	
Developed within theological sub disciplines:		Biblical theology; practical theology.	
Aspects that need to be included in a theology of leadership:	<ul style="list-style-type: none"> Personal qualities of a leader: 	Humility; caring; interdependent; trusting in God; empowering; committed.	Task competence; transactional leadership; transforming leadership.

		Reinforced	New
	<ul style="list-style-type: none"> Functions of leadership 	Influence.	
	<ul style="list-style-type: none"> Purpose of Leadership: 	The common good. Social transformation.	
Issues that need to be addressed in a theology of leadership:		Power and authority. Organisations – social transformation. Vision and values.	Power as care and self-giving.
Models and images		OT figures; Servant – Jesus	
Practice			Suffering.

Online Material

This analysis so far of the small amount of academic literature specifically addressing a theology of leadership indicates, firstly, that developing a theology of leadership has not been a high priority of church activity, and that a theology of leadership is considered to be for the context of church and not for the general workplace. A similar attitude is reflected in the non-academic, but significant, material found online that addresses a theology of leadership.

The phrase “theology of leadership” is used in the online material with an assumption of a shared understanding of its meaning, and it is rare for the writer to attempt to define what “theology of leadership” means. Grams strongly argues that scripture cannot be used to develop a theology of leadership arguing that, if anything, there is only a theology of discipleship or followership.¹⁴³ Jonathon Williams¹⁴⁴ is one of the few who does undertake the task of definition and he concludes that a theology of leadership is reached after study of the Christian faith and God's revelation in order to know “where God wants people to be and taking the initiative to get them there by God's means on reliance of God's power”.¹⁴⁵

Although there is occasional reference in these discussions to a theology of leadership being relevant to all contexts, the online material identified is always written from, or for, the context of church leadership. All the items are based in biblical theology although there is some reference to secular leadership literature.

A primary concern of most of the online contributors is the place of power in a theology of leadership. Turning secular notions of leadership power around, the idea that leadership “requires personal weakness so that God's power can be evident”¹⁴⁶ is added to more familiar notions of the empowerment of others and the servanthood of the leader.

¹⁴³ Grams., "Issues facing Missions today".

¹⁴⁴ Williams., "A Personal Theology".

¹⁴⁵ Ibid., para 4.

¹⁴⁶ Hazelden., "A Theology of Leadership", section 4.4.

In addressing the paradox of servant leadership, Russell cites Nouwen – “power is constantly abandoned in favor of love”.¹⁴⁷ Connected to the idea of all power coming from God is that of all leadership coming from God and being delegated to chosen leaders. Hazelden, however, challenges the concept of being called, arguing that scripture is clear that the first leaders were chosen by Jesus, and subsequent leaders by the Church members.¹⁴⁸

Another significant theme is that of Christian leaders also being followers in that they are disciples of Christ before all else. Jesus and Paul are repeatedly referred to as both models of, and teachers about, leadership. Images of servant and Trinity are also used. Leaders must have vision and lead firstly by example – of good character, discipleship and collaboration. Practice is typified by service, sacrifice, teamwork, and trust in God focused on Jesus.

The purpose of leadership within a theology of leadership is not explicitly addressed. Graham Tomlin presents the most in depth consideration of a theology of leadership in his video and audio lectures available through the Alpha programme Leadership Conferences.¹⁴⁹ Rather than exploring how and why God chooses particular people to be leaders, Tomlin explores the purpose of God's choosing which he describes as being that the world might be blessed and enabled to become what God meant it to be. Leadership originates in the priesthood of Jesus, in which we all share, and its role is to nurture, protect and enable flourishing.

Most of the online items are brief, and reinforce ideas already identified in the academic literature rather than introduce anything new. These are summarized in Table 14:

¹⁴⁷ Russell., "A Practical Theology", 8.

¹⁴⁸ Hazelden., "A Theology of Leadership", section 5.2.

¹⁴⁹ Tomlin., "A Christian Theology of Leadership".; "Theology of Leadership".

Table 2-13: Elements for a theology of leadership from online material.

Elements	Sub-categories	Reinforced key words and ideas.	New key words and ideas.
Sources and Foundations:		Scripture	
Developed within theological sub disciplines:		Biblical theology	
Aspects that need to be included in a theology of leadership:	<ul style="list-style-type: none"> Personal qualities of a leader: 	Good character; visionary; collaborative.	
	<ul style="list-style-type: none"> Functions of Leadership: 		Nurture; protect.
	<ul style="list-style-type: none"> Purpose of Leadership: 		Enable flourishing.
Issues that need to be addressed in a theology of leadership:		Power; Delegation. Followers.	Personal weakness for God's power to be evident.
Models and images		Servant; Biblical figures; Trinity; Jesus; Paul.	Priesthood.

Elements	Sub-categories	Reinforced key words and ideas.	New key words and ideas.
Practice		Service; love.	Sacrifice.

Discussion

This review of the literature has identified a number of categories that, it is argued, provide the elements for a theology of leadership which must be fulfilled in order to provide an appropriate theology that can provide guidance, and support, for the Christian leader in the general workplace. The following table collates the key words and ideas leading to the elements identified in this literature review. The elements are then discussed and synthesised in order to provide a basis for further exploration and development.

Table 2-14: Summary of elements for a theology of leadership from theology of leadership literature.

Elements	Sub-categories	Key words and ideas
Sources and Foundations:		Scripture, Tradition; Church teaching; Doctrine. Image of God. Sociology; reason. Leadership and organisational theory.
Developed within theological sub disciplines:		Biblical theology; Christology; Ecclesiology; Systematic theology; Practical Theology.

Elements	Sub-categories	Key words and ideas
Aspects that need to be included in a theology of leadership:	<ul style="list-style-type: none"> Personal qualities of a leader: 	<p>Loving; caring; trusting.</p> <p>Open; creative; inspiring; responsible; forgiving; authoritative (providing disciplines for liberation).</p> <p>Strong character, persevering; renewed through challenges; committed.</p> <p>Humble, integral, sense of self /identity grounded in relationship with God.</p> <p>Vulnerability; authenticity.</p> <p>Self-awareness and discipline; spiritual maturity; good people skills; empowering; interdependent; collaborative.</p> <p>Task competence.</p> <p>Detachment from prestige and power.</p> <p>Visionary.</p>
	<ul style="list-style-type: none"> Functions of Leadership: 	<p>Service; love.</p> <p>Collaboration;</p> <p>Demand of responsibilities;</p> <p>Way of acting - influence; support.</p> <p>Transformation; completeness.</p> <p>Arises from the who of the leader, the why and what of purpose.</p> <p>Teaching, modelling.</p> <p>Nurture and protect.</p> <p>Enable flourishing.</p>

Elements	Sub-categories	Key words and ideas
	<ul style="list-style-type: none"> Purpose of leadership: 	<p>Transforming humanity, transformation, social transformation.</p> <p>Vision - God's agenda, mission.</p> <p>Kingdom of God.</p> <p>The common good.</p> <p>Mission of the organization; attention to followers.</p> <p>Delegation.</p> <p>Apply church teaching to leadership.</p>
Issues that need to be addressed in a theology of leadership:		<p>Power and authority; authority from God; power as care and self-giving.</p> <p>Countercultural.</p> <p>Powerlessness; personal weakness.</p> <p>Called and chosen; discernment; response; vocation.</p> <p>Nature of organisations: organisational culture and structure; unified community; teamwork-interdependence; corporate leadership; authority.</p> <p>Relationship with God and others; Followers - followers as leaders; People of God.</p> <p>Vision: prophetic insight.</p> <p>Values.</p> <p>Consideration of contemporary and cultural context; leadership studies.</p> <p>Reign of God.</p>

Elements	Sub-categories	Key words and ideas
Models and images		Shepherd (Comforter); Servant; Father; Body of Christ (Corporate); Biblical leaders; Christ/Jesus. Prophet - Discomforter. Trinity. Paul. Transactional and Transforming leadership. Conductor; Priesthood.
Practice		Doing theology. Prayer; reflection; spirituality. Morality; ethics; emotions and authenticity. Delegation; participation; clear processes; consultation. Channel for leadership of Christ. Relying on sustaining presence of God. Sacrifice; suffering. Vulnerable authority. Praxis - analysis, discernment, action. Building up others; Facilitate; Communicate;

Having collated the key words and ideas from all the literature, a further process of reading and searching was undertaken in order to synthesise and crystallise the essential aspects relating to a theology of leadership. Each of the identified elements are now discussed, leading to a distillation of the essence of each element as interpreted from the method of reading and searching. The summary sentence provided at the end of each element is intended to reflect the essence of each, and this essence will provide the key concepts to be used as the basis for the investigation of further literature that is considered relevant to this theology of leadership.

Sources and Foundations.



Figure 2-1 Key Words and ideas for sources and foundations

The literature has reinforced that a Christian theology must firstly be based in Scripture. However, there is also significant reference in the literature to church teaching, sometimes referred to as doctrine, and to tradition.

Sources beyond theology are, however, also recognized as appropriate because the concept of “leadership” fundamentally belongs to sociology and related disciplines, as do associated concepts of organizational theory. Therefore, concepts from sociology, and more specifically leadership and organizational theory, are also relevant as sources for a theology of leadership.

Developed within theological sub disciplines.



Figure 2-2 Key words and ideas for theological sub-disciplines

Sub-disciplines of theology are called by different names in the various traditions; for example, practical theology has often been termed “pastoral” theology in the Catholic tradition. While biblical theology is most often cited as the most relevant theological sub-discipline, reflecting the primary concern of Christians with scripture, the other main areas of systematic and practical theology, as well as ecclesiology, are also drawn upon. This indicates that no one area of theology contains what is required for a theology of leadership, but that it can be developed from any, or a number, of theological perspectives. The approach taken in this thesis, however, is based on the thinking of Veling with regard to practical theology and which claims that the role of practical theology is to heal the relationship between all the theological disciplines. Distilling the essence of the meaning of these ideas has led to the following sentence:

Essence 1: A theology of leadership is founded in Christian theology and informed by leadership and organisational literature.

Aspects that need to be included in a theology of leadership:

Across the literature there are three fundamental aspects of leadership that need to be fulfilled for a theology of leadership: the personal qualities of a leader; the functions of leadership; and the purpose of leadership.

The personal qualities of a leader.



Figure 2-3 Key words and ideas for personal qualities of a leader

Love and care are the most mentioned qualities required for a leader. However many other adjectives are used to describe desirable attributes as shown in the above wordle.¹⁵⁰ While such a list of qualities might suggest the need for a heroic leader in the “great man” tradition,¹⁵¹ the true sense of the description is exactly the opposite, and this is reflected further in the models and images provided. The use of these models and images also explains why some writers do not specifically address the qualities of leaders because they are implied in the models, functions and practice identified, including the fundamental need of a strong relationship with God.

Essence 2: The primary qualities of a leader within a theology of leadership are those of being loving, caring and personally grounded in a relationship with God.

¹⁵⁰ A wordle is a visual depiction of the words contained in a piece of text. Generated by a web-based tool of the same name, a wordle is created by manipulating the words of an input text and arranging them into a kind of graphic. (Definition of wordle, BuzzWord from Macmillan Dictionary, www.macmillandictionary.com/buzzword/entries/wordle.html)

¹⁵¹ The heroic leader in the “great man” tradition is an outdated belief in leaders being “born not made” and possessing qualities and abilities not available to the average person.

The functions of leadership.



Figure 2-4 Key words and ideas for functions of leadership

A leader's main role is to serve, and this is reinforced in all the literature. The way that this service is enacted is discussed further under "Practice". The literature acknowledges that leadership actions are about responding to responsibilities and demands through appropriate structures and processes, but that this is done collaboratively and by using influence rather than overt authoritarianism. Howell¹⁵² makes explicit what can be inferred from other literature, that leader actions arise from the being of the leader, as well as their motive and purpose, all of which ensure that the functions of leadership will be appropriate to the call of a Christian leader. While all the literature refers to Jesus as the model for Christian leadership, Clarke¹⁵³ highlights the leadership functions of teaching and modelling, while Tomlin¹⁵⁴ introduces the all-encompassing phrase "enable flourishing" which includes nurturing and protecting as well as being linked to the function of empowerment.

Essence 3: The primary task of a leader within a theology of leadership is to "enable flourishing" of individuals, the organisation and society through collaboration and service.

¹⁵² Howell., *Servants of the Servant*, Introduction.

¹⁵³ Clarke., "A Pauline Theology", 188.

¹⁵⁴ Tomlin, "A Christian Theology of Leadership", video clip.

The purpose of leadership



Figure 2-5 Key words and ideas for purpose of leadership

The purpose of leadership in a theology of leadership is fundamentally the same as the purpose of all Christian activity, and numerous writers reinforce this. That activity is working towards the Kingdom or Reign of God, or, the carrying out of God's agenda, will or mission. Other ways of expressing purpose are: building up the Body of Christ, bringing about individual (self and other) and social transformation, attending to the mission of the organization, leading the led or followers, and working for the common good. While the phrase 'the common good' is not mentioned often in the literature studied so far, it is able to contain the meaning of collaboration and community that is so prevalent throughout the literature and, therefore, has been chosen as able to express the essence of the purpose.

Essence 4: The purpose of leadership within a theology of leadership is to bring about the Reign of God by working for the common good and the transformation of individuals and society.

Issues that need to be addressed in a theology of leadership

Power and authority

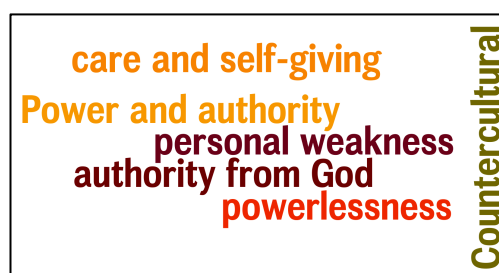


Figure 2-6 Key words and ideas relating to the issue of Power.

The most common issue cited in the literature needing addressing in a theology of leadership is clearly that of power and authority. While all power and authority is understood as coming from God, the nature of that power for leaders is service, and authority is to be used for the good of others. The leader needs to experience powerlessness and vulnerability in order to accept the gifts of others, and to empower others to use their gifts in the service of the mission. Personal weakness also allows the power of God to be manifest in the leader and her or his actions. Along with the counter-cultural concepts of powerlessness and vulnerability being important to leadership, is that of the accepting of difficulties as part of the process of growth and renewal.

Essence 5: Power and authority come from God and are to be used for service and for the good of others by a leader who is both vulnerable and empowering.

Nature of Organisations



Figure 2-7 Key words and ideas relating to the issue of the Nature of Organisations

An understanding of power and authority, as appropriate for a theology of leadership, impacts on the kinds of structures and processes appropriate for an organization within which leadership can be enacted. Within a theology of leadership an organisation needs to be a unified community identified by authentic teamwork, and signified by interdependence and corporate leadership.

While only Nott specifically ties the concept of corporate leadership to an understanding of community as the Body of Christ, the numerous references to the Body of Christ as a central image for community and interdependence in the theology of leadership literature reinforce the importance of this concept, as well as its possibilities as a metaphor for Christian leadership.

Essence 6: Organisations need to be true corporations, imaged by the Body of Christ, and signified by the interdependence of leaders and followers united by shared vision and values.

Called and Chosen



Figure 2-8 Key words and ideas relating to the issue of Called and Chosen

Before taking on the role of leader, consideration needs to be given to the process of being “called and chosen”. As highlighted earlier, the Christian in leadership needs to consider if they are simply employed as leader or “called” by the community and by God. As the path to leadership in the general workplace is usually by self-nomination, and in competition with others, a potential leader needs to enter into a process of discernment as to the direction of their work and how this fits with their vocation, firstly, as a Christian and, secondly, as a worker.

When the Christian leader has discerned a call from God, and responds positively to the call, she or he can be confident that they will be sustained in the work for which they have been chosen. Discernment is not only involved in this journey to leadership; it is also an ongoing part of the journey through leadership, particularly in the ongoing process of ethical decision-making.

Essence 7: Leadership is a call requiring a discerned response both in undertaking leadership and in living it out.

Relationships



Figure 2-9 Key words and ideas relating to the issue of Relationships

Relationships are another core issue for a theology of leadership and this begins with the relationship of the leader with God. The other crucial relationship is that with “those being led”, or followers, and leaders need to be familiar with interpretations of followership both in the sense of discipleship for themselves, and in the practice of followership in the workplace. Although not all co-workers will be people of faith, a Christian leader will still consider them as people of God.

Essence 8: Relationship is at the heart of leadership - with God and with others, and in the context of an understanding of followership.

Vision and Values



Figure 2-10 Key words and ideas relating to the issue of Vision and Values

Often mentioned in the literature is the issue of “vision” which, for a Christian leader, needs to be aligned with that of God. While vision needs to belong to the organization and provide direction for action, for the Christian leader vision begins in the “prophetic insight” they receive in prayer and reflection. Mission can also be understood as the carrying out of the vision.

A Christian leader will also hold values that reflect those of their faith tradition and are, therefore, in support of God's vision.

Essence 9: The values and vision of a Christian leader are aligned with those of God as learned and experienced through their faith life.

Contemporary Context



Figure 2-11 Key words and ideas relating to the issue of Context

With leadership and organizational theory having been shown as a suitable source for the development of a theology of leadership, the literature reinforces that the insights from contemporary writings in this area can provide guidance and support for leaders. However, they must always be viewed from a theological perspective ensuring that they do not violate Christian teaching. As well as providing specific development in the area of leadership, such research connects theology to the contemporary cultural context, which is another issue of significance for a theology of leadership.

Essence 10: Christian leaders need to be engaged with the contemporary context and surrounding culture and this includes being informed by secular literature as well as church teaching.

Models and images



Figure 2-12 Key words and ideas relating to Models and images

Millennia before Greenleaf promoted the concept of “servant leadership”, Jesus was presented in scripture as both teaching about, and enacting, the role of leader as servant. Almost all the theology of leadership literature refers to the model of servant as the appropriate image for a Christian leader to imitate, both in person and in practice. However, other images such a shepherd, parent, and prophet are put forward, while actual persons from scripture, particularly Paul, are studied as models of good Christian leadership. Other religious metaphors such as the Body of Christ and the Trinity provide models of leadership that promote true teamwork and community.

Transforming, or transformational, leadership is also frequently mentioned as a leadership model with potential for a theology of leadership. In the sentence for Essence 11, the phrase "transforming Christian leadership" is intentionally used for its ambiguous meaning. One understanding is of transforming as a verb, that is, Jesus is working in the act of transforming Christians in their leadership. The other meaning is of transforming as an adjective, and as part of a phrase describing a particular kind of Christian leadership that works for transformation. Both of these meanings are hopefully conveyed in the essence.

Essence 11: Jesus - as servant, shepherd and prophet - is the primary model for transforming Christian leadership, but other images from scripture and leadership literature can be helpful.

Practice



Figure 2-13 Key words and ideas relating to Practice

The practice of leadership is about leadership beyond simply actions, and includes the ways of being and acting that underlie leadership. This is well summarized by Nott as “doing theology” and being a “channel for the leadership of Christ”.¹⁵⁵ A theology of leadership must insist that the practice of the Christian leader is epitomized by a commitment to prayer and reflection as part of a spirituality of leadership and work, and the promise is that they will be sustained in their work by God through this practice. As part of their decision-making, the Christian leader must always pay attention to the moral, ethical, spiritual and emotional aspects involved, and act with love. A theology of leadership demands that leadership practice will be distinguished by delegation, participation, consultation, clear processes of decision-making and authenticity.

Essence 12: The practice of a Christian leader is concerned with morality, ethics, spirituality, emotions - all of which inform decision-making processes and actions - and is nourished by a spirituality of reflection and prayer.

¹⁵⁵ Nott., "Theology of Leadership", 142.

Three core concepts

While the twelve identified essences contain what is required as part of a theology of leadership, the process of seeking, attending, laboring, grappling, wondering, praying, probing, questioning, listening, responding, and acting with regard to their meaning suggested that they could be categorised into three core concepts of purpose, people and praxis, which would provide a workable framework for a theology of leadership.

Purpose

The purpose of leadership is specifically mentioned in Essence Four and, therefore, belongs to the first core concept of Purpose, defined as transformation for the common good and the Reign of God. Essence One has been included in this concept because it is important to keep the foundation of the theology in the forefront, and thereby grounding the purpose of leadership for a Christian in Christianity, as well as informed by contemporary leadership literature. The first core concept of Purpose is represented visually in Figure 2.14:

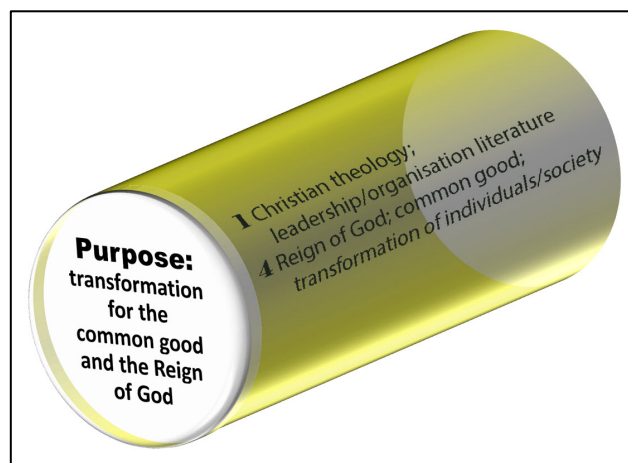


Figure 2-14 Purpose: the first core concept of a theology of leadership.

People

Essences Two, Five and Eight all refer to the leader as person, and his or her relationship with God and others. Therefore, they have been grouped into the second core concept, People, as visually presented in Figure 2.15:

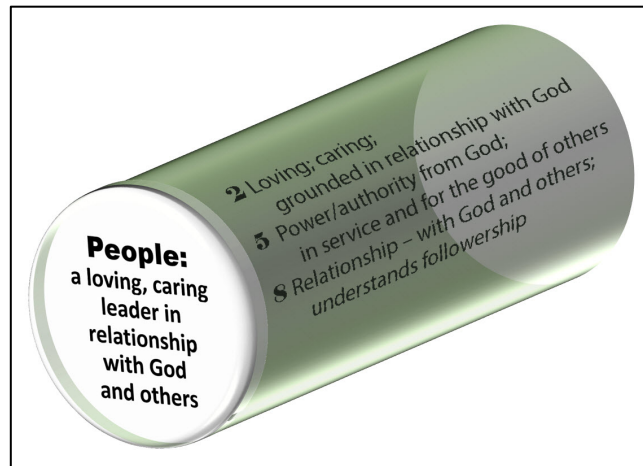


Figure 2-15 People: the second core concept of a theology of leadership.

Praxis

The third core concept includes those essences relating to practice, but the word "praxis" has been chosen as the name of the third core concept as it is considered to have a more complex and relevant meaning. The word "praxis" has been referred to in the theology of leadership literature and, as discussed in the section on the practical theology of Branson and Martinez, a Freirean understanding of praxis is particularly relevant for this thesis, because of the fact that the future purpose of achieving transformation is actually included in the understanding of praxis.

Simply defined as action informed by reflection, philosophically, the term "praxis" can be traced to Aristotle for whom it was a way of knowing. The concept of *praxis* in the general workplace has often been based on the work of Freire and his notions of praxis and "*conscientiacao*" meaning "learning to perceive social, political, and economic contradictions, and to take action against the oppressive elements of reality".¹⁵⁶ Furman offers another definition:

Praxis involves the continual, dynamic interaction among knowledge acquisition, deep reflection, and action at two levels—the intrapersonal and the extrapersonal—with the purpose of transformation and liberation. At the intrapersonal level, praxis involves self-knowledge, critical self-reflection, and acting to transform oneself as a leader for social justice. At the extrapersonal level, praxis involves knowing and understanding systemic social justice issues, reflecting on these issues, and taking action to address them.¹⁵⁷

Such definitions are helpful as they come from a secular reading of social justice and can be used in the general workplace. However, the theological dimension is important for Christian leaders as offered here in a theological context:

According to Ray Anderson, the critical goal of *Christopraxis* is to ask, "what is Christ doing in this situation?" and then to align my life and faith with that.¹⁵⁸

Clark further elaborates the connection of praxis with the purpose:

In general, *praxis* is generally understood to be inseparable from the end goal *telos*, or ultimate "meaning, purpose or character" (Buxton, 2003 p. 8). *Telos* describes both the ultimate or final outcome, or for our purposes the eschaton, as well as the essence of the practice itself. *Praxis* cannot move toward the goal of *telos* unless imbedded within it are the values and ethos of the *telos*. It is this movement toward the *telos*, or the culmination of Gods intended purpose for creation and redemption, that drives and infuses any practice that can be described as *praxis*. *Telos*, theologically described, is the applied endpoint of ethical or moral

¹⁵⁶ Freire., "Pedagogy", Preface.

¹⁵⁷ Gail Furman, "Social Justice Leadership as Praxis: Developing Capacities through Preparation Programs," *Educational Administration Quarterly* 48, no. 2 (2012). P. 202

¹⁵⁸ Chap Clark, "Youth Ministry as Practical Theology.," *Journal of Youth Ministry* 7, no. 1 (2008)., 29.

praxis. For the believing community, called and set apart for service in Gods in-breaking kingdom toward the eschatological hope of creation, living the ethical standard of the kingdom of God now is equally as important as discerning Gods future intent for all of creation.¹⁵⁹

Clark provides some examples of different approaches from the world of educational leadership:

Foster (1986), in his seminal book credited with introducing critical theory to the field, refers to the praxis of leadership as “action working with theory” (p. 189). Brown (2004), in presenting her framework for transformative leadership, states that praxis means “moving back and forth in a critical way between reflecting and acting on the world” (p. 96). Black and Murtadha (2007) envision leadership praxis as “an ethical and moral craft that draws from conceptual and abstract knowledge [and] engages in ongoing critical reflective inquiry” (p. 10). Dantley et al. (2008) add further nuance by drawing on Freire's idea of “unfinishedness”: Praxis must involve not only study and self-reflection, but also a “consciousness of our incompleteness,” which leads to “rigorous curiosity” and “motivates our searching and inquiry” (pp. 127-128).¹⁶⁰

The word praxis therefore addresses many of the concerns of a theology of leadership including reflection, discernment, ethics, being aligned with God, and purpose as transformation and the kingdom of God. Therefore, the third core concept includes Essences Three, Six, Seven, Nine, Ten, Eleven and Twelve and is named Praxis. It is visually represented in Figure 2.16:

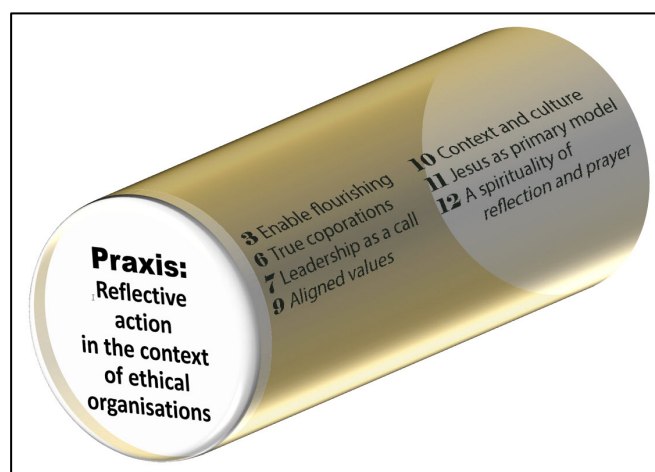


Figure 2-16 Praxis: the third core concept of a theology of leadership.

¹⁵⁹ Ibid., 22.

¹⁶⁰ Furman., "Social Justice Leadership", 203.

As represented in Figure 2-17, the three core concepts contain the twelve essences and are presented graphically as three-dimensional showing how the essences are contained within each of them. The three core concepts also need to be shown as interconnected in order to reflect the relationship between them. It is often impossible to differentiate when, for example, participatory practices in the workplace are about praxis or people because, in fact, they are about both. This interconnectedness mirrors the interconnectedness, or interdependence, of leaders and followers.

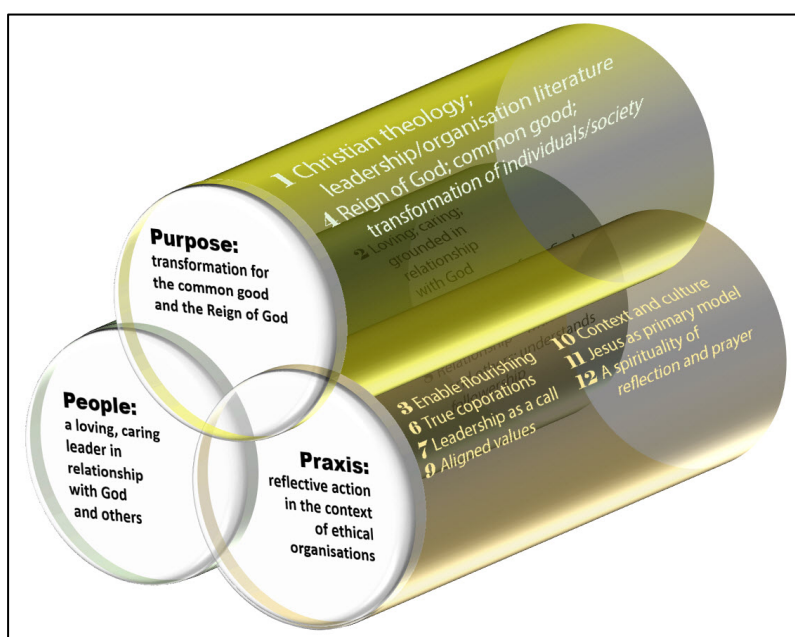


Figure 2-17 Conceptual framework for a theology of leadership.

Conclusion

This review of the literature makes it clear that a theology of leadership needs to look back, around and ahead. It needs to look back to the scriptures, church teaching and tradition. It needs to look around at the contemporary culture and relevant leadership and organisational literature, in the light of what has been learnt from scripture and tradition. It needs to look ahead to the Reign of God, with actions guided by a theological approach that brings all of these aspects together.

This reading, searching and analysis of the literature has resulted in a number of core concepts of what comprises a theology of leadership. While this knowledge is helpful in itself, it is argued in this thesis that this knowledge can be deepened and expanded in order to enrich this theology of leadership and make it more relevant for a Christian leader in the general workplace but, more importantly, this would move the conceptual framework towards a practical model to guide practice, and provide support and direction, for Christian leaders to live out their faith in their workplace.

The author of this thesis has a background in education, leadership and church life. Through these experiences, she has been exposed to social justice ideals, particularly as expressed in Catholic Social Teaching. As a member of a Diocesan Social Justice Committee in the early 1990s, she was part of a series of workshops celebrating the anniversary of the publication of *Rerum Novarum*,¹⁶¹ considered the foundation document of modern Catholic Social Teaching, and thus began a personal interest in social justice both in theory and practice. While there was no intention at the beginning of working on this thesis to pursue a connection between social justice and a theology of leadership, the insistence of a theology of leadership on a commitment to the transformation of the individual, the organisation and society, and in a way that respects and develops the individual and provides for collaboration and participation, resounds with ideals found in social justice. This has prompted an investigation of social justice literature as a possibility for the deepening and expansion of a theology of leadership by providing further direction for Christian leaders. It also has the potential to add a dimension to a theology of leadership that has not yet been explored in the literature.

¹⁶¹ Leo XIII, "Rerum Novarum," (1891), http://w2.vatican.va/content/leo-xiii/en/encyclicals/documents/hf_l-xiii_enc_15051891_rerum-novarum.html.

The next two chapters will, therefore, explore social justice literature to investigate whether it can fulfil the elements for a theology of leadership. In addition, relevant leadership and organizational literature will also be considered for its potential to inform and expand a theology of leadership.

Chapter 3 Social Justice - Christian Social Teaching

In the previous chapter, the literature directly pertaining to a theology of leadership was identified and discussed. A number of ideas were identified in the literature and categorised into the elements that need to be included in theology of leadership. The ideas within the elements were further synthesised in a way intended to convey the essence of their meaning. Three core concepts - purpose, people, praxis - were distinguished and represented as a conceptual framework to provide a structure through which to investigate other literature, in order to inform and deepen a theology of leadership. The diagram in Figure 3.1 re-presents each of the core concepts and how the essences identified are related to each concept.

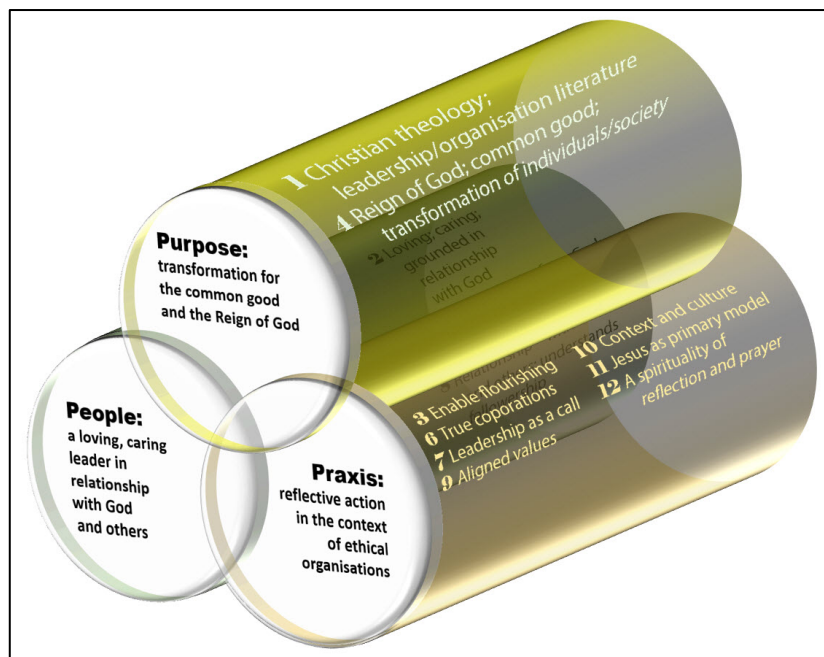


Figure 3-1 Conceptual framework for a theology of leadership.

In this chapter Christian social teaching, comprising Catholic Social Teaching from the Catholic tradition and the Social Gospel from the Protestant tradition, is investigated to determine whether it addresses all the elements of a theology of leadership.

This approach was taken because of the prominence in the theology of leadership literature of the notion of transformation of the individual and community through service and collaboration, prompting the possibility that social justice could provide a theology of leadership that both draws upon, and has a specific focus on, social justice.

Because this theology of leadership is intended to be for those in the secular as well as the faith-based workplace, a social justice perspective is also considered helpful because it can be related to secular ideas and language about social justice that will be explored in the next chapter. This provides, for those involved in leadership, a way of articulating a theology of leadership that has greater potential for engaging with those workers who may not profess any faith, but are open to a social justice perspective in their work.

It could be argued that this approach has the potential to dilute the primary reason of all Christian action, which is that of evangelisation or bringing people to Christ. However, in this thesis, evangelisation is understood as preaching the gospel primarily through loving action, in the tradition of St Francis who has been quoted as saying “Preach the gospel always, and if necessary use words”.¹

Through examination of the social justice literature, using the key ideas distilled in the essences, and the lenses of the three core concepts of purpose, people and praxis, it will be argued in the next two chapters that the social justice literature does align with the elements of a theology of leadership and deepens the understanding of the essences contained within them.

¹ Pope Francis, "Homily for the Holy Mass and Blessings of the Sacred Pallium for the New Metropolitan Archbishops on the Solemnity of Saints Peter and Paul Apostles. ," (29 June, 2015), https://w2.vatican.va/content/francesco/en/homilies/2015/documents/papa-francesco_20150629_omelia-pallio.html.

After a consideration of the meaning of the term “social justice”, an analysis of Catholic Social Teaching is undertaken as the first stage of considering the social justice literature, and whether it fulfils the elements for the development of a theology of leadership. This is followed by an analysis of writing from the Social Gospel leading to a synthesis named as Christian Social Teaching.

Meaning of social justice

As with the term “theology of leadership”, the term “social justice” is used often with an assumption of a shared understanding of its meaning. However, as McNerney points out, there is no one accepted definition of social justice:

The idea (or ideal) of social justice does not have a single or universally accepted meaning. ... Not only is the very notion of social justice a contested one but it seems to coexist with a range of ideas and expressions about equality, fairness and human rights.²

These notions of equality, fairness and human rights are expressed in various ways in a number of Church documents, as well as in the secular literature, which also has a range of understandings about what it involves. Cuervo³ identifies that Young’s⁴ ambitions for social justice go beyond the good, but simplistic, notions about the sharing of goods and an attitude of fairness, to a focus on action and capacity-building:

As Young (1990, p. 16) claimed, the aim is to expand the limits of social justice beyond regarding “persons as primarily possessors and consumers of goods to a wider context that also includes action, decisions about action, and provision of the means to develop and exercise capacities”.⁵

² Peter McNerney, "Mapping the Literature: Social Justice and Education," in *Social Justice Research Collective* (Adelaide, South Australia: Flinders University, 2004).

³ Hernan Cuervo, "Enlarging the Social Justice Agenda in Education: An Analysis of Rural Teachers' Narratives Beyond the Distributive Dimension," *Asia-Pacific Journal of Teacher Education* 40, no. 2 (2012).

⁴ Iris Marion Young, *Justice and the Politics of Difference*, (Princeton: Princeton University Press, 2011), <http://ACU.eblib.com/patron/FullRecord.aspx?p=787360>.

⁵ Cuervo, "Social Justice Agenda", 87.

While Fraser focuses on human interactions - “justice requires that people be able to interact as peers with others”⁶ - Gewirtz argues that justice looks different in different contexts and that a theory is not sufficient: “what counts as justice can only properly be understood within specific contexts of interpretation and enactment.”⁷

Some social justice literature indicates that the ideas of “equality, fairness and human rights” usually apply to the most disadvantaged people in society, for example, those with disabilities and minority groups. However, in this thesis social justice is understood in the way expressed by Massaro - applying to all members of society and being about social structures that provide opportunity for everyone:

all common notions of social justice boil down to the goal of achieving a right ordering of society. A just social order is one that ensures that all people have fair and equitable opportunities to live decent lives free of inordinate burdens and deprivations.⁸

The first use of the term “social justice” is credited to a Jesuit priest, Luigi Taparelli who was working in Europe in the 1840s, and the phrase is now commonly used both in secular literature and in Christian teaching. However, the concept of justice in society has been traced back to Plato and Aristotle, whose ideas of justice influenced Thomas Aquinas, who in turn influenced the thinking of Taparelli.⁹

⁶ Nancy Fraser, "Development and Change," *International Institute of Social Studies*. 42, no. 1 (2011), 11.

⁷ Sharon Gewirtz, "Towards a Contextualized Analysis of Social Justice in Education," *Educational Philosophy and Theory: Incorporating ACCESS* 38, no. 1 (2006), 69-70.

⁸ Thomas Massaro, *Living Justice : Catholic Social Teaching in Action* (Lanham, Md. : Rowman & Littlefield, 2012).

⁹ “Luigi Taparelli D’Azeglio (1793–1862) was an Italian Catholic scholar of the Society of Jesus who coined the term social justice. He co-founded the journal *Civiltà Cattolica* in 1850 and wrote for it for twelve years. He was particularly concerned with the problems arising from the industrial revolution. He was a proponent of reviving the philosophical school of Thomism, and his social teachings influenced Pope Leo XIII’s 1891 encyclical, *Rerum novarum* (On the Condition of the Working Classes).” Retrieved from https://en.wikipedia.org/wiki/Luigi_Taparelli

It is important to understand that Christian social teaching shares the same sources and foundations as were identified as necessary for the development of a theology of leadership – scripture, church teaching and theological disciplines. It can therefore be understood as an articulation from systematic theology in itself,¹⁰ and is also identified in Catholic theology as moral theology.¹¹

There are many people who consider that the Christian Gospel can only be understood as a document for social change, while others believe that the Gospel is about personal faith and practice and should not become involved in the public arena.¹²

In 1942 the Archbishop of Canterbury, William Temple, argued that the early church clearly understood that the message of the gospel included how the community should be structured and function, even if this was not applied to the surrounding society, for example, in the case of slavery which was accepted as part of the wider social structure.¹³ However, the Reformation saw the rise of individualism along with the separation of church and state, and the gradual loss of the right and responsibility of the church to speak about social matters.

¹¹ Pontifical Council for Justice and Peace, "The Compendium of the Social Doctrine of the Church," (2004), http://www.vatican.va/roman_curia/pontifical_councils/justpeace/documents/rc_pc_justpeace_doc_20060526_compendio-dott-soc_en.html. para 72.

¹² David W. Miller, *God at Work : The History and Promise of the Faith at Work Movement*. (Cary, NC, USA: Oxford University Press, 2006).

¹³ William Temple, *Christianity and Social Order* (London: SCM Press Ltd, 1942).

In the 19th century individuals rose up, in both the Catholic and Protestant traditions,¹⁴ claiming that Christianity had a duty to act on behalf of the poor to address the poverty and displacement that had arisen in the wake of the industrial revolution and ensuing social change. This eventually led to the articulation of Catholic Social Teaching and the Social Gospel.

Catholic Social Teaching (CST)

The starting point for considering Catholic Social Teaching, from now on referred to as CST, is to be reminded that:

At its core, Catholic Social Teaching is simply the attempt to spell out the ethical consequences of the confession, “Jesus is Lord,” for the way in which we live.¹⁵

CST has been derived from the scriptures, which have been interpreted and expressed through church teaching and tradition, and has been described as an integral part of Catholic moral theology.¹⁶ It therefore fulfils the sources and foundations required for a theology of leadership, as well as having been developed within a theological discipline.

Each of the CST documents make extensive reference to scripture and previous Church teaching. These references will not be cited separately in this thesis.

¹⁴ Massaro., "Living Justice", 43-46.

¹⁵ Rob Esdaille, "History: The History of Catholic Social Teaching and Its Origins," <http://www.catholicsocialteaching.org.uk/principles/history/>.

¹⁶ Antonino Vaccaro and Alejo Jose' G. Sison, "Transparency in Business: The Perspective of Catholic Social Teaching and the “Caritas in Veritate”,” *Journal of Business Ethics*, no. 100 (2011).

Many Vatican documents can be interpreted as expressing social teaching, however, an analysis of major CST websites and significant texts¹⁷ elicits that the core Church documents concerned with the development and expression of CST are the 16 set out in the following table:

Table 3-1: List of Vatican documents identified as crucial to development of CST.

No	Latin Title	English Title	Year of Publication	Author
1	<i>Rerum Novarum</i>	The Conditions of Labor	1891	Pope Leo XIII
2	<i>Quadregesimo Anno</i>	After Forty Years, or The Reconstruction of the Social Order	1931	Pope Pius XI
3	<i>Mater et Magistra</i>	Christianity and Social Progress	1961	Pope John XXIII
4	<i>Pacem in Terris</i>	Peace on Earth	1963	Pope John XXIII
5	<i>Gaudium et Spes</i>	Pastoral Constitution on the Church in the Modern World	1965	Second Vatican Council
6	<i>Populorum Progressio</i>	The Development of Peoples	1967	Pope Paul VI
7	<i>Octogesima Adveniens</i>	A Call to Action on the 80 th Anniversary of Rerum Novarum	1971	Pope Paul VI
8	<i>Iustitia in Mundo</i>	Justice in the World	1971	Synod of Bishops
9	<i>Evangelii Nuntiandi</i>	Evangelization in the Modern World	1975	Pope Paul VI

¹⁷ "Catholic Social Teaching," <http://www.catholicsocialteaching.org.uk/>; United States Conference of Catholic Bishops, "Foundational Documents," <http://www.usccb.org/beliefs-and-teachings/what-we-believe/catholic-social-teaching/foundational-documents.cfm>; Center of Concern, "Education for Justice," <https://educationforjustice.org/catholic-social-teaching/encyclicals-and-documents>; Australian Catholic Social Justice Council, "Catholic Social Teaching," <http://www.socialjustice.catholic.org.au/social-teaching>; Pontifical Council for Justice and Peace, "Compendium of the Social Doctrine of the Church," (2004), http://www.vatican.va/roman_curia/pontifical_councils/justpeace/documents/rc_pc_justpeace_doc_20060526_compendio-dott-soc_en.html; Massaro..

No	Latin Title	English Title	Year of Publication	Author
10	<i>Laborem Exercens</i>	On Human Work	1981	Pope John Paul II
11	<i>Sollicitudo Rei Socialis</i>	On Social Concern	1987	Pope John Paul II
12	<i>Centesimus Annus</i>	On the Hundredth Anniversary of Rerum Novarum	1991	Pope John Paul II
13	<i>Deus Caritas Est</i>	God is Love	2005	Pope Benedict XVI
14	<i>Caritas in Veritate</i>	Charity in Truth	2009	Pope Benedict XVI
15	<i>Lumen Fidei</i>	The Light of Faith	2013	Pope Francis
16	<i>Evangelii Gaudium</i>	Apostolic Exhortation on The Joy of the Gospel	2013	Pope Francis

In addition to the 16 papal documents listed in Table 3.1, there are two other documents which must be considered as part of this discussion because of their relationship to CST. The first is *A Compendium of the Social Doctrine of the Church*,¹⁸ published in 2004 by the Pontifical Council for Justice and Peace (PCJP), and setting out the foundations of CST as developed up to that date; and the second is *Vocation of the Business Leader*,¹⁹ published in 2012 also by the PCJP.

¹⁸ Pontifical Council for Justice and Peace, "Compendium of the Social Doctrine of the Church".

¹⁹ Pontifical Council for Justice and Peace, *Vocation of the Business Leader: A Reflection* (Vatican, 2011).

Many of the documents considered as the basis of CST are concerned in some way with the workplace and the treatment of workers and, therefore, the relationship between leadership and workers. However, as the term “leadership” is a recent construct, it is not used in most of the documents: terms such as employer, owner, capital, administration or management refer to what, in this thesis, is understood as leadership. Workers are often referred to as “labour” and sometimes as “employees”, although more recently the term “co-entrepreneurs” has been coined to emphasise that leaders and employees are essentially engaged in the same work.²⁰

CST addresses working conditions and the rights of workers within society, institutions and business organisations, and general principles have been derived from these discussions by a number of writers. However, analysis of the passages specifically relating to leadership has not been found in the current literature and is the focus of this section.

In the early days of writing in the area of CST it was assumed that the “bosses” would also be the owners of the business. With the growth of the modern firm came the rise of the managerial class, who hold a position between those who were previously identified as workers, and the owners of the organisation. Owners of businesses today will often be shareholders and unknown as individuals to the management. As identified earlier, leadership cannot be separated from an understanding of the organisation and the relationship with followers/co-workers/co-entrepreneurs, and so these two aspects of organization and followership will also be looked at.

²⁰ Ibid., 3.

Part of the work of the Church since its inception 2000 years ago has been to interpret an ethical way to live in relation to other individuals within the prevailing society, but the encyclical *Rerum Novarum*, published in 1891, is considered to be the beginning of the modern development of Catholic Social Teaching. According to the *Compendium of Catholic Social Doctrine*, “The whole of the Church's social doctrine can be seen as an updating, a deeper analysis and an expansion of the original nucleus of principles presented in *Rerum Novarum*”.²¹

Before continuing this analysis of the CST documents, it is necessary to discuss the issue of gender exclusive language. Vatican documents are usually first published in Latin and then translated into the various world languages. English translations of the original have been always, and unapologetically, written in gender exclusive language, that is, the word “man” intended to include both male and female. While I consider this an unacceptable mode of expression, the prolific use of male language throughout the documents makes it impossible to substitute gender inclusive language and still maintain the sense of the direct quote.

²¹ Pontifical Council for Justice and Peace, "Compendium of the Social Doctrine of the Church", para 90.

I have therefore chosen to present quotes in the original English translation, including the gender exclusive language, while at the same time apologising to the reader on behalf of the Vatican for this practice which, I believe, goes against the Church's own teachings of respect for human dignity and the participation of all. However, it is pleasing to note that the latest Encyclical, released in the final stages of writing this thesis, indicates that Pope Francis intends to change tradition and use gender inclusive language wherever possible. In the encyclical²² *Laudato Si'*,²³ published in June 2015, the word “man” is only used when quoting from other documents and the terms human, humanity or “man and woman” are used consistently throughout the document.

Rerum Novarum

*Rerum Novarum*²⁴ was written by Pope Leo XIII, a former student of the previously mentioned Jesuit priest Taparelli, in the context of significant social change. It challenges the atheism of communism and any threat to the notion of private property, but it also confronts the excesses of liberal-capitalism and its exploitation of workers. The document is considered an important development in church teaching because:

it situated the Church in the social, political and economic ferment of the late nineteenth century and it began a tradition of engagement with the social order which slowly took shape over the next century.²⁵

²² A Papal Encyclical is the name typically given to a letter written by a Pope to a particular audience of Bishops.

²³ Francis, "Laudato Si'," (2015), http://w2.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco_20150524_enciclica-laudato-si.html.

²⁴ Leo XIII., " Rerum Novarum".

²⁵ Social Action Office, "Catholic Social Teaching," http://sao.clriq.org.au/cst/cst_intro.html.

There have been many analyses of *Rerum Novarum*, but only those aspects most relevant to leadership will be highlighted here. The words capital, employer, master or owner are used to refer to what we usually call “leaders”. The word “rulers” is often used, but always in reference to public authority rather than individuals in organisations. There is an assumption in *Rerum Novarum* that there are essentially two classes, the rich and the poor. The rich or wealthy equates with capital, owners and employers, while the poor equates to the working class, or working men.

Rerum argues that all people are meant to benefit from the land, whether they own it or work on it, and therefore relationships between the wealthy and the workers should always be harmonious for their mutual benefit: “Each needs the other: capital cannot do without labor, nor labor without capital. Mutual agreement results in the beauty of good order, while perpetual conflict necessarily produces confusion and savage barbarity”.²⁶

Having a Eurocentric and Christocentric worldview, *Rerum* can only understand the perfect society as being Christian, with all members of society being religious and conforming to Church law. Therefore, it sees the role of religion as having to remind both workers and employers of their duties to each other and sets out the following as part of the duties of the employer:

The following duties bind the wealthy owner and the employer: not to look upon their work people as their bondsmen, but to respect in every man his dignity as a person ennobled by Christian character. They are reminded that, according to natural reason and Christian philosophy, working for gain is creditable, not shameful, to a man, since it enables him to earn an honorable livelihood; but to misuse men as though they were things in the pursuit of gain, or to value them solely for their physical powers - that is truly shameful and inhuman. ... Furthermore, the employer must never tax his work people beyond their strength, or employ them in work unsuited to their sex and age. His great and principal duty is to give every one what is just. ... wealthy owners and all masters of labor should be mindful of this - that to exercise pressure upon the indigent and the destitute for the sake of gain, and to gather

²⁶ Leo XIII., "Rerum Novarum", para 19.

one's profit out of the need of another, is condemned by all laws, human and divine. To defraud any one of wages that are his due is a great crime which cries to the avenging anger of Heaven.²⁷

Given the free market mentality that prevails in the 21st century workplace, there are many aspects of these comments that are still relevant. Restating these sentences in today's language: each worker needs to be seen as a human being worthy of dignity; work is honourable providing the means of support for self and family; working hours should be reasonable and allow for work and life balance; work should be safe and appropriate; workers should not be exploited or underpaid. It is also noteworthy that the document refers to "natural reason" and human laws, thereby providing a link to secular social justice.

As well as addressing the nature of work, *Rerum Novarum* also presents a vision for the workplace which has implications for consideration of the nature of organisations:

if Christian precepts prevail, the respective classes will not only be united in the bonds of friendship, but also in those of brotherly love. For they will understand and feel that all men are children of the same common Father, who is God; that all have alike the same last end, which is God Himself.²⁸

While social equality was, in reality, an unknown concept at the time of *Rerum Novarum*, this passage presents a Christian understanding of equality as all people being children of God which is still relevant for a Christian leader today, even if the leader does not have the expectation that this understanding will be reciprocated in the secular workplace.

²⁷ Ibid., para 20.

²⁸ Ibid., para 25.

The term “common good” is mentioned numerous times throughout *Rerum*, particularly with regard to the role of the state, although there is no explicit definition of what it means. In paragraph 34, the role of administration in relation to the principle of the common good is spelt out:

Justice, therefore, demands that the interests of the working classes should be carefully watched over by the administration, so that they who contribute so largely to the advantage of the community may themselves share in the benefits which they create.

In this statement a further two important principles are introduced in *Rerum Novarum* that become the basis of CST with regard to the workplace: the duty of institutions to be structured and led in a way that contributes to the common good; leadership has a responsibility to workers and therefore they need to ensure that workers, and the general community, share in the profits their work creates.

As the foundation document of modern Catholic Social Teaching, *Rerum Novarum* introduces many important ideas that will continue to be developed and added to over the next one hundred and twenty or so years. With regard to sources and foundations, *Rerum Novarum* is derived from scripture and church teaching but also begins the contextualisation of church teaching and the engagement with modern social concerns. However, there is also an appeal to natural law and reason as justification for the social teaching. Teaching relevant to leadership can be summarised and related to the three core concepts as follows:

Purpose:

- the conduct of business for mutual and community benefit;
- all activity and benefits to work for the common good;

People:

- responsibility of leaders to care for their workers;
- call for positive, mutual and close relationships between employers and employees;

Praxis:

- the nature of work as good and necessary;
- human dignity as the basic consideration of all work environments and practices;
- the nature of organisations as places built on friendship and love.

We have seen in this encyclical the beginning of the development of Christian understandings of work and organizations, along with statements on the responsibilities of leadership and the nature of the relationship between leaders and workers.

Quadragesimo Anno

The next encyclical considered to be part of CST was not published for another forty years and this was in the context of the rise of fascism in Europe. *Quadragesimo Anno*²⁹ by Pius XI, published in 1931, reiterated the principles of *Rerum Novarum* which was reflected in the title “Fortieth Year”. Pius XI acknowledged that, while the principle of the common good had been adopted in many places, particularly with regard to worker’s wages and conditions, there were still many examples of workers being exploited. The phrase “social justice” is specifically used referring to the distribution of wealth.

²⁹ Pius XI, "Quadragesimo Anno," (15 May 1931), http://w2.vatican.va/content/pius-xi/en/encyclicals/documents/hf_p-xi_enc_19310515_quadragesimo-anno.html.

This encyclical is considered crucial to the development of the social justice principle of subsidiarity through its defence of the right of “subsidiary function”, that is, that small groups within society must be allowed to maintain control over decisions relevant to them. This principle is relevant to leadership in a number of ways with regard to the place of the organisation within the wider society, as well as with regard to the decision-making structures within the organisation.

Therefore, *Quadragesimo Anno* adds two more concepts relevant to a theology of leadership, the first relating to the purpose of leadership and the second to praxis:

Purpose:

- use of the phrase “social justice” in reference to the sharing of the benefits of work and business;

People and praxis:

- the principle of subsidiarity which requires, in the context of a theology of leadership, that workers be involved in decision-making which affects them.

The principle of subsidiarity relates to both people and praxis because the involvement of workers in decision-making impacts significantly on the nature of relationships in the workplace.

Mater et Magistra

In 1961, the encyclical *Mater et Magistra*³⁰ by John XXIII reinforced previous CST and addressed the required relationship between management and workers:

But We have no doubt as to the need for giving workers an active part in the business of the company for which they work—be it a private or a public one. Every effort must be made to ensure that the enterprise is indeed a true human community, concerned about the needs, the activities and the standing of each of its members.

This demands that the relations between management and employees reflect understanding, appreciation and good will on both sides. It demands, too, that all parties co-operate actively and loyally in the common enterprise, not so much for what they can get out of it for themselves, but as discharging a duty and rendering a service to their fellow men.³¹

This statement addresses a number of aspects regarding a theology of leadership including the importance of caring relationships in the workplace, cooperation between leaders and workers in contributing to the organisation and the common good, with all work being understood as service.

Mater et Magistra therefore contributes the following ideas relevant to a theology of leadership, which relate to people and praxis:

People:

- a call for co-operation as the basis of activity in the workplace;
- the need for workers to actively participate in all aspects of a business;

Praxis:

- development of Christian understanding of organisations through calling for the nature of organisations to be true human communities;

³⁰ John XXIII, "Mater Et Magistra," (15 May 1961), http://w2.vatican.va/content/john-xxiii/en/encyclicals/documents/hf_j-xxiii_enc_15051961_mater.html.

³¹ Ibid., para 91-92.

- contributing to a Christian understanding of work by naming the nature of work as service.

Pacem in Terris

John XXIII published another encyclical not long before he died entitled *Pacem in Terris*.³² Addressing the topic of human rights as a requirement for a just society, John XXII specifically reinforces the right to work but also the right to work satisfaction:

it is evident that a man has the inherent right not only to be given the opportunity to work, but also to be allowed the exercise of personal initiative in the work he does.³³

This extends notions about the theology of work and worker participation in the following ways, thereby contributing to the concepts of praxis and people:

Praxis:

- work must provide for dignity and job security,
- workers need to share in the power to make decisions about their work,

People:

- workers need to have the opportunity to develop their individual gifts in the work they do.

While leaders are not specifically mentioned, it is implicit that leaders have a responsibility to ensure that in the workplace in which they lead there is provision for these things to happen.

³² John XXIII, "Pacem in Terris," (11 April 1963), http://w2.vatican.va/content/john-xxiii/en/encyclicals/documents/hf_j-xxiii_enc_11041963_pacem.html.

³³ Ibid., para 18.

It is again worth reflecting, over 50 years after the publication of this encyclical, and in light of the neoliberal context in which this thesis is being written, how radical this social teaching was, and remains.

Gaudium et Spes

The final document of Vatican II,³⁴ *Gaudium et Spes*,³⁵ is counted amongst the social teaching documents and was published in 1964. Greatly concerned with the ability of people and society to develop their God-given potential, the document reinforces the theme of initiative introduced in *Pacem in Terris*:

The opportunity, moreover, should be granted to workers to unfold their own abilities and personality through the performance of their work.³⁶

The need for employees to participate in decisions affecting their work is also expanded upon:

In economic enterprises it is persons who are joined together, that is, free and independent human beings created to the image of God. Therefore, with attention to the functions of each—owners or employers, management or labor—and without doing harm to the necessary unity of management, the active sharing of all in the administration and profits of these enterprises in ways to be properly determined is to be promoted.³⁷

Here is found one of the few explicit references to the varying roles of leaders and workers along with the reinforcement that all are entitled to share in the profits to which they have contributed. *Pacem et Terra* therefore reinforces previous CST teaching but contributes the following to the ideas of praxis and people:

³⁴ Vatican II was the twenty-first ecumenical council - a conference of ecclesiastical dignitaries and theological experts convened to discuss and settle matters of Church doctrine and practice in which those entitled to vote are convoked from the whole world and which secures the approbation of the whole Church. It was held at the Vatican in Rome, formally opened under the pontificate of Pope John XXIII on 11 October 1962 and closed under Pope Paul VI in August, 1965.

³⁵ Second Vatican Council, "Gaudium Et Spes," (7 December 1965), http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19651207_gaudium-et-spes_en.html.

³⁶ Ibid., para 67.

³⁷ Ibid., para 68.

Praxis:

- leaders and workers have different roles but enter freely into the unity of an organisation and contribute to it;
- all members of an organisation are entitled to share in its profits;

People:

- human dignity comes from being created in the image of God.

Octogesima Adveniens

As indicated in its name, the encyclical *Octogesima Adveniens*³⁸ remembers the eightieth anniversary of *Rerum Novarum* but mainly addresses the social issues, such as urbanization, that have arisen in the previous eighty years. The right to work is emphasized with a call to society to ensure that work is provided for all.³⁹ This last principle is of great importance in the current workplace and therefore contributes two interrelated ideas to a theology of leadership with regard to both people and praxis:

People and Praxis:

- each human being has the right to work;
- work must be provided for everyone.

³⁸ Paul VI, "Octogesima Adveniens," (14 May 1971), http://w2.vatican.va/content/paul-vi/en/apost_letters/documents/hf_p-vi_apl_19710514_octogesima-adveniens.html.

³⁹ Ibid., paras 14, 18.

While the call in *Octogesima Adveniens* is for society to ensure the provision of work, in Western democracies the cooperation of business is required to ensure that profit is not put ahead of social responsibility, and this is a great challenge in a free market context.

Justicia in Mundo

The statement from the 1971 Synod of Bishops, *Justicia in Mundo*⁴⁰, addresses social issues rather than specifically addressing issues of the workplace, but it does draw attention to the danger of concentrating wealth in the hands of fewer people or groups:

The influence of the new industrial and technological order favors the concentration of wealth, power and decision-making in the hands of a small public or private controlling group. Economic injustice and lack of social participation keep people from attaining their basic human and civil rights.⁴¹

The social justice principle of participation, and the need for the fair distribution of wealth and power, is therefore reinforced. *Justicia in Mundo* also acknowledges the rise of unemployment, condemning rich industries who sentence up to a quarter of the population in certain areas to become: ““marginal” persons, ill-fed, inhumanly housed, illiterate and deprived of political power as well as of the suitable means of acquiring responsibility and moral dignity”.⁴² The following call to Christians can also provide a rationale and guide for leaders in their work in the secular workplace:

The members of the Church, as members of society, have the same right and duty to promote the common good as do other citizens. Christians ought to fulfil their temporal obligations with fidelity and competence. They should act as a leaven in the world, in their family, professional, social, cultural and political life. They must accept their responsibilities in this entire area under the influence of the Gospel and the teaching of the Church. In this way, they testify to the power of the Holy Spirit

⁴⁰ World Synod of Catholic Bishops, "Justicia in Mundo," (1971).

⁴¹ Ibid, para 9.

⁴² Ibid., para 10.

through their action in the service of people in those things which are decisive for the existence and the future of humanity.⁴³

The theme of “the common good” and the responsibility of Christians to work towards this in every sphere of life, including the workplace, is strengthened through the biblical image of being “leaven” which is repeatedly used in this document. The last sentence of *Justicia in Mundo* sets out the purpose of all Christian activity in the world, including that of the workplace: “to build a world which will reach the fullness of creation only when it becomes the work of people for people”.⁴⁴ This idea, that all work is to be focused on a common good with the welfare of people at its centre, remains a radical concept in today’s market economy. *Justicia in Mundo* therefore contributes further to a theology of leadership in the following ways, strengthening the concepts of purpose and praxis:

Purpose:

- the purpose of all activity, including leadership, is to work towards the "fullness of creation";

Praxis:

- Christians are obliged to be “leaven” in all workplaces for the Common Good.

⁴³ Ibid., para 38.

⁴⁴ Ibid., para 77.

Evangelii Nuntiandi

Acknowledging the tenth anniversary of the closing of the Second Vatican Council, the Apostolic Exhortation of Pope Paul VI, *Evangelii nuntiandi*,⁴⁵ is focused on how to bring the Gospel message to the modern world for the purpose of “transforming the people”.⁴⁶ Although this document is not always cited as part of CST, its concern with the transformation of individuals and of the world in the context of daily life and work makes it relevant for this discussion. The document is concerned with the proclamation of the kingdom of God which “is absolute and it makes everything else relative”.⁴⁷ It also brings in the importance of the context in which the kingdom is proclaimed – “the kingdom which the Gospel proclaims is lived by [people] who are profoundly linked to a culture, and the building up of the kingdom cannot avoid borrowing the elements of human culture”.⁴⁸ The importance of witness by Christians in all areas of life is considered:

Take a Christian or a handful of Christians who, in the midst of their own community, show their capacity for understanding and acceptance, their sharing of life and destiny with other people, their solidarity with the efforts of all for whatever is noble and good ... they radiate in an altogether simple and unaffected way their faith in values that go beyond current values and their hope in something that is not seen and that one would not dare to imagine.⁴⁹

⁴⁵ Paul VI, "Evangelii Nuntiandi," (1975), http://w2.vatican.va/content/paul-vi/en/apost_exhortations/documents/hf_p-vi_exh_19751208_evangelii-nuntiandi.html.

⁴⁶ Ibid., para 4.

⁴⁷ Ibid., para 8.

⁴⁸ Ibid., par 20.

⁴⁹ Ibid., para 21.

The purpose of living this kind of witness is about bringing people to Christ, something that may not be appropriate in a multi-cultural and multi-faith workplace. However, the prompting of questions, and desire for a better way of being, that being a “witness which involves presence, sharing, solidarity”⁵⁰ can evoke in people leads towards the transformation of the individual and the community and therefore:

... evangelization would not be complete if it did not take account of the unceasing interplay of the Gospel and of [people’s] concrete life, both personal and social. This is why evangelization involves an explicit message, adapted to the different situations constantly being realized, about the rights and duties of every human being, about family life without which personal growth and development is hardly possible, about life in society, about international life, peace, justice and development.⁵¹

The document continues to reinforce the importance of justice in all spheres of life connecting it to the Gospel’s concern for those in need, while continuing to claim the centrality of inner transformation:

The more Gospel-inspired lay people there are engaged in these realities [including professional work], clearly involved in them, competent to promote them and conscious that they must exercise to the full their Christian powers which are often buried and suffocated, the more these realities will be at the service of the kingdom of God and therefore of salvation in Jesus Christ, without in any way losing or sacrificing their human content but rather pointing to a transcendent dimension which is often disregarded.⁵²

The language used in this Exhortation specifically develops CST in its relationship to a theology of leadership by expanding on purpose and praxis:

Purpose:

- specific use of the term “kingdom of God” as the purpose of Christian service and the “transforming” role of the gospel;

⁵⁰ Ibid.

⁵¹ Ibid., para 29.

⁵² Ibid., para 70.

Praxis:

- expansion of the way Christian witness is essential in all forums including the workplace.

Laborem Exercens

*Laborem Exercens*⁵³ is an encyclical published on the ninetieth anniversary of *Rerum Novarum* and it acknowledges that “work” is at the centre of the social question addressed by *Rerum Novarum*. Core to the idea of the human person and work is that:

the basis for determining the value of human work is not primarily the kind of work being done, but the fact that the one who is doing it is a person ... this leads immediately to every important conclusion of an ethical nature: However true it may be that man is destined for work and called to it, in the first place work is “for man” and man “for work”⁵⁴ ...

... in the final analysis it is always man who is the purpose of the work, whatever work it is that is done by a man – even if the common scale of values rates it as the merest “service”, as the most monotonous, even the most alienating work.⁵⁵

Such an understanding of the relationship between people and work is important in terms of the attitudes of leaders to “followers”, demanding that people are not seen as resources for carrying out tasks, but as fellow workers engaged in work for the benefit of all.

⁵³ John Paul II, "Laborem Exercens," (1981), http://w2.vatican.va/content/john-paul-ii/en/encyclicals/documents/hf_jp-ii_enc_14091981_laborem-exercens.html.

⁵⁴ Ibid., para 6.

⁵⁵ Ibid.

The encyclical argues for, and supports, the concept of worker solidarity for the protection of working conditions and, therefore, the dignity of the worker.⁵⁶ As work is a universal calling, this discussion includes those in the workplace who are leaders and / or followers and is a “good thing”:

Work is a good thing for man – a good thing for his humanity – because through work man not only transforms nature, adapting it to his needs, but also achieves fulfillment as human beings and indeed in a sense become “more a human being”.⁵⁷

The purpose of work is described as “to increase the common good” and “in this way work serves to add to the heritage of the whole human family, of all the people living in the world”,⁵⁸ the priority of labour over capital is reinforced⁵⁹ along with the primacy of man over things.⁶⁰ The error of the “economistic” perspective, is identified – “considering human labor solely according to its economic purpose”.⁶¹

Laborem Exercens explicitly calls for a spirituality of work through “which will all people to come closer, through work, to God”⁶² and which is based on the belief that being “created in the image of God”, people share by their work “in the activity of the Creator”.⁶³

⁵⁶ Ibid., para 8.

⁵⁷ Ibid., para 9.

⁵⁸ Ibid., para 10.

⁵⁹ Ibid., para 12.

⁶⁰ Ibid.

⁶¹ Ibid., para 13.

⁶² Ibid., para 24.

⁶³ Ibid., para 25.

With a focus reflected in its name, “On Human Work”, *Laborem Exercens* expands the theology of work already present in CST by emphasising that work is for the benefit and fulfilment of people. This contributes to a theology of leadership by adding further to the concepts of purpose and praxis:

Purpose:

- calling on leaders to see their own work and that of their co-workers as all contributing to the work of God and the transformation of the world;

Praxis:

- challenging leaders to influence the structure and processes of their organisation to allow for a spirituality of work and not be restricted by economic concerns.

Sollicitudo Rei Socialis

The encyclical *Sollicitudo Rei Socialis*⁶⁴ begins with an acknowledgement that, while the teaching of the Church is constant in its basis in the Gospel, it is also “ever new” in response to the evolving historical conditions “which are the setting of the life of people and society”.⁶⁵ It credits the earlier encyclical *Populorum Progressio* with challenging the world on the element for fair and equitable development:

in a different world, ruled by concern for the common good of all humanity, or by concern for the “spiritual and human development of all” instead of by the quest for individual profit, peace would be possible as the result of a “more perfect justice among people.”⁶⁶

⁶⁴ John Paul II, "Sollicitudo Rei Socialis," (30 December 1987), http://w2.vatican.va/content/john-paul-ii/en/encyclicals/documents/hf_jp-ii_enc_30121987_sollicitudo-rei-socialis.html.

⁶⁵ Ibid., para 3.

⁶⁶ Ibid., para 10.

The growing problem of unemployment is recognised along with the decrease in sources of work and the unfair distribution of profits. The problem of underdevelopment is raised along with the issue of “super-development” through which certain social groups have an abundance leading to consumerism and materialism:

The experience of recent years shows that unless all the considerable body of resources and potential at [people’s] disposal is guided by a moral understanding and by an orientation towards the true good of the human race, it easily turns against [people] to oppress [them].⁶⁷

An important point is raised, that of “having” and “being” and the paradoxical results that result from unequal development and distribution of wealth: those with too much become obsessed with “having” thereby not reaching their potential of “being”; while others do not “have” the basic needs to fulfil their potential of “being”. This can only be overcome by an understanding of work as having value as an “authentic human achievement ... redeemed by Christ and destined for the promised Kingdom”⁶⁸ and by each person taking responsibility for the mutual development of each other:

“Collaboration in the development of the whole person and of every human being is in fact a duty of all towards all”.⁶⁹ The notion of common good when discussing human development is referred to many times.

⁶⁷ Ibid., para 28.

⁶⁸ Ibid., para 31.

⁶⁹ Ibid., para 32.

The concept of “social mortgage”⁷⁰ is first used by John Paul II in this document and the concept has implications for the purpose of businesses as well as the role of leaders. He explains that the term "social mortgage" has principally a social function, and this is based on the universal destination of all goods, that is, that the goods that are accumulated are not meant to be reserved or hoarded, but are "meant for all". This concept of social mortgage is challenging and important and is well explained by O’Boyle:

Property has a social function in the sense that the property holder is a social being, joined together with others in a network of communities such as family, neighborhood, place of worship, workplace. For Catholics that community is called the Body of Christ. At the same time, private property has an individual function in the sense that the person holding that property is an individual human being, unique and apart from all other human beings. Thus the owner of private property is accountable for the manner in which the goods produced by means of that property are held for his or her own use or released for the use of others.

The social function of private property means that ownership confers stewardship. Just as a conventional mortgage binds the homeowner to repay the institution that made ownership of that home possible, a social mortgage obligates the owner of private property to give back to the community so that those with no private property holdings have access to the same basic services such as health care, education, transportation, and police and fire protection that helped make possible the personal development of that property owner.⁷¹

The ramifications of such thinking would be extensive if put into practice, and certainly challenge the assumption that the Catholic Church is a conservative institution. The Church in its teaching on economics, as seen in these comments, needs to be understood as quite radical.

⁷⁰ Ibid., para 42.

⁷¹ Edward J. O’Boyle, "Blessed John Paul II on Social Mortgage: Origins, Questions, and Norms," *Logos: A Journal of Catholic Thought and Culture* 17, no. 2 (2014).

While not specifically providing guidelines for leaders and their organisations, *Sollicitudo* reinforces the restrictions on profit at the expense of the benefit of employees and society and reinforces the priority of concern for the common good in business practice. It therefore informs a theology of leadership through:

Purpose:

- the common good should be the main concern of development;
- aim of "perfect justice";

People:

- we are responsible for each other's human development;

Praxis:

- community is the Body of Christ;
- ownership confers stewardship.

Centesimus Annus

*Centesimus Annus*⁷² was another document acknowledging the anniversary of *Rerum Novarum* and it restates much of what has been said in the previous hundred years of catholic social teaching. It does contain a helpful explanation of the Kingdom of God, grace and how Christians are supported and guided by these theological truths in their daily work:

The Kingdom of God, being in the world without being of the world, throws light on the order of human society, while the power of grace penetrates that order and gives it life. In the way the components of a society worthy of man are better perceived, deviations are corrected, the courage to work for what is good is reinforced. In union with all people

⁷² John Paul II, "Centesimus Annus," (1 May 1991), http://w2.vatican.va/content/john-paul-ii/en/encyclicals/documents/hf_jp-ii_enc_01051991_centesimus-annus.html.

of good will, Christians, especially the laity, are called to this task of imbuing human realities with the Gospel.⁷³

It is a key understanding in CST that while the social order is to be transformed by working for the Kingdom of God, it is necessary to bring the Gospel to the social order so that this can happen. Therefore, social transformation is an aim but also the activity that needs to be undertaken to bring about the Kingdom of God.

Another significant phrase for the leader in the general workplace is “In union with all people of good will” along with the call to “work for what is good”. This focus on building relationships with all, in the human reality of the workplace, provides direction and support for leaders who wish to live out their Christian faith but hesitate to impose their own values on others.

The encyclical *Centesimus Annus* was written in the shadow of the fall of the Berlin Wall and the collapse of the USSR, and is made even more significant by being written by a Polish Pope who had lived under communist rule. The document is, therefore, very concerned with Marxism and the relationship between workers. The worker movement is described as being “part of a more general movement among workers and other people of good will for the liberation of the human person and for the affirmation of rights”.⁷⁴

In reflecting on the continuing, and even worsening, situation over the previous one hundred years, the encyclical speaks of those who not only do not have work, and therefore lack the ability to provide for their needs as well as for their dignity, but do not even have the means to gain the knowledge needed in the developing world to enter the market. It proposes:

⁷³ Ibid., para 25.

⁷⁴ Ibid., para 26.

... a *society of free work, of enterprise and of participation*. Such a society is not directed against the market, but demands that the market be appropriately controlled by the forces of society and by the State, so as to guarantee that the basic needs of the whole of society are satisfied.⁷⁵

The encyclical demands the intervention of the State to ensure an equitable society and this has implications for organisations whose leaders are not open to such ways of working. *Centesimus Annus* is quite specific about the kind of business organisation that is required in terms of social teaching and spells out the nature of an organisation and its purpose:

The Church acknowledges the legitimate *role of profit* as an indication that a business is functioning well. When a firm makes a profit, this means that productive factors have been properly employed and corresponding human needs have been duly satisfied. But profitability is not the only indicator of a firm's condition. It is possible for the financial accounts to be in order, and yet for the people – who make up the firm's most valuable asset – to be humiliated and their dignity offended. Besides being morally inadmissible, this will eventually have negative repercussions on the firm's economic efficiency. In fact, the purpose of a business firm is not simply to make a profit, but is to be found in its very existence as a *community of persons* who in various ways are endeavouring to satisfy their basic needs, and who form a particular group at the service of the whole of society. Profit is a regulator of the life of a business, but it is not the only one; *other human and moral* factors must also be considered which, in the long term, are at least equally important for the life of a business.⁷⁶

This powerful paragraph puts the concept of profit in the context of service to both workers and society and its clear explication of the purpose of business again emphasizes relationships and community as its core: “the purpose of a business firm is not simply to make a profit, but is to be found in its very existence as a *community of persons* who in various ways are endeavouring to satisfy their basic needs, and who form a particular group at the service of the whole of society”.

⁷⁵ Ibid., para 35.

⁷⁶ Ibid., para 35.

In addressing consumerism there is a call in *Centesimus Annus* for producers and those in the mass media, in particular, to take responsibility for not creating artificial new needs “which hinder the formation of a mature personality”.⁷⁷ The issue of “having” and “being” is revisited and there is a request for investors to make the required *moral and cultural choice* “to create lifestyles in which the quest for truth, beauty goodness and communion with others for the sake of common growth are the factors which determine consumer choices, savings and investments.”⁷⁸

The problem of alienation in the workplace is also addressed:

Alienation is found also in work, when it is organized so as to ensure maximum returns and profits with no concern whether the worker, through his own labour, grows or diminishes as a person, either through increased sharing in a genuinely supportive community or through increased isolation in a maze of relationships marked by destructive competitiveness and estrangement, in which he is considered only a means and not an end.⁷⁹

Such an understanding of work is grounded in a Christian vision of reality which is fundamental to the Christian leader's understanding of relationship with others and God:

When man does not recognize in himself and in others the value and grandeur of the human person, he effectively deprives himself of the possibility of benefitting from his humanity and of entering into that relationship of solidarity and communion with others for which God created him. Indeed it is through the free gift of self that man truly finds himself. This gift is made possible by the human person's essential “capacity for transcendence”. Man cannot give himself to a purely human plan for reality, to an abstract ideal or to a false utopia. As a person, he can give himself to another person or to other persons, and ultimately to God, who is the author of his being and who alone can fully accept his gift. A man is alienated if he refuses to transcend himself and to live the experience of self-giving and of the formation of an authentic human community oriented towards his final destiny, which is God. A society is alienated if its forms of social organization, production and

⁷⁷ Ibid., para 36.

⁷⁸ Ibid..

⁷⁹ Ibid., para 41.

consumption make it more difficult to offer this gift of self and to establish this solidarity between people.⁸⁰

While pointing out the weaknesses of both communism and capitalism, the encyclical does not claim that the Church has models to put forward – this is the work of people in their various political and economic situations. However, social teaching is offered “as an *indispensable and ideal orientation*” to guide people in their work, calling for all enterprise to be oriented towards the common good, and it recognises:

The legitimacy of workers’ efforts to obtain full respect for their dignity and gain broader areas of participation in the life of industrial enterprises so that, while cooperating with others and under the direction of others, they can in a certain sense “work for themselves” through the exercise of the intelligence and freedom.⁸¹

As with the other CST documents, there is no separate reference to the role of leaders: however, it is obvious from the writings, that it is incumbent on leaders in the workplace to ensure to the best of their ability that such conditions are provided for all workers. The Christian understanding of work is also expanded emphasising its nature and purpose:

Man works in order to provide for the needs of his family, his community, his nation and ultimately all humanity. Moreover, he collaborates in the work of his fellow employees, as well as in the work of suppliers and in the customers’ use of goods, in a progressively expanding chain of solidarity. ... The obligation to earn one’s bread by the sweat of one’s brow also presumes the right to do so. A society in which this right is systematically denied, in which economic policies do not allow workers to reach satisfactory levels of employment cannot be justified from an ethical point of view nor can that society attain social peace.⁸²

⁸⁰ Ibid., para 41.

⁸¹ Ibid., para 43.

⁸² Ibid., para 43.

Centesimus Annus is another radical statement clearly setting out the purpose of business and work, and in which leaders can find numerous principles by which to evaluate their organization and the workplace in order to align it with the call for a true community providing for the holistic needs of all within it. It reinforces and adds to the elements for a theology of leadership through:

Purpose:

- the Kingdom of God throws light on the needs of society while also enabling change;

People:

- Christian leaders are to work "in union with all people of good will";
- relationships of solidarity and communion essential;
- centrality of human dignity and opportunity for development;

Praxis:

- workers need to unite;
- government must intervene in the market for the good of all;
- businesses are authentic communities of persons;
- profit is not the only regulator of business;
- everyone must have opportunity for fulfilling work.

Compendium of the Social Doctrine of the Church

The *Compendium of the Social Doctrine of the Church*⁸³, from hereon referred to as the *Compendium*, aims to be “a concise but complete overview of the Church's social teaching”⁸⁴ up to the time of its publication in 2004. Within the 1232 citations, reference is made not only to the 16 documents listed in Table X, but also to other Apostolic Exhortations and Letters, Scripture, Papal messages delivered on special days such as World Day of Peace and other Papal addresses, church documents such as the *Catechism of the Catholic Church*, documents from Vatican II, statements and guidelines from various Congregations⁸⁵ within the Vatican, Church writers from Augustine to St Therese, and International Law such as the *Universal Declaration of Human Rights*.

The document consists of 272 pages of which 100 pages address topics relevant to this thesis: God’s plan which considers the purpose of work and leadership including working for the Kingdom of God; the human person and human rights; service; economic life; and human work including the purpose and role of business organisations.

⁸³ Pontifical Council for Justice and Peace, "The Compendium of the Social Doctrine of the Church".

⁸⁴ Ibid., Presentation.

⁸⁵ The highest-ranking departments of the Roman Curia (the central administration of the Catholic Church) are called congregations. Lower-ranking are the pontifical councils and pontifical commissions. Others are tribunals and offices.

The *Compendium* uses the older language of “labour” to describe workers and “capital” to describe owners of businesses. There is no specific reference to the role and work of leaders or management, except for the call to leaders to ensure “the promotion and integral development of the person”.⁸⁶ The word “governance” is also used to identify those who hold authority and power and who are called to govern human communities in the way that God governs the world, that is, with regard for human freedom.⁸⁷

Analysing the contents of the *Compendium* through the three core concepts of purpose, people and praxis identified earlier as crucial to a theology of leadership, and without repeating all that is contained in the previous encyclicals, results in the following ideas grouped according to the three core concepts:

Purpose:

Purpose: The authentic purpose of humanity is the mutual sharing in the infinite love of God and, although the compendium is clear to distinguish between the earthly and transcendent dimensions of the Kingdom of God, transformation of the world at both personal and social levels is a fundamental element.⁸⁸

⁸⁶ Ibid., para 131.

⁸⁷ Ibid., para 383, 410.

⁸⁸ Ibid., para 55.

The Kingdom of God: The Kingdom of God is defined as communion with God and amongst people, although it is made clear that it is not to be established on earth but in God.⁸⁹ However, it is also emphasised that the Kingdom includes all people who live Gospel values “and are open to the working of the Spirit”.⁹⁰ This understanding of the Kingdom of God is of particular interest to Christian leaders in general workplaces. The world’s transformation, relationships, justice, peace and solidarity are used to describe the goal and activity required in order to work towards and bring about the Kingdom.⁹¹

Transformation: The Compendium speaks of transformation as the “new creation” through the love of God, of people, relationships and social structures.

People:

Participation: The Compendium calls for a positive relationship between labour and capital and the need for workers to participate in “ownership, management and profits”.⁹²

Relationship: The Compendium addresses the developing understanding of “capital” [material means of production or financial resources enabling production] as well as “human capital” and “social capital”. “Human capital” is defined as the “capacity to engage in labour, to make use of knowledge and creativity, to sense the needs of ... fellow workers and a mutual understanding with other members of an organization”⁹³ taking it beyond any restriction to an economic subject.

⁸⁹ Ibid., para 49.

⁹⁰ Ibid., paras 49-50.

⁹¹ Ibid., paras 51-58.

⁹² Ibid., 281.

⁹³ Ibid., para 276.

“Social capital” is understood as “the capacity of a collective group to work together, the fruit of investments in a mutually-binding fiduciary trust”.⁹⁴ The threats of new scientific and technological innovations and the globalization of markets are identified as leading to the exploitation of workers and an “unrestrained quest for productivity”.⁹⁵ The need for workers to participate in ownership, management and profits is again emphasized in the context of relationship between labour and capital. Cooperation and solidarity are understood mainly in the context of the importance of unions.

Trinity/Love: The image of the Trinity is used to reinforce the human vocation to love and exist “in relationship to each other”⁹⁶ reflecting the relationship between Father, Son and Spirit.

Underlying all the social doctrine as presented in the Compendium is the emphasis on the dignity of the human person.

Praxis:

Work: The compendium restates the fundamental social teaching about the nature of work and constantly refers to, in particular, the writing of John Paul II in *Centesimus Annus* and *Laborem Exercens*: “it does not depend on what people produce or on the type of activity they undertake, but only and exclusively on their dignity as human beings”.⁹⁷ This focus on the human person requires that materialism, which reduces labour to an “instrument of production”, or involvement in inappropriate work activity and technology, must be avoided.

⁹⁴ Ibid.

⁹⁵ Ibid., para 279.

⁹⁶ Ibid., para 34.

⁹⁷ Ibid., para 270.

Practice: The Compendium reinforces the notion that all human activity, including work, requires the practice of the Gospel message:

Consistency in behaviour shows what one truly believes and is not limited only to things strictly church-related or spiritual but involves men and women in the entirety of their life experience and in the context of all their responsibilities.⁹⁸

Organisations: The nature of business is described as the “capacity to serve the common good of society through the production of useful goods and services”.⁹⁹ However, in carrying out of this task of production, they are to consider the development of persons and society and to be a “society of persons”. The Compendium promotes the importance of cooperatives as well as small and family businesses including craft and agriculture.

Power and Authority: The Compendium asserts that God does share power with human persons but that all authority and power are meant to exercise service.¹⁰⁰

⁹⁸ Ibid., para 70.

⁹⁹ Ibid., para 338.

¹⁰⁰ Ibid., para 383, 410.

Caritas in Veritate

The encyclical *Caritas in Veritate*¹⁰¹ revisits the social doctrine of the Church as expressed in earlier Vatican documents and focuses specifically on the notions of justice and the common good. The dangers for workers in the new economic climate are highlighted and calls made for the strengthening of workers' associations and the obligation of society to provide work. The economic inequalities are highlighted as causing "the erosion of "social capital": the network of relationships of trust dependability, and respect for rules, all of which are indispensable for any form of civil coexistence."¹⁰²

In one of the few explicit references in Vatican CST documents to managers, the encyclical states:

... business management cannot concern itself only with the interests of the proprietors, but must also assume responsibility for all the other stakeholders who contribute to the life of the business: the workers, the clients, the suppliers of various elements of production the community of reference. In recent years a new cosmopolitan class of managers has emerged who are often answerable only to the shareholders generally consisting of anonymous funds which *de facto* determine their remuneration.¹⁰³

Benedict is here highlighting the dangers of the fragmentation of the business community with money being the sole concern of management, both for itself and in terms of measuring the success of the company. Leaders are called here to take responsibility for the care of all those involved.

Businesses as organizations with a responsibility to the wider community are also addressed:

¹⁰¹ Benedict XVI, "Caritas in Veritate," (29 June 2009), http://w2.vatican.va/content/benedict-xvi/en/encyclicals/documents/hf_ben-xvi_enc_20090629_caritas-in-veritate.html.

¹⁰² Ibid., para 32.

¹⁰³ Ibid., para 40.

Today's international economic scene, marked by grave deviations and failures, requires a *profoundly new way of understanding business enterprise*. ... [there is a] need for greater social responsibility on the part of business.¹⁰⁴

This reference to "grave deviations and failures" is another criticism of businesses whose sole concern is profit and is a call for a greater connection of business purpose to the common good.

A comprehensive statement on the nature of work is given. It has the potential to provide guidance for any leader in the workplace in assessing the quality of the physical and emotional environment they provide in their workplace, as well as the connections and responsibilities to the wider community in providing a stable and secure society from birth to death:

It means work that expresses the essential dignity of every man and woman in the context of their particular society: work that is freely chosen, effectively associating workers both men and women, with the development of their community; work that enables the worker to be respected and free from any form of discrimination; work that makes it possible for families to meet their needs and provide schooling for their children, without the children themselves being forced into labour; work that permits the workers to organize themselves freely, and to make their voices heard; work that leaves enough room for rediscovering one's roots at a personal, familial and spiritual level; work that guarantees those who have retired a decent standard of living.¹⁰⁵

The following paragraph can be interpreted as a summary of what leadership can, and should, be for Christians:

God's love calls us to move beyond the limited and the ephemeral, it gives us the courage to continue seeking and working for the benefit of all ... God gives us the strength to fight and suffer for love of the common good.¹⁰⁶

¹⁰⁴ Ibid, para 40.

¹⁰⁵ Ibid, para 63.

¹⁰⁶ Ibid, para 78.

This paragraph addresses the call, the purpose of, and the support for, the work of Christian leaders and the encyclical itself adds to the purpose, people and praxis dimensions of a theology of leadership in the following ways:

Purpose:

- to work for the common good;

People:

- leaders are called and strengthened by God's love;

Praxis:

- leaders are responsible for all stakeholders within and beyond the organisation;
- leaders and organisations need to be concerned for workers throughout their whole working life and into retirement;
- organisations need to take on greater social responsibility.

Lumen Fidei

The first encyclical by Pope Francis, *Lumen Fidei*,¹⁰⁷ is considered part of social doctrine in its application of faith to the reality of daily existence:

Far from divorcing us from reality, our faith in the Son of God made man in Jesus of Nazareth enables us to grasp reality's deepest meaning and to see how much God loves this world and is constantly guiding it towards himself. This leads us, as Christians, to live our lives in this world with ever greater commitment and intensity.¹⁰⁸

¹⁰⁷ Francis, "Lumen Fidei," (29 June 2013), http://w2.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco_20130629_enciclica-lumen-fidei.html.

¹⁰⁸ Ibid., para 18.

While not specifically addressing the role of leaders or workers, the document does make specific mention of the common good as it is understood by people of faith in any context:

Faith makes us appreciate the architecture of human relationships because it grasps their ultimate foundation and definitive destiny in God, in his love, and thus sheds light on the art of building; as such it becomes a service to the common good. Faith is truly a good for everyone; it is a common good. Its light does not simply brighten the interior of the Church, nor does it serve solely to build an eternal city in the hereafter; it helps us build our societies in such a way that they can journey towards a future of hope.¹⁰⁹

This connection between faith and the common good imbues the concept with religious feeling that takes it beyond a secular understanding of simply providing for all citizens.

The encyclical *Lumen Fidei* is powerful in emphasising the role of faith in allowing Christians to live their faith in the workplace and be committed to the common good and these are its main contributions to a theology of leadership:

Purpose:

- the common good;

Praxis

- integrating faith and life in the workplace.

¹⁰⁹ Ibid., para 51.

Evangelii Gaudium

Even though the document specifically states that it is not a social document,¹¹⁰ Chapter Four of Pope Francis' Apostolic Exhortation,¹¹¹ *Evangelii Gaudium*,¹¹² is devoted to "the social dimension" and makes reference to the kingdom, the economy and the common good.

Whereas the kingdom of God is seen as the purpose of Christian living, the way of bringing this about is understood as evangelising: "To evangelize is to make the kingdom of God present in our world."¹¹³ This raises the question of whether all actions of Christians in the workplace can only be understood as evangelization, particularly when to be explicit about evangelization would cause any number of personal and professional issues. However, the compulsion of faith to work for transformation is made clear: "An authentic faith ... always involves a deep desire to change the world, to transmit values, to leave this earth somehow better than we found it."¹¹⁴

¹¹⁰ Ibid., para 184.

¹¹¹ "An apostolic exhortation is a type of communication from the Pope of the Roman Catholic Church. It encourages a community of people to undertake a particular activity but does not define Church doctrine." Retrieved from https://www.google.com.au/search?q=apostolic+exhortation&ie=utf-8&oe=utf-8&gws_rd=cr&ei=UCx8Vb3xKIS2mQWUuoDoBQ

¹¹² Francis, "Evangelii Gaudium," (2013), http://w2.vatican.va/content/francesco/en/apost_exhortations/documents/papa-francesco_esortazione-ap_20131124_evangelii-gaudium.html.

¹¹³ Ibid., para 176.

¹¹⁴ Ibid., para 183.

The fundamental social teachings of human dignity and the common good are constantly referred to: “The dignity of each human person and the pursuit of the common good are concerns which ought to shape all economic policies.”¹¹⁵ Francis acknowledges that the world is not always accepting of Christian demands for justice and, indeed, finds it “irksome”:

It is irksome when the question of ethics is raised, when global solidarity is invoked, when the distribution of goods is mentioned, when reference is made to protecting labour and defending the dignity of the powerless, when allusion is made to a God who demands a commitment to justice. ... Business is a vocation, and a noble vocation, provided that those engaged in it see themselves challenged by a greater meaning in life; this will enable them truly to serve the common good by striving to increase the goods of this world and to make them more accessible to all.¹¹⁶

In language that challenges the prevailing neoliberal mindset of the world economy, the document states:

We can no longer trust in the unseen forces and the invisible hand of the market. Growth in justice requires more than economic growth, while presupposing such growth: it requires decisions, programmes, mechanisms and processes specifically geared to a better distribution of income, the creation of sources of employment and an integral promotion of the poor which goes beyond a simple welfare mentality. ... the economy can no longer turn to remedies that are a new poison, such as attempting to increase profits by reducing the work force and thereby adding to the ranks of the excluded.¹¹⁷

Although this paragraph is referring to macro-economic structures, it can also be seen as a blueprint for leadership in specific businesses demanding that their structures, policies and processes provide for: profit sharing; maintaining and creating jobs; community engagement.

¹¹⁵ Ibid., para 203.

¹¹⁶ Ibid.

¹¹⁷ Ibid., para 204.

The encyclical *Evangelii Gaudium* is powerful in restating and contextualising CST with an emphasis on the common good and human dignity

Purpose:

- serving the common good;
- the kingdom of God;

People:

business is a noble vocation;

Praxis

- Christian work includes evangelising;
- ethical practice is essential;
- all must be included in work.

Laudato Si'

The final encyclical at the time of writing this thesis is *Laudato Si'*.¹¹⁸ While focused on the environment it is clearly part of the Catholic Social Teaching tradition of encyclicals and reinforces the failure of the capitalist economy in dealing with the degradation of the earth. Where the encyclical is most relevant to a discussion of the workplace and leadership is in its renewed call to Catholics (and to all people who wish to listen) to see all their work, in whatever sphere in which they are employed, as intrinsically linked to the practice of their faith and their contribution to the common good. In this way, it contributes to an understanding of purpose and praxis:

¹¹⁸ Francis, "Laudato Si'".

Purpose:

- all work contributes to common good;

Praxis:

- work is the practice of faith

Vocation of the Business Leader

Before the transition in the papacy,¹¹⁹ and the publication of the *Evangelii Gaudium*, another Vatican document was published which is, in fact, the only Vatican document whose purpose is to specifically address leaders in the business world – “The Vocation of the Business Leader”.¹²⁰ It is not a papal statement, but a document by the Pontifical Council for Justice and Peace arising from a seminar held in 2011, prompted by the encyclical *Caritas in Veritate*.¹²¹ The intention of the document is to respond to the “Church’s firm conviction that every Christian is called to practice charity in a manner corresponding to his vocation and according to the degree of influence he wields in the polis”.¹²²

The *Vocation* document is intended to be a handbook for the formation and education of business leaders, and for the use of teachers in this field of education. Its purpose is to assist business leaders in all kinds of organizations and contexts to address the “challenges and opportunities” brought about by changes in technology, financial practices and culture.

¹¹⁹ In a rare situation, Pope Benedict XVI resigned in February 2013 and his successor Pope Francis was appointed in March 2013.

¹²⁰ Pontifical Council for Justice and Peace, *Vocation of the Business Leader: A Reflection*.

¹²¹ The seminar “Caritas in Veritate: The Logic of Gift and Meaning of Business” was a follow up to the 2010 seminar “Caritas in Veritate and the USA” held in Los Angeles. Both seminars involved business men and women, university professors, and other experts in the area.

¹²² Benedict XVI., “Caritas in Veritate”, para 7.

Vocation draws almost completely from the CST encyclicals, in particular *Centesimus Annus*, as well as *Caritas in Veritate*. It is based on the premise that:

Entrepreneurs, managers, and all who work in business should be encouraged to recognise their work as a true vocation and to respond to God's call in the spirit of true disciples. In doing so they engage in the noble task of serving their brothers and sisters and of building up the Kingdom of God.¹²³

This document clearly addresses the aspects of a theology of leadership, defining leadership as a call and vocation that requires the response of service through discipleship for the purpose of building the Kingdom of God.

In *Vocation*, employees are referred to as “co-entrepreneurs”, but also as workers and, although the term labour is also used, the term mainly refers to the work itself and not to the person of the worker. Leaders are defined as those in a variety of roles in the workplace - “CEOs to heads of teams to those with informal influence”¹²⁴ - and their vocation is to participate with God in the unfolding of creation through the work of their stewardship, adding another dimension to the understanding of call and service.

As in *Laborem Exercens*¹²⁵ employers are described as “direct” and “indirect”. “Direct” refers to “the person or institution with whom the worker enters directly into a work contract in accordance with definite conditions”. “Indirect” includes the “many different factors, other than the direct employer, that exercise a determining influence on the shaping both of the work contract and, consequently, of just or unjust relationships in the field of human labour” and this includes unions, governments and other groups with such influence.

¹²³ Pontifical Council for Justice and Peace, *Vocation of the Business Leader: A Reflection*, para. 87.

¹²⁴ Ibid., 6.

¹²⁵ Ibid., 25.

Both the *Vocation* and *Laborem Exercens* documents seem to understand employers as equating to business leaders despite the more expansive definition given earlier.

Vocation names the ethical social principles it offers for the work of leaders for the purpose of business as:

- Meeting the needs of the world with goods which are truly good and which truly serve in a spirit of solidarity and mindful of the needs of the poor and vulnerable.
- Organising work within enterprises in a way respectful of human dignity.
- Subsidiarity which fosters a spirit of initiative and increases the competence of co-entrepreneurs.
- Sustainable creation of wealth and its just distribution among stakeholders.

The principles are founded on the two basic social justice principles of human dignity and the common good. The common good is defined as: “the sum total of social conditions which allow people, either as groups or as individuals, to reach their fulfilment more fully and more easily”.¹²⁶

The ethical principles address the Christian understanding of organisations by addressing their purpose and the way in which leaders within them are required to structure processes and activities, both for the workers and also for the wider society. It calls on Christian business leaders to restore and inspire trust and hope and be sustained by faith in the “daily pursuit of the good”.

¹²⁶ Ibid., 14.

The greatest danger to the individual business leader is identified as leading a “divided life”¹²⁷ in which overwork, an unhealthy attachment to power and the abuse of economic power cause both individual and social damage. As one way of addressing this danger, the document offers a reflective process named as “Seeing, Judging, Acting” which began as part of the spiritual activities of the Young Catholic Workers movement.¹²⁸

This document aims to encourage and inspire leaders and other stakeholders in businesses to see the challenges and opportunities in their work; to judge them according to ethical social principles, illumined for Christian by the Gospel; and to act as leaders who serve God.¹²⁹

In this way, the praxis of leadership is addressed providing a decision-making process which connects reflection and action.

The document speaks positively of the market economy but this is qualified by its purpose, which is the promotion of the common good, and “genuine human and Christian calling” of the leader’s contribution to it.¹³⁰

¹²⁷ Ibid., 8.

¹²⁸ Joseph Cardijn (13 November 1882 – 24 July 1967; Cardinal of the Catholic Church born in Belgium) founded the YCW in Brussels in 1912, a movement which included young people from all walks of life, empowering them to take positive Action in their lives and community. This movement later spread throughout the world in 1957 and officially became an International Movement following its first World Council in Rome, Italy. Today the YCW is an active movement in more than fifty countries, all aiming for the cumulative effort to encourage and support democracy and participation of all young workers in the decision making process of their inner and outer lives. The Young Christian Workers believes that each young person is able to assume responsibility for finding solutions to their situations at a local, national, and international level; to create a better world for all young workers using the SEE, JUDGE, ACT method- a simple nine-question formula designed to help us bring awareness to our immediate situation either on a micro or macro level, and to take Action in light of our REALITY and FAITH. Retrieved from <http://www.ycw.org.au/aboutus.php>

¹²⁹ Pontifical Council for Justice and Peace, "Vocation", 3.

¹³⁰ Ibid., 7.

The divided life takes the leader away from their call by separating their working life from the life of faith and this, in turn, diminishes the potential for good in the business and the economy. Leaders are also called to servant leadership following the model of Jesus, avoiding any authoritarian use of power, while using their gifts in collaboration with others.

The document identifies four key factors that have changed the context of business in recent decades and, interestingly, the language reflects that used in the discussion in Chapter One of the impact of neoliberalism on the workplace:

globalisation – the impact of free trade, increased competition, changing employment patterns, greater inequality in the distribution of income and wealth;

new communication technologies – instant and immense amounts of communication often requiring quick decision making where values and beliefs are not always given time for reflection;

financialisation of the economy – an excessive focus on “price” leading to a focus the maximisation of shareholder wealth and, therefore, on short-term goals;

cultural changes - the cultural changes of individualism and utilitarianism have led to a breakdown in community and relationships, including family breakdown, and a focus on materialism and instant gratification.

In order for businesses and business leaders to build on the positive aspects of these key factors, the *Vocation* document identifies a number of ethical principles for business that arise from the basic principles of human dignity and the common good:

- Address genuine human needs through the creation, development, and production of goods and services.

- Organise good and productive work.
- Use resources to create and to share wealth and prosperity in sustainable ways.¹³¹

These principles restate, in another way, the basis of a Christian understanding of organisations in their purpose and activity, and relates to the concept of praxis.

The document reinforces that it is not the role of church teaching to provide solutions and define practices for business in the pursuit of the common good, but to provide principles by which business leaders can act within organisations that reflect the true purpose of business:

Business is inherently other-centred: a business joins together people's gifts, talents, energies, and skills to serve the needs of others which, in turn, support the development of the people who do the work. The tasks they perform in common bring forth the goods and services needed by a healthy community.¹³² ... Business leaders can therefore not be involved with businesses that produce harm or only serve consumerism instead of the basic needs of people: "the production of goods and services must abide by truth instead of mere utility."¹³³ ... Instead, the business leader must prioritise innovation for the benefit, in particular, of those with special needs and others who are poor or vulnerable.¹³⁴

Referring often to *Laborem Exercens* and *Centesimus Annus*, the *Vocation* document restates the purpose of work to provide for the dignity and talents of the worker: "Good work gives scope for the intelligence and freedom of workers, its context promotes social relationships and real collaboration, and it does not damage the health and physical well-being of the worker."¹³⁵

¹³¹ Ibid., 15.

¹³² Ibid., 13.

¹³³ Ibid., 14.

¹³⁴ Ibid.

¹³⁵ Ibid., 15.

The *Vocation* document also emphasises the importance of subsidiarity in providing dignity for workers and challenges leaders to see their authority in relation to this. Steps are suggested that involve the giving of appropriate autonomy and decision making rights at all levels of an organisation, the development of skills and knowledge for all workers to be able to effectively engage in taking on such responsibility, and relationships of mutual respect and trust that allows all employees to own the risk in decision making and benefit from the results. The document highlights the difference between subsidiarity and delegation:

One who delegates confers power, but can take it back at any time. In such a situation, employees are not called to the same level of excellence and participation as in a situation governed by the principle of subsidiarity and less likely to grow and accept their full responsibility.¹³⁶

This understanding of subsidiarity is a significant addition to the thinking of CST about the sharing of power and the relationship between workers and leaders. The document extends this further to the idea of workers and leaders as “co-entrepreneurs” and claims that such an approach by leaders to the development of others and the sharing of power and decision-making requires humility in the model of a servant leader.

The document is generally positive towards the role of businesses in making profit and creating wealth but reminds that the real meaning of wealth is “inextricably linked” to the wider notion of well-being. The distribution of the created wealth is also a component and this includes not only a just wage but also just prices, just returns to owners, just prices to suppliers and to the community through paying just taxes.

The concept of business as a community of persons is significant in a Christian understanding of organisations. The real meaning of the word “company” as “the breaking of bread”, and “corporation” as “body”, are cited as fundamental to this understanding:

¹³⁶ Ibid., 17.

The etymology of the words “company” and “companions”—cum (with), and panis (bread) suggests “breaking bread together”. The etymology of the word “corporation”—the Latin corpus (body) suggests a group of people “united in one body”.¹³⁷

The personal virtues of sound judgment or practical wisdom, and right relationships or justice, are also fundamental to the achievement of such a community. While principles can provide direction for organisations, it is the navigation which “falls to the seasoned and intelligent judgments of virtuous business leaders who can wisely manage the complexity and tensions arising in particular cases”.¹³⁸

Christian business leaders are described as witnesses in the workplace who, by their actions, demonstrate “an authentic entrepreneurial spirit” and who are enabled by their faith “to see a much larger world, a world in which God is at work, and where their individual interests and desires are not the sole driving force”.¹³⁹ They are called to live the Gospel in their workplaces in order to “reveal the authentic face of God and religion”.¹⁴⁰

¹³⁷ Ibid., 18.

¹³⁸ Ibid.

¹³⁹ Ibid., 19.

¹⁴⁰ Ibid.

Another important insight that the *Vocation* document contributes to the idea of leadership in the general workplace is that of “receptivity”, the contemplative aspect of a balanced life. Leaders are called to receive their vocation along with the principles set out in social teaching which is a reflection on the moral law given by God, and not see themselves as the powerful creators of workplace principles. This also requires the receiving of the grace offered through the spiritual life and active participation in a Christian community life. Along with spiritual practices such as worship and prayer, leaders are called to practice the Sabbath as resting in God and developing insight into the reality of the world in light of God’s revelation. Such a spirituality is part of a spirituality of work which enables both workers and leaders to “see their role in God’s creative and redemptive purpose” in their activity in the workplace.

The response to receiving is giving, the active aspect of a balanced life, and for the business leader this means questioning their vocation in terms of relationships in the workplace as well as appropriate policies and practices. The document provides a starting list for business leaders of what these policies and practices should promote and influence:

Personal responsibility, innovation, fair pricing, just compensation, human job design, responsible environmental practices, social and socially responsible (or ethical) investment ... hiring, firing, board governance, employee training, and supplier relations. ... international regulations, anti-corruption practices, transparency, taxation policies, environmental and labour standards.¹⁴¹

The ability, or virtue, that business leaders use to achieve these practices is named as “practical wisdom” and the skills involve translating principles into an achievable solution.

¹⁴¹ Ibid., 21.

The Appendix of *Vocation* provides a “Discernment Checklist”, or “Examination of Conscience”, that is a helpful process for reflection. It could also be seen as a framework for an ethical decision making process.

While this document relies strongly on previous Vatican documents, it also adds new insights and achieves its purpose of translating CST into both guiding principles and suggestions for practice which can be summarised as follows:

Purpose:

- working for the common good and the Kingdom of God;

People:

- leadership is a call and vocation;
- relationships are core;
- everyone needs fulfilment through use of the gifts and talents in their work;

Praxis:

- need for balanced life of leader;
- spirituality of work essential - prayer, reflection, worship;
- leader uses practical wisdom and is a witness;
- organisations epitomised by justice, community, subsidiarity, ethical practices and processes.

Discussion

There are many summaries available in libraries and on the internet about CST, but the purpose of the section has been to focus on those aspects most relevant to leadership in the general workplace. The discussion has reinforced that discussion about leaders, their role, and the purpose and practices of their organisations, cannot be separated from the basic call of all Christians to work in service to others for the bringing about of the Kingdom of God. However, CST also calls Christian leaders to look critically at the purpose, structures and policies of their organisations, and their own actions within this, to ensure that the basic CST principles of the dignity of the human person and the common good are being addressed. In particular, CST deepens the understanding of the importance of work as an avenue for fulfilling human potential and emphasises the principle that work is for people rather than work being a profit-making exercise for which humans are useful.

The following discussion sets out the essence of each element of a theology of leadership as summarised at the end of Chapter Two, and argues for the way in which each element is fulfilled, expanded and deepened by Catholic Social Teaching:

Purpose

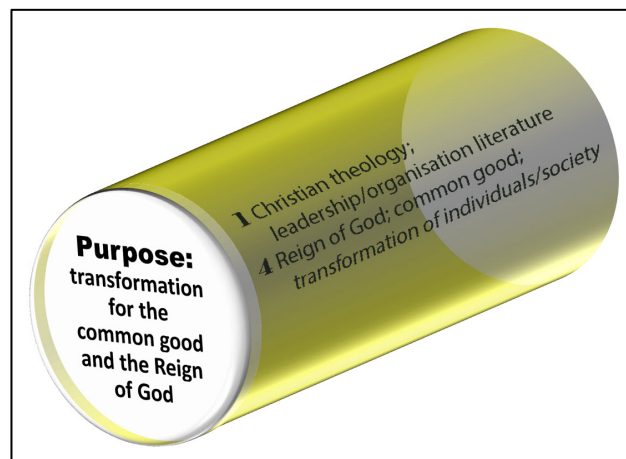


Figure 3-2 Purpose in a theology of leadership

Essence 1. A theology of leadership is founded in Christian theology and informed by leadership and organisational literature.

Catholic Social Teaching is based in scripture and developed from church teaching and tradition and makes constant reference to these foundations. It has been identified as part of the “moral theology” of the Catholic Church, placing it within the systematic theology sub-discipline. While CST does not cite business literature, it encourages engagement with natural reason and the contemporary context. CST therefore fulfils this essential element of a theology of leadership.

Essence 4. The purpose of leadership within a theology of leadership is to bring about the Reign of God by working for the common good and the transformation of individuals and society.

The purpose of leadership identified in CST is, as for all Christian activity, working towards the Kingdom of God as established in the theology of leadership literature. While the term "common good" appeared briefly in the literature, it is mentioned continuously in CST and considerably expanded in meaning. It has been observed that this emphasis on meaning does not include precise definition¹⁴², although the following from the Vatican II document *Dignitatis Humanae* relating to common welfare has been given as a definition:

... the entirety of those conditions of social life under which men enjoy the possibility of achieving their own perfection in a certain fullness of measure and also with some relative ease.¹⁴³

¹⁴² Liverpool Hope University, "A Common Starting Point," www.hope.ac.uk/media/liverpoolhope/.../media,13286,en.rtf, section 5.

¹⁴³ Paul VI, "Dignitatis Humanae," (1965), http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_decl_19651207_dignitatis-humanae_en.html, para 6.

A definition from *Gaudium et Spes* was also used in the document *Vocation of the Business Leader*:

the sum total of social conditions which allow people, either as groups or as individuals, to reach their fulfilment more fully and more easily.¹⁴⁴

This understanding of the common good is about the fulfilment of every individual, rather than simply the sharing of economic goods, and is integral to the principle of the dignity of the human person. Purpose is also expressed in CST as the transformation of individuals and society always in the context of the common good and the Kingdom of God.

CST therefore fulfils this essential element of a theology of leadership but greatly deepens the understanding of the Kingdom of God and the common good through illustrating the nature of activity that Christians need to undertake. Further, in the use of additional terms such as "working towards the fullness of creation" it deepens the understanding of human activity as working in partnership with God to continue the creative activity.

People

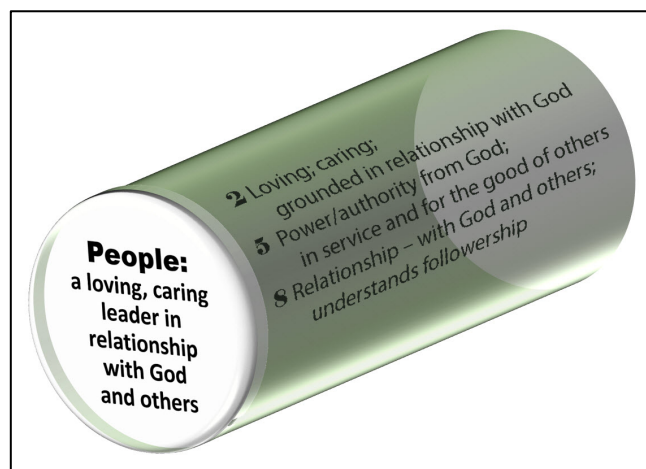


Figure 3-3 People in a theology of leadership

¹⁴⁴ Pontifical Council for Justice and Peace, *Vocation of the Business Leader: A Reflection.*, para 34.

Essence 2. The primary qualities of a leader within a theology of leadership are those of being loving, caring and personally grounded in a relationship with God.

CST calls for leaders to act in fraternal love and care for both individuals within their organisation and for the wider community for the mutual benefit of all. It also emphasises that the work of all Christians is based in their relationship with God. In this way, CST fulfils this essential element. Basing the need for fraternal love on the fact that everyone is a child of a common 'Father' deepens the understanding of the relationship with others, as does the idea of mutual benefit.

Essence 5. Power and authority come from God and are to be used for service and for the good of others by a leader who is both vulnerable and empowering.

CST fulfils this by acknowledging that leaders have power and authority but calls them to remember that this has been delegated to them from God and must be exercised in alignment with God's will and purpose.

Essence 8. Relationship is at the heart of leadership, with God and with others, and in the context of an understanding of followership.

CST constantly refers to the need for positive relationships between employers/managers and employees/workers. The later development of CST best expresses the way of working as that of co-workers or co-entrepreneurs.

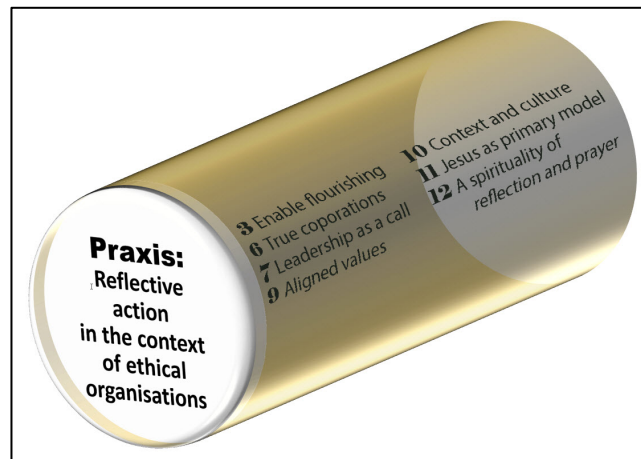


Figure 3-4 Praxis in a theology of leadership

Essence 3. The primary task of a leader within a theology of leadership is to "enable flourishing" of individuals, the organisation and society through collaboration and service.

The first addition of CST to a theology of leadership is that it is explicit about the role of leaders in all contexts, whereas previous theology of leadership literature is almost always referring to leadership within churches. In addition, the constant reference to the requirement for work to allow for human fulfilment through the use of gifts and talents describes what "flourishing" means for individuals. The emphasis on organisations as communities of persons, and the obligation of government to structure society for the benefit of all, reinforces the task of leaders for the care of stakeholders within and beyond the organisation.

Essence 6. Organisations need to be true corporations, imaged by the body of Christ, and signified by the interdependence of leaders and followers united by shared vision and values.

CST constantly refers to the purpose of businesses as to provide goods and services for the benefit of people and is, therefore, aligned with working for the common good, which can be described as underlying the vision. Two further essential principles of CST are participation and subsidiarity which require organisations to ensure that all are involved in the making of decisions which affect them, as well as participate in the life and benefits of the organisation. A business organisation is called to be a “unified community” that requires authentic collaboration for the benefit of all. The use of the gifts of all through teamwork, for the building up of the Kingdom, is imaged by the Body of Christ and the Trinity.

Concepts such as "social mortgage" deepen the understanding of the obligation of the powerful to ensure that all benefit from the products of their work. Concepts that are still radical today, such as shared leadership and profit sharing, are to be found in CST from its earliest development.

Another important addition from CST that is not identified in the theology of leadership literature is that of the nature of work. This Christian understanding of work, as a noble undertaking as well as a right and source of personal fulfilment, can be related to all aspects of a theology of leadership. However, it can perhaps best be situated within the concept of praxis because it impacts on the responsibilities of leaders (and organisations) for work being related to the dignity of the human person.

A core concern of CST is that “work is for people” and not “people for work”. This means that leaders cannot treat followers as economic subjects to be manipulated for the profit of the business, and also must ensure that an appropriate work environment is provided where all can achieve personal fulfilment as well as have an income that provides for their personal and family needs. Given that leaders are themselves workers most of the time, this applies to both leaders and followers and, therefore, becomes a responsibility of the governing bodies of the business. This is such an important addition that it needs to be included as part of the essence and, therefore, essence six has been rewritten as:

6. Organisations need to be true corporations, imaged by the body of Christ, and signified by the interdependence of leaders and followers united by shared vision and values **and an understanding that "work is for people" and not "people for work"**.

CST makes clear that organisations have a social responsibility both to external stakeholders and also to their workers beyond the time employed in the company, that is, from birth to death.

Essence 7. Leadership is a call requiring a discerned response both in undertaking leadership and in living it out.

CST specifically states that leaders are called, and the guidelines provided by church teaching in this area are intended to be used for the discernment of a Christian leader in all aspects of their work. The call to the work of leadership is expanded by CST in the understanding of the call of a Christian to partnership with God in the "unfolding of creation".

Essence 9. The values and vision of a Christian leader are aligned with those of God as learned and experienced through their faith life.

CST is an articulation of church teaching that clearly sets out the vision and values for all Christian activity and these are specified in other sections of this theology, for example, the Kingdom / Reign of God, love, care etc. Of particular importance from CST is the contribution to the value of "human dignity" underlying the need for respect of workers and their rights.

Essence 10. Christian leaders need to be engaged with the contemporary context and surrounding culture, and this includes being informed by secular literature as well as church teaching.

The initiation of Catholic Social Teaching in itself is an act of church teaching being applied to contemporary culture and context, and it has continued to be developed in response to the changing world. CST is also explicit in including "all people of good will" as called to work for the common good, along with Christians who work to embed Gospel values in the workplace.

Essence 11. Jesus - as servant, shepherd and prophet - is the primary model for transforming Christian leadership, but other images from scripture and leaders literature can be helpful.

Because CST documents are not primarily concerned with the concept of "leadership", there is little reference to Jesus as a model for leadership, however, he is cited as the "Master and Guide"¹⁴⁵ of the Church. The Body of Christ and Trinity are often cited as images of communities as they should be in business.

Essence 12. The practice of a Christian leader is concerned with morality, ethics, spirituality, emotions - all of which inform decision-making processes and actions - and is nourished by a spirituality of reflection and prayer.

¹⁴⁵ Leo XIII., "Rerum Novarum", para 21.

The importance of the spiritual life of the leader as fundamental to their activity and development is strongly reinforced in CST and resources are provided and referred to. A spirituality of work is called for and the language of ethics in framing leadership practice is also explicitly addressed with processes derived from spiritual practices of discernment being presented.

To summarise this discussion of Catholic Social Teaching, it is argued that CST does fulfil the elements of a theology of leadership and expands on it by providing a rich resource of explicit teaching which can direct leaders in their practice by providing explicit guidelines for what is required to achieve the purpose of building the Kingdom of God.

In the next section the Social Gospel is investigated to further identify how social justice can fulfil the elements of a theology of leadership, particularly in the guidance of leaders for enacting leadership that bring about personal and social transformation.

Social Justice - The Social Gospel

The Social Gospel is defined in this thesis as Christian teaching applied to social structures and processes, including work and leadership, and is primarily identified with the Protestant tradition. While some other definitions are similar to this,¹⁴⁶ others refer to the Social Gospel as a “religious movement”¹⁴⁷ or even “a Protestant Christian Intellectual movement”.¹⁴⁸ In relating the Social Gospel to Liberation Theology, Sanks argued that it was a social rather a theological movement.¹⁴⁹ If the Social Gospel is understood as a movement it could be claimed, as some writers do,¹⁵⁰ that it faded away after World War 1. However, if it is understood as a particular interpretation of the Gospel and as Christian teaching, the Social Gospel can be seen to have continued to influence various individuals and groups throughout the twentieth century and into the present. The Faith at Work (FAW) movement can be seen as a continuation of the Social Gospel and is of particular interest in this thesis because of its specific concern with the workplace and, therefore, leadership and workers.¹⁵¹

This section investigates the development and evolution of the Social Gospel to discover if it fulfils the elements of a theology of leadership and aligns with, or expands upon, the contribution of CST in fulfilling the elements of a theology of leadership.

¹⁴⁶ “Christian faith practised as a call not just to personal conversion but to social reform”. Oxford Dictionaries, "Social Gospel," <http://www.oxforddictionaries.com/definition/english/social-gospel>.

¹⁴⁷ “A religious movement that arose in the United States in the late nineteenth century with the goal of making the Christian churches more responsive to social problems, such as poverty and prostitution”. (<http://dictionary.reference.com/browse/social+gospel>)

¹⁴⁸ “The Social Gospel movement is a Protestant Christian intellectual movement that was most prominent in the early 20th century United States and Canada”. (http://en.wikipedia.org/wiki/Social_Gospel)

¹⁴⁹ T. Howland Sanks, "Liberation Theology and the Social Gospel: Variations on a Theme," *Theological Studies* 41, no. 4 (1980).

¹⁵⁰ Ibid., 675.

¹⁵¹ Miller., "God at Work".

In pursuing literature on the Social Gospel, the terms social Christianity and Christian socialism are often used interchangeably. However, the terms social Christianity and Christian socialism are understood in this thesis as umbrella terms that could be used to describe the whole of the Protestant Social Gospel and Catholic Social Teaching, as well as other informal Christian approaches to teaching on the social order. While the Social Gospel is also usually identified as an American movement, this discussion refers to the influence of English writers and their European inspirations.

Miller identifies the Social Gospel as “the Protestant response to the growing individualist-communitarian debate going on in political, economic, philosophical, and religious circles”¹⁵² in the USA in the late nineteenth century. Miller distinguishes between conservative, radical and progressive streams within this social Christianity: the conservative mostly concerned with individual conversion and transformation, the radical with social transformation, and the progressive with both. The fact that the Social Gospel is concerned with transformation of both the individual and society reinforces the purpose of leadership as identified in CST and, also, the purpose required for a theology of leadership.

Influences behind the development of the Social Gospel in the United States are the Christian socialists of England such as Frederick Maurice and John Ludlow who, in turn, had been influenced by the “new Christianity” from France introduced to them by the Frenchman Jules le Chevalier.

¹⁵² Ibid., Loc. 373.

Le Chevalier was an adherent of the thought in *Le Nouveau Christianisme*, written by Henri de Saint-Simon (1760-1825) and published in the year of his death. This book influenced the thinking of people, mainly Christian, who were arguing for more equal conditions in society and for workers, although the phrase “*socialisme*” did not appear until 1831.¹⁵³ Le Chevalier proposed that “Christianity represented the true essence of Socialism as expressed in the principles of association or co-operation” and “that the Church must concern itself with the problems in trade and industry where modern unbelief was rampant”.¹⁵⁴

There was always debate about the meaning and enactment of Christian socialism in England but, in practice, it led to the establishment of numerous associations and co-operatives addressing joint work, shared profits, education, stores, and it involved both producers and workers. The writings of Christian socialists in England were well-known in the United States and their activities were particularly disseminated through the Episcopal Church.¹⁵⁵

Brooking has identified three defining principles of the Social Gospel in America: love; fraternity, understood as “love expressed in social action”¹⁵⁶; and God as the one improving the social order. All of these principles are connected with the optimistic and idealistic belief of the Social Gospel movement that it was both possible and necessary to build the Kingdom of God on earth.

¹⁵³ John C. Cort, *Christian Socialism* (Maryknoll, New York: Orbis Books, 1988), 96-101.

¹⁵⁴ Edward R. Norman, *The Victorian Christian Socialists* (Cambridge: Cambridge University Press, 1987), 75.

¹⁵⁵ Ibid.

¹⁵⁶ Nancy Brooking, "Charles M. Sheldon and the Social Gospel," spider.georgetowncollege.edu.

With regard to the workplace, Brooking argues that, although owners and employers accepted that the Christian concept of stewardship needed to be applied by individuals to business and industry, the more radical demand for workers' rights was generally ignored. The focus on love and fraternity reflects the emphasis on caring relationships in CST and addresses the elements of the person of the leader and relationships in a theology of leadership.

The teaching of two important figures in the development of the Social Gospel are now examined as examples of attempts to initiate changes in the social order to reflect a fairer society.

Walter Rauschenbusch

Rauschenbusch, a Baptist minister working in the slums of New York in the late 19th and early 20th centuries, typifies the progressive stream of the Social Gospel with his concern for both individual and social transformation. The writer of a number of books, Rauschenbusch is best known today for his *A Theology for the Social Gospel*¹⁵⁷ which is especially concerned with restoring the doctrine of the Kingdom of God to its "primary and central place" in Christian theology: "The kingdom of God is humanity organized according to the will of God".¹⁵⁸ While a minister himself, Rauschenbusch was concerned that the Churches identified the young and gifted only for work in ordained ministry when they should have been encouraging them to work in the secular business sphere:

What we want is young men who will carry the determination to live consecrated lives into the workshop and office and clear a track for their

¹⁵⁷ Walter Rauschenbusch, *A Theology for the Social Gospel* (Louisville, Ky: Westminster John Knox Press, 1997).

¹⁵⁸ Sanks., "Liberation Theology", 9.

determination by revolutionizing the conduct of business in which they are engaged.¹⁵⁹

In this way, Rauschenbusch is articulating the importance of bringing faith into the workplace - to give "business men and laborers that glorious consciousness of serving God in the totality of their lives" - and he also applied this to the business leader - we need "real captains of industry".¹⁶⁰

Rauschenbusch was critical of business owners who put profit above Christian principles. Along with similar thinkers of the time, and viewing the social order through the monocultural and religious aspirations of the contemporary dominant society, Rauschenbusch visualised the ideal workplace as a "Christian democracy".¹⁶¹ In this way, Rauschenbusch reflects the CST concern for a business purpose beyond profit and the need for leaders to conduct business in an ethical and participatory way.

Rauschenbusch considered the Social Gospel to be "the oldest gospel of all"¹⁶² and believed that it was of great influence in American society with the potential to bring about the Kingdom of God which, he believed, had been forgotten in the contemporary individualistic theology.

However, Miller observes that one reason that has been cited for the decline of the Social Gospel movement in the United States is that it was dominated by clergy and, despite Rauschenbusch's undoubted support of laity and their role in the workplace, the movement did not manage to attract workers and leaders to the cause.¹⁶³

¹⁵⁹ Miller., "God at Work", Loc. 392.

¹⁶⁰ Ibid., Loc. 393.

¹⁶¹ Ibid.

¹⁶² Rauschenbusch., "Social Gospel", 24.

¹⁶³ Miller., "God at Work", Loc. 299.

Although Rauschenbusch had commented specifically about contemporary leadership elsewhere, he has more to say in *A Theology of the Social Gospel* about organisations, all based on his understanding of the social order:

- The institutions of life must be fundamentally fraternal and co-operative if they are to train men to love their fellowmen as co-workers.¹⁶⁴
- Organisations are rarely formed for avowedly evil ends. They drift into evil under sinister leadership, or under the pressure of need or temptation.¹⁶⁵
- Organizations formed on the co-operative principle are not primarily for profit but for the satisfaction of human wants, and the aim is to distribute ownership, control and economic benefits to a large number of co-operators.¹⁶⁶

These ideas fulfil the elements of a theology of leadership for both cooperation and participation, but also the call for love and care with greatest responsibility falling to leaders to ensure that such an environment is provided. He again reinforces the CST demand for businesses to not simply provide goods and services, but to ensure participation in both decision-making and profit.

Rauschenbusch describes the difference between what he names as saved and unsaved organizations: “The one class is under the law of Christ, the other under the law of mammon. The one is democratic and the other autocratic”.¹⁶⁷

He therefore affirms CST contributions to a theology of leadership in the areas of people and praxis and this is expanded further in his attention to work:

¹⁶⁴ Rauschenbusch., "Social Gospel", 54.

¹⁶⁵ Ibid.,72.

¹⁶⁶ Ibid.,111.

¹⁶⁷ Ibid.,113.

- How can we actively love others without serving their needs by our abilities?¹⁶⁸
- none can realize himself fully without labour;¹⁶⁹
- A divinely ordered community offers to all the opportunities of education and enjoyment and expect from all their contribution of labour.¹⁷⁰

Again he is reinforcing the call of CST for self-fulfilment and development through work. The economic structures of society are also addressed:

Capitalism's one-sided control of economic power tempts to exploitation and oppression; it directs the productive process of society primarily toward the creation of private profit rather than the service of human needs; it demands autocratic management and strengthens the autocratic principle in all social affairs; it has impressed a materialistic spirit on our whole civilization.¹⁷¹

This condemnation of the dangers of capitalism acknowledges that businesses and their leaders have a responsibility beyond their business and to the whole of society.

Rauschenbusch also reinforces the recurring theme in CST that faith cannot be separated from daily life or any role undertaken by a Christian:

The Kingdom of God is not confined within the limits of the Church and its activities. It embraces the whole of human life. It is the Christian transfiguration of the social order.¹⁷²

This statement also articulates the purpose of leadership in a theology of leadership as equating the Kingdom of God with the transformation of society.

¹⁶⁸ Ibid., 55.

¹⁶⁹ Ibid.

¹⁷⁰ Ibid, 73.

¹⁷¹ Ibid., 111.

¹⁷² Ibid.,143.

In his only direct use of the word “leadership”, Rauschenbusch states: “The power of leadership is with those organizations and movements which have some prophetic qualities and trust to the inner light”.¹⁷³ While the power of the Social Gospel did not eventuate in the way envisioned by Rauschenbusch, he is still seen as a significant figure in the raising of awareness about social conditions.¹⁷⁴

It is clear that the Social Gospel as interpreted by Rauschenbusch both fulfils elements of a theology of leadership and reinforces CST. In terms of the three core concepts of a theology of leadership it can be summarised as:

Purpose:

- establishing the Kingdom of God through the transformation of society;

People:

- fraternal love;
- fulfilment of potential through work;

Praxis:

- cooperative organisations;
- distribution of benefits;
- business as service to address human needs.

¹⁷³ Ibid., 196.; Ronald C. White and C. Howard Hopkins, *The Social Gospel: Religion and Reform in Changing America* (Philadelphia: Temple University Press, 1976).

¹⁷⁴ Miller., "God at Work", 407.

Charles M. Sheldon

It has been claimed that Charles Sheldon's work, *In His Steps: What Would Jesus Do*, can be understood as at the heart of the Social Gospel movement, even though he has often been disregarded because his main work is considered popular rather than theological or academic.¹⁷⁵ Burnidge argues:

In addition to modeling the messages of the social gospel, *In His Steps* condenses the basis of social gospel theology into one phrase that epitomizes the ethos of the entire movement. In fact, the history of liberal Protestant thought in general and social gospel concerns in particular can be summed up with "What would Jesus do?".¹⁷⁶

In His Steps was published in 1896 and has since sold more than 30 million copies making it one of the largest selling books of all time, at one stage second only to the Bible in the United States.

In her thesis arguing that Sheldon should be accorded a central place in the history of the Social Gospel at both institutional and personal levels, Burnidge argues that the central thought and concerns of the Social Gospel movement can be summarised in Sheldon's phrase "What would Jesus do?" which "served as a personal ethical standard, a corporate vision, and a cosmic hope".¹⁷⁷

¹⁷⁵ Cara Burnidge, "Charles M Sheldon and the Heart of the Social Gospel Movement" (Florida State University, 2009), vi.

¹⁷⁶ Ibid., 32.

¹⁷⁷ Ibid., 38.

Certainly the phrase inspired millions of Christian youth at the time and has been resurrected over a hundred years later both as a Christian youth movement and even as a management practice.¹⁷⁸ The use of the phrase was intended to guide and transform individual behaviour, and therefore transform society, without any fundamental restructure of society. This made Sheldon's version of the Social Gospel more acceptable to the middle-class Protestants of the time than the more radical challenges to the social order being called for by other Social Gospellers.

Although Sheldon was an ordained Congregational minister, his focus on local issues and speaking directly to his congregation, rather than being concerned with developing formal theology, also contributed to his appeal to the ordinary Christian outside of the urban intellectual elite to which others like Raushenbusch belonged. On the other hand, this has led to him being disregarded by historians as an authentic voice of the Social Gospel.¹⁷⁹

In developing the sermons on which *In His Steps* came to be based, Sheldon investigated the experiences of the workplace, as well as unemployment, through immersing himself in the work environments of the railways, colleges, professions, and newspapers, as well as in the local Black community.

His characters in the book, who are called to live a year according to the principles arising from asking the question "What would Jesus do", include leaders in business who provide examples of how Christian leaders in the workplace need to see their workers as equals, providing for their wellbeing, as well as including them in decision-making.

¹⁷⁸ Miller., "God at Work", Loc. 470.

¹⁷⁹ Burnidge., "Charles M. Sheldon", Chapter 1.

It also shows that business leaders need to, if necessary, leave organisations that are involved in unethical practices such as unfair competition or disregarding state law. The employer Wright presents a “What would Jesus do” Code of Ethics that echoes much of what has been previously discussed in CST:

[Jesus] would engage in the business first of all for the purpose of glorifying God, and not for the primary purpose of making money. All money that might be made he would never regard as his own but as trust funds to be used for the good of humanity. His relations with all the persons in his employee would be the most living and helpful. He could not help thinking of all of them in the light of souls to be saved. This thought would always be greater than his thought of making money in the business. He would never do a single dishonest or questionable thing or try in any remotest way to get the advantage of any one else in the same business. The principle of unselfishness and helpfulness in the business would direct all its details. Upon this principle he would shape the entire plan of his relations to his employees, to the people who were his customers and to the general business world with which he was connected.¹⁸⁰

In this passage the character Wright speaks of restructuring his business so that “cooperation” is at the basis including the concept of profit sharing, building relationships of “love” and that the main purpose is seeking the Kingdom of God. He also calls for ethical practice and a commitment, not just to those within the business, but to the wider society.

Burnidge claims that the concern of the Social Gospel was focused on capitalism and big business because Sheldon blamed wealthy white men for the inequality in society:

The business men of means, of intelligence, of energy in any of our cities, have it within their power to make the cities what they ought to be. ... I believe the best success in mercantile and commercial life... would result in distribution among the toilers of the profits which come to men individually, rather than in the amassing of an enormous amount of money to be used by the industrial leaders in individual acts of philanthropy.¹⁸¹

¹⁸⁰ Charles M. Sheldon, *In His Steps: What Would Jesus Do.*, (Public Domain: Digital Edition, 1896)., 75-76.

¹⁸¹ Burnidge., "Charles M. Sheldon", 63.

While Sheldon believed in some aspects of socialism, he considered that individual responsibility should provide for the redistribution of wealth rather than social and economic restructure, although he did use the phrase “common good” as the purpose of business. The leaders of the Social Gospel generally rejected socialism in the Marxist sense of the State taking responsibility for the redistribution of wealth but, as portrayed by Sheldon, they did believe that business leaders had a responsibility to provide for the workers to share more fairly in the profits obtained from their labour. This concept of profit-sharing was, and still is, a radical idea even though we have seen that the idea was present in the earliest CST.

The fundamental premise of *In His Steps* is a new vision of discipleship: “[Sheldon] touched the soul of the Anglo-American readership” by accentuating “the personal element in Christian discipleship, in which each believer must individually follow in Christ’s steps to achieve overall social justice.”¹⁸²

In other words, Sheldon was promulgating the fundamental message of the Social Gospel and social justice: individual transformation for social transformation. He is also addressing the fact that leaders are also followers. Sheldon was noted for his speech at Washburn University urging the graduates to “adapt their professions to a Christian vision”.¹⁸³

¹⁸² Paul T. Philips, *A Kingdom on Earth: Anglo-American Social Christianity* (University Park, PA: Pennsylvania State University Press, 1996)., 30.

¹⁸³ Burnidge., "Charles M. Sheldon", 59.

Sheldon's novel makes apparent the contemporary middle class structure of the mainstream Protestant church congregations of the time, and the gulf between these congregations and the working classes which are described as the "masses". An evangelical preacher is portrayed as working in the worst parts of town with the "masses" and gradually the protagonists of the novel are called to use their talents in that place as well. A college professor is presented as an example of those who keep themselves apart from the daily politics of life, but who is forced to become engaged through the discernment brought about by asking the question "What would Jesus do?".

The plight of the unemployed is presented through the words of those seeking work in the portrayal of those in the Settlement houses and the Christian business owners and leaders who are challenged to change their business practices to address these issues. The reason given as to why workers need to be assisted and found work that sustains them and their families physically, emotionally and spiritually is that they are created in the image of God:

As his career continued, Sheldon focused his social critique on business practices and eventually embraced socialist rhetoric. This concern for the plight of the working class led Sheldon to persuade young college students to engage in their community, thereby fulfilling their Christian duty and using their education for the good of the whole.¹⁸⁴

While not using such language, this attention to the needs of the workers parallels the CST principle of the dignity of the human person.

Sheldon's writing further contributes to an understanding of the Social Gospel as fulfilling the elements for a theology of leadership and aligning further with the ideas in CST:

¹⁸⁴ Ibid., 63.

Purpose:

- a connection with the wider society for the common good;

People:

- leaders who demonstrate ethical behaviour based on love and care for the workers;

Praxis:

- practice guided by discernment (What would Jesus do?);
- the discipleship of both leaders and followers;
- the need for organisations to be structured around cooperation and participation and concern for the dignity of the human person;
- the call for sharing of profits.

It has been claimed that the Social Gospellers were "overly optimistic about the ability of individuals to transform themselves and radically reshape their institutions" which led to their loss of influence.¹⁸⁵ However, Miller maintains that the Social Gospel is focussed on the care and protection of the worker mainly through the proper exercise of "management", and therefore directly connects the Social Gospel with the practice of leadership.

¹⁸⁵ Elizabeth Hinson-Hasty, "The Future of the Social Gospel," *Theology Today* 66 (2009), 61.

While Rauschenbusch attempted a Social Gospel theology, in most cases the Social Gospel was about a call to action rather than theorising. One of the most important aspects of the Social Gospel is the way it was enacted by its proponents. Even theologians like Rauschenbusch were involved in the recognition of social ills within their working contexts and putting in place practical measures to address them. In this way, they provide a model of leadership for social justice and transformation, even though their words on the Social Gospel may not directly address leadership to any great extent.

Although not necessarily identified with the Social Gospel movement, a number of lay groups commenced in the workplace at this time, for example, the Young Men's and Young Women's Christian Associations, the antislavery and the temperance movement. Miller identifies that these groups, along with others such as the Gideons, were often lay-led and ecumenical.¹⁸⁶

Miller continues to call for the Protestant tradition to take seriously the gospel in the workplace in his exploration of the "Faith at Work" (FAW) movement which he identifies as the contemporary enactment of the Social Gospel.¹⁸⁷

¹⁸⁶ Miller., "God at Work", Loc. 417.

¹⁸⁷ Miller., "God at Work".

Faith at Work Movement

When discussing the influences on the development of the faith at work movement, Miller refers to the developing of lay ministry much of which can be applied to Christian leaders in the general workplace. He quotes Kraemer who said: “Do not most of the Church-members live a schizophrenic life having two different sets of ethics, one for the private Sunday life and the other one for the behaviour in the workday world?”¹⁸⁸

The growth in the idea that the laity enacted ministry in the world to the same extent, but differently, from the clergy culminated in the statement from the Evanston WCC Assembly in 1954:

[T]he real battles of the faith today are being fought in factories shops, offices and farms, in political parties and government agencies, in countless homes, in the press, radio and television, in the relationship of nations. Very often it is said that the Church should go into these spheres; but the fact is, that the Church is already in these spheres in the persons of the laity ... It is the laity who draw together work and worship.¹⁸⁹

¹⁸⁸ Miller., Loc. 597.

¹⁸⁹ Ibid., Loc. 630.

The thinking about the work of laity as ministry was reinforced by others like Trueblood who argued that “The world is one, secular and scared, and ... the chief way to serve the Lord is in our daily work”. His other comments reflect a theology of work as portrayed in CST claiming that all work can be sanctified “providing that the human relationships are fully developed; that the worker contributes to a good end; and that the worker’s free time ... is creatively employed”.¹⁹⁰ Reflecting the alignment between Catholic and Protestant social teaching with regard to the workplace, Protestant theologians such as Diehl expressed the affirmation they felt with regard to their work on the role of the laity because of the announcement that came out of Vatican II with regard to the work of laity in the world.

Miller maintains that the motivation for many in the FAW movement, and what connects it to the Social Gospel, is:

the desire to resolve the moral and ethical conflict experienced between the claims of their faith and the demands of their work. The faith teaching of participants often seems to stand in opposition to workplace norms and rules, resulting in a sense of bifurcation and ethical conflict.¹⁹¹

Furthermore, Miller ties this to the desire for transformation of self, the organisation and society:

... this conflict can manifest itself in a desire to transform oneself ... [and] evidence also suggests that many in the FAW movement find their religiously grounded values in conflict with company norms and practices. They find conflict at the individual, organizational, and societal levels, and they participate in the FAW movement as a way to resolve some of all of these areas of cultural conflict between religious teachings and economic reality. They seek transformation of themselves, their company, and sometimes even society itself.¹⁹²

¹⁹⁰ Ibid., Loc. 655.

¹⁹¹ Ibid., Loc. 1070.

¹⁹² Ibid.

He mentions the powerlessness that many business people feel in the face of “negative forces” in modern business practice citing corporate downsizings, increasing workloads, workplace discrimination (age, gender, race) as factors that “create oppressive environments for many who feel trapped in jobs of meaninglessness, pain, and emotional anguish. Indeed, many business people might agree with the church’s social justice agenda but differ on the means to accomplish it.”¹⁹³

Based on his research, Miller is clear that churches do not adequately support the laity in their roles in the workplace but he also identifies a number of associations that do and which will be discussed further in Chapter Six when presenting resources for leaders in enacting a theology of leadership.

Discussion - Christian Social Teaching

An analysis of the Social Gospel literature has reinforced a number of themes that have been articulated in Catholic Social Teaching including: the dignity of the human person and human rights; the common good; the dignity of work; the rights of workers; support for labour unions; the responsibility of businesses and business leaders. The importance of understanding roles in the workplace as the living out of faith, and therefore ministry, is also emphasized. The principle of human dignity and rights requires the leader to ensure that each member of the group for which they are responsible is acknowledged as a valuable person in their own right, beyond the skills and knowledge they might bring to the workplace. It also requires the leader to put in place practices that ensure co-workers value each other and that all voices are allowed to be heard.

¹⁹³ Ibid., Loc. 1262.

Depending on the nature of the enterprise, a Christian leader would also attempt to develop a consciousness on the part of workers to be aware of injustices beyond the workplace and, as a group, attempt to make a difference. Working towards social justice has not only provided a basis for collaboration between Christian denominations, but also between faiths as Massaro points out: "Ecumenical and interreligious collaboration in the area of social justice has become so palpable and robust that a revealing slogan has been coined: "Where doctrine divides, the practice of pursuing social justice unites".¹⁹⁴

The Social Gospel does not add anything new to CST, as may be expected, because both have developed from church teaching based on the Christian gospel. However, there are no contradictions, and almost all the essentials have been reinforced.

With regard to models and images within a theology of leadership, CST provides images of the Body of Christ and Trinity as providing models of how workplaces should be interdependent communities, while the Social Gospel is explicit in referring to Jesus as the model for leaders.

The Social Gospel also makes a contribution to the idea of discernment as referred to in Essence 12: "The practice of a Christian leader is concerned with morality, ethics, spirituality, emotions - all of which inform decision-making processes and actions - and is nourished by a spirituality of reflection and prayer." As a succinct focus question for discernment and decision-making, the phrase "What would Jesus do?" is now included in this essence so that it reads:

Essence Twelve: The practice of a Christian leader is: concerned with morality, ethics, spirituality, and emotions which inform decision-making processes and actions; nourished by a spirituality of reflection and prayer; focussed on the question "What would Jesus do?"

¹⁹⁴ Massaro., "Living Justice", 7.

The combined CST and Social Gospel contributions to a theology of leadership are from now on referred to as Christian Social Teaching. It has been seen that Christian Social Teaching does address the three core concepts re-presented in the conceptual framework in Figure 3-6.

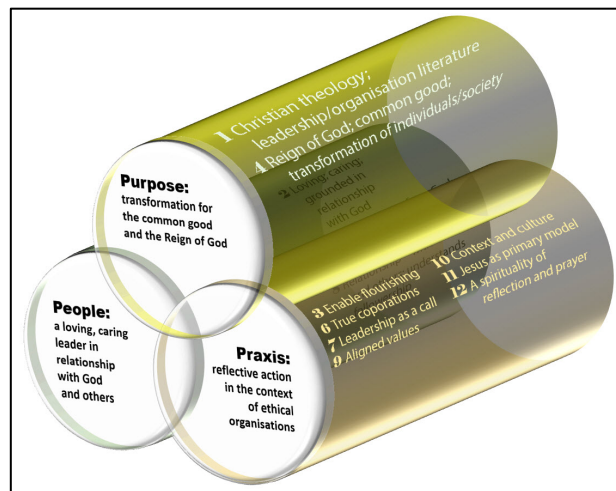


Figure 3-5 Conceptual framework for a theology of leadership.

While Christian Social Teaching has fulfilled the required elements of a theology of leadership, it has also expanded and deepened the understanding of purpose, people, and praxis. In particular the theology of work being for people and not people for work is a crucial deepening of the understanding of the dimension of 'people' with ramifications for the relationship of leaders and followers, but also for the way in which leaders seek to implement practices in the workplace and influence policies and structures within the organisation.

A Christian leader might read this theology of leadership as developed so far, and feel encouraged that their faith tradition is clear about their vocation, and provides them a purpose and guidelines for their practice. However, in order to enact their leadership according to the theology of leadership, Christian leaders in the general workplace may struggle to understand how to express these concepts in a way that would be acceptable to those of a different faith, or no faith at all.

For this reason, it is important to investigate secular social justice literature in order to see if it has aspirations in common with Christian Social Teaching, and perhaps provides a language that will assist Christian leaders to forge a bridge between their Christian beliefs, and their secular workplace environment.

A theology of leadership also calls for engagement with the contemporary culture and appeals to natural reason. Therefore, contemporary leadership and organisational literature is seen as a resource with the possibility of contributing to a Christian leader's own professional knowledge as well as further expanding the dimensions of purpose, people and praxis.

Therefore, the next chapter investigates the secular social justice literature, as well as relevant leadership and organisational literature, to further address the elements for a theology of leadership and provide a connection with contemporary culture.

Chapter 4 Social justice - the secular concept and contemporary leadership literature

In the previous chapter, Christian Social Teaching was investigated to assess whether it could fulfil the elements identified from the literature review as essential to a theology of leadership. The three core concepts of purpose, people and praxis were used as a conceptual lens for identifying key ideas and it was argued that Christian Social Teaching did align sufficiently with a theology of leadership to serve as a resource for expanding and deepening such a theology. While the conceptual framework of the three core concepts, and the twelve essences contained within them, remained appropriate and useful, along with the essences expressed in twelve sentences, Christian Social Teaching provided a stronger rationale and guidelines for the practice of a Christian leader. Two of the essences were revised to more accurately reflect their content in light of Christian Social Teaching. This is represented in the model shown in Figure 4-1 and expanded in Figure 4-2:

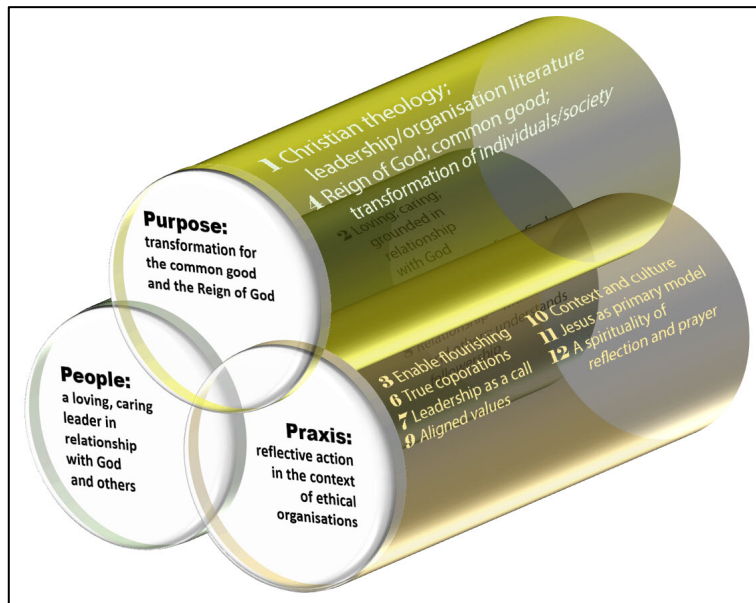


Figure 4-1 Conceptual framework for a theology of leadership.

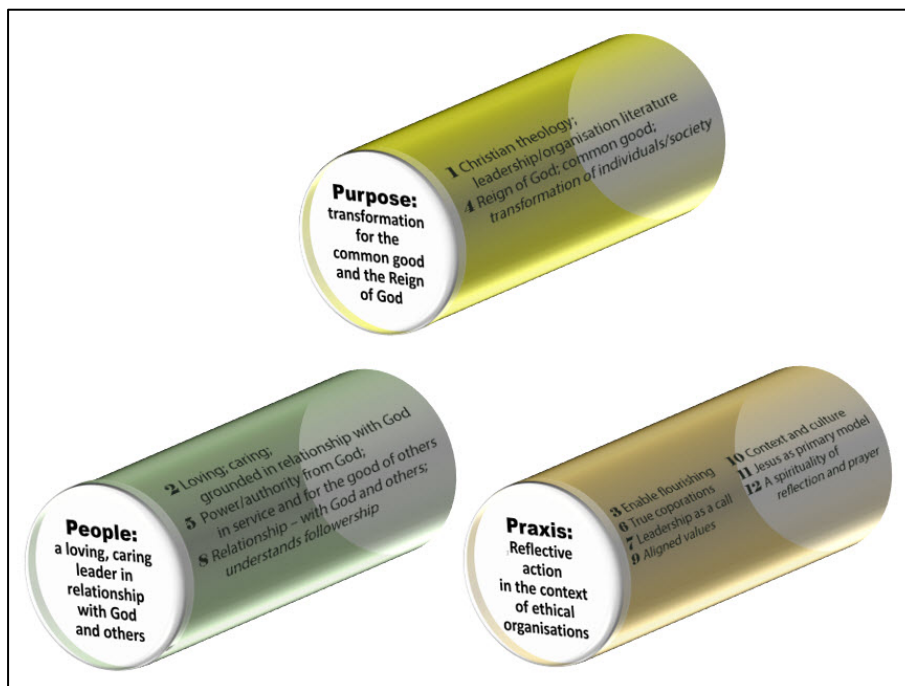


Figure 4-2 Three concepts including the twelve essences.

However, it is acknowledged that while a Christian leader may feel affirmed and guided by a theology of leadership expanded by Christian Social Teaching, they may also feel that the language of theology is not appropriate to bring into the general workplace, and that this limits the possibilities of enacting a theology of leadership.

The issue of enacting a theology of leadership is essential to this thesis. The model of a theology of leadership that is being developed is a conceptual model derived from relevant literatures. However, there has always been a practical intent in developing this theology - to provide support and direction for Christian leaders to live out their faith in their workplace. Therefore, the three core concepts of purpose, people and praxis as presented in the model are intended to be not only ideas, but also ways of acting that can be judged by the self and others. For example, the purpose of a theology of leadership requires not only that working towards the common good is articulated in some way in personal and company policies and processes, but can also be assessed through observable actions and outcomes in some way. This requires an appropriate language that can be used in a secular workplace, and this chapter endeavours to identify this language, in order to provide a bridge between a theology of leadership and its enactment in that workplace.

The purpose of this chapter is, therefore, firstly to investigate the secular social justice literature to discover if, and how, it aligns in any helpful way with the elements and essences for a theology of leadership identified from Christian social teaching in the last chapter. It will be argued in this chapter that the secular social justice literature does reflect the concerns of Christian social teaching, and provides a common ground and language that makes it a suitable vehicle for an expression of leadership by Christian leaders that is acceptable in a multi-faith, or even non-faith, workplace.

Leadership literature is also examined to see in what ways it can inform a theology of leadership. The most relevant leadership models are discussed, and authentic leadership is suggested as the framework for leadership that holds the most potential for supporting the enactment of a theology of leadership in the general workplace. As has been stated already in this thesis, leadership cannot be separated from the organisations within which it takes place and , therefore, concepts from organisational literature that reflect social concerns, such as Corporate Social Responsibility, are also presented. Spirituality in the workplace is another secular concept that is investigated for its potential to inform and expand a theology of leadership and its enactment.

It is essential that the secular concept of social justice is investigated for what it can contribute to a theology of leadership, because this theology calls for involvement in contemporary culture. Christian Social Teaching also insists that Christians need to be involved with contemporary culture, and to take from it what can support their ministry in all areas of life. For the same reason, there is much that can be gained from a study of business literature in the areas of leadership and organisations that can contribute to the support of the enactment of a theology of leadership in the general workplace.

After discussion of how the elements of a theology of leadership can be informed by the secular social justice, leadership and organisational literature, the aspects of a theology of leadership previously identified from Christian Social Teaching are revisited, and the issue of how much integration and synthesis is possible is then addressed.

Secular Social Justice

The literature on secular social justice is vast, and is found in all disciplines from law to social work and, in particular, in health and education literature. The literature is, therefore, often very specific to the concerns of each discipline, discussing issues with an assumption of a shared understanding of social justice and with little exploration of the fundamental principles involved. The literature survey undertaken for this thesis focussed on literature that addressed the meaning of social justice and its general principles and, within those principles, if there was a correlation with Christian Social Teaching. The three core concepts of purpose, people and praxis again provided a conceptual lens for analysing the literature and identifying relevant content.

The concept of social justice is a development of the idea of justice and is often equated in political and economic thought with distributive justice.¹ As also stated in Chapter Three, the term “social justice” was first used by a Jesuit priest in the context of the issues arising from the industrial situation in nineteenth century Europe. The use of the term “social justice” as a secular concept is attributed by most writers to Rawls² in the 1970s and is therefore, historically, a recent construct. One of the fundamental developments leading to the elaboration of “social justice”, as opposed to “justice”, has been described as the development of the modern state and the place of the individual within it as an “equal” member of society and entitled to a share of benefits.³ The latter idea of “entitlement” is also a change in thinking from the earlier idea of providing charity to those in need rather than provide for need as a duty of society.⁴

¹ Ben Jackson, "The Conceptual History of Social Justice," *Political Studies Review* 3 (2005).

² John Rawls, *A Theory of Justice* (Cambridge, MA: Harvard University Press, 1971).

³ David Miller, *Principles of Social Justice* (Cambridge, MA: Harvard University Press, 1999).

⁴ Samuel Fleischacker, *A Short History of Distributive Justice*. (Cambridge, MA: Harvard University Press, 2004).

At the beginning of Chapter Three a general introduction to the meaning of the term “social justice” was given, citing McInerney⁵ who identified that there is no one definition of social justice, and that any discussion of social justice is usually connected to ideas of fairness and equality related to both individual and community action.

While Buettner and Lobo⁶ observed that “entire books and treatises have been written on this topic without defining it”, and identified that it has variously been named as a value, a theology, a philosophy, an approach or a moral concept, they do identify core attributes which they name as: fairness; equity in the distribution of power resources and processes; just institutions, systems, structures, policies and processes; equity in human development, rights and sustainability; sufficiency of well-being. In this definition can be seen reflected the Christian Social Teaching concerns of the sharing of power, organisations that are people-focused, and respect for the rights and well-being of each person.

The definition of Jost and Kay further reinforces both the secular and Christian Social Teaching aspects aligned with the sharing of goods, just processes, and respect for human dignity in human relationships:

... a state of affairs (either actual or ideal) in which (a) benefits and burdens in society are dispersed in accordance with some allocation principle (or set of principles); (b) procedures, norms and rules that govern political and other forms of decision making preserve the basic rights, liberties, and entitlements of individuals and groups; and (c) human beings (and perhaps other species) are treated with dignity and respect not only by authorities but also by other relevant social actors, including fellow citizens.⁷

⁵ McInerney., "Mapping the Literature".

⁶ Kelly Buettner-Schmidt and Marie L. Lobo, "Social Justice: A Concept Analysis," *Journal of Advanced Nursing* 2011, no. September (2011)., 950.

⁷ John T. Jost and Aaron C. Kay, "Social Justice: History, Theory, and Research," in *Handbook of Social Psychology*, ed. Susan T. Fiske, Daniel T. Gilbert, and Gardner Lindzey (John Wiley & Sons, 2010)., 1122.

From their definition, Jost and Kay name three aspects of social justice – distributive, procedural, and interactional.

Using different language to express similar ideas, Young⁸ and Fraser⁹ speak of the pluri-dimensions of social justice that they name as distributive, recognitional and associational:

distributive justice refers to the principles by which goods are distributed in society. It includes concerns about what Fraser (1997, pp. 13–14) calls economic justice. This is defined as the absence of exploitation, marginalization and material deprivation – can also include concerns about the distribution of cultural and social resources. Recognitional justice refers to the absence of cultural domination, non-recognition and disrespect associated with what Young calls cultural imperialism. Associational justice can be defined by the absence of: “Patterns of association amongst individuals and amongst groups which prevent some people from participating fully in decisions which affect the conditions within which they live and act.”¹⁰

Again we see concerns with, not just economic fairness and equity, but also institutions and personal relationships.

Distributive justice calls for the production of goods, and distribution of profits, for the benefit of all stakeholders in businesses and for the wider society. As well as the distribution of economic resources, this understanding of distributive justice also calls for the distribution of “cultural and social resources”, understood as access to such things as formal and informal education, and to social networks providing the knowledge and support to assist productive life choices. Such concerns reflect the call of Christian social teaching for the development of the potential of each individual, and their ability to participate fully in all aspects of society. In other words, distributive justice can be understood as another way of contributing to “the common good”.

⁸ Young., "Justice".

⁹ Nancy Fraser, *Justice Interruptus: Critical Reflections on the "Postsocialist" Condition* (New York: Routledge, 1997).

¹⁰ Sally Power and Sharon Gewirtz, "Reading Education Action Zones," *Journal of Education Policy* 16, no. 1 (2001). P. 41

Recognitional justice demands recognition of, and respect for, difference - whether it is difference amongst individuals or social and cultural groups - and is, fundamentally, about the dignity of the human person. Therefore, this recognitive dimension of social justice aligns with the principles of participation and subsidiarity by which all people share in decision-making about what affects their lives; the distribution of goods for the needs of all people; and recognition of the dignity of each person.

Associational justice calls for all members of society to be included in decision-making, especially in those decisions that affect them, and can therefore be understood as an expression of the Christian Social Teaching principles of participation and subsidiarity.

It can be seen, then, that for most people social justice is primarily based on the idea of the distribution of goods, but that others recognise that economic provision alone is not sufficient. For justice to be “social” there is a need for all members of a society to have access to just processes in all areas of life and this includes interpersonal relationships.

While none of this literature is explicitly addressing leadership, its illumination of: the rights of, and respect for, the individual; the need for all policies and processes to contribute to the common good; and the demand for participation and subsidiarity, provides an affirmation of the concepts and language of Christian Social Teaching as appropriate for the general workplace, and the work of Christian leaders within it. These can be summarised in language appropriate for the secular workplace, but within the three core concepts of a theology of leadership, as:

Purpose:

- fair distribution of goods and rights;

People:

- recognition and inclusion of all;

Praxis:

- participation and just processes.

Secular social justice and leadership

A survey of literature addressing leadership and social justice elicits that nearly all of the social justice literature specifically addressing leadership, is in the field of educational leadership. Within this educational leadership literature, the primary concerns of social justice leadership are around diversity and inclusion, again reflecting a concern with recognition of difference and provision of needs, as well as participation in the system and in the community.

There is a significant amount of educational leadership literature that addresses teaching for social justice and the development of socially just schools, or that is indirectly associated with social justice, for example, ethical and moral leadership. However, there is not a great deal addressing the nature of social justice leadership, or the role of the leader, and the following two authors, who directly address leadership and social justice, are, therefore, presented as the most relevant for this discussion.

Furman¹¹ identifies a number of elements for leaders that could be applied to any workplace. She describes social justice leadership as “praxis”, with the understanding that it entails knowledge about the context, reflection upon it, and ensuing action. Furman argues that praxis does not exist without knowledge and reflection, and vice versa, and that for this praxis to happen she suggests a number of qualities of leaders and the functions they need to undertake. These are categorised according the three core concepts:

Purpose:

- transformation;

People:

- committed and persistent;
- relational and caring through “authentic communication”;

Praxis:

- action-oriented for transformation which requires recognising, understanding and addressing the unequal power relationships in organisations;
- inclusive and democratic by enabling participation through empowerment;
- engaged in self-reflection for personal growth.

This approach to leadership within a social justice framework aligns with the elements of a theology of leadership, expanding the understanding, in particular, of praxis and its interrelatedness with all three core concepts.

¹¹ Furman., "Social Justice Leadership".

Another approach to leadership for social justice is given by Radd,¹² whose framework begins with transformative learning, and includes critical theory, along with organizational and social change theories. Within transformative learning, Radd calls for the development of self-awareness and cross-cultural understanding through deep reflection that builds a new relationship with self, others and society. Being informed by critical theory increases understanding of power relationships and how they can be improved. In addition, knowledge and understanding about change is important because:

Leaders need to understand how inequities are held within underlying beliefs, values, and frames of reference of individuals, groups, and organizations. By knowing and understanding this, they can more effectively implement technical and structural change efforts [leading to the transformation of the organisation's] culture through collaboration, engagement, and commitment.¹³

According to Radd, engaging stakeholders and their perspectives involves the building of relationships, dialogue and collaboration.

Employing an anti-oppression approach requires the examination of leadership practice, as well as the structures and processes of the organisation, to identify where individuals are being excluded or disadvantaged. It also requires a commitment to distributed leadership to ensure, firstly, that power and position are not misused by leaders but also to create "a more engaged and powerful followership".¹⁴

¹² Sharon Radd, "Leadership for Social Justice," ed. B. and Enomoto Kramer, E., *Leading Ethically in Schools and Other Organizations: Inquiry, Case Studies and Decision Making*. (Lanham: Rowman and Littlefield Publishers, 2014).

¹³ Ibid., 70.

¹⁴ Ibid., 81.

Leading for inclusion requires not just the acceptance of diversity but also a commitment on the part of leadership to ensure that their organisations reflect the diversity of the surrounding community. Radd calls for leaders to lead with agency, meaning that leaders actually put into practice the ideals they espouse, while the requirements for leading with humility returns to the idea of acknowledging the gifts of others and building equitable relationships.

The emphasis in these writings on transformation, inclusion, cooperation, use of power and empowerment, relationships, self-reflection and action reinforces similar concepts to be found in the theology of leadership proposed in this thesis.

The strategies Radd suggests in response to this learning reflect the elements for leadership in the suggested theology of leadership addressing the three core concepts in the following ways:

Purpose:

- transformation;

People:

- leading for inclusion with agency and humility;

Praxis:

- engaging multiple perspectives and stakeholders;
- employing an anti-oppression approach.¹⁵

¹⁵ Ibid., 80.

Again, the links with the language of a theology of leadership, and yet written for a secular workplace, provide support for the possibility of the enactment of a theology of leadership in a secular workplace, and the language appropriate for this context.

Therefore, in the secular social justice literature can be found an emphasis on the recognition of the individual, in their needs and differences, that equates with the Christian Social Teaching principle of the recognition of the dignity of the human person. The concern for the betterment of society and the provision of a better life for all can be interpreted as the secular version of the Christian Social Teaching principle of the common good. There are also parallel concerns with the structures and processes within organisations and their responsibilities to the wider community; the identity and development of the person of the leader through self-reflection; the use of power and the empowerment of all to participate; transformation of the individual and society; the importance of relationships, collaboration and care.

Leadership and Organisational Literature

In the extensive amount of business leadership literature of the last forty years, there is a significant amount of language that reflects social justice concerns, for example,

- “People want a leader who treats everyone with respect, is fully inclusive, respects differences, and is willing to build trust inside the organization and across political, economic, social and cultural boundaries.”¹⁶
- “genuine leadership is based on moral principles and the vision of a good life for followers as well as leaders, and it is this that gives it legitimacy.”¹⁷

¹⁶ Linda Thornton, "Ethical Leadership," *Leadership Excellence* 31, no. 1 (2014)., 34.

¹⁷ Gerhold K. Becker, "Moral Leadership in Business," *Journal of International Business Ethics Vol.2 No.1 2009* 2, no. 1 (2009)., 1.

The underlying principles for leadership asserted here are those of the dignity of the human person and the building of relationships in all dimensions of society, as well as a vision of “a good life”, which can be considered the secular version of working towards the establishment of the Kingdom of God, or contributing to the common good.

Transformation and Servanthood

Given the language of transformation and servanthood that is found in a theology of leadership, it may be seen as self-evident that the starting point for considering leadership literature is to investigate the notions of transformational and servant leadership, both of which are prominent in the field of leadership literature.

An extensive survey of leadership literature was undertaken with a focus on the three core concepts of purpose, people and praxis identified in the theology of leadership and social justice literature, and the key words within them: care, transformation, empowerment, relationships, vision, teamwork and ethics. This investigation confirmed that it is necessary to address the idea of transformational leadership as a starting point.

Burns, considered by some to be the founder of modern leadership studies, introduced the concept of “transforming leadership” into business literature in 1978 with the book *Leadership*.¹⁸ His original ideas of transforming leadership connect closely with the kind of leadership called for by a theology of leadership with a focus on values based outcomes that go beyond the immediate organization and strive to transform “the lives of followers and their cultures”.¹⁹

¹⁸ James MacGregor Burns, *Leadership* (New York: Harper & Row, 1978).

¹⁹ Mick Fryer, *Ethics and Organizational Leadership: Developing a Normative Model* (Oxford Scholarship Online, 2011), 230.

Transforming leaders were described as ethical, respectful, making sacrifices for followers, and empowering others - all of which reflect qualities required by a theology of leadership and which have already been addressed by others and considered earlier in their writing on a theology of leadership.

Becoming better known as transformational leadership, Bass and Avolio identified that such leadership is characterized by the following:

- Idealized influence: Transformational leaders become role models for followers who admire, respect and trust them. They put followers' needs above their own, and their behavior is consistent with the values and principles of the group.
- Inspirational motivation: Transformational leaders motivate by providing meaning and challenge to the tasks of followers. They arouse team spirit, are enthusiastic and optimistic, and help followers develop desirable visions for the future.
- Intellectual stimulation: Transformational leaders stimulate innovation and creativity. They do so by encouraging followers to question assumptions, reframe situations, and approach old problems from new perspectives. Transforming leaders don't criticize mistakes but instead solicit solutions from followers.
- Individualized consideration: Transformational leaders act as coaches or mentors who foster personal development. They provide learning opportunities and a supportive climate for growth. Their coaching and mentoring are tailored to the individual needs and desire of each follower.²⁰

²⁰ Ibid., 231.

Transformational leaders have been shown in empirical studies to produce effective followers and, therefore, positive outcomes for organisations.²¹ However, despite the focus on followers, there is a tendency for the transformational leader to be a “hero” figure on whom followers can become dependent, rather than interdependent, thereby negating some of the positive intentions.

Therefore, while transformational leadership could be an appropriate leadership model for a theology of leadership in many ways, and has been referred to as such by many writers as identified in the literature review in Chapter Two, it is not considered to be the most helpful for the theology of leadership being explored in this thesis.

The concept of “servant leadership” is also prominent in the literature as an ethics, values and caring model for leadership and, despite the fact that its origins in the work of Greenleaf was not derived from the servant model offered in scripture, it is often referred to by Christian writers in the area of leadership.

One of the most prolific writers on servant leadership has been Larry Spears who now heads The Spears Center for Servant Leadership, based at a Jesuit Catholic University in Washington state, USA. Spears identified 10 characteristics of the servant leader:

- Listening: this requires active listening and an attunement to the other, as well as listening to inner voice.²²
- Empathy: the basis of empathy is trust and acceptance enabling the servant leader to address the needs of others as well as empower them to use their gifts for the benefit of the organization.²³

²¹ Bernard Bass et al., "Predicting Unit Performance by Assessing Transformational and Transactional Leadership," *Journal of Applied Psychology* 88, no. 2 (2003).

²² Christine Cameron, *Leadership as a Call to Service: The Life and Works of Hildegard of Bingen* (Ballarat, Victoria: Conor Court Publishing, 2015), 39.

²³ Ibid., 40.

- Healing: is about recognizing suffering and vulnerability in the self and others, and nurturing self and others to wholeness.²⁴
- Awareness: includes spiritual awakening as well as awareness of the context and the people within it.²⁵
- Persuasion: the power of influence towards the achievement of a common goal underlies this characteristic and requires dialogue informed by wisdom.²⁶
- Conceptualisation: is related to visionary leadership and the ability to promote and enact the mission of the organisation for those within it.²⁷
- Foresight: is related to conceptualization, and also to the idea of prophetic leadership where the leader uses knowledge from the past to anticipate and address difficulties.²⁸
- Stewardship: Cameron relates this notion to an ecology of leadership which recognizes all life and creation as interdependent, and therefore requiring care within a global vision now and for the future.²⁹
- Commitment to the growth of people: this firstly requires the acceptance of the diversity of people and the various levels of ability within an organization. Through inclusive and ethical practice, “human and spiritual growth” is facilitated and people are motivated to engage in the service of their shared vision.³⁰

²⁴ Ibid., 41.

²⁵ Ibid., 43.

²⁶ Ibid., 44.

²⁷ Ibid., 45.

²⁸ Ibid., 46.

²⁹ Ibid., 48.

³⁰ Ibid., 49.

- Building community: means leaders and followers working collaboratively as a team to build community within their own organization but, also, to contribute to the human community and the good of all.³¹

This comprehensive description of servant leaders and the nature of their leadership certainly addresses many of the aspects of leaders and leadership required for a theology of leadership. However, servant leadership has had difficulties as a business concept mostly because of the difficulty of the use of the word “servant” for minority groups who have been, or still are, experiencing discrimination and subordination within dominant organizational cultures. It has also been considered as overly idealistic and difficult to implement in a secular business environment.³²

There are certainly many aspects of servant leadership that align with a theology of leadership, and activities from this area of organisational literature could be used as resources for enacting a theology of leadership in a secular workplace. However, the limitations of servant leadership referred to above, in combination with the fact that, although there is already extensive literature relating servant and Christian leadership, it does not in itself fulfil the requirements for a theology of leadership as argued in this thesis, leaves room for further research in this area.

“Ethical” and “moral” leadership descriptions can also be found in leadership literature,³³ but these have been assessed as not sufficiently holistic in themselves to encompass the breadth of the leadership required by a theology of leadership.

Further reading and searching led to a concept which, it is argued, provides great potential for a theology of leadership with a focus on social justice.

³¹ Ibid., 50.

³² Fryer., "Ethics and Organisational Leadership".

³³ For example: Thornton., "Ethical Leadership"; Becker., "Moral Leadership"; Fryer, "Ethics and Organisational Leadership".

Authentic Leadership and Followership

The model of leadership that is put forward in this thesis as the most valuable for the development of the kind of leadership required by a theology of leadership is that of authentic leadership.

The concept of authentic leadership arose from the further development of the notion of transformational leadership. It was a response to the understanding that transformational leaders, such as Hitler, can align with an evil vision and influence followers to the achievement of outcomes relevant to the vision for the group, but certainly not directed towards the common good for all in society.

An advantage of authentic leadership, that goes beyond transformational and servant leadership, is that it has the potential to inform a theology of leadership through its insistence on the foundational and ongoing development of the authenticity of the leader. The authenticity of the leader can only be fully achieved by the development of authentic followers and, therefore, authentic leadership has the potential to expand on the understanding of relationships required by a theology of leadership. As with transformational leadership, the starting point for authentic leadership is morality and ethics, as reflected in the definition of authentic leaders by Avolio and Gardner:

Those who are deeply aware of how they think and behave and are perceived by others as being aware of their own and others' values/moral perspectives, knowledge, and strengths; aware of the context in which they operate; and who are confident, hopeful, optimistic, resilient and of high moral character.³⁴

Four components have been identified as the basis of authenticity:

³⁴ Bruce J. Avolio et al., "Unlocking the Mask: A Look at the Process by Which Authentic Leaders Impact Follower Attitudes and Behaviors," *Leadership Quarterly* 15 (2004), 802.

- Self-awareness: being conscious of, and trusting in, one's motives, desires, feelings, and self-concept; knowing one's own strengths and weaknesses, personal traits, and emotional patterns and able to use this knowledge when interacting with others and their environments.
- Balanced processing: remaining objective when receiving information particularly when dealing with negative feedback.
- Internalized moral perspective: regulating one's behavior according to internal standards and values, not according to what others say; acting in harmony with beliefs and not changing behavior for external rewards or positive feedback.
- Relational transparency: presenting the authentic self to others through the appropriate and honest expression of thoughts and feelings.³⁵

It is claimed in the literature that authenticity can be developed through education built on life experience and that this also contributes to a more ethical work environment. It is further argued that what is required for this development of authentic leadership is also relevant to authentic followers. These ideas are presented in the following model:

³⁵ Fred Walumbwa et al., "Authentic Leadership: Development and Validation of a Theory-Based Measure," *Journal of Management* 34, no. 1 (2008).

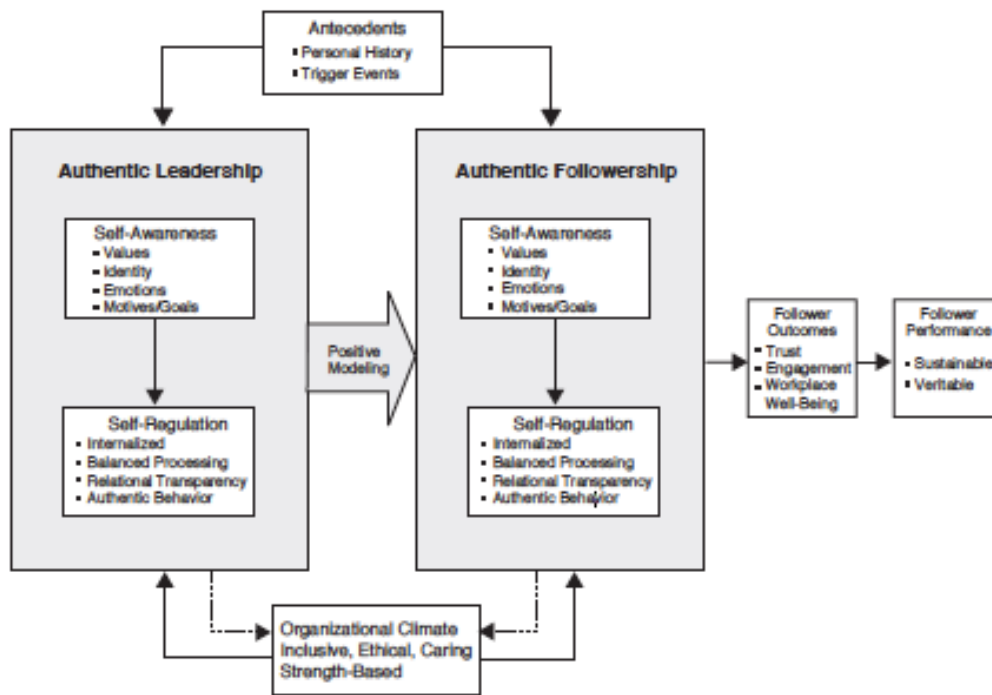


Figure 4-3 Model of Authentic Leadership and Followership.³⁶

This model aligns with the three core concepts within a model of a theology of leadership in the following ways:

Purpose:

- transformation of self, others and the workplace;

People:

- development of potential of leaders and followers;
- success derived from the relationship between leaders and followers;

Praxis:

- practice is influenced and guided by the values, relationships, emotions, and authenticity of those within the organisation;
- an inclusive and caring workplace using and developing the strengths of all within it;

³⁶ Gardner et al., "Can you see?", 346.

- structures and processes within the organisation are required to be ethical.

The model of authentic leadership and followership development therefore has the potential to integrate the concepts of purpose, people and praxis in a way that is possible to apply to the general workplace because of its relevance to a theology of leadership. This potential could support the enactment of a theology of leadership by providing an appropriate language for a secular environment. This model is especially helpful in deepening the understanding of the essence of relationship within the dimension of "people" and can be used as a resource for the enactment of leadership guided by a theology of leadership for the personal development not only of the leader, but also of the follower, and therefore of the organisation.

The concept of authentic followership has particular relevance for a theology of leadership because of the recognition that Christian leaders are also followers, firstly as people of faith, and then as participants within organizational structures. Authentic followership also contributes to the idea of everyone as co-workers within an organization, and is marked by the encouragement of transparency, self-awareness, and moral behavior in each other, while working collaboratively within healthy relationships, to achieve the shared worthwhile objectives of the organization.³⁷

While the field of leadership literature is huge, there has been much less written about followership and, in the context of discussing the relevance of the model of authentic leadership and followership development for a theology of leadership, it is necessary to consider its meaning for the workplace.

³⁷ Bruce J. Avolio and Rebecca J. Reichard, "The Rise of Authentic Followership.," in *The Art of Followership: How Great Followers Create Great Leaders and Organizations*, ed. Ronald E. Riggio, Ira Chaleff, and Jean Lipman-Blumen (San Francisco: Jossey-Bass, 2008).

The word “follower” in the general workplace has often carried negative overtones. Research in the 1990s associated words such as: “sheep,” “passive,” “obedient,” “lemming,” and “serf” with people’s understanding of followers and such negative descriptions were considered to contribute to the “organizational and psychological demeaning of the follower role”.³⁸ Given that one of the images of a Christian leader is “shepherd”, the use of the word “sheep” for followers provides food for thought.

During the 20th century, the term “followership” was coined and gradually an interest in followership in its own right, rather than as an adjunct to leadership, began to develop.³⁹

if you want to be a great leader, you must first become a great follower. Although it is rarely discussed, this is where almost all of history’s greatest leaders got their start:

- Joshua followed Moses for more than forty years before he led the children of Israel into the promised land.
- Elisha served Elijah for ten years before he took up his master’s mantle and went on to perform *even more* miracles.
- The Apostle Peter followed Jesus for three years—and made a lot of mistakes—before he and his fellow-disciples “turned the world upside down” (see Acts 17:6).⁴⁰

One of the acknowledged gurus of leadership literature, Warren Bennis, has also emphasised the relevance of followership:

... the moment when each of us realizes he or she is mostly a follower, not a leader, is a genuine developmental milestone; who forgets that painful leap over the line of demarcation between the boundless fantasies of childhood and the sober reality of an adulthood in which we will never quite become the god we hoped to be? ⁴¹

³⁸ Susan Baker, "Followership: The Theoretical Foundation of a Contemporary Construct," *Journal of Leadership and Organizational Studies* 14, no. 1 (2007)., 52.

³⁹ Ibid.

⁴⁰ Michael Hyatt, "Why the Best Leaders Are Great Followers," <http://michaelhyatt.com/why-the-best-leaders-are-great-followers.html>.

⁴¹ Ronald E. Riggio, Ira Chaleff, and Jean Lipman-Blumen, eds., *The Art of Followership: How Great Followers Create Great Leaders and Organizations* (San Francisco: Jossey-Bass, 2008).

In the early 20th century Mary Parker Follett, a Quaker, and now considered a pioneer in organisational theory, was the first to talk about shared leadership and the interdependent relationship between leaders and followers. She also used the phrase “win-win”, and has even been argued to have used the term transformational leadership decades before its promotion in the 1970s.

Baker⁴² attributes the intervention of World War II, and a return to the “heroic” image of leader adopted in war-time, as the reason for the lack of continuing research in the area of followership at that time. Post-war prosperity which provided, in most of the Western world, job security and improving work conditions within hierarchical organisational structures negated the motivation to pursue concepts of active followership.

According to Baker, changing economic conditions provided the impetus for a move to smaller organisations with flatter leadership structures but, again, the emphasis was on the development of leaders through a myriad of leadership training courses, rather than a consideration of the importance of followership.

There was some work done around “followers” in the disciplines of psychology, anthropology and sociology but nothing in the area of leadership and management until 1988 when Robert Kelley published the article “In Praise of Followers”,⁴³ now recognised as a classic in an underpopulated field.

⁴² Baker., "Followership".

⁴³ Robert E. Kelley, "In Praise of Followers," *Harvard business review* 66, no. 6 (1988).

Another definitive contribution was by Ira Chaleff in 1995 with his book *The Courageous Follower: Standing Up To and For Our Leaders*,⁴⁴ which has been in continuous print since then. After these two primary works, further research argued for the active role of followers and an acknowledgement of the interdependency between leaders and followers.

This work managed to move attention from the leader to the follower, although always in the context of the relationship between them. It was also emphasised that leadership and followership were roles, not people, and that individuals moved between the roles of leader and follower.

Research and writing in the area of followership, within the discipline of organizational and leadership theory, has continued to grow since 2006.

In the 21st century, complexity theory has provided another way of understanding the leader-follower relationship, and has been argued to be an approach to leadership more suited to the knowledge era, as opposed to the prevailing industrial models:

we propose that leadership should be seen not only as position and authority but also as an emergent, interactive dynamic— a complex interplay from which a collective impetus for action and change emerges when heterogeneous agents interact in networks in ways that produce new patterns of behavior or new modes of operating.⁴⁵

While complexity theory is grounded in complexity science and the concept of complex adaptive systems, it can be argued that much of the emphasis found in complexity leadership theory on interdependence and emergence, and therefore relationships and cooperation in the workplace for the purpose of its transformation, can also be identified in the original work of Follett in the early 20th century.

⁴⁴ Ira Chaleff, *Courageous Follower: Standing up to and for Our Leaders*, (Williston, VT, USA: Berrett-Koehler Publishers, 2003). e-book.

⁴⁵ Mary Uhl-Bien, Russ Marion, and Bill McKelvey, "Complexity Leadership Theory: Shifting Leadership from the Industrial Age to the Knowledge Era," *The Leadership Quarterly* 18, no. 4 (2007)., 199.

There is much in followership theory that can assist a Christian leader in understanding the relationship between leaders and followers, and provide support and direction for developing this relationship within an appropriate organisational culture.

Criticisms are possible of authentic leadership and followership, similar to those of transformational leadership, where it is argued that values can be wrongly applied to implement a harmful vision. However, within a theology of leadership, the parameters set by a foundation in scripture and in the tradition and teaching of the church, insist that personal values are aligned with, and hopefully derived from, gospel values for the purpose of contributing to the common good. For the Christian leader a focus on the establishment of the Reign of God brings a further dimension to authentic leadership, and the continuation of personal and faith development as part of their ongoing commitment to authenticity must keep their vision aligned to good.

Authentic leadership and followership have been shown to result in effective organisational outcomes, and contribute to structures and processes within organisations which allow for the relationships, care, shared values and purpose, needed for the enactment of a theology of leadership.⁴⁶ There is also reference in this literature to the common good, connecting the organisation to the wider society.

Authentic leadership is, therefore, proposed as an aspect of business leadership literature that can provide direction for a Christian leader in the general workplace, providing language that reflects theological concerns, and that is able to support the leader in their personal growth, as well as that of followers, within a collaborative approach to practice for a shared vision.

⁴⁶ Kenna Cottrill, Patricia Denise Lopez, and Calvin C. Hoffman, "How Authentic Leadership and Inclusion Benefit Organizations," *Equality, Diversity and Inclusion: An International Journal* 33, no. 3 (2014).

Nature of organisations.

The dimension of praxis contains an essence relating to the nature of organisations. A theology of leadership requires that the nature of the organization within which leadership is enacted must be considered. Such an exploration could in itself produce a theology of organisations, as has been suggested by others. Greenleaf called for a theology of institutions because of his belief that:

if a better society is to be built, one that is more just and more loving, one that provides greater creative opportunity for its people, then the most open course is to raise both the capacity to serve and the very performance as servant of existing major institutions by new regenerative forces operating within them.⁴⁷

Although the notion of servant leadership has permeated all aspects of leadership literature in all contexts, that of the service of organisations has been almost ignored.

Specht et al observe that: "An adequate theology of institutions can emerge only from an exploration which engages both [worlds of] - the theological tradition and the world of organizations – with genuine care and respect".⁴⁸ Some attempts have been made to do this. In the 1970s a group of Protestant congregations in Philadelphia, USA, made a concerted effort to engage with the work of secular organisations and Christians within them:

We are here in order to discern, participate in and celebrate God's activity in the city. The church today is immersed in talk about mission. But little is being done to test out how laity can participate in mission through the public institutions of the metropolis. If humankind is called to affect history and the reshaping of the world, then men and women in business, political, social, health, educational and physical planning institutions must see themselves under the mandate of calling; a calling

⁴⁷ Robert K Greenleaf, "The Institution as Servant," in *Servant Leadership: A Journey into the Nature of Legitimate Power and Greatness* (New York: Paulist Press, 1977)., 49.

⁴⁸ David Specht, Richard Broholm, and Ed Mosel, "An Approach to Deeloping a Working Theology of Organizations," (n.d.), <http://www.stthomas.edu/media/catholicstudies/center/johnaryaninstitute/conferences/2003-bilbao/BroholmMoselSpecht.pdf> , 6.

to corporate responsibility. This means that every institution is confronted with the pressing question, “To what end?” To what purpose do we produce chemicals, educate children, build highways, elect officials, administer medicine, and provide social services?”⁴⁹

Although the purpose of this project was to learn how churches could better support the laity in their ministry in the workplace, the comments produced about the nature and purpose of organisations is important for Christian leaders in their work of transforming organisations and those within them:

While many organizations have broken down or become destructive, they are, on the whole, ordered ways of serving God’s people by meeting needs and solving problems. We do need them. ... But, in that they have been structured in such a way that they do not serve all of God’s people, but primarily those who are wealthy, white, male and western, they must be changed. In that they are structured in a way which keeps us isolated, alienated and frustrated, they must be restructured. They must be made more human-oriented: they must be humanized.⁵⁰

The development of a theology of organisations is beyond the scope of this thesis, but reading and searching the organizational literature identifies that there are two concepts with the potential to enhance the nature of organisations within a theology of leadership from social justice for transformation. These concepts of corporate social responsibility and the “triple bottom line” are now briefly addressed and it is suggested that they go some way towards addressing the concerns about organisations raised above.

⁴⁹ Ibid., 3.

⁵⁰ Ibid.

Corporate Social Responsibility and Triple Bottom Line

Corporate social responsibility, or corporate citizenship, refers to an organisation's commitment to taking responsibility for the well-being of the community and environment within which it operates.⁵¹ The concept of "corporate social responsibility" could be seen as a social justice response from the business community, even though it has been identified that it can often be more about self-interest than building a better society.⁵² It has also been more focused on the relationship with the wider community than with the internal structures and power relationships between staff.

While a concern with the social responsibilities of business organizations has been identified from earlier times, Bowen has been identified as developing the first modern definition of corporate social responsibility, usually referred to at that time as social responsibility, in 1953:

It refers to the obligations of businessmen to pursue those policies, to make those decisions, or to follow those lines of action which are desirable in terms of the objectives and values of our society.⁵³

In the USA most attempts to address social responsibility in the 1950s took the form of philanthropy in the American tradition. CSR attracted greater attention in the 1960s with definitions such as:

Social responsibility in the final analysis implies a public posture toward society's economic and human resources and a willingness to see that

⁵¹ Business Dictionary, "Corporate Social Responsibility," <http://www.businessdictionary.com/definition/corporate-social-responsibility.html#ixzz3IL2bMItP>.

⁵² Madeline Toubiana, "Business Pedagogy for Social Justice? An Exploratory Investigation of Business Faculty Perspectives of Social Justice in Business Education," *Management Learning* 45, no. 1 (2012).; Archie B. Carroll, "Corporate Social Responsibility: The Centerpiece of Competing and Complementary Frameworks," *Organizational Dynamics* 44, no. 2 (2015).

⁵³ "Corporate Social Responsibility: Evolution of a Definitional Construct," *Business and Society* 38, no. 3 (1999).

those resources are utilized for broad social ends and not simply for the narrowly circumscribed interests of private persons and firms.⁵⁴

While in the USA during the 1960s the focus continued to be on philanthropy, there was growing attention to improvements in employee working conditions as well as industrial, customer and stockholder relationships.

In the 1970s CSR became a necessary managerial task because governments began to make laws dealing with the environment, discrimination in the workplace, and product and worker safety. During the 1980s and 90s, CSR came to be defined as including business ethics, corporate social responsibility, corporate social responsiveness, sustainability and corporate citizenship.

In the UK the focus of CSR was more about the benefits it could bring businesses while in Europe the focus has always been more on environmental concerns. In Asia, the focus of CSR in Japan has been on employee conditions and the environment, while many companies in India are committed to social investment.⁵⁵

In Australia, Sheehy has described CSR as a form of private self-regulation motivated by things such as “prestige, feeling good about oneself and, where possible, reframing the nature of the activity in which one is engaged to something with broader moral appeal” and as “a regulatory system designed with the aim of reformulating solutions to problems arising at the intersection of economic, socio-environmental and political systems”.⁵⁶

⁵⁴ "A History of Corporate Social Responsibility: Concepts and Practices," in *The Oxford Handbook of Corporate Social Responsibility*, ed. Andrew Crane, et al. (Oxford University Press, 2008). , 27

⁵⁵ Ibid.

⁵⁶ Benedict Sheehy, "Understanding CSR: An Empirical Study of Private Regulation.," *Monash University Law Review* 103 (2012).

There is an Australian Centre for Corporate Social Responsibility (ACSSR) which defines CSR as:

Social responsibility is the responsibility of an organisation for the impacts of its decisions and activities on society and the environment, through transparent and ethical behaviour that:

- Contributes to sustainable development, including the health and the welfare of society
- Takes into account the expectations of stakeholders
- Is in compliance with applicable law and consistent with international norms of behaviour, and
- Is integrated throughout the organization and practised in its relationships.⁵⁷

The ACSSR acknowledges that international definitions and understandings vary because of different cultural approaches to business, motivations along a spectrum ranging from moral correctness to good business, or the influence of which academic disciplines are currently informing the discussion.

There is also a view of CSR as a global governance mechanism that has been promoted by international organisations such the United Nations, the International Labour Organisation, The World Bank and the Organisation for Economic Cooperation and Development (OECD) as a response to international failures to address poverty, the abuse of human rights and disregard for the environment. Australia is a signatory to the OECD Guidelines for Multinational Corporations, along with 44 other countries including the US, UK and Japan.

Although the development of interest in and practice of CSR has been different across the world, the concept has grown rapidly and Carroll concludes:

It is clear from CSR trends and practices that social responsibility has both an ethical or moral component as well as a business component. In today's world of intense global competition, it is clear that CSR can be sustainable only so long as it continues to add value to corporate success.

⁵⁷ Australian Centre for Corporate Social Responsibility, "What Is CSR?," <http://accsr.com.au/what-is-csr/>.

It must be observed, however, that it is society, or the public, that plays an increasing role in what constitutes business success, not just business executives alone and for that reason, CSR has an upbeat future in the global business arena.⁵⁸

Two concepts related to CSR, and often considered as part of it, are Stakeholder Theory and the triple bottom line referring to Profit-People-Planet.

The term triple bottom line was coined in 1994 by John Elkington when introduced in his book *Cannibals with Forks*.⁵⁹ It was later developed into the term “People, planet, profit” reflecting its concern with the impact of business practices and the responsibility of business to be profitable and sustainable while addressing economic, social and environmental challenges.

Stakeholder Theory has been described as a theory of organisational ethics. While there is debate about who is included as stakeholders, the list can include shareholders, employees, local communities, customers, suppliers, government, regulatory authorities and media. The core concern is the nature of the relationship between the organisation and the stakeholders, and the moral obligation of the former to the latter in terms of the impact of its practices.

⁵⁸ Carroll., "A History of Corporate Social Responsibility: Concepts and Practices.", 42.

⁵⁹ John Elkington, *Cannibals with Forks : The Triple Bottom Line of 21st Century Business* (Oxford, United Kingdom: Capstone, 1999).

While much more could be said about CSR and related concepts, the purpose of this discussion has been to indicate that there is considerable attention being paid in the business world to ethical and moral concerns with regard to the way that organisations do business, particularly with regard to stakeholders beyond the organisation. This supports the enactment of a theology of leadership in the way CSR principles align with the social justice concerns of the dignity and rights of individuals both in the workplace and the local and wider communities, and the contribution of the organisation to the common good through their relationship with stakeholders and the impact of their work on the global economy and environment.

Given the importance of the nature of work and a spirituality of work in Christian Social Teaching, the secular concept of a spirituality in the workplace is now addressed to ascertain whether it can contribute to a theology of leadership.

Spirituality in the workplace

A review of literature on the topic of spirituality in the workplace reveals that the term 'spirituality' is often used in the way that this thesis uses the term 'theology', as reflected in the conclusions reached in the following research:

Spirituality in the workplace is an experience of interconnectedness among those involved in a work process, initiated by authenticity, reciprocity, and personal goodwill; engendered by a deep sense of meaning that is inherent in the organization's work; and resulting in greater motivation and organizational excellence.⁶⁰

Marques *et al* conducted further research among business leaders and developed a list of phrases describing spirituality in the workplace that can be seen to be closely related to elements of a theology of leadership:

- Vision as a concentration on the greater good, passion, and purpose;

⁶⁰Joan Marques, Satinder Dhiman, and Richard King, *Spirituality in the Workplace : What It Is, Why It Matters, How to Make It Work for You.*, (Fawnskin, CA, USA: Personhood Press, 2007)., 12.

- Enhancement of personal fulfillment and creativity through spirituality and enlightenment;
- Work as a life-fulfilling activity- not as a means to simply fund an otherwise personally fulfilling life;
- Work as a contribution toward an integrated life;
- Seeing the potential for businesses to achieve enhanced goals by helping their people at all levels achieve personal fulfillment through their work.⁶¹

Later overviews of the development of thinking about spirituality in the workplace surprisingly do not refer to the research of Marques *et al*, but identify meanings that reflect the above research:⁶²

aspects of the workplace, either in the individual, the group or the organization, that promote individual feelings of satisfaction through transcendence [which] provides feelings of completeness and joy;⁶³

the values, attitudes, and behaviours that are necessary to intrinsically motivate one's self and others so that they have a sense of spiritual survival through calling and membership;⁶⁴

Spirituality of work is a source of energy empowering and transforming the life of daily work. ... [it is] beyond the rational and is creating a new order. ... [it] can be brought to, and is needed in, all work settings.⁶⁵

⁶¹ Ibid.

⁶² Margaret Benefiel, Louis W. Fry, and David Geigle, "Spirituality and Religion in the Workplace: History, Theory, and Research," *Psychology of Religion and Spirituality* 6, no. 3 (2014).

⁶³ Giacalone and Jurkiewicz cited by Patrick Nullens, "Towards a Spirituality of Public Leadership: Engaging Dietrich Bonhoeffer," *International Journal of Public Theology* (2013), 95.

⁶⁴ Louis Fry cited by Patrick Nullens, "Towards a Spirituality", 95.

⁶⁵ Richard N. Ottaway, "Defining Spirituality of Work," *International Journal of Value-Based Management* 16, no. 1 (2003).

Literature about spirituality in the workplace has been developing over at least the last thirty years. While much of it has been in the discipline of theology, particularly with regard to Vatican documents, there has been a great deal of attention given to it in secular management and organisational literature. The reasons for this have been related to much of the rationale given for this thesis: negative changes in the workplace leading to neglect for the well-being of the individual; workplace practices driven by a market mentality; the human need for interconnectedness and fulfilment.⁶⁶

The literature also identifies why the term 'spirituality' is used rather than 'theology', 'religion' or 'faith', even though considerable attention has been given to the latter two terms, and this is reflected in the definition given above. The use of 'religion' and 'faith' is considered to be potentially divisive, causing people to identify with particular denominations and beliefs that may not be compatible with both the beliefs of other individuals and the values of the organisation:

... religion can lead to arrogance that a company, faith, or society is "better," morally superior to, or worthier than another. Translating religion of this nature into workplace spirituality can foster zealotry at the expense of organizational goals, offend constituents and customers, and decrease morale and employee well-being.⁶⁷

Although others maintain that you cannot separate spirituality and religion,⁶⁸ most writers in the area of management and organisations agree that spirituality is a term that is acceptable in a secular environment and has the potential to focus organisations on relationships and values that are beneficial to employees and the company.

⁶⁶ Benefiel, Fry, and Geigle., "Spirituality and Religion", 175-176; Nullens., "Towards a Spirituality", 91-94.

⁶⁷ Louis Fry, "Toward a Theory of Ethical and Spiritual Well-Being, and Corporate Social Responsibility through Spiritual Leadership," in *Positive Psychology in Business Ethics and Corporate Responsibility*, ed. Robert A. Giacalone, Carole L. Jurkiewicz, and Craig Dunn (Connecticut: Information Age Publishing, 2005)., 58.

⁶⁸ For example Nullens., "Towards a Spirituality"; Anne Y. Koester, "Under Construction: A Spirituality of Work," *Spiritual Life* 48, no. 1 (2002).

Management literature on spiritual leadership provides further information and resources for the development of spirituality in the workplace:

the poet David Whyte ... uses literature and poetry to understand organizational change and to foster creativity and entrepreneurship. Companies organize special seminars, build meditation rooms and some even hire a corporate chaplain. In Europe, pilgrimages as a form of sabbatical have become extremely popular.⁶⁹

It has become so significant that a special interest group exists in one of the most prestigious management organisations, the Academy of Management, and prestigious leadership journals regularly publish articles on the topic.⁷⁰ There are also at least two 'Handbooks' of spirituality in the workplace providing information and strategies.⁷¹

In summary, management literature in the area of spirituality in the workplace closely overlaps with the elements of a theology of leadership in a number of areas including values, vision, relationships and authenticity. It therefore provides a secular language for a Christian leader in the workplace to support the enactment of a theology of leadership.

⁶⁹ Nullens., "Towards a Spirituality".

⁷⁰ Ibid., 94.

⁷¹ Robert Giacalone and Carole Jurkiewicz, eds., *Handbook of Workplace Spirituality and Organizational Performance* (Armonk, N.Y.: M.E. Sharpe, 2010).; Luk Bouckaert and Laszlo Zsolnai, eds., *The Palgrave Handbook of Spirituality and Business* (Hampshire, New York: Palgrave Macmillan, 2011).

Discussion

The reason this discussion of appropriate leadership and organisational literature has been included in this thesis is that this knowledge is important for a Christian leader in the general workplace. Becoming more knowledgeable about concepts that support the enactment of a theology of leadership grounded in social justice for transformation supports the development of the person of the leaders, as well as the way they carry out their practices, and can contribute to the development of the organisation within which they work.

The concept of secular social justice has been investigated in this chapter as a philosophy informing a particular approach to social concerns that addresses the themes identified in a theology of leadership from social justice for transformation: those of power, care, community and purpose. Secular social justice calls for working towards the purpose of transformation and change, as well as for the use of power to include and empower all those in a community as equal members. This provides another dimension to the theology of leadership being suggested in this thesis reinforcing those of Christian social teaching and providing a secular rationale and language acceptable in the general workplace.

An investigation of the social justice literature has demonstrated that the purpose of social justice is to bring about a transformation of the social order within which the dignity of the human person and the common good are the fundamental concerns. In Christian terms, it is working towards the Reign of God through individual and social transformation. In terms of transformation and the common good, the purpose of social justice can therefore be seen to be aligned with a theology of leadership in the context the contemporary workplace.

If a theology of leadership is understood as a framework of principles for the practice of leadership, social justice literature can provide an understanding of the nature of leadership, particularly in its relationship with the organisation and its employees, within an understanding of the common good. This entails a right understanding of power and authority, as well as the rights and responsibilities on the part of both the leader and the employee in the context of an organisation within the wider society, from which no principle or practice can be separated.

Both the theology of leadership and social justice literatures have highlighted that a theology of leadership with a social justice focus cannot be considered outside of the context within which leadership exists, including the relationships with those within that context. This is where appropriate business literature can support the enactment of a theology of leadership within the general workplace by providing models for leadership and organisations that reflect social justice concerns within the framework of the elements of a theology of leadership. The survey of leadership and organisational literature identified that the model of authentic leadership and followership and Corporate Social Responsibility provide appropriate examples of leadership and organisational practices that would inform the practice of a theology of leadership in any workplace. It has the potential to develop the knowledge of the Christian leader about what is possible in working towards transformation of the individual, organisation and society without colleagues needing to share the faith tradition of the leader.

The literature around spirituality in the workplace and spiritual leadership also provides secular language that aligns very closely with a theology of leadership and therefore a range of reading resources, many with practical strategies for the workplace, that can support Christian leaders in developing their practice and informing policy.

Throughout this thesis a framework has been constructed summarising the elements for a theology of leadership, and an argument developed that Christian Social Teaching fulfils these elements and that secular social justice and its expression in contemporary leadership and organisational literature provides a common language for its implementation in the workplace. The framework is comprised of the three core concepts of purpose, people and praxis which were synthesised from the 12 essences argued to contain the core elements of a theology of leadership developed at the end of the literature review in Chapter Two.

It is now argued that this framework remains helpful in presenting a theology of leadership developed from social justice for the purpose of transformation. However, the investigation of social justice literature comprising of Christian social teaching and secular writings has deepened the understanding of each of the essences contained within the core concepts and provided expanded direction and resources to assist the Christian leader in the workplace.

The framework is now put forward as a model of a "theology of leadership: from social justice for transformation" and as a resource for a Christian leader. In the following discussion the essences contained within each of the dimensions are explained in a way that acknowledges their Christian basis, but provides language and concepts that a Christian leader can take into their workplace.

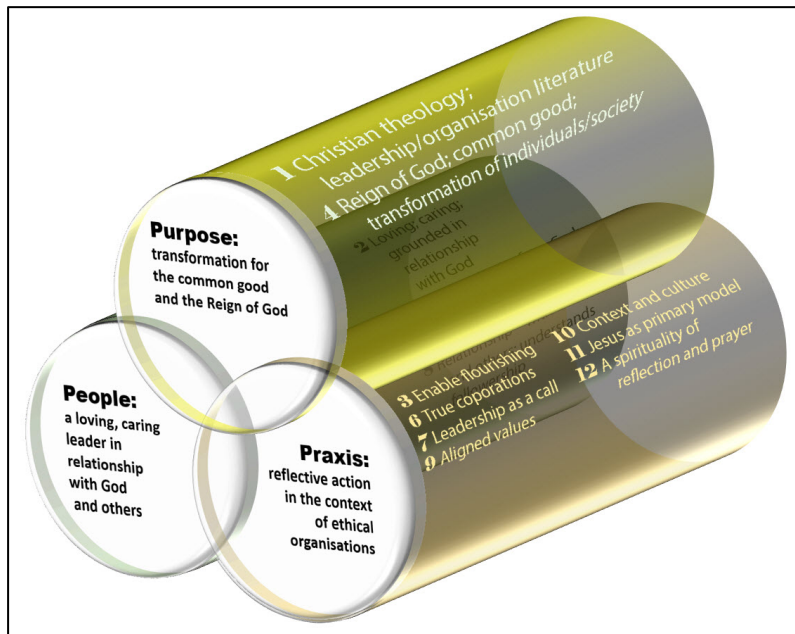


Figure 4-4 Model of a theology of leadership

Purpose

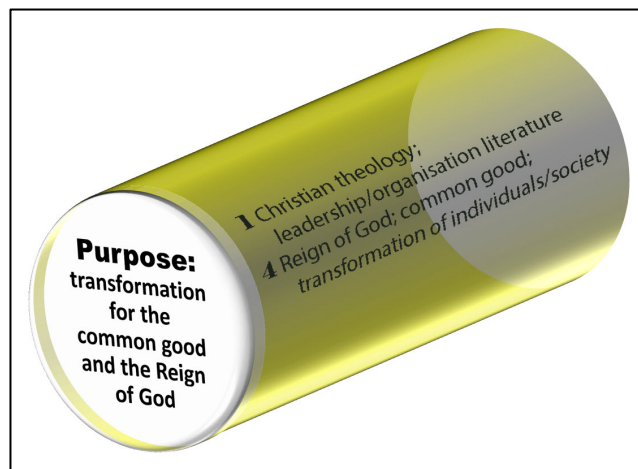


Figure 4-5 Purpose in a theology of leadership

Essence 1. A theology of leadership is founded in Christian theology and informed by leadership and organisational literature.

Christians can find a faith-based rationale for a theology of leadership in Christian Social Teaching that will provide guidance and nourishment for their leadership in the general workplace. Secular social justice literature is aligned in many ways with Christian Social Teaching and provides a language about purpose, people and praxis that is appropriate to be used in any workplace. Leadership and organisational literature can also provide appropriate models of leadership and organisations that support and provide guidance for the enactment of a theology of leadership.

Essence 4. The purpose of leadership within a theology of leadership is to bring about the Reign of God by working for the common good and the transformation of individuals and society.

While all Christian activity is directed to the building of the Kingdom of God, this language will not be acceptable to many in the general workplace. However, the term “the common good” is also part of Christian social teaching and can be found in secular social justice, leadership and organisational literature. This purpose of working for the common good includes the transformation of individuals and society.

People

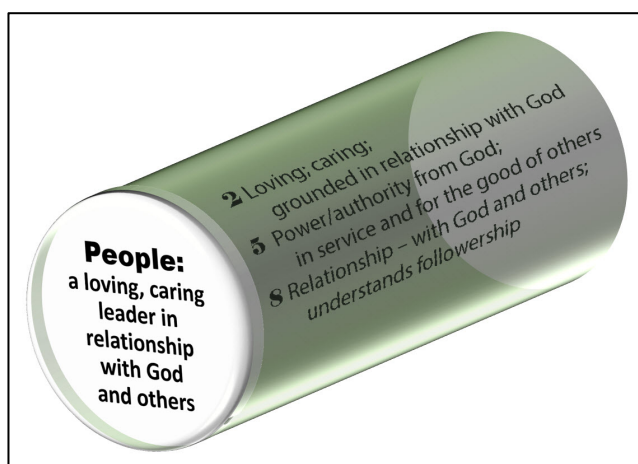


Figure 4-6 People in a theology of leadership

Essence 2. The primary qualities of a leader within a theology of leadership are those of being loving, caring and personally grounded in a relationship with God.

For Christians, all their work is grounded in a relationship with God and this provides support for themselves and enables them to love and care for their fellow workers as well as those beyond the organisation. Secular social justice, leadership and organisational literature also calls for leaders to care for their fellow workers and, therefore, this language of care can be used in the general workplace.

Essence 5. Power and authority come from God and are to be used for service and for the good of others by a leader who is both vulnerable and empowering.

Christian Social Teaching calls leaders to remember that all power and authority has been delegated to them from God and must be exercised in alignment with God's will and purpose. Such language may not be acceptable in a general workplace but the underlying principle that leaders use power and authority for the benefit of, and to empower, others is also present in a significant amount of secular social justice, leadership and organisational literature.

Essence 8. Relationship is at the heart of leadership, with God and with others, and in the context of an understanding of followership.

All the literature relevant to a theology of leadership that has been considered in this thesis calls for positive relationships between leaders and followers. The authentic leadership and followership development model has been put forward as a relevant and practical model for leaders to consider in the general workplace that has the potential to engender relationships and outcomes supporting the purpose of the common good. It is argued that this model provides sufficient guidance for a Christian leader to enact a theology of leadership in the general workplace to justify the inclusion of this model into Essence Eight which now reads as:

Essence 8. Relationship is at the heart of leadership, with God and with others, and in the context of an understanding of authentic leadership and followership.

Praxis

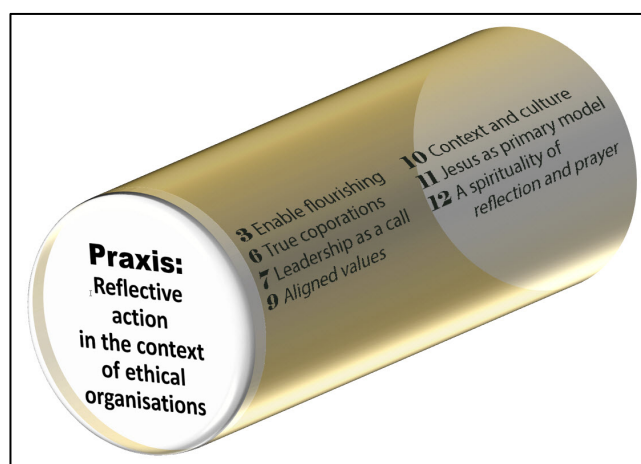


Figure 4-7 Praxis in a theology of leadership

Essence 3. The primary task of a leader within a theology of leadership is to "enable flourishing" of individuals, the organisation and society through collaboration and service.

Christian Social Teaching asks leaders to work in partnership with God in contributing to the "fullness of creation", while secular social justice proposes an ideal community in terms of recognition, inclusion and participation. Leadership and organisational literature contributes to this idea of the flourishing of individual and society through models such as authentic leadership and suggestions for corporate social responsibility.

Essence 6. Organisations need to be true corporations, imaged by the body of Christ, and signified by the interdependence of leaders and followers united by shared vision and values and an understanding that "work is for people" and not "people for work".

Christian Social Teaching and the secular literatures from social justice, leadership and organisation that have been considered in this thesis agree with the purpose of businesses as to provide goods and services for the benefit of people and, therefore, for the common good. They also share a commitment to the promotion of participation and subsidiarity which require organisations to ensure that all are involved in the making of decisions which affect them, as well as participate in the life and benefits of the organisation. The emphases on shared leadership, collaboration, teamwork, the acceptance and development of diversity with its various gifts and talents, are also shared concerns.

Christian Social Teaching remains more radical than the other literature in its concepts such as "social mortgage", profit sharing and the obligation of the powerful to ensure that everyone benefits from the products of their work.

The Christian understanding of work, as a noble undertaking as well as a right and source of personal fulfilment, and the notion that "work is for people" and not "people for work", is also more clearly articulated than in the other literatures although the spirituality of work literature aligns with and reinforces this notion. The secular literature also reinforces values such as inclusion, diversity, and development.

Christian Social Teaching and the secular literatures relevant to a theology of leadership also promote that organisations have a social responsibility to external stakeholders as well as their workers.

Essence 7. Leadership is a call requiring a discerned response both in undertaking leadership and in living it out.

Christian Social Teaching specifically states more strongly than the other literatures considered that leaders are called . However, the concept of discernment, particularly in the area of ethical decision-making, is strongly represented in secular social justice, leadership and organisational literature.

Essence 9. The values and vision of a Christian leader are aligned with those of God as learned and experienced through their faith life.

Christian Social Teaching is clear that the source of values for a Christian leader is in the Gospel and teachings of the Church although the secular literatures are also strongly committed to leadership and organisations being clear about their values and the importance of personal and organisational alignment.

Essence 10. Christian leaders need to be engaged with the contemporary context and surrounding culture, and this includes being informed by secular literature as well as church teaching.

By responding to the call of Christian Social Teaching to work with all people of good will, Christian leaders can find much in the secular literature that will expand their knowledge and skills with regard to implementing structures, policies and practices that align with and support the core concepts of purpose, people and praxis that constitute the model of a theology of leadership being suggested in this thesis.

Essence 11. Jesus - as servant, shepherd and prophet - is the primary model for transforming Christian leadership, but other images from scripture and leadership literature can be helpful.

Christian leaders will always refer to Jesus as the model for their leadership, but the secular literature provides many practical resources for the enactment of service and care, as well as calling for the courage to speak the truth in their contexts.

Essence 12. The practice of a Christian leader is: concerned with morality, ethics, spirituality, and emotions which inform decision-making processes and actions; nourished by a spirituality of reflection and prayer; focussed on the question "What would Jesus do?"

Christian Social Teaching provides many examples of how a Christian leader can bring morality and spirituality into their daily work. However, the secular literature also provides an abundance of discussion and processes around such things. Secular resources, particularly in the area of the spirituality of work, provide a language that enables a Christian leader to discuss spirituality in a way that would be acceptable to people of all faiths or none.

Rather than continue to repeat these essences throughout the rest of the thesis, they are included for easy reference as Appendix G.

Conclusion

It has been argued in this chapter that insights from social justice, leadership and organisational literatures build on Christian Social Teaching in the development of a theology of leadership, and address two important aspects required for a theology of leadership - those of engagement with contemporary culture, and being informed by relevant understandings from beyond theology.

Essential aspects from social teaching and secular literature were synthesised to provide a theology of leadership that is grounded in social justice, and whose purpose is to bring about individual and social transformation contributing to a common good and reflecting the Reign of God.

In the next chapter, the model of a "theology of leadership: from social justice for transformation" will be used as the basis for an investigation of a number of businesses that have been identified as having the potential to allow for the enactment of a theology of leadership.

Chapter 5 Evaluating organisations from a theology of leadership perspective

The purpose of this thesis is to develop a theology of leadership that can guide and support Christian leaders in their work in the general workplace, in either faith-based or secular organisations. The elements of a theology of leadership were identified from theology of leadership literature and it was then argued that Christian social teaching, secular social justice literature, and relevant leadership and organisational literature, fulfil the elements for a theology of leadership and provide deeper understandings of what they mean and what they look like in practice. Three core concepts containing twelve essences for a "theology of leadership from social justice for transformation" were developed to provide guidance and support for understanding and enacting a theology of leadership with a focus on social justice and transformation.

The decision to use social justice as a lens through which to investigate a theology of leadership came from the emphasis in the theology of leadership literature on the purpose of transformation for the Kingdom of God, or, the common good - a phrase which holds both a theological and secular meaning.

The strong emphasis on the issue of power also led the author to consider social justice appropriate because of its primary concern with the sharing of power so that all can participate in society and receive equitable rewards for their contribution. It was also considered that secular social justice would be an appropriate source of informing and expanding a theology of leadership and providing a language appropriate for its enactment in secular contexts.

Enacting a theology of leadership means being guided by the conceptual model presented in this thesis that has been derived from relevant literatures. There has always been a practical intent in developing this theology which is to provide support and direction for Christian leaders to live out their faith in their workplace. Therefore, the core concepts in the model are intended not only to be ideas but also to be observable actions. For example, the purpose of working for the common good is able to be articulated in a company's policies, but can also be measured in a number of ways such as will be illustrated in the business examples presented in this chapter.

The theology of leadership which has now been articulated and presented is not, therefore, a theology of leadership for social justice, but a theology of leadership developed from social justice for the purpose of transformation. For this reason, it is named as “a theology of leadership: from social justice for transformation”. Leadership and organisational literature has also provided models and strategies for a theology of leadership that reflect an appropriate purpose, concern with people, and praxis.

In this chapter, four business organisations will be examined using the essentials identified for a "theology of leadership: from social justice for transformation". There are two main reasons for this examination of contemporary business organisations:

1. The experience of the author with regard to bringing faith-informed practice to the workplace, particularly in a commercial environment, is that people think it is not possible to be a successful leader by attempting to put into practice Christian “ideals” that are considered naive, and leave a leader and organisation in a situation of perceived weakness. The examination of these four businesses, chosen from a survey of possible examples of thousands of such businesses in the capitalist economy of Western or First World countries, shows that there are work environments where it is possible to enact a "theology of leadership: from social justice for transformation", and to be a successful leader in a business judged as successful by a number of criteria.
2. In order to be able to put into practice a theology of leadership, leaders need examples of structures and processes in successful businesses both for their own professional knowledge, and also to demonstrate to their colleagues that strategies aligned with a theology of leadership have been used and do achieve success.

This examination is limited because only publicly available information is being investigated. However, it will be argued that there is sufficient evidence from this information to assure a Christian leader that it is possible to enact a "theology of leadership: from social justice for transformation" in many workplaces and to provide valuable information to inform their practice so that other workplaces may be positively transformed.

The logical next step would be to carry out a survey within these companies to discover if the public information reflects the personal experience of employees. That is beyond this thesis but may be an area for further research.

The information about each of the companies will be analysed through the conceptual lens provided by the model that has been developed for this theology of leadership and is re-presented in Figure 5.1:

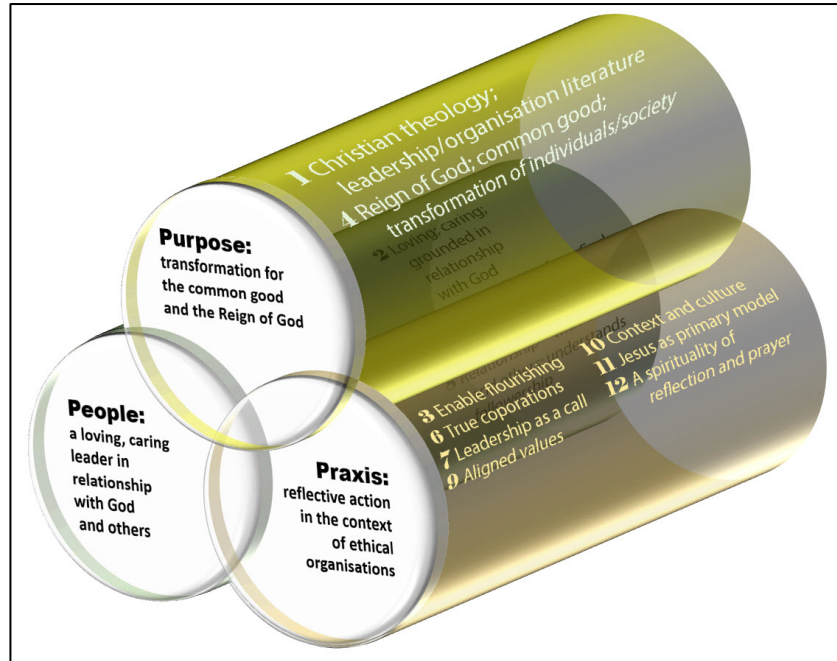


Figure 5-1 Model of a "theology of leadership from social justice for transformation".

When considering this model of a theology of leadership, the Christian leader will need to identify what belongs to the personal realm and what belongs to the public realm.

In this thesis, the personal realm is understood as those things which the leader considers of private concern and not appropriate for sharing in a public space. This could include discussion about faith and the practice of prayer, although it is acknowledged that these things may be appropriate in a faith-based workplace. The public realm is understood as the external physical and relational aspects of the workplace.

This model of a theology of leadership contains much that belongs in the personal realm of the Christian leader but there is also much in the essences that can be applied in the public realm and provide an alignment between the personal and the organisational values and vision that guide the practices and policies. As discussed in Chapter Four, it is essential for the authenticity of the person of the leaders, as well as the organisation, that personal and organisational values can be aligned.

Based on the twelve essences within the three core concepts, three questions were asked of the documentation of each of the four selected companies:

1. Is the purpose of the activity of this company compatible with a concern for the common good and the transformation of individuals and society?
2. Are people and relationships seen to be at the core of the operations of this company, with leaders demonstrating care and using power and authority in service for the good of others, and in the context of an understanding of authentic leadership and followership?
3. Do processes and structures in this company reflect ethical ways of working, demonstrating the interdependence of all stakeholders and enabling flourishing of individuals, the organisation and society through collaboration and service?

The documentation was not investigated for any religious content, that is, reference to God or Christianity. However, consideration was given to whether the organisational environment contains any barriers with regard to a Christian leader being able to act according to her or his faith.

The first company, Herman Miller Inc., was identified when the author was investigating the leadership literature because one of its CEOs has written in this field. The second company, Mondragon Corporation, was known to the author through her teaching in the area of educational leadership and had been used as an example of shared and distributed leadership in her courses. The third company, Suma, was chosen partly because it is an example from the United Kingdom and the author wished to provide examples from a variety of contexts. The author also wished to provide an example from the Australian context and one that was in some way a “faith-based” organisation. This led to the choice of Catholic Healthcare as the fourth company.

An overview of the four companies is set out in Table 5.1 :

Table 5-1: Overview of four companies being evaluated from a theology of leadership perspective.

Company name	Country of origin	Product or Service	Founded	Governance structure
Herman Miller Inc.	USA	Furniture	1905	Incorporated company with Board of Directors.
Mondragon	Spain	Various	1956	Co-operative.
Suma	UK	Health foods	1974	Incorporated company with Board of Directors.
Catholic Healthcare	Australia	Aged care	1994	Public company with Board of Trustees.

In order to provide the material for an analysis of the policies and practices of each company, searches were carried out for any information about each company in academic journals and library databases, the internet, and the website of each company.

Material from these searches was downloaded and some of the website material copied into documents, examples of which are presented in the relevant Appendices (A,B,C,D).

After the collation of as much information as possible, an analysis was made of the content of the available material to identify key words and concepts that either aligned with a "theology of leadership: from social justice for transformation", contradicted it, or were absent from the information.

The results of these searches and ensuing analyses are presented in the following discussion.

The first business to be examined is a conventional business organisation in many ways, but has also been held up as an example of an alternative way of doing business.

Herman Miller Inc.



Figure 5-2 Logo of Herman Miller Inc.

Herman Miller Inc. is an American furniture company that has been in existence for over 100 years and is rated highly for its longevity, business success, people-centred operations and contributions to the community.

The company was established in 1905 as the Star Furniture Co. in Michigan, and was developed over the next ninety years by the DePree family. The DePrees are an evangelical Christian family and have been described as models of Christian leadership in the workplace.¹ Although Christians may have been responsible for the development of the company, Herman Miller Inc. is now a secular company that has retained its commitment to its original values, currently identified as the four values of Operational Excellence, Environmental Advocacy, Inclusiveness and Diversity, and Community Service. These values are described in depth on the website and the descriptions include examples of practices which reflect these values. Examples of the text from the website are included in Appendix A.

Value One : Operational excellence.

Operational excellence is focused on customers' needs within and beyond the work environment in every aspect of their relationship with Herman Miller. It includes the way production is carried out as well as a commitment to Innovation, Employee Ownership, and Economic Value Added (EVA).

¹ Lewis D. Solomon, *Evangelical Christian Executives* (New Brunswick, New Jersey: Transaction Publishers, 2005).

The production process, named as the Herman Miller Performance System, was developed in partnership with Toyota in order to develop a more efficient and reliable operation for the benefit of the customer and, therefore, the business.

Another aspect of the value of Operational Excellence is that of Employee Ownership which includes participatory management, options for employees to buy stock and become employee-owners, and Economic Values Added (EVA).

The EVA is a development of the idea of employee-owners receiving incentive compensation for continuous improvements in the business and its value. This concept of a participatory management program was introduced in 1950 and based on the Scanlon plan that was developed during the Depression by Joseph Scanlon in order to allow workers to share in the benefits of their ideas that contributed to improvements in the efficiency of their business.

Herman Miller Inc. is recognized internationally, and has won many awards, for its approach to innovation. This approach began in order to stay competitive during the depression and involved a commitment to "modern" furniture, and such innovation has continued in the way the company is responsive to changing office environments and customer needs.

Value Two: Environmental Advocacy

Stating its belief that the quality of human life depends on both a strong economy and a healthy environment, Herman Miller was ahead of its time in committing to environmental practices. In 1923 the founder of the company Dirk Jan DePree set out components for what would now be called “green” buildings using natural light and which are set in green space. In 1993 the company helped to set-up the US Green Building Council and pioneered green design in its own buildings including the award winning "Green House" in 1995.²

Herman Miller continues to develop and improve its environmental policy and practice in partnership with its employees. By 2014 the company had reduced its footprint by 91%, and 100% of electrical energy was coming from renewable sources. For the future they have put in place a strategy, Earthright, that aims to develop even better use of resources, eco-inspired design and community partnership. It aims to explore further ways of involving greater numbers of employees, suppliers and customers.

Another part of addressing its environmental advocacy values is a Safety and Sustainability Policy which is implemented both "top down" by the management setting goals, and "bottom up" by empowering employees to "lead by example" and develop formal programmes, involving both the workplace and the home.³

² See Appendix A, "Environmental Advocacy".

³ Ibid.

Reflecting the commitment to employee participation in all aspects of the business, in 1989 a group of Herman Miller employees launched the Environmental Quality Action Team (EQAT) and persuaded senior management to raise the importance of environmental advocacy within Herman Miller's corporate agenda. This grass-roots effort, typical of belief in employee engagement, has ensured that being mindful of the environment extends to all groups and all parts of Herman Miller. Site Safety and Sustainability Specialists meet regularly with their respective site teams to share information and ensure that Herman Miller's environmental management system components are maintained.⁴ In an explicit statement of purpose the company states its commitment to:

re-engaging our employees to bring their creative ideas forward to inspire themselves and others to build a better world.⁵

Value Three: Inclusiveness and Diversity

Herman Miller Inc. is an award winner for the nature and quality of its inclusive workplace and this tone is set by those in official leadership roles, beginning with the CEO whose website statement emphasises the dignity of the human person and a commitment to personal fulfilment:

We value the whole person and everything that each of us has to offer, obvious or otherwise. I believe that every person should have the chance to realise his or her potential, regardless of ethnicity, gender, age, sexual orientation, educational background, family status, skill level – the list goes on and on.⁶

In order to achieve this value, the company has a number of practices including: internal teams to improve inclusiveness; working for supplier diversity; scoring performance.

⁴ Ibid.

⁵ Ibid.

⁶ See Appendix A, "Value Three".

The Better Word Report is an annual report to the public on Herman Miller's achievement in four areas: community service, inclusiveness and diversity, health and well-being, and environmental advocacy. The intention of the report is to ensure that: “we keep Herman Miller among the leading corporate citizens of the communities that we work in and serve.”⁷

The 2014 Better World Report identifies the progress toward company goals in this area:

- 12 Inclusiveness Resource Teams (IRTs), including eight in the US and three in our international offices, participated in over 60 internal initiatives and community outreach activities.
- We were included in the list of 2013 Working Mother 100 Best Companies.
- We scored 100% on the Corporate Equality Index by the Human Rights Campaign for the seventh consecutive year.
- Our total spend with minority- and women-owned suppliers reached 18%, and for the seventh time in nine years we were named 2013 Corporation of the Year by the Michigan Minority Supplier Development Council.
- We were awarded the Michigan Voluntary Protection Program Star safety status.⁸

Value Four: Community Service

Employees at Herman Miller are given 16 paid hours annually to engage in charity work and are encouraged to volunteer beyond that commitment. The 2014 Better Word Report gives a summary of achievements in this area:

- By May 2014, we had completed 24,643 volunteer hours, surpassing our goal of 20,000 for FY2014. This puts us well on our way to meeting our new three-year goal of 60,000 hours. In the month of May alone, over 180 Herman Miller employees volunteered over 700 hours to make a difference in their communities.
- Employees in Hong Kong volunteered 250 hours in the last year, focusing their volunteer efforts on healthcare, children and the elderly.

⁷ Ibid.

⁸ See Appendix A, "Better World Report".

- At Edgewood Elementary School in Michigan, USA we worked with Kid's Food Basket to distribute "Sack Suppers" for pupils to take home after school, helping to ensure that each pupil receives at least the minimum nutrition for proper brain development.⁹

While the company website could be considered an exercise in self-promotion, the continuous inclusion of Herman Miller Inc. in Fortune 1000¹⁰ companies for economic performance, as well as the many awards and positive listings given to the company in the areas of community engagement, inclusive and participatory work practices, and environment and innovation, indicates that this company can be considered successful by a number of criteria. While the amount of peer-reviewed academic literature on Herman Miller Inc. is surprisingly small given its longevity and success, it is constantly mentioned in business journals such as *Fortune*, *CNN Money* and *Forbes*, online review sites such as "a great place to work",¹¹ and books by former leaders and employees.¹²

The most significant of the latter literature for this thesis has been written by Max DePree, son of Dirk Jan DePree the founder of the Herman Miller company. Max DePree and his brother Hugh assumed leadership of the company in the early 1960s, Hugh becoming CEO and president in 1962.

⁹ See Appendix A, "Community Service".

¹⁰ "Fortune 1000 is a reference to a list maintained by the American business magazine Fortune. The list is of the 1000 largest American companies, ranked by revenues. Eligible companies are any which are incorporated or authorized to do business in the United States, and for which revenues are publicly available." Retrieved from https://en.wikipedia.org/wiki/Fortune_1000

¹¹ "Great Place to Work", http://www.greatplacetowork.com/storage/documents/Publications_Documents/Herman_Miller_-_Inspiring_Employees_to_Act_as_Brand_Advocates.pdf

¹² Listed at <http://www.hermanmiller.com.au/about-us/who-is-herman-miller/our-story/books-by-and-about-us.html>

Max succeeded his brother Hugh as CEO in 1980 and served in that capacity until 1987 continuing as a member of the company's Board of Directors until 1995.¹³ As well as his role in business, Max DePree has been part of academic and theological training in the area of leadership and the Max DePree Center for Leadership has been established to continue teaching about his philosophy that has been named as “relational leadership”.¹⁴

DePree's book *Leadership is an Art*,¹⁵ originally published in 1987 and in continuous print since then, has sold more than 800,000 copies. In 1992 he published *Leadership Jazz*,¹⁶ which has also been named as a leadership literature classic. Although Max DePree has written other books, these two are the most relevant to this discussion and provide insight and explanation as to the underlying philosophy of the practices of Herman Miller Inc.

In the foreword to the 2004 edition of *Leadership is an Art*, DePree speaks in language directly applicable to the theology of leadership being presented in this thesis:

Authentic leaders see it as part of their calling to guide a group or organization in designing the kind of community they intend to become. Knowing who we intend to be always determines what we will do with our lives.¹⁷

¹³ Who is Herman Miller?, "Company Timeline," <http://www.hermanmiller.com/about-us/who-is-herman-miller.html>.
<http://www.hermanmiller.com/DotCom/jsp/aboutUs/timelineDetail.jsp?timeId=9&navId=232>

¹⁴ "Max Depree Center for Leadership," <https://depree.org/>.

¹⁵ Max DePree, *Leadership Is an Art* (New York: Crown Business, 2004).

¹⁶ Depree., *Leadership Jazz* (New York: Classic Business, 2008).

¹⁷ Depree., *Leadership Is an Art*, xii.

In line with the description of DePree's leadership approach as “relational”, he states that a leader must build and nurture relationships and that the art of leadership is: “Liberating people to do what is required of them in the most effective and human way possible”.¹⁸ DePree understands corporations as made up of persons with a diversity of gifts, talents and skills and it is the recognition of this that is fundamental to a success which is not just about profit but about providing meaning, fulfilment and purpose to all in the organisation.¹⁹

Connecting DePree's ideas to authentic leadership and followership is his belief that “The signs of outstanding leadership appear primarily among the followers” and “Followers not leaders accomplish the work of the organization”.²⁰ He also states that this leader-follower relationship is sacred:

One of the most sacred relationships among teams of people is that between leaders and followers. This relationship, so central and crucial, depends to an extraordinary degree on the clearly expressed and consistently demonstrated values of the leader as seen through the special lens of followers.²¹

This is in turn connected to DePree's understanding of the covenantal relationship through which people are enabled to meet corporate needs “by meeting the needs of one another” in a way “that is consonant with the world around us”.²² He further describes covenantal relationships as inducing freedom:

A covenantal relationship rests on shared commitment to ideas, to issues, to values, to goals, and to management processes. Words such as love, warmth, personal chemistry are certainly pertinent. Covenantal relationships are open to influence. They fill deep needs and they enable

¹⁸ Ibid., 1.

¹⁹ Ibid., 9-10.

²⁰ Depree., *Leadership Jazz*, 21.

²¹ Ibid., 101.

²² Depree., *Leadership Is an Art*, 15.

work to have meaning and to be fulfilling. Covenantal relationships reflect unity and grace and poise. They are an expression of the sacred nature of relationships. Covenantal relationships enable corporations to be hospitable to the unusual person and unusual ideas. Covenantal relationships tolerate risks and forgive errors.²³

He proposes a participative management structure that “begins with a belief in the potential of people”²⁴ and defines participation as: “The opportunity and responsibility to have a say in your job, to have influence over the management of organizational resources based on your own competence and your willingness to accept problem ownership”.²⁵

DePree acknowledges and addresses the issue of the "Sunday/Monday" divide that is at the basis of the Faith at Work movement:

For many of us who work, there exists an exasperating discontinuity between how we see ourselves as persons, and how we see ourselves as workers. We need to eliminate that sense of discontinuity and to restore a sense of coherence in our lives.²⁶

If the word “authentic” had been applied to leadership in 1987, DePree might have referred to authenticity as encompassing the sense of coherence being sought.

DePree's understanding of the nature of work also aligns well with a theology of leadership: “Work should be and can be productive and rewarding, meaningful and maturing, enriching and fulfilling, healing and joyful. Work is one of our greatest privileges”.²⁷

²³ Ibid., 60.

²⁴ Ibid., 24.

²⁵ Ibid., 48.

²⁶ Ibid., 32.

²⁷ Ibid., 32.

Further echoes of a theology of leadership are found in his references to leaders as servants and stewards,²⁸ particularly as he uses biblical sources for these.²⁹

DePree connects leadership ethics to justice and the common good, which relate to justice in things such as work conditions and shared purpose but are supported again by relationship and communication.³⁰

It is unique to have so much information about an organisation from a number of perspectives. In light of this information, and the analysis of the leadership and organisational structure, it can be said that this organisation addresses the three core questions in the following ways:

1. Is the purpose of the activity of this company compatible with a concern for the common good and the transformation of individuals and society?

The organisational policies of Herman Miller Inc. are explicit in their commitment to working for a "better world". The annual Better World Report highlights that Herman Miller Inc. is active in pursuing the implementation of its values including community service and environmental advocacy with the purpose of improving "the quality of human life".

2. Are people and relationships seen to be at the core of the operations of this company, with leaders demonstrating care and using power and authority in service for the good of others and in the context of an understanding of authentic leadership and followership?

²⁸ Ibid., 12.

²⁹ Ibid., 22..

³⁰ Depree., *Leadership Jazz*, 104-110.

Company policy is explicit in its intention to care for the good of employees as well as other stakeholders. Former company leader and leadership author DePree argues that practices are dependent on the person the leader intends to be and that there needs to be coherence between the being of the person and that person as a worker, reflecting the core premise of authentic leadership and followership. The words of love and warmth he uses to describe covenantal relationships reflect the call of a theology of leadership for these to be the motivations for a leader's actions. The leadership structure of Herman Miller Inc. is based in "relational" leadership and DePree explicitly uses the concept of authenticity and the nature of the leader-follower relationship as the basis of his understanding of leadership.

The sharing of power in the service of customers and for a better world is included and explained in company policy.

Herman Miller Inc. is a conventional company in that it has designated management structures including positional leaders, however, the inclusion of followers in problem-solving and innovation, mutual respect for diverse gifts and abilities, and a commitment to ongoing training and personal development, indicates that Herman Miller Inc. does allow for authentic leadership and followership where “people are enabled to meet corporate needs by meeting the needs of one another”.³¹

3. Do processes and structures in this company reflect ethical ways of working, demonstrating the interdependence of all stakeholders and enabling flourishing of individuals, the organisation and society through collaboration and service?

The company has established programs to nurture innovation through engaging the gifts of employees and bases its practices on meeting needs of customers and workers. A strong commitment to the environment is demonstrated.

³¹ Depree., *Leadership Is an Art.*, 15.

Although Herman Miller Inc. is a conventional profit-making business, the participation of workers as owners and the involvement of leaders in all aspects of the business ensures that transparency and collaboration underlie the practice of an authentic leadership committed to shared purpose and values.

Company documentation is imbued with a sense of morality and ethics. The explicit and extensive statement of values and the structures put in place for accountability and transparency, along with public assessment and reporting, indicates that ethical practices are fundamental to the way Herman Miller Inc. does business. The company also has clearly stated values of excellence, inclusion, service, sustainability and is closely engaged with local and wider communities.

In summary, the longevity and success of Herman Miller Inc. as a profit-making business, as well as a model of leadership and organisational structures and practices, seems to fulfil all the criteria for a company that enables the enactment of a theology of leadership. The founding DePree family are Christians for whom Jesus was the model for leadership. Today these values and practices are maintained through their understanding of authentic and relational leadership.

The policies and practices of this company provide encouragement for a Christian leader in the general workplace that such an environment is possible in the Western capitalist system. The company also provides examples of how structures and practices might be implemented and is active in sharing this information.

Mondragon



Figure 5-3 Logo of Mondragon Corporation

Mondragon is a cooperative business organisation established in 1956 in the Basque area of Spain by a worker-priest and twelve associates.³² It has been successful in many ways including its growth to over 250 cooperatives within the corporation and over 80,000 employees.

Before specifically looking at Mondragon, it is important to consider the underlying aspects that the corporation shares with all cooperatives. The International Co-operative Alliance (ICA) defines a co-operative as:

... an autonomous association of persons united voluntarily to meet their common economic, social, and cultural needs and aspirations through a jointly-owned and democratically-controlled enterprise.³³

This definition indicates that all co-operatives are concerned with both the needs and desires of its members and, therefore, committed to the distribution of economic, social and cultural resources. The fact that all members share ownership of the co-operative, as well as participate in decision-making processes, further fulfils the elements of a theology of leadership with regard to participation.

The following values are held by all co-operatives:

³² A 170 page document detailing the history of Mondragon from 1956 to 2014 is available from <http://www.mondragon-corporation.com/wp-content/themes/mondragon/docs/History-MONDRAGON-1956-2014.pdf>

³³ COOP: International Cooperative Alliance, "What Is a Co-Operative?," <http://ica.coop/en/what-co-operative>.

self-help, self-responsibility, democracy, equality, equity and solidarity. In the tradition of their founders, co-operative members believe in the ethical values of honesty, openness, social responsibility and caring for others.³⁴

The commitment to these values means that co-operatives aspire for ethical organisational processes that promote the fulfilment of the potential of individuals as well as relationships epitomised by care and honesty.

There are a number of cooperative principles underlying the structures and processes of cooperative organisations, enabling them to put their values into practice, and that are listed in full in Appendix B. They are summarised as follows:

1. Voluntary and Open Membership: [to all those] willing to accept the responsibilities of membership, without gender, social, racial, political or religious discrimination.
2. Democratic Member Control: members ... actively participate in setting their policies and making decisions.... elected representatives are accountable to the membership.
3. Member Economic Participation.
4. Autonomy and Independence: Co-operatives are autonomous, self-help organisations controlled by their members.
5. Education, Training and Information: Co-operatives provide education and training for their members, elected representatives, managers, and employees.
6. Co-operation among Co-operatives.
7. Concern for Community: sustainable development.³⁵

It is clear from a reading of these principles that many of the elements for leadership and organisations in a theology of leadership are addressed by the structure and processes of a co-operative, particularly those of participation, solidarity, corporate social responsibility, personal development and equity.

³⁴ Ibid.

³⁵ International Co-operative Alliance, "Guidance Notes to the Co-Operative Principles," <http://ica.coop/sites/default/files/attachments/Guidance%20Notes%20EN.pdf>. The principles are included in full in Appendix B.

There are many co-operatives existing in numerous countries, with the National Cooperative Business Association in the USA identifying over 29,000 cooperative businesses in that country employing more than 2 million people and accounting for over \$650 billion in annual revenue.³⁶ The UK has around 7,000³⁷ cooperatives and across Europe there are over 160,000.³⁸ Australia has 1700 co-operatives³⁹ with 25 of them having an annual turnover of between \$50million to \$2Billion.⁴⁰ The largest of them, CBH,⁴¹ lists the ICA principles on their website and their structure and governance reflects these principles. This indicates that tens of millions of people are involved in co-operatives and, yet, it is not a business model that seems to gain much public attention.⁴²

Probably the most extensive and well known of all these co-operatives is Mondragon Corporation. In the expansive information Mondragon provides on its website, the ICA principles listed above are developed further to incorporate an explicit commitment to transformation of the individual and society:

Social transformation: The willingness to ensure fair social transformation with other peoples by being involved in an expansion process that helps towards their economic and social reconstruction and with the construction of a freer, fairer and more caring Basque society.⁴³

³⁶ Community Wealth.org, "Overview: Cooperatives," <http://community-wealth.org/strategies/panel/coops/index.html>.

³⁷ Cooperatives UK, "What Do You Want to Do Together?," <http://www.uk.coop/>.

³⁸ Cooperatives Europe, "About Us," <https://coopseurope.coop/about-us>.

³⁹ Business Council of Cooperatives and Mutuals, "2014 Mutual Economy Report," <http://bccm.coop/publications/national-mutual-economy-report-2014/#.VnSvwfEdbxt>.

⁴⁰ Australian Co-operative Links: Co-operative Development Services Ltd, "Top 25 Australian Cooperatives," <http://www.coopdevelopment.org.au/topcoopsau.html>.

⁴¹ CBH Group, "About CBH," <https://www.cbh.com.au/about-cbh>.

⁴² Paul Hazen, "Cooperatives: A Better Kind of Corporation," <http://www.forbes.com/2010/05/13/cooperatives-co-op-leadership-citizenship-ethisphere.html>.

⁴³ Mondragon, "Our Principles," <http://www.mondragon-corporation.com/eng/co-operative-experience/our-principles/>.

The Mondragon Mission, developed and approved in 1999 but reflecting its longer history, makes clear that the organisation is now actually a corporation made up of co-operatives, and states its purpose:

MONDRAGON Co-operative Corporation is a business-based socioeconomic initiative with deep roots in the Basque Country, created for and by people and inspired by the Basic Principles of our Co-operative Experience. It is firmly committed to the environment, competitive improvement and customer satisfaction in order to generate wealth in society through business development and the creation of, preferably co-operative, employment.⁴⁴

It is clear that Mondragon fulfils the need to be a successful business but for the purpose of the common good rather than profit for its own sake.

The Mondragon website addresses all the ICA principles but specifically addresses the nature of work as an extension of these:

Sovereignty of Labour: Labour is the main factor for transforming nature, society and human beings themselves. ... Instrumental and subordinate nature of capital: Capital is considered to be an instrument subordinate to labour, which is necessary for business development.⁴⁵

This clear statement of the importance of labour over capital directly relates to Christian social teaching. The specific reference to the transformation of individual and society, as well as nature, also fulfils the purpose of leadership which, in a co-operative, involves all members:

Participatory management: The steady development of self-management and, consequently, of member participation in the area of company management which, in turn, requires the development of adequate mechanisms for participation, transparent information, consultation and negotiation, the application of training plans and internal promotion.

⁴⁴ "Mission, Vision and Values," <http://www.mondragon-corporation.com/eng/about-us/governance/mission-vision-and-values/>.

⁴⁵ See Appendix B, section two.

The material presented here is only a fragment of the information publicly available on the MONDRAGON website explaining the structures and processes used in the corporation. The language of participation and transformation reflects the elements of a theology of leadership but it is in the area of “sovereignty of labour” where Mondragon goes beyond the basic co-operative principles to reflect the aspect of a theology of leadership calling for a recognition that work is for people, and not the other way around.

In light of this information, and the analysis of the leadership and organisational structure, it can be said that this organisation allows for the enactment of a theology of leadership in the following ways:

1. Is the purpose of the activity of this company compatible with a concern for the common good and the transformation of individuals and society?

There is explicit reference in company documents to transformation of the individual and society. The cooperative principles in general, and those of Mondragon in particular, require such a business to be committed to the well-being of its employees but, also, to the local and global society. There is an almost evangelical intent of Mondragon, and within the cooperative movement, to recruit as many people as possible throughout the world to join in cooperation to make the world a better place offering "a good life" for all.

2. Are people and relationships seen to be at the core of the operations of this company, with leaders demonstrating care and using power and authority in service for the good of others and in the context of an understanding of authentic leadership and followership?

Cooperatives are based on relationships and mutual service and care is at the foundation of cooperative thinking and practice. The management structure ensures the sharing of power in the service of the organisation and its members. Because all members are part of decision-making they are all leaders, even though there is a clear structure for implementing decisions through various kinds of management committees. The co-operative way of working, as epitomised in the Mondragon Corporation, could be used as the model for authentic leadership and followership, as argued for in this thesis, as a way of enacting a "theology of leadership from social justice for transformation".

3. Do processes and structures in this company reflect ethical ways of working, demonstrating the interdependence of all stakeholders and enabling flourishing of individuals, the organisation and society through collaboration and service?

The huge commitment Mondragon has made to education, including the early establishment of its own university, is an indication of the importance they attach to the development of the person which contributes to human flourishing, and the gifts and talents of each member are called upon in various roles as appropriate.

The Management structures and ongoing education and development of all members contribute to the required ongoing formation of self-awareness, transparency, and the mutual encouragement of moral behaviour in line with the values and principles of the co-operative.

With its emphasis on a commitment to co-operative principles and values, the Mondragon Corporation clearly has an ethical basis to its decision making for practices that positively impact on organisational outcomes as well as the promotion of the local and global community.

As summarised by Markham:

From an entrepreneurial perspective, they [Mondragon] have had a success rate of above 95% for the long-term survivability of their new enterprises, far surpassing the ten year entrepreneurial success rate in the U.S. of about 30%. What makes their story remarkable is that they continue to be an authentic worker co-op in the tradition of the Rochdale Pioneers of England in the 1840s. This includes features such as a maximum wage spread of 3 to 1 between top managers and average worker salaries and adherence to the Rochdale Principles. Given their long-term success as a manufacturer, as a social innovator, and as an entrepreneurial incubator, one must wonder why this version of leaderless technique has not proliferated during the half-century since their founding.⁴⁶

While to a conservative business environment Mondragon may be described as a “leaderless technique”, the stance in this thesis is that Mondragon actually provides a model of authentic leadership and followership that fulfils the elements of a "theology of leadership: from social justice for transformation" and it is a subject for further research as to why such an organisational model is not more widespread.

⁴⁶ Stephen Markham, "The Evolution of Organizations and Leadership from the Ancient World to Modernity: A Multilevel Approach to Organizational Science and Leadership (OSL)," *The Leadership Quarterly* 2012, no. 23 (2012).

Suma



Figure 5-4 Logo of Suma

Suma is a wholesaler of health and wholefoods in the town of Ellands near Halifax, Yorkshire, UK. It began in 1974 as a one-person business and in 1977 the owner sold the growing business to the then seven employees who re-established it as a workers' co-operative. Since then, it has continued to grow as a co-operative business, despite occasional setbacks, and now employs 150 people.⁴⁷ Information from the Suma website⁴⁸ has been downloaded and edited into the document contained in Appendix C.

Suma is a fully democratic workers' cooperative with all members and employees receiving the same rate of pay whatever their job. All members participate in decision making and management. Suma is an equal opportunities employer, encouraging diversity, and encouraging the development of members and employees including their input into improving the practices of the Cooperative.

The company's "Ethical Policy" is set out on its website and explains its structure and practices.⁴⁹ Suma has strict ethical guidelines for the purchase of products including green, vegetarian, organic, fairtrade and cooperative produced goods. The Cooperative also gives preference to local products and aims for minimal environmental impact in terms of production, transportation and packaging, using recycling and "green" innovations in energy use wherever possible.

⁴⁷ Bob Doherty and John Thompson, "The Diverse World of Social Enterprise: A Collection of Social Enterprise Stories," *International Journal of Social Economics* 33, no. 5/6 (2006), 364-365;

⁴⁸ "Suma Specialist Wholesalers," <http://www.suma.coop/>.

⁴⁹ See Appendix C.

The Suma company is committed to the principle of Cooperation and educates the public as to its value and meaning by explaining how the company is part of a wider workers' cooperative movement and by providing a variety of articles and links for study and reading.⁵⁰

While it is explicit about being committed to co-operative principles, and provides links to the International Co-operative Alliance, it does not specifically state all the co-operative principles on its site.

The documentation on the policies and practices of Suma is not as extensive as for the previous two companies, however, it is still possible to make an assessment of its potential for a Christian leader within it to enact a theology of leadership in the following ways:

1. Is the purpose of the activity of this company compatible with a concern for the common good and the transformation of individuals and society?

As a co-operative, Suma's whole philosophy is about contributing to the betterment of the organisation, as well as the local and global community.

2. Are people and relationships seen to be at the core of the operations of this company, with leaders demonstrating care and using power and authority in service for the good of others and in the context of an understanding of authentic leadership and followership?

The company's documentation reflects a commitment to collaboration and teamwork and a sense of mutual care and responsibility. Transparency and accountability are also fundamental to co-operative practices promoting the authenticity of the leader.

⁵⁰ See Appendix C "Cooperation".

While it is acknowledged that there is a necessity for people within the company to take on specific managerial tasks, all members of the co-operative are essentially leaders and, therefore, there is a sharing of power and authority for the service of others.

The emphasis on personal development and training indicates the commitment to the person first and then the expectation of appropriate actions based on co-operative principles.

As a co-operative, members take on both leadership and followership roles in the pursuit of a common goal. Education and training about co-operatives, as well as the skills and knowledge required to develop as workers within the needs of the organisation, assists the development of the individual and the concept of authentic leadership and followership.

3. Do processes and structures in this company reflect ethical ways of working, demonstrating the interdependence of all stakeholders and enabling flourishing of individuals, the organisation and society through collaboration and service?

Suma's extensive ethical policy which is set out on its website provides the basis of its structure and practices. As a food supplier, there is an emphasis on how products are sourced within their commitment to sustainability as well as the way in which decisions are made by all members.

Overall there is significant information presented publicly about the structures and processes within the company of Suma and, presuming that this way of working collaboratively is actually put into practice, it can be said that this secular workplace would allow for the enactment of a “theology of leadership: from social justice for transformation”.

Catholic Healthcare



Figure 5-5 Logo for Catholic Healthcare

The fourth and final business to be considered is a faith-based organisation that is one of many such companies operating in the Australian context.

While not a profit making enterprise as with the previous three businesses, Catholic Healthcare Limited is a public company governed by a board of Trustees who act as stewards to oversee the ministry of the company and appoint a Director and Chairman to manage.

It is also an example of the many businesses that began as Church supported but have now become part of the public system, in this case health, and have therefore moved to secular management structures for the viability of the organisation. Information from the website provides some history about the company's origins and development and is produced in full in Appendix D.

Catholic Healthcare was established in 1994 by the Bishops of New South Wales and the Australian Capital Territory as a response to changing needs in the provision of health, aged and community services. Today, with in excess of 4,000 employees, Catholic Healthcare is involved in the provision of health, aged, and community services.

The first major work of Catholic Healthcare was the development of a unique health service at Windsor, New South Wales, and, in partnership with government agencies, continues today to provide a range of health and community services to the people of the Hawkesbury region in New South Wales.

From these beginnings, Catholic Healthcare was soon asked to respond to emerging needs in the provision of residential aged care. In 1998, Catholic Healthcare acquired Bodington, a residential aged care service, from the Red Cross and then partnered with religious orders, parishes, dioceses, and community groups in the provision of aged care across metropolitan and regional New South Wales. In 2007, Catholic Healthcare partnered with the Sisters of Perpetual Adoration and the Archdiocese of Brisbane to provide residential aged care services in Brisbane and Ipswich, Queensland.

Catholic Healthcare has grown to be one of the largest providers of Catholic aged and community services in Australia, owning or operating 41 residential aged care services and ten retirement communities as of 2015. Since 1998, Catholic Healthcare has been increasingly engaged in the care of people living in the community, providing services in the home to elderly, frail and disabled persons and to persons with a mental illness.

Respite services for carers are also provided. Homelessness and the problems facing those living in severe domestic squalor have also been a recent focus for the organisation which has led to transitional housing programmes and the first national conference on severe domestic squalor in 2009, which has been a catalyst for promoting dialogue and sharing expertise among related service groups.

Having established a separate division to cater for the specific needs of community service clients, Catholic Community Services currently assists over 4,200 people in New South Wales, and is constantly expanding.

The website states the Catholic Healthcare Mission as:

Catholic Healthcare promotes life in all its fullness by providing aged, health and community services inspired by the Catholic tradition.⁵¹

⁵¹ Catholic Healthcare, "Our Heritage," <http://www.catholichealthcare.com.au/en/about-us/our-heritage/>.

While this refers to patients rather than staff, it is an indication of a commitment to the 'enabling flourishing' required by a theology of leadership.

Catholic Healthcare is also explicit about the five values underlying its current work and its faith-based origins:

Operating within a values-based culture of compassion, excellence, honesty, hospitality and respect, Catholic Healthcare will continue to seek out and respond to new needs and challenges as they emerge, inspired by the healing ministry of Jesus.⁵²

While diversity and inclusivity are not stated as values, they are clear that it is one of their practices:

Everyone is welcome at Catholic Healthcare regardless of faith, status, background or lifestyle.⁵³

They are also specific that this relates to staff as well:

Equal access to employment opportunities - Catholic Healthcare values diversity and equity as contributing to innovation and quality of care. Catholic Healthcare employs and promotes people based on merit, free from discrimination based on sex, marital status, pregnancy, family responsibility, sexual preference, race, cultural background, disability, political or religious belief and age.⁵⁴

The company symbol of the dove is further explained in the light of its history and values and explicitly citing the religious foundation of the company:

Our symbol is a dove pictured in mid-flight and represents a number of different aspects of our organisation; its history, its purpose and its values.

The dove is recognised as a universal symbol of peace, comfort and kindness. The origins of its contemporary meaning can be traced back to the Bible, beginning with the story of Noah and the great flood (Genesis

⁵² See Appendix D, "Values".

⁵³ Catholic Healthcare, "Our Clients," <http://www.catholichealthcare.com.au/en/about-us/our-clients/>.

⁵⁴ "Employee Benefits," <http://www.catholichealthcare.com.au/en/careers/more-than-just-a-job/>.

8:10-11), where Noah sent a white dove to find land and returned with an olive branch.

The dove is further referenced in the Bible: the healing ministry of Jesus began with the presence of the dove (Mark 1:10), the sign of the Holy Spirit. The Holy Spirit continues to inspire the church, as well as our work at Catholic Healthcare today.⁵⁵

An Annual Review is published each year and publicly available. While the focus is understandably on the success of the health services provided, it is also the best information with regard to the work environment for leaders and employees.

The ongoing care and development of staff is addressed within the review with staff having the opportunity to complete an annual staff survey giving them the opportunity to assess the quality of the work environment and company processes with regard to staff. The company offers a management development program and a staff scholarship program specifically articulated as providing "opportunities for personal development, growth and refining leadership skills"⁵⁶ as well as the development of professional skills and knowledge. The review indicates this as a priority for the company:

A particular strategic focus for the year has been making Catholic Healthcare a great place to work for our staff. Our Employee Scholarship Scheme continues, as does our very successful Management Essentials Program for leadership development. This has been supplemented with a careers pathway platform for residential services, providing opportunities for staff to transition from university as Registered Nurse students and work their way up to become a Residential Manager.⁵⁷

Safety management training has also been implemented to provide a safer workplace and enterprise agreements are completed. The 2014/2015 Annual Review was clear about the importance of staff development in the improvement of the organisational outcomes:

⁵⁵ See Appendix D, "Company Symbol".

⁵⁶ Catholic Healthcare, "Annual Review 2014/2015," <http://www.catholichealthcare.com.au/siteassets/pdf-forms/annual-review-web-rgb.pdf>, 18.

⁵⁷ Ibid., 3.

Catholic Healthcare employs over 4,000 people and offers flexible family-friendly workplaces where experience is valued. Through education, the organisation aims to further develop its people, and in turn grow Catholic Healthcare in excellence as an organisation committed to delivering the very best for residents, clients and patients.⁵⁸

The website provides information for potential employees, mostly in the area of working conditions, but no detail of policies or the management structure is referred to.

However, there are details of the staff scholarship, management development, and career development programs mentioned in the Annual Reviews:

Staff Scholarship Program

We encourage our staff to continue learning during their time with us. Staff with more than 12 months service can apply for a scholarship if they plan to undertake or intend to undertake an accredited professional development course, certificate/diploma course at a recognised tertiary institution, post-graduate or undergraduate degree.

Management Development

The Management Essentials program was implemented to assist our staff develop their skills as they continue their careers at Catholic Healthcare. The Management Essentials course provides relevant, specific training to assist our managers to become confident and capable leaders.

Career Development Opportunities

We are rolling out a talent management program that supports a career path plan for identified individuals who have the potential to secure key leadership roles in the future.⁵⁹

While the company website mentions the acknowledgement of staff achievement, it is an external employment website that describes the nature of one of the rewards:

Catholic Healthcare is proud of the skills, commitment and abilities of their staff and they recognise them through the Dynamic Outstanding Valued Employee (DOVE) Awards. The DOVE awards acknowledge the

⁵⁸ Trustees of Catholic Healthcare, "Annual Review 2013/2014," (Epping, NSW.: Catholic Healthcare Limited, 2014).

⁵⁹ Catholic Healthcare, "Why Work at Catholic Healthcare," <http://www.catholichealthcare.com.au/en/careers/why-work-at-catholic-healthcare/>.

efforts of staff who constantly “go the extra mile” to make a difference within the workplace.⁶⁰

In light of this information, and the analysis of the leadership and organisational structure, it can be said that this organisation addresses the questions in the following ways:

1. Is the purpose of the activity of this company compatible with a concern for the common good and the transformation of individuals and society?

The vision of this company is very focused on the specific work of its health care mission, although it could be claimed that its place as part of the wider ministry of the Church does connect it with working towards the Reign of God and achieving the common good. There is a strong emphasis on values, but they are mostly focused on the relationship with the client and not with regard to the structures and processes of the organisation with regard to staff, outside partners, or the wider society.

2. Are people and relationships seen to be at the core of the operations of this company, with leaders demonstrating care and using power and authority in service for the good of others and in the context of an understanding of authentic leadership and followership?

The language used in the available documentation does reflect a central concern with people, both 'clients' and staff. However, without further information it is not possible to comment on the use of power and authority, although it is possible to say that service for the good of others is a core concern.

⁶⁰ CareCareers, "Catholic Healthcare," <http://www.carecareers.com.au/employer/catholic-healthcare#sthash.Ly83KCMx.dpuf>.

The information available indicates that ongoing leadership development and staff training is a priority for the company. The development of “self-awareness” and “influence” is specifically mentioned with regard to leaders and, in conjunction with the emphasis on mission and values, it seems clear that a shared purpose is assumed for both leaders and employees. Although there is no mention of “followership”, the numerous mentions of “our people” and their importance in the achieving of the mission would indicate a philosophy of collaboration and co-working. However, the lack of any outside information about the company makes it impossible to judge whether the practice matches the philosophy.

If an essential criterion for authentic leadership is a clear values-based vision and a focus on people then the available information would indicate that such leadership is encouraged in this organisation. However, a lack of information makes it difficult to know if the structures and processes used in the management structure allow for authentic leadership and followership.

3. Do processes and structures in this company reflect ethical ways of working, demonstrating the interdependence of all stakeholders and enabling flourishing of individuals, the organisation and society through collaboration and service?

It is disappointing that in such an organisation there is no explicit statement or policy about ethical practice and whether concerns beyond the immediate health care priority are considered. It can only be assumed that concerns about social transformation and the sustainability of the environment are not part of this company's practice.

With an emphasis on a “management development program” for the improvement of leadership, which focuses on personal development through the development of self-awareness and influence, along with the expressed understanding that the mission of the organisation depends entirely on “our people” who carry out the work, it could be said that this organisation fosters collaboration and provides support for 'flourishing'.

In summary, although there are gaps in the publicly available information about the structures and practices of this faith-based workplace, there is sufficient attention to the importance of purpose and relationships to say that a “theology of leadership: from social justice for transformation” could be enacted in this company.

Conclusion

This chapter has identified that there are a number of successful businesses in various countries which are structured in such a way as to allow Christian leaders to enact a theology of leadership in the workplace, even if not all aspects of such a theology can be identified based on publicly available information. However, even without having inside information about these companies, the available knowledge about the values and practices of such companies, and how they continue to be successful in capitalist economies, can provide Christian leaders with strategies to apply in their own workplace.

It is interesting that the company with the least information about its leadership and organisational structure is explicitly faith-based in mainstream Christianity. The three profit-making businesses have a great deal of information in the public arena about their purpose, processes and structures indicating that the ethical and collaborative way of operating is crucial to their identity and, possibly, one of the selling points of their businesses. It is also worth noting that two of the three non-faith-based companies were founded by Christians whose values were informed, in one case, by Catholic social teaching and, in the other, by an evangelical Christian reading of the gospel that equates with the Social Gospel of the Protestant tradition.

Two of the businesses looked at in this chapter are co-operatives within the International Alliance of Co-operatives, although each has its own set of values and principles that it prioritises. Their longevity and market success indicate that such a model is viable in the Western capitalist system and it is certainly a model that has people and participation at the basis of its operations.

However, while a conventional business in terms of its company structures, Herman Miller Inc. can also be said to have people and participation at the core of its success and, certainly, it is by harnessing the creativity and innovation of all of its workforce that it has been a leader in its field of production, and a highly rated business organisation by all external criteria, for over a hundred years.

Each of these companies contributes to the transformation of the individual and society through contributing to the common good within an organisational framework based on ethical decision-making and ways of working.

After establishing that it is possible to enact a theology of leadership from social justice for transformation in the general workplace, the next chapter provides a number of resources for Christian leaders in the general workplace to enable them to further develop their knowledge about possibilities for the enactment of a theology of leadership from social justice for transformation in the workplace, as well as to support them in their personal, faith and spiritual development.

Chapter 6 Resources for the enactment of a Theology of Leadership

This thesis seeks to develop a theology of leadership for the Christian leader in the general workplace. In Chapter Two an analysis of existing theology of leadership literature provided a framework of elements comprising a theology of leadership. Twelve essences were distilled from the identified ideas within the elements, and further reflection and refinement led to the establishment of the three core concepts of purpose, people and praxis. These concepts with their embedded essences were then used as a conceptual framework to guide the investigation of social justice, leadership and organisational literature and the essences were again refined to reflect the expansion and depth provided by this literature. This expanded theology of leadership is intended to not only provide a Christian leader with a conceptual understanding of the relationship between a theology of leadership and their work, but to provide guidance for enacting this theology. At that stage, the conceptual framework was put forward as a model of "a theology of leadership: from social justice for transformation" which could provide a guiding framework for the support and guidance of Christian leadership in the general workplace but, also, act as the basis of an evaluation, or audit, framework of existing policies and practices. This model is re-presented in Figures 6-1 and 6-2:

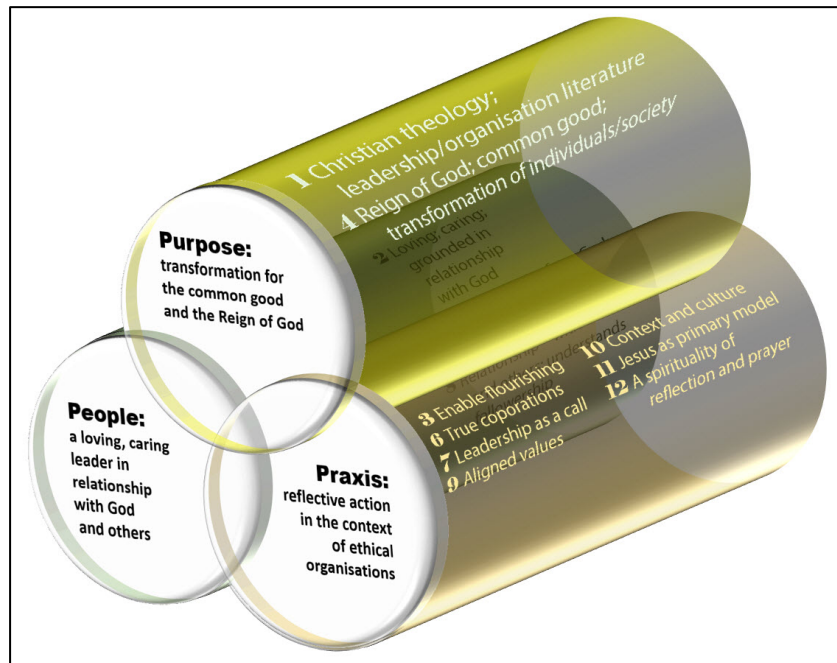


Figure 6-1 Model of a theology of leadership: from social justice for transformation.

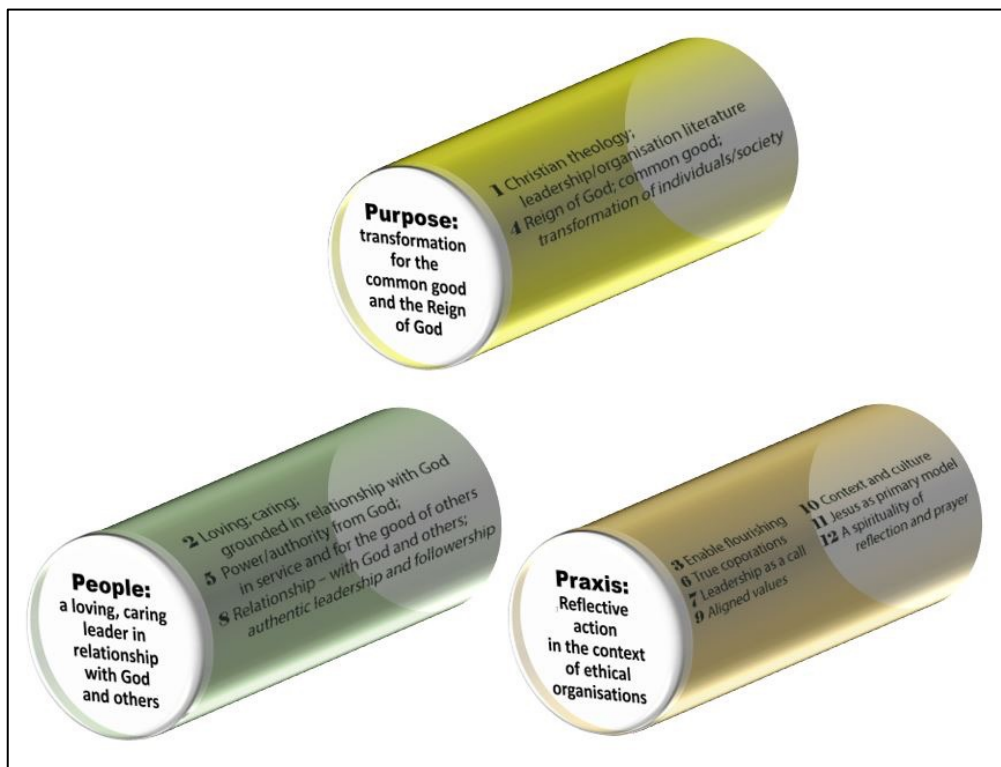


Figure 6-2 Three core concepts including 12 essences.

The three concepts with the full lists of essences are included in Appendix G.

Using this model, an evaluation of a number of businesses in Chapter Five demonstrated that there are workplace environments which allow for, and in many ways support, the enactment of a "theology of leadership: from social justice for transformation". The evaluation of these businesses also provided examples of structures, processes and practices that could be applied to other organisations in the areas of purpose, people and praxis. This is an example of the first way in which the model could be used as a resource for the Christian leader who can ask the same three questions based on the concepts and essences, and used for the analysis of the businesses in Chapter Five, in analysing their own company:

1. Is the purpose of the activity of this company compatible with a concern for the common good and the transformation of individuals and society?
2. Are people and relationships seen to be at the core of the operations of this company, with leaders demonstrating care and using power and authority in service for the good of others and in the context of an understanding of authentic leadership and followership?
3. Do processes and structures in this company reflect ethical ways of working, demonstrating the interdependence of all stakeholders and enabling flourishing of individuals, the organisation and society through collaboration and service?

After the evaluation of the company, the Christian leader needs to ask whether the work environment currently allows for the enactment of a theology of leadership. If the answer to this question is "yes", the Christian leader can focus on the aspects most relevant to her or him and the particular organizational context. If the answer is "no", the leader needs to ask if it is possible to enact a theology of leadership in order to influence company practices and processes to make this possible. If the answer to this question is "no", the Christian leader will then need to discern whether they wish to continue to enact the personal aspects of a theology of leadership in the hope that they can expand their sphere of influence to eventually influence their co-workers and, ultimately, the organisation. However, there is always the possibility that evaluating the organisation will result in the realisation that the personal values of the leader and the organisational values of the company are not aligned to the extent that the only decision can be for the leader to leave that particular company for somewhere more compatible.

The three core concepts of the model are intended to challenge the thinking of a Christian leader in the workplace to evaluate whether their leadership is clearly aligned with Church teaching as articulated in Christian social teaching. Depending on the background of the leader, this kind of reflection may be part of their spiritual practice or, perhaps, the leader could be led through the model by a spiritual director.

While there are different understandings of the application of social teaching amongst Christians, reflecting varying interpretations of the Gospel, it is argued in this thesis that all Christians are called to work for social justice. There is room within this theology of leadership for a variety of political views and alignments, however, the concepts of purpose, people and praxis of the model are considered essential and they will be used to structure the discussion of the resources.

In this chapter, a number of activities and resources are suggested to assist the enactment of a theology of leadership. It is important to remember that while the model of "a theology of leadership: from social justice for transformation" is presented as being helpful to Christian leaders, the enactment of the three core concepts is, of course, integrated and the resources presented will, in practice, address all three concepts.

Purpose

There are areas of enacting a theology of leadership that may need to remain in the personal realm, particularly in the secular workplace. For example, naming the purpose of leadership as "working for the Kingdom of God" cannot be expected to be acceptable to everyone in the workplace. However, this purpose must remain the source of the motivation and goal of the Christian leader, as for any Christian in any activity. This thesis argues, however, that a purpose of "the common good", which aligns with but does not equate with, "the Kingdom of God", has both a Christian and a secular meaning.

Before any use of this theology of leadership is possible there needs to be a level of knowledge and understanding about the terms used within it, although the starting point for the development of this knowledge depends on the current level of knowledge of the leader. The pursuit of further knowledge can be overwhelming and it is hoped that the structure of the model presented in this thesis might provide a focus for further study that enables the Christian leader to deepen their understanding of core teachings of their faith which will, in turn, inform and motivate their practice.

An example of a core teaching which a Christian leader might want to explore in order to deepen their knowledge and understanding is that of the Kingdom, or Reign, of God. A library search on the topic "kingdom of God" elicits nearly 10,000 references and a further 2,000 references for the topic "reign of God". An internet search provides over 26,000,000 hits for the "kingdom of God" and nearly 400,000 for the "reign of God". This indicates that there is a vast array of study material available for reflection on the meaning of the Kingdom of God, ranging from fundamentalist literal interpretations to the complex and allegorical.¹ The choice of study material may depend on the denominational background of the leader, for example, a Catholic may begin with the many references to the Kingdom in Catholic Social Teaching while someone from the Protestant tradition might begin with the work of Rauschenbusch or his commentators.

The concept of "the common good" is also an idea that may need exploring in both Christian social teaching and social justice literature.

In Christian theology the connection between the common good and the Reign of God is found in Jesus' commandment to "Love your neighbour as you love yourself". Wallis calls this "the most transformational social ethic the world has ever seen"² and cites the teaching of Early Church Father John Chrysostom (349-407) as an indication of the development of the teaching of the common good in Christian Church history:

This is the rule of most perfect Christianity its most exact definition, its highest point, namely, the seeking of the common good ... for nothing can so make a person an imitator of Christ as caring for his neighbors.³

In relating the common good to the kingdom of God, Wallis speaks of Jesus' call to a different way of life in the kingdom of God:

¹ "Kingdom of God," in *Concise Oxford Dictionary of the Christian Church*, ed. E. A. Livingstone (2015).

² Jim Wallis, *The (Un)Common Good: How the Gospel Brings Hope to a World Divided*. (Grand Rapids, MI: Brazos Press, 2014)., xiii.

³ *Ibid.*, 28.

... it's a call to a relationship that changes all our other relationships. Jesus told us a new relationship with God also brings us into a new relationship with our neighbour, especially with the most vulnerable of this world, and even with our enemies. ... This call to love our neighbor is the foundation for reestablishing and reclaiming the common good.⁴

Shauf traces the development of the concept of the common good through the Bible. He states that the common good "seems to be at the heart of God's intention in creation",⁵ as reflected in the Creation story in Genesis, and God's judgement on the sixth day that everything is "very good",⁶ including the provision of everything needed for humans to live well.

While the concept of the common good in the Old Testament is mainly focussed on the people of Israel, there are many places which address concern for the poor, slaves, animals, and requirements for the just treatment of others, for example, Exod 23:10-13; Lev 25:35-46; Deut 24:10-13; Lev 19:9-15.⁷

Shauf also argues that the Kingdom of God is the starting point for a biblical conception of the common good, and cites the parable of the mustard seed as an example:

The Kingdom of heaven is like this. A man takes a mustard seed and sows it in his field. It is the smallest of all seeds, but when it grows up, it is the biggest of all plants. It becomes a tree, so that birds come and make their nests in its branches.⁸

⁴ Ibid., 29.

⁵ Scott Shauf. "Is There a Biblical Basis for the Common Good?" (2007), http://www.georgetowncollege.edu/cdal/files/2011/06/scott_shauf.pdf, 4.

⁶ Genesis 1:31.

⁷ Shauf, "Is There a Biblical Basis", 7.

⁸ Matthew 13:31-32.

Connecting this parable with Ezek 17:22-24, Shauf makes an interpretation of the kingdom as: "a haven where all of God's creatures take their rest, where God's goodness is experienced by all and in common with one another".⁹

According to Shauf, the kingdom teaching of the Sermon on the Mount emphasises that "The kingdom involves putting Jesus' teaching into practice" and there are numerous instances in Jesus teaching which relate to the common good: Matthew 25:31-46 where "all the nations" are judged according to their treatment of the "least of these"; the greatest commandment (Matt 22:34-40; Mark 12:28-31); and the parable of the Good Samaritan (10:29-37).¹⁰

In addition, Paul teaches that followers need to "always seek the good for one another and for all people" (1 Thess 5:15; Gal 6:10) and that they must "Consider what is good before all people; to the extent that you can, live peacefully with all people" (Romans 12: 17b-18).¹¹

Rowland is another theologian who describes the connection between the kingdom and the common good by interpreting the Kingdom of God as the "coming common good".¹²

Exploration of either of these topics will inevitably deepen the understanding of the Christian leader about the nature and purpose of theology in general and contribute to their ability to "do theology".

⁹ Shauf, "Is There a Biblical Basis", 14.

¹⁰ Ibid., 15-16.

¹¹ Ibid., 16.

¹² Gorringe, Tim, and Christopher Rowland. "Practical Theology and the Common Good - Why the Bible is Essential". *Practical Theology*, 9, no. 2 (2016): 108.

In the context of a faith-based organisation, questions such as "what does working for the Reign of God mean in this company?" could provide the basis of professional development workshops or seminars. Developing a corporate understanding of the purpose of the Reign of God would inevitably impact on policy and practice.

In a parish context, seminars and workshops could be held bringing together Christian leaders from a variety of secular workplaces and exploring similar questions about the Kingdom or Reign of God, the common good, and transformation. Input from Church teaching would provide the basis for discussion, sharing and reflection that would develop the knowledge and understanding of participants as well as provide them with collegial support for their leadership in the secular workplace.

People

It is in the area of "people" that there is the most complete alignment of the Christian and the secular with regard to a loving, caring leader in relationship. It is argued in this thesis that a model of authentic leadership and followership development provides an understanding of relationships and practices in the workplace that addresses much of what is required to enact a theology of leadership. This developmental model identifies two core characteristics of the authentic person - self-awareness and self-regulation.

Each of these characteristics is built on previous life experience and includes the recognition and development of values, identity, emotions, and motives which support and guide authentic behaviour, in this case leadership practice, arising from internalised, balanced processing, and relational transparency as set out in the following diagram:

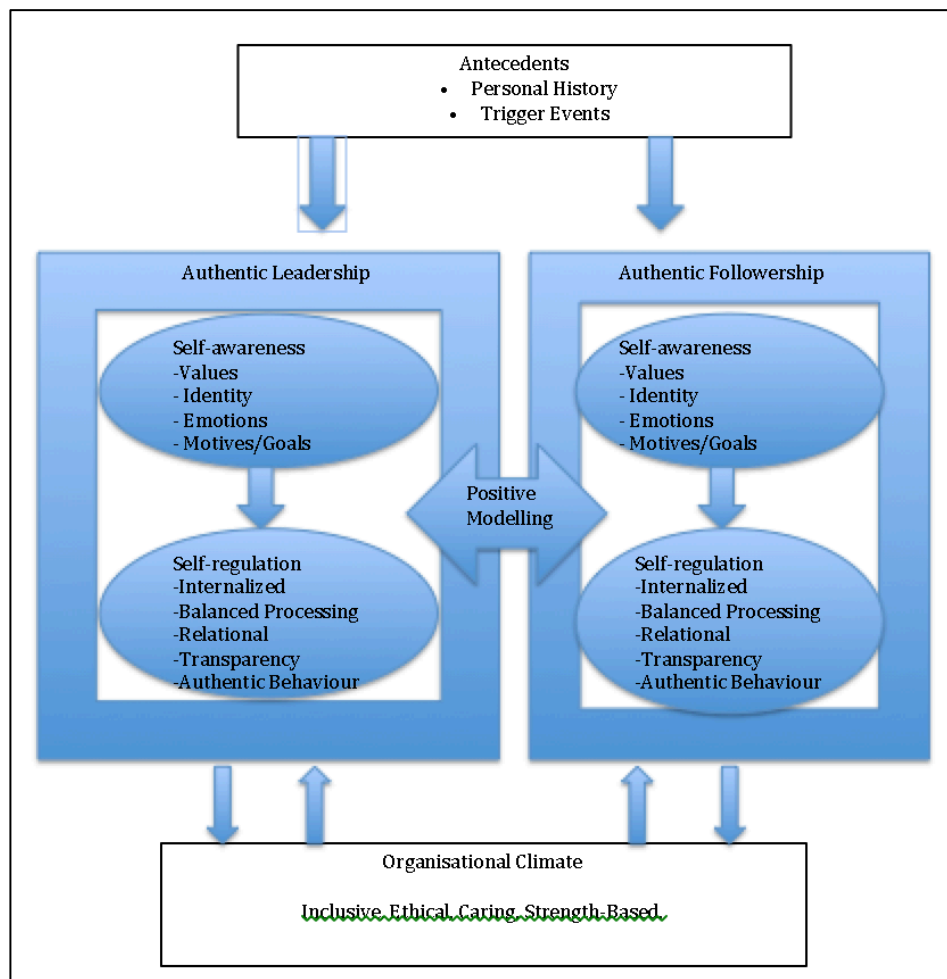


Figure 6-3 Authentic leadership and authentic followership development model (ALAFD Model).¹³

¹³ Adapted from Gardner et al., "Can you see?", 346.

Figure 6.3 also depicts the intrinsic connection between authentic leadership and followership and the organisational climate which is both an outcome of, and an influence upon, authentic leadership and followership. There are two ways in which this diagram differs from that of Gardner *et al.* Firstly, reflecting the demands of a theology of leadership for mutual responsibility in human development, the model is entitled authentic leadership and authentic followership. This is intended to emphasise the essential equality of co-workers who will either formally or informally, take on both leadership and followership roles. Secondly, and related to the first, "Positive Modelling" is shown as a two-way arrow to emphasise the fact that witness and example by both leaders and followers are important and that influence is always mutual.

The coherence required between the Christian leader as a faith person, and their person as worker, has been called for both in Church teaching and in leadership literature.¹⁴ The development of authentic leadership and followership also requires this coherence and ongoing enhancement. Therefore, the authentic leadership and authentic followership development model, henceforth referred to as the ALAFD Model, will be used as a resource to structure the identification of further resources appropriate for a theology of leadership. For an authentic Christian leader, it is impossible to separate the private and public person. Therefore, when discussing the ALAFD Model, both the personal and public realms will be addressed.

¹⁴ DePree, *Leadership Is an Art.*; Pontifical Council for Justice and Peace, *Vocation of the Business Leader: A Reflection*.

The following discussion is structured around the ALAFD Model because it is argued that this model can be presented in the general workplace as a framework for personal and professional development that should be acceptable to those of any or no faith, while also allowing for the religious and faith dimension of the Christian leader. It is therefore appropriate for the enactment of a theology of leadership.

Authentic Leadership and Authentic Followership Development Model

In addressing the elements of the ALAFD Model presented in Figure 6-3, this discussion begins with a consideration of the aspect of Antecedents, followed by Self-awareness, Self-regulation, Positive Modelling and Organisational Climate. Resources that could be used for personal and professional development related to these aspects of the model are included in the discussion.

It can be seen that the elements of leadership and followership development are the same for both leaders and followers because the concern of the model is with the development of the authentic person as leader and follower. For Christians, this includes their authenticity as faith people. The "Antecedents" aspect of the model acknowledges the personal history and trigger, or significant, events that have led to the current stage of personal development. The model shows the aspect of "positive modelling" as being part of the relationship between leader and follower. The element of "Organisational climate" focuses on the emphasis of the nurturing of individual potential as well as ethical processes for decision-making and discernment.

Antecedents

While not an element within the ALAFD Model, consideration of the "Antecedents", which includes the personal history of leaders and followers as well as the trigger, or significant, events that have influenced their development up until the present, provides the personal context needed for further development.

Branson¹⁵ has researched and written in the area of values and leadership and his work is grounded in authentic leadership theory. He has developed a leadership self-reflection process that is offered as a potential resource. The complete process involving a series of questions is presented in Figure 6.4. This process closely reflects the aspects of the ALAFD Model but is presented as a whole, rather than in each section of the following discussion, in order to demonstrate the flow of the process.

Component	Guiding Questions
Self-concept	<ul style="list-style-type: none"> • Describe this defining experience. What happened that made this experience so significant? • What impressions/feelings about yourself did you sense at this time? Was this what you expected to happen? Were you proud? Relieved? Excited? What impressions/feelings do you gain about yourself now when you recall this time? Why? • What benefits (physical and/or social and /or affective) did you gain from this time? • Who was there with you? What part did they play in how you felt about this time? • What was your mental/physical experience? Were you able to fully comprehend and enjoy the moment? Were you in control or a little shocked? • What were you saying to yourself? • How would you have felt about yourself if you had not achieved the outcome that you did? • How would you change the way you responded to the situation if you could? • What image or understanding about your self did this achievement instill in your memory

¹⁵ Christopher Branson, "Effects of Structured Self-Reflection on the Development of Authentic Leadership Practices among Queensland Primary School Principals," *Educational Management Administration & Leadership* 35, no. 2 (2007).

Component	Guiding Questions
Self-esteem	<ul style="list-style-type: none"> • What was your previous understanding about your capacity to deal with the demands of this experience prior to this time? • In what ways did this experience change your understanding of yourself? • How did this moment influence your sense of self-worth? What level of self-esteem does it create in you as you now reflect back on it? • Have you ever previously experienced a similar situation but did not achieve the same outcome? If yes, how did this previous occasion make you feel about yourself? How does this previous experience still influence your thinking about yourself?
Motives	<ul style="list-style-type: none"> • From this experience, what are your motives when having to respond to similar situations? What do you try to do to ensure you are able to achieve the best outcome? • How is your thinking about yourself in such similar situations influenced by other motives (e.g. personal/professional reputation, loyalty to family, gaining a better career, responsibility to your community, cultural expectations)? • What were the reasons behind how you chose to respond to this experience? Why were these reasons important to you?
Values	<ul style="list-style-type: none"> • What qualities/characteristics do you value most in your self in the way you responded to this situation? Why is each of these important to you? Do these values always provide you with a sense of success? Do these values sometimes cause you to become annoyed with yourself? • What qualities/characteristics do you value least in your self in the way you responded to this situation? Why do you dislike these values? Do these values put pressure on you? Why? In what ways, if any, are these values ever of any help to you? • What qualities/characteristics would you like to have had in your self that you feel would have helped you to respond even more capably to this situation? Why would these have helped you?

Component	Guiding Questions
Beliefs	<ul style="list-style-type: none"> • What are your personal beliefs about your self now when you face similar situations? • How would you describe yourself to someone you have just met based upon how you responded to this experience? • What personal/professional strengths enabled you to deal with this experience? In what other ways do these strengths help you? • What, if any, personal/professional weaknesses became apparent to you during this experience? In what other ways do these weaknesses influence your life?
Emotions	<ul style="list-style-type: none"> • What was your emotional reaction to this life experience? What do you think caused you to feel this emotion(s)? • Where else in your life do you experience very similar emotions? • In what ways have any of your desires, hopes, or dreams about yourself been affected by this experience? • In what ways, if any, has this experience left some uncertainty or fear in about having to cope with other similar situations in future?
Behaviours	<ul style="list-style-type: none"> • When responding to this or similar life experiences, which of your particular behaviours: (a) make you feel very pleased about yourself? (b) make you wish that you could do this differently? • As a result of this important experience in your life, what behaviours/routines/habits: (a) do you really like to do? (b) do you avoid doing? • What other, if any, behaviours/routines/habits would you like to develop in order to respond to life experiences like this with even more confidence and capacity?

Figure 6-4 Branson's self-reflection model for authentic leaders.¹⁶

¹⁶ As presented in: Christopher M. Branson, "The Power of Personal Values," in *Handbook of Ethical Educational Leadership*, ed. C.M Branson and S.J Gross (New York: Routledge, 2014)., 202-203.

With regard to "antecedents", the starting point of Branson's process is the person remembering and recording significant events that come quickly to mind when reflecting on their life history. This activity is based on the belief that the authentic person is formed from these powerful experiences but that these experiences are often unacknowledged and can, ultimately, both positively and negatively affect personal and, therefore, authentic behaviour. Branson's reflective process is designed to assist leaders to understand the origins of their values and the impact of these on their beliefs and, therefore, their behaviour. This process is suitable for a secular as well as a faith-based context and could, therefore, be a helpful resource as a beginning, or ongoing, activity in using the ALAFD Model in the workplace.

Self-awareness

Authentic leadership literature provides a helpful model for the consideration of self-awareness as it addresses values, identity, emotions, motivations and goals as part of this aspect of the person. Each of these elements of self-awareness will be considered in this section. Self-awareness is defined as: "being conscious of, and trusting in, one's motives, desires, feelings, and self-concept; knowing one's own strengths and weaknesses, personal traits, and emotional patterns and able to use this knowledge when interacting with others and their environments".¹⁷ This definition reflects the fundamental premise of much philosophy and spirituality as summarized in the ancient saying "Know thyself", the origin of which is attributed to Greek philosophers but which is still used in many contexts today, including in philosophy, leadership and spirituality literature.¹⁸

¹⁷ Craig E. Johnson, *Meeting the Ethical Challenges of Leadership: Casting Light or Shadow* (Thousand Oaks, California: Sage Publications, 2012), 242.

¹⁸ Stedman Graham and Ken Blanchard, *Leader Know Thyself*, (FT Press, 2012). ; Tom Ryan, "'Speaking for Myself Personally ...': Awareness of Self, of God, of Others," *The Australasian Catholic Record* 79, no. 3 (2002).

As epitomised by the Branson process, self-reflection is closely linked to self-awareness:

by reflecting through introspection, authentic leaders gain clarity and concordance with respect to their core values, identity, emotions, motives and goals.¹⁹

From a religious perspective, Ryan emphasizes the importance of moving from an objective awareness of self to an integrated self-knowledge which can only be achieved by a commitment to a conscious reflective life,²⁰ an idea reinforced by Branson who speaks from a secular, but values-based, perspective:

Self-knowledge can be formed only within people who have a strong motivation to know more about their own inner self and to value gaining an accurate image of their authentic self.²¹

While this kind of self-reflective work is important, Christian self-awareness goes beyond looking inward, to an awareness of the self in relationship with God and others: “Christian self-awareness and growth is based ... in an encounter, then a relationship with the Other beyond the self. From that comes slow transformation of mind heart, and behavior.”²² This ongoing work can be based in any number of spiritual traditions all of which require time and space, and therefore need to be allowed for in the life of a Christian leader.

An example from an ancient tradition, and therefore common to all Christian traditions, is that of *Lectio Divina*. This practice was referred to in Chapter Two by Branson and Martinez in their approach to discernment as part of praxis and was described as:

¹⁹ Gardner et al., "Can you see?" 347.

²⁰ Ryan., "Speaking for myself personally", 261.

²¹ Branson., "Power of Personal Values", 199.

²² Ryan., "Speaking for myself personally", 266.

... a traditional Benedictine practice of scriptural reading, meditation and prayer intended to promote communion with God and to increase the knowledge of God's Word. It does not treat Scripture as texts to be studied, but as the Word of God speaking to the one meditating. Traditionally Lectio Divina has four separate steps: read, meditate, pray and contemplate. First a passage of Scripture is read, then its meaning is reflected upon. This is followed by prayer and contemplation on the Word of God.²³

While this practice can be used for discernment it is, fundamentally, about developing self-awareness in relation to God. Increasingly recognised as a cross-denominational spiritual practice,²⁴ many resources for this practice are available online as well as in various texts. Examples of these are listed in the resource list in Appendix E.

Self-awareness, therefore, has both secular and religious dimensions, both of which are important for a Christian leader. Within an ALAFD Model, self-awareness can be presented in the general workplace as a secular activity of self-reflection contributing to personal and professional development. However, for the Christian, the focus on self needs to be in relationship to God and there are also many resources available to support this spiritual practice.

²³ This thesis, Chapter Two, 68.

²⁴ Evan Howard, "Lectio Divina in the Evangelical Tradition," *Journal of Spiritual Formation and Soul Care* 5, no. 1 (2012).; Sarah A Butler, "Lectio Divina as a Tool for Discernment," *Sewanee Theological Review* 43, no. 3 (2000).

Values. There is a great deal of leadership literature related to values, and calls for “values informed leadership”,²⁵ “values-led leadership”,²⁶ and leaders who have “a deeper understanding of their personal values”²⁷ are common.

A seminal definition of a value is that of the psychologist Milton Rokeach who did a great deal of work in developing understandings of the nature and importance of values and their influence on attitudes and behaviours of individuals:

... an enduring belief that a specific mode of conduct or end-state of existence is personally or socially preferable to an opposite or converse mode of conduct or end-state of existence.²⁸

Another definition probably more suitable for this discussion is that of Graeber, who defines a value as a conception of “what is ultimately good, proper or desirable in human life”,²⁹ or that of Begley who refers to Hodgkinson's definition of values as “a conception of the desirable with motivating force”.³⁰

²⁵ Paul Begley and Olof Johansson, “In Pursuit of Authentic School Leadership Practices,” in *Ethical Dimensions of School Leadership*, ed. P.T. Begley and O. Johansson (New York: Kluwer Academic Publishers, 2003), 1.

²⁶ Christopher Day, “Beyond Transformational Leadership,” *Educational Leadership* 57, no. 7 (2000), 1.

²⁷ Paul Carlin et al., “Leadership Succession for Catholic Schools in Victoria, South Australia and Tasmania : The VSAT Project, Final Report,” (Strathfield, NSW: Flagship for Catholic Educational Leadership, 2003).

²⁸ Milton Rokeach, *The Nature of Human Values* (New York: The Free Press, 1973), 5.

²⁹ David Graeber, *Toward an Anthropological Theory of Value : The False Coin of Our Own Dreams*, (Palgrave Macmillan, 2001).

³⁰ Paul Begley, “Understanding Valuation Processes: Exploring the Linkage between Motivation and Action,” *International Studies in Educational Administration* 3, no. 2 (2004).

Research has identified a number of categories of values. In the personal realm, the two categories most relevant to this discussion are faith values and aspirational, or positive, human values.³¹ In the public realm it is necessary to acknowledge both personal values and their alignment with organisational values.

Begley has identified the importance of understanding the values of others as part of the development of authentic leadership:

Authentic leadership occurs when understanding the value orientations of others provides leaders and the professionals and the community members to whom they are accountable with information on how they best influence the practices of others towards the achievement of broadly justifiable social objectives.³²

Aspirational, or positive, human values are named in various ways but usually include concepts such as: love, peace, freedom, respect, equality, and justice. While none of these values would seem to contradict Christian faith values, there are dimensions to faith values that differentiate them from human values.

³¹ Rokeach.; Shalom H Schwartz, "Basic Human Values: An Overview," (1992), <http://segrdid2.fmag.unict.it/allegati/convegno%207-8-10-05/schwartzpaper.pdf>.

³² Paul Begley, "Self-Knowledge, Capacity and Sensitivity: Prerequisites to Authentic Leadership by School Principals.," *Journal of Educational Administration* 44, no. 6 (2006). 585.

While the benefit of developing a greater knowledge and understanding of their own intended and enacted values has been mentioned earlier, Christian leaders need the added knowledge and understanding of the nature of Christian faith values in general. However, it is also important to recognise the commonality of values of those of all faiths. Again, the understanding of the values of individuals is important for the development of personal and professional relationship between people, but a broad understanding of the commonalities and differences of values held by individuals, and why, assists the task of the leader in aligning personal and organisational values. In our pluralistic community it is, therefore, appropriate to consider faith values beyond Christianity.

Faith values can be defined as values that are often referred to as religious values and share the nature of all human values in that they are “a conception of the desirable with motivating force”.³³ They arise from reflection on the beliefs of the religious / faith / spiritual / philosophical traditions and provide guidelines for choices and actions.

A study of faith traditions identified six core common values: reverence, respect, restraint, redistribution, responsibility, and renewal.³⁴ A later study added the most commonly named values as: harmony, balance, justice, respect, love, trust, community and compassion. The naming of love, justice and community most strongly connects shared faith values to those named in a "theology of leadership: from social justice for transformation".

³³ Begley and Johansson., "In Pursuit of", 1.

³⁴ Mary Tucker, "Word Religions, the Earth Charter, and Sustainability," ed. Richard Clugston and Steve Holt, *Exploring synergies between faith values and education for sustainable development* (, 2012), http://www.earthcharterinaction.org/invent/images/uploads/Febr_2_2012.pdf, 1.

Relationship has been identified as the underlying value of the other faith values. The metaphor of humans as “one body” is referred to by both the Christian and Jewish traditions³⁵ highlighting the notion of relationship between “the whole” and “its parts”. This emphasis on “relationship” has a strong connection with a theology of leadership and, in the inter-faith context of the modern Australian workplace, it contributes to the knowledge and, therefore, the effectiveness of the Christian leader in understanding the importance of relationship in other traditions.

Other religious traditions that may be present in the workplace also emphasise the importance of relationship. The Buddhist philosophy arises from the understanding of the “relationships between causes and effects”.³⁶

Buddhism teaches that we need to focus on achieving harmony in three categories of relationships: those between humans and nature, those between human beings, and the relationship with oneself, our “inner universe”.³⁷

In indigenous religions, relationship with creation is at the core of its understanding.³⁸

In giving an Islamic perspective on faith values, Matali³⁹ refers to the principles of justice, balance and mercy with the purpose of governing the treatment of human relationships.

³⁵ Joseph Yakubu, "Faith and Sustainable Development: An African Christian Perspective," in *Exploring Synergies between Faith Values and Education for Sustainable Development* ed. Richard Clugston and Steve Holt (Earth Charter International, 2012), 51; Awraham Soetendorp, "We Are One Human Body: Global Empathy as a Central Value for Education for Sustainable Development", ed. Richard Clugston and Steve Holt, *Exploring synergies between faith values and education for sustainable development* (, 2012), http://www.earthcharterinaction.org/invent/images/uploads/Febr_2_2012.pdf, 14

³⁶ Richard Clugston, "Introduction: : Faith Traditions and Sustainable Development," in *Exploring Synergies between Faith Values and Education for Sustainable Development* ed. Richard Clugston and Steve Holt (Earth Charter International, 2012), 5.

³⁷ Nobuyuki Asai, "A Positive Role for Humanity: Sgi's, Approach to Education for Sustainable Development," ed. Richard Clugston and Steve Holt, *Exploring synergies between faith values and education for sustainable development* (, 2012), http://www.earthcharterinaction.org/invent/images/uploads/Febr_2_2012.pdf, 67.

³⁸ Marcos Terena, "Memory, Science, and Indigenous Knowledge," ed. Richard Clugston and Steve Holt, *Exploring synergies between faith values and education for sustainable development* (, 2012), http://www.earthcharterinaction.org/invent/images/uploads/Febr_2_2012.pdf, 9.

Confucian thinking also emphasises relationship: “The self is never an isolated individual but a center of relationships. As a spiritual humanism, Confucianism's project for human flourishing involves four dimensions: self, community, Earth, and Heaven.”⁴⁰

Other values connected to the idea of relationship are:

- interconnectedness - “commit to deepening our sense of empathy and interconnection with all our brothers and sisters”;⁴¹
- interdependence - “an organic change in the structure of society itself so as to reflect fully the interdependence of the entire social body”;⁴²
- interaction - “the heart of the universe is not matter, it is interaction”;⁴³
- harmony - “The Christian values of harmony, wholeness, justice, and wellbeing are all interconnected”;⁴⁴
- compassion - “Recognizing this Buddhists feel and enact a deep sense of compassion and loving-kindness towards all other beings and parts of the universe”;⁴⁵

³⁹ Zabariah Matal, "Sustainability in Islam," ed. Richard Clugston and Steve Holt. Ibid., 95.

⁴⁰ Clugston., "Introduction", 8.

⁴¹ Tu Weiming, "Ecological Implications of Confucian Humanism," ed. Richard Clugston and Steve Holt, *Exploring synergies between faith values and education for sustainable development* (, 2012), http://www.earthcharterinaction.org/invent/images/uploads/Febr_2_2012.pdf, 78.

⁴² Arthur Dahl, "Dialogues between Faith Values and ESD Values-the Baha'i Faith," ed. Richard Clugston and Steve Holt. Ibid., 44.

⁴³ Awraham Soetendorp, "We Are One Human Body: Global Empathy as a Central Value for Education for Sustainable Development ", ed. Richard Clugston and Steve Holt. Ibid.

⁴⁴ George Browning, "Planet Earth: Christian Values and the Principle of Sustainability.," ed. Richard Clugston and Steve Holt. Ibid., 30.

⁴⁵ Clugston., "Introduction", 5.

- justice - “the call to “do justice, and to love kindness, and to walk humbly with your God”” (Micah 6:8).⁴⁶
- community/
common good - “Confucianism states that personal achievement and learning is measured by his or her contribution to others (e.g. to family, community, society, the rest of nature and the universe)”;⁴⁷

“all members of the community have a sense of the common good”;⁴⁸
- respect /
human dignity - “If beings are born from God's loving word, it means that we must embrace and respect them as real sacraments which speak of the love and power of God.”;⁴⁹

“respecting and honoring humans”.⁵⁰

It is clear that positive human values and faith values are nominally the same, however, the Christian leader needs to be aware of the different sources of these values and how it can affect goals and motivations, particularly with regard to organisational values.

⁴⁶ Teresa Nagle, "Principles of Catholic Social Teaching and the Earth Charter.," ed. Richard Clugston and Steve Holt, *Exploring synergies between faith values and education for sustainable development* (, 2012), http://www.earthcharterinaction.org/invent/images/uploads/Febr_2_2012.pdf, 26.

⁴⁷ Yunhua Liu and Alicia Constable, "Education for Sustainable Development and Chinese Philosophical Traditions.," ed. Richard Clugston and Steve Holt, *Exploring synergies between faith values and education for sustainable development*. (, 2012), http://www.earthcharterinaction.org/invent/images/uploads/Febr_2_2012.pdf, 75.

⁴⁸ Ousenni Diallo, "Religion and ESD in the Context of Burkina Faso," ed. Richard Clugston and Steve Holt, *Exploring synergies between faith values and education for sustainable development* (, 2012), http://www.earthcharterinaction.org/invent/images/uploads/Febr_2_2012.pdf, 54.

⁴⁹ Leonard Boff, "Contribution of Christianity to Sustainability.," ed. Richard Clugston and Steve Holt, *Exploring synergies between faith values and education for sustainable development* (, 2012), http://www.earthcharterinaction.org/invent/images/uploads/Febr_2_2012.pdf, 21.

⁵⁰ Muhammad Nouh, "Sustainable Development in a Muslim Context.," *ibid.*, http://www.earthcharterinaction.org/invent/images/uploads/Febr_2_2012.pdf, 43.

There are many definitions of organizational values that could be used but the following will provide the understanding for this discussion:

Organisational values are the standards to which reference is made for judging acceptable behaviour of relevance to the company, both the behaviour acceptable for the organisation as it interacts with its external environment, and the norms of behaviour for individuals within the organisation. Values are inherent in a firm's mission and goals; its strategies and structure; allocation of resources; codes of practice, policies and procedures; and its actions.⁵¹

Many organisations name the values discussed above as part of their policies as demonstrated by the analysis of the four business organisations in Chapter Five. Where these values align with that of leaders and employees within the organisation, both in policy and practice, the organisational climate is enhanced for the benefit of all. Chapter Five has shown that this can often be the case, however, the literature also acknowledges that it is not always so:

Until organisations are able to authentically clarify their strategic organisational values and then engender alignment between these strategic values and the personal values of their employees, organisations will be unable to sufficiently change and adapt in order to continue to be successful in the twenty-first century.⁵²

There is also discussion in the literature regarding the importance of the connection between personal values and organisational values and this is of particular relevance for Christian leaders in a secular workplace:

Also, people who now work in organisations are experiencing an increased desire for meaningfulness and fulfilment at work (Kinjerski and Skrypnek, 2006). The more employees experience personal purpose and meaning at work, the more they are committed to the organisation (Milliman et al., 2003). Mitroff and Denton (1999) argue that what gives employees meaning and purpose at work is: the ability to realise their potential; being associated with a good or ethical organisation;

⁵¹ Ann Lawrence and Peter Lawrence, "Values Congruence and Organisational Commitment: P—O Fit in Higher Education Institutions.," *Journal of Academic Ethics* 7 (2009)., 3.

⁵² Christopher M Branson, "Achieving Organisational Change through Values Alignment," *Journal of Educational Administration Quarterly* 46, no. 3 (2008).

interesting work; making money; having good colleagues; believing they are of service to others; believing they are of service to future generations; and believing they are of service to their local community. Today, organisational leaders need to seek ways to facilitate the attainment of these employee desires and to attend to the employees' need to find meaningfulness and fulfilment at work.⁵³

The references to the authentic practices of organisations ties back to the authentic leadership and followership model where the authenticity of the people within the organisation impacts on the authenticity of the organisation and *vice versa*.

Identity. It is appropriate that identity is integrally connected to values because, while the recognition and understanding of personal values is important for the individual, it is also related to the way others perceive the leader.

Identity revolves around the question 'who am I' and includes the ideas of self-image and self-concept. The Branson diagram in Figure 6.5 portrays the “self” as made up of the various layers including self-esteem and self-concept. These layers form the basis of Branson's self-reflection process and reflect the aspects of the ALAFD Model:

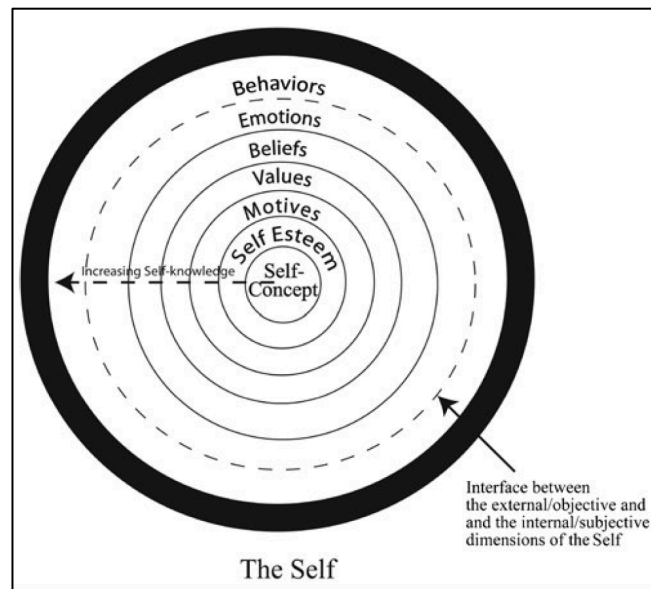


Figure 6-5 Branson's model of 'Self'.⁵⁴

⁵³ Ibid., 378.

⁵⁴ Branson., "Achieving Organisational Change", 198.

Graham and Blanchard consider the identity of the leader as fundamental to his or her success and effectiveness and that identity is based in motivation, purpose, vision and values,⁵⁵ concepts again reinforcing the key aspects of the ALAFD Model.

For Christians, identity is understood as God-given and as grounded in relationship with Jesus and others:

Identity does not depend on title, or degrees, or function. It depends only on the simple act that I am a child of God, valued and treasured for what I am.⁵⁶

While this understanding provides a basis for Christians in the understanding of themselves, it is suggested that the ALAFD Model, used in partnership with the development of a leader's relationship with God, has the potential to support the development of a Christian leader's, and follower's, identity as well as that of co-workers who may not share that faith.

Emotions. A theology of leadership calls for Christian leaders to cultivate the emotions of love and care in their relationships with co-workers and other stakeholders in the organisation.

Authentic leadership calls for the leader to have emotional intelligence (EQ) in the recognition of their own emotions, as well as recognising and dealing with the emotions of those around them. Recognition of emotions is important because:

such recognition assists authentic leaders in their efforts to both consider and, where appropriate, factor in their emotions in making value-based decisions. ... heightened levels of self-awareness will help leaders to understand and take into account their own and others' feelings, without being ruled by emotional impulses triggered by the moment.⁵⁷

⁵⁵ Graham and Blanchard., *Leader Know Thyself*.

⁵⁶ Parker Palmer, "Leading from Within: Out of the Shadows into Light," in *Spirit at Work: Discovering the Spirituality in Leadership*, ed. J. Conger (San Francisco: Jossey-Bass, 1994), 34.

⁵⁷ Gardner et al., "Can you see", 353.

While there is debate about the nature and importance of emotional intelligence, Ashkenazy and Dasborough are amongst those who argue: “it is now widely accepted that leadership is an emotion-laden process, and a leader who can manage his/her own emotions and have empathy for others will be more effective in the workplace”.⁵⁸ There are many resources for the development of emotional intelligence which have been developed for the workplace and could be used in alignment with enacting a theology of leadership.⁵⁹ There is even a course for the development of Biblical EQ.⁶⁰

However, the development of Christian love goes beyond emotional intelligence and is part of the spiritual practice of becoming more Christ-like. This requires the ongoing commitment to prayer and worship that underlies the development process of the Christian leader.

Motives / Goals. The authentic leader and follower is ideally motivated by the desire to become a better person, and therefore better leader and follower, and to contribute to the authenticity of the organisation. The goals, therefore, will be aligned with an "idealized vision"⁶¹ of the future for themselves, their colleagues and the business.

⁵⁸ John Antonakis, Neal M. Ashkanasy, and Marie T. Dasborough, "Does Leadership Need Emotional Intelligence?," *The Leadership Quarterly* 20 (2009), 6.

⁵⁹ For example, Australian Institute of Management, <https://www.aim.com.au/courses/leading-emotional-intelligence/>; Neural Networks Consulting, <http://www.emotionalintelligence-eq-i.com.au/>

⁶⁰ Biblical EQ: Wise hearts and minds, "Biblical EQ," <http://www.biblicaleq.com/>.

⁶¹ Gardner et al, "Can you see?", 353.

For the Christian leader the fundamental motive is to do God's will and the goal is the purpose of all Christian activity, including leadership, which is to work towards establishing the Reign or Kingdom of God. Within this framework, the Christian leader in the general workplace needs to both help develop and support worthwhile organizational goals, and to inspire others to work collaboratively to achieve them. This is related to the notion of developing and articulating the vision of the organization and using this to guide all decisions and actions undertaken by the company.

There are many resources available for assisting organisations to develop their vision,⁶² but the Christian leader needs to ensure that such processes reflect the inclusion of appropriate values and development of relationships so that the vision is developed and owned by all leaders and followers.

Self-regulation

Self-regulation involves the use of self-control with regard to identifying and enacting appropriate actions. For an authentic leader and follower this requires the qualities and abilities of:

- **Balanced processing:** remaining objective when receiving information particularly when dealing with negative feedback. This is related to the strength of a person's self-esteem.
- **Internalized moral perspective:** regulating one's behavior according to internal standards and values, not according to what others say; acting in harmony with beliefs and not changing behavior for external rewards or positive feedback.
- **Relational transparency:** presenting the authentic self to others through the appropriate and honest expression of thoughts and feelings.

⁶² For example, Queensland Government Business and Industry Portal, "Creating your Business Vision", <https://www.business.qld.gov.au/business/starting/business-planning/create-a-business-vision>

- Authentic behaviour: actions that are guided by the leader's true self as reflected by core values, beliefs, thought and feelings, as opposed to environmental contingencies or pressures from others.⁶³

The use of this list of authentic attributes can serve as part of the Christian leader's self-reflection process to assess their own attitudes and behaviour and, within a supportive relationship with colleagues, can also be used in a formal or informal appraisal process to gain feedback from others.

In the Christian tradition the practice of self-regulation, perhaps better understood as discipline or a 'rule',⁶⁴ is core to living a Christian life, is grounded in the 'obedient love' of God and aligned with the teachings and values of Christianity. A Christian leader can become part of one of many spiritual communities, discussed later in the section on Peer Support, or become acquainted with various disciplines through spiritual reading in order to strengthen their ability to self-regulate.

Positive Modelling

In the ALAFD Model, Positive Modelling is the core of the relationship between leader and follower. It is understood as an influence relationship and includes "the modelling of positive values, psychological states, behaviors and self-development" and "represents a basic means whereby authentic leaders impart positive values, emotions, motives, goals and behaviours for followers to emulate".⁶⁵

⁶³ Fryer., "Ethics and Organizational Leadership", 242; Gardner et al., "Can you see?", 347.

⁶⁴ For example, the Rule of St Benedict on which many other religious practices were based. Although intended for those living a monastic life, many lay people adopted a rule in their everyday life.

⁶⁵ Gardner et al., "Can you see?", 358.

For a Christian leader, positive modelling can be understood as including being a witness to Christian values and teaching. An evangelical definition of witness would include proclamation of the word, which would not be appropriate in most workplaces. In this thesis, witnessing is understood as being a model of life, word and action that reflects Christ and will hopefully lead others to faith but, at the least, will make Christ present in the workplace.

Positive modelling, which for the Christian includes witness, contributes to a workplace of trust, engagement and well-being.

Organisational Climate

As stated earlier, there is an intrinsic connection between authentic leadership and followership and organisational climate which is both an outcome of, and an influence upon, authentic leadership and authentic followership.

As well as being epitomised by care, trust and engagement an authentic organisational climate is nurtured by transparency, fairness, positivity and ongoing opportunities for learning and growth which build on the strengths of those in the workplace.⁶⁶

Ethical decision-making is also an important aspect of a workplace environment in the leadership and organisational literature and many frameworks and processes are available to support this activity. The process presented in Figure 6-6 has been developed by the author based on elements common to many decision-making frameworks, but ensuring that emotions and values are included in the process.

⁶⁶ Ibid., 367.

A Process for Ethical Decision-Making

Define the issue(s)

For the purpose of reaching consensus regarding what the issue actually is!

Acknowledge feelings

What are the 'gut' reactions? What biases, loyalties and intuitions are present?

Gather and clarify the facts

Establish the (who, what, where, when, why, how) of the issue; Establish what we do not know (the known 'unknowns'!); Identify the factors (social, economic, political, legal) relevant to the issue

Identify stakeholders and their perspectives

Clarify the way that you and others see the issue(s)

Analyse the values

What values are at stake? Whose values are at stake? What/whose values are being affirmed?
What/whose values are being negated? What shared values - or common ground exists?

Identify alternative courses of action

In light of the common ground and understanding of the issue: What are the options? What are the pros and cons of each option, including doing nothing?

Decide on the preferred option

What option best reflects the shared values of the group? What plans are in place in case the decision does not have the intended outcomes?

Implement the decision

Who will implement the decision? How and when will the decision be communicated to stakeholders? What processes and criteria will be used to monitor and evaluate the decision?

Revisit and examine the decision

What happened? What went well? What didn't? Why? What was learnt? What learning can be taken forward into the next situation?

Figure 6-6 Ethical decision-making framework.

While a Christian leader can be committed to these processes, the activity of discernment, allowing for the development of an understanding of God's will, is crucial and this needs to be part of ethical decision making. However, it is also a spiritual practice in its own right and is discussed separately later in the chapter.

Praxis

Reflective action in the context of ethical organisations has both a private and public dimension involving the personal and faith development of the Christian leader in the context of relationship with others, the organisation and society. Fundamental to this is a relationship of the leader with God grounded in a spirituality of reflection and prayer. Therefore, the first priority in suggesting resources for praxis is to give attention to prayer, reflection and worship.

Prayer and Reflection

In this discussion, prayer is defined as the raising up of a person's mind and heart to God in words or an act of request, repentance, praise or thanksgiving.⁶⁷ While in some workplaces, for example Christian schools and hospitals, prayer might be part of the culture of the organisation, for most Christian leaders in the workplace prayer will be a private activity. However, it can be integrated into the leader's working day as well as be part of personal spiritual practice outside of the workplace.

As an example that involves reflection in the presence of God, and is intended to lead to appropriate action, the following method, based on the traditional Ignatian prayer practice of the Daily Examen, is suggested.

The Examen has been practiced by Christians for over 400 years and the following steps are typical of the method:

- 1 Become aware of God's presence.
- 2 Review the day with gratitude.
- 3 Pay attention to your emotions.
- 4 Choose one feature of the day and pray from it.

⁶⁷ Based on *Catechism of the Catholic Church*, (Libreria Editrice Vaticana, 1993), http://www.vatican.va/archive/ENG0015/_INDEX.HTM, sec 2559.

While it is essential for the person who is praying to remain open to God's presence and direction during this prayer time, it is not unusual for a particular focus to be taken in reflecting on the day, for example, "A Review of the Day for Managers"⁶⁸ or an "Ecological Examen".⁶⁹ The suggestions offered here involve using each of the concepts or essences from the model as a prompt for reflection on the day and discernment for future direction as a leader.

While it may be obvious to the Christian leader that there is a particular aspect of the theology of leadership of most interest because of their situation at a particular time, the example presented here will choose one concept, then one essence and then one word from the model presented in Figures 6-1 and 6-2 as three ways of using the model as part of a daily examen:

For this exercise, the concept of purpose has been chose:

The purpose of leadership within a theology of leadership is to bring about the Reign of God by working for the common good and the transformation of individuals and society.

Examen based on the concept of Purpose.

1. Become aware of God's presence:

All my leadership work needs to contribute to the Reign of God. Where was I most aware of the Kingdom of God breaking through today?

2. Review with gratitude:

⁶⁸ Paul Brian Campbell, "Review of the Day for Managers," <http://www.ignatianspirituality.com/ignatian-prayer/the-examen/review-of-the-day-for-managers>.

⁶⁹ Joseph Carver, "Ecological Examen," http://www.sjweb.info/documents/sjs/docs/EcologicalExamen_ENG.pdf.

What actions did God enable me, or others around me, to carry out today that made a better life and world for everyone? Thank you God for the goodness of people.

3. Pay attention to your emotions:

What emotions did I experience today as I witnessed myself and others working towards transformation - joy, disappointment, frustration? Is there something in these feelings indicating I need to reach out to someone? Change my way of doing things?

4. Choose one feature of the day and pray from it:

In carrying out my leadership today I was required to undertake a myriad of clerical tasks. Help me Holy Spirit to see and understand more fully how such activities are worthwhile and help fulfil the purpose of my work.

5. Look toward tomorrow:

Be with me God as I seek to remember the purpose of my leadership and contribute to the Reign of God. Help me to reach out to those in my workplace who don't feel included and provide opportunities to help them understand what transformation and positive change means for our company and the community.

Examen based on the Essence of Power and Service within the concept of People.

Essence 5 has been chosen for this exercise because of the centrality of the issue of power in the consideration of leadership:

5. Power and authority come from God and are to be used for service and for the good of others by a leader who is both vulnerable and empowering.

1. Become aware of God's presence:

I needed to take an authoritative stance today in resolving a conflict issues. Did I remember that my authority comes from you God for service and the good of others? How did I allow you to be present?

2. Review the day with gratitude:

Thank you God for the times today I witnessed those who lead me display their humanity rather than exercise domination.

3. Pay attention to your emotions:

How did I feel when I exercised power today - did I experience humility? pride? What do these feelings mean? How are you speaking to me in these feelings God?

4. Choose one feature of the day and pray from it:

In having to speak with a staff member over a conflict issue, I thank you God for making me able to display kindness, despite my inner hurt and even anger, over the problem.

5. Look toward tomorrow.

Moving into tomorrow, help me to witness to this staff member what it means to be vulnerable yet empowering to others and that being in authority does not mean being dominating and limiting the initiative of my co-workers.

Examen based on the idea of 'enabling flourishing' within Essence in the Concept of Praxis.

3. The primary task of a leader within a theology of leadership is to "enable flourishing" of individuals, the organisation and society through collaboration and service.

1. Become aware of God's presence.

Today was busy and the constant activity made me feel fragmented rather than flourishing. Did I try to find you in the busyness?

2. Review the day with gratitude.

There was a moment when we all stopped to savour our coffee and the birthday cake for Joe. Thank you God for these moments of community and nourishment - both physically and emotionally.

3. Pay attention to your emotions.

The feeling of being frazzled reminds me that others were feeling the same way and it would have 'enabled flourishing' to acknowledge the amount being achieved and encourage people in the work they were doing - but also to take a break when needed.

4. Choose one feature of the day and pray from it.

As I reflect on the idea of enabling flourishing, I continue to seek to understand what it means in the workplace. I ask you God to help me grow in understanding and the ability to know how to respond in a way that is enabling for everyone.

5. Look toward tomorrow.

Tomorrow is another busy day. Support me God in maintaining a balance that nourishes me but also witnesses to others.

This method of Examen is particularly relevant for this thesis because it involves reading the events of the day and then searching these events for their relevance to my relationship with God and others. This process reflects the research approach in this thesis and contributes to the purpose of practical theology understood as the "practice of a way of life".⁷⁰

A Christian leader must make time for prayer in whatever way is appropriate. The Daily Examen and *Lectio Divina* have been offered in this thesis as examples, but there are many more available online, or as texts, than can be listed here in addition to the personal practices of prayer that many Christian leaders will already have.

Worship and Liturgy

Liturgy is generally defined as “public worship” in order to differentiate it from personal acts of prayer and worship:

... the more common application of the word in current scholarship is to indicate the whole event of a Christian assembly's symbolic practice – its words, songs, actions, and ritual repetitions – implying that this practice is, as in the ancient Greek use of the word *leitourgia*, a “public work” with public meaning ... In so far as a communal meeting with some symbolic content [it] is important to every Church, every Church may be said to have a liturgy ...⁷¹

⁷⁰ Veling, "Practical Theology", 237.

⁷¹ G W Lathrop, "Liturgy," in *Cambridge Dictionary of Christian Theology*, ed. I. McFarland, D. Fergusson, and K. Kilby (Cambridge, United Kingdom: Cambridge University Press, 2011).

Liturgy is considered separately in this thesis as a matter of importance for Christian leaders because there is a need for these leaders to be part of a faith community if they are to be both guided and nourished by their faith and its traditions.

In 2007 Miller described the situation in the US workplace:

... despite some exceptions, the evidence strongly suggests that the church in general seems uninterested in, unaware of, or unsure of how to help the laity integrate their faith identities and teachings with their workplace occupations, problems and possibilities ... there is a gaping chasm between what is heard on Sunday in one's place of worship and what is experienced on Monday in one's place of work ... This pattern is apparent at all levels of the ecclesiastical hierarchy ... Indeed the higher up the church hierarchy one climbs, the less interest - let alone awareness - there is in speaking to the Sunday-Monday gap.⁷²

The author of this thesis has also not been able to find anyone in her faith network, which encompasses a number of denominations, who has experienced community worship in which their secular work was acknowledged and blessed. Therefore, a liturgy has been developed by the author for the purpose of the blessing of leaders within a faith community and it is provided as part of this thesis and as a resource in Appendix F. A movie has been made including a choir recording and this can be accessed on a private youtube channel at <https://youtu.be/V-ZiisVaSNo>.⁷³

⁷² Miller., "God at Work," 81.

⁷³ For copyright reasons this link is only to be accessed by readers of this thesis.

The prayer service in Appendix F is presented as an example of one way in which a faith community can acknowledge and support the work of Christian leaders in the general workplace. A theology of leadership calls for a Christian leader to develop their knowledge about how their work practices may best contribute to the bringing about of the Reign of God by the way they contribute to organisational structures and processes and, most importantly, in the way they establish and maintain relationships with others in the workplace. This kind of leadership requires a commitment to personal faith development of which engagement with a faith community is essential for both spiritual nourishment and guidance. Faith communities such as church parishes and congregations also have a responsibility to acknowledge the work of Christians in the workplace as a lay ministry and to support this ministry.

The notes accompanying the prayer service refer to a number of themes present in a theology of leadership addressing:

- the purpose of leadership: as for all Christian activity, to work for the building of the Kingdom or Reign of God which is most closely expressed in the secular world as working for the common good. This purpose requires both individual and social transformation which means transformation of employees and leaders, the workplace environment including the structures and process of the organisation, and society itself.
- the person of the leader: motivated by love and care and the desire to serve, the Christian leader in the workplace responds to the call to leadership and, through ongoing discernment and reflection, uses teaching, modelling and influence to respond to the responsibilities and demands of leadership in a way that enables the fulfilment of the potential of all in the organisation.

- praxis: based in the activities and attitudes of service, the leader acts collaboratively with others, reflecting the images of the body of Christ and the Trinity, to ensure the vision of the organisation is achieved while ensuring that the needs and wants of all are met. Their organisations are committed to social responsibility, justice, social change, ethics and corporate citizenship.

This liturgy can be used as a complete prayer service, the basis of a number of services touching on only one of the themes, or as a resource for individual or group reflection.

The liturgy is named as a prayer service because, although all Christian public prayer and worship fits the definition of liturgy, not all congregations are comfortable with the use of the terminology. The structure is based on a Liturgy of the Word from the Catholic tradition.

As noted in the commentary, the liturgy can be used in full, or, aspects of it can be used for shorter blessing services perhaps, within the usual Sunday gathering. The words of the hymns that are included reflect the model of a theology of leadership and can be used as prayers in themselves.

Humanist Liturgy

While to a Christian, liturgy means “public worship”, as noted in the introduction to this section, the original group meaning is not necessarily religious and the term has been adopted by a humanist group to provide a series of reflections that would be appropriate for a non-faith workplace and which reflect the themes of a theology of leadership.

Although not religious, the impact of religious thought is recognised:

There is no part of our lives that is not impacted by religion. Whether you are a practitioner, a seeker, an anti-theist, or simply indifferent, religion—with its Latin root meaning “to bind”—impacts each of us, binding us through shared culture and history.

In long-standing religions the liturgy is essentially a sermon performed for the public in a house of worship. It aims to engage the public in consideration of sacred things. Humanist Liturgy doesn't connect to the stories that feed, and are fed by, the notion of sacred things. Instead, Humanist Liturgy is a tool for organizing focal points to consider throughout the year, enabling the public to direct their thoughts and actions toward a common theme that is socially or seasonally relevant.

Within the liturgies you will often read that you aren't alone in your experience. Our humanness connects us. Our humanness binds us together. Just think of Humanist Liturgy as a friendly reminder, which is what it aims to be.⁷⁴

Examples of humanist liturgies that would be suitable for any workplace are available online at the Humanist Liturgy website although they are, in reality, topics for reflection on a variety of topics such as: change, humility, seeing good etc. Each reflection provides a drawing as a visual focus along with a written reflection. An example of such an activity is included in Appendix F, Part B. Of course, a workplace leader needs to be in, or willing and able to develop, a culture where group gathering and reflection is encouraged, or at least accepted.

Spirituality

Discussing spirituality in the general workplace, Phipps defines spirituality in this context as: “the human desire for connection with the transcendent, the desire for integration of the self into a meaningful whole, and the realization of one's potential”.⁷⁵

For a Christian, spirituality cannot be separated from religion because both are part of our relationship with God and with others.

⁷⁴ "Humanist Liturgy," <https://humanistliturgy.wordpress.com/about/>.

⁷⁵ Kelly A Phipps, "Spirituality and Strategic Leadership: The Influence of Spiritual Beliefs on Strategic Decision Making," *Journal of Business Ethics* 106 (2012).

As discussed in the section on spirituality in the workplace in Chapter Four, there has been a great deal written on spirituality from a secular viewpoint, much of it about leadership. While a Christian can effectively engage with this literature and use it in the workplace to tap into people's desire for meaning and connection, the Christian must understand his or her spirituality in relation to his or her own faith tradition and community.

Pilgrimages and retreats are another two traditional Christian activities that have been adapted for the secular workplace but, within which of these activities, each leader and follower is able to connect with their own tradition. The most common term for such activities is "corporate retreat" and there are numerous companies in the English-speaking business world devoted to organising such pursuits, as well as countless venues offering themselves as appropriate places for corporate retreats. Many of these retreats include meditation and wellness activities as well as team-building and other personal and community development undertakings.

Being Called and Discernment

The issue of "being called" to be a leader in the secular workplace has been referred to earlier in this thesis as problematic mainly because, in most cases, becoming a positional leader requires entering into competition with others to obtain promotion and the final decision is left to others who may, or may not, be seeking to discern the will of God. However, this still leaves the issue of a Christian leader deciding whether they should enter into the competition or not.

The sentence "Where your talents and the needs of the world cross, there lies your vocation" has been attributed to Aristotle⁷⁶ and, therefore, possibly makes it more acceptable than the quote "The place God calls you to is the place where your deep gladness and the world's deep hunger meet" by Frederick Buechner, a Presbyterian theologian.⁷⁷ These observations of finding your calling, or vocation, address the matching of the talents and passions of the individual with the needs of the community or organisation.

The first chapter of *Organisational Leadership*,⁷⁸ discussed in Chapter Two, can be used as a resource for the Christian leader to answer the question "How do I know if I am called to lead?". Dolan suggests that those feeling called to lead need to ask themselves, and others around them, about the gifts and abilities they have. The potential leaders needs to recognise their interests and passions and ask how they can be guided to the work they need to do. Acknowledgement of the skills already developed, and what else might be needed, also needs to be considered.

Most importantly, Christians who are discerning their call to leadership, need to ask what they believe God wants them to achieve on this earth. By using a framework such as this suggested by Dolan, the Christian leader is more able to understand leadership as working for God's agenda than her or his own.

⁷⁶ bulwarky, *askphilosophy*, no. 23 May 2015, https://www.reddit.com/r/askphilosophy/comments/36zrgc/where_the_needs_of_the_world_and_your_talents/.

⁷⁷ Frederick Buechner, *Wishful Thinking: A Theological ABC* (New York: HarperOne, 1993), 95.

⁷⁸ Dolan., "Called to Lead: How Do I Know?."

Discernment is an ongoing activity for the Christian leader, beginning with the discernment of the call to leadership, and continuing throughout their career as they discern both for themselves and in the making of important decisions that affect the people around them. While discernment is often defined as making judgements without necessarily having a religious or spiritual meaning,⁷⁹ an internet and library search finds that the term is usually associated with a spiritual process of discovering God's will for a particular personal in a certain situation.

As referred to in the discussion on the theology of leadership literature in Chapter Two of this thesis, Branson and Martinez provide a way of theological reflection and discernment based on the work of Groome,⁸⁰ Anderson⁸¹ and Van Gelder.⁸² It involves the following steps:

1. Name and describe current praxis.
2. Analyze praxis and context by using cultural resources.
3. Bring our Christian texts into conversation with our praxis.
4. Share stories regarding current praxis.
5. Discern and experiment on the way to a new praxis.⁸³

⁷⁹ For example, Merriam Dictionary <http://www.merriam-webster.com/>

⁸⁰ Thomas Groome is Professor of Theology and Religious Education at Boston College. His work has been extremely influential in religious education programmes, particularly his first two: *Sharing Faith* – (Wipf and Stock, 1990) described as “A comprehensive approach to religious education and pastoral ministry; offers the definitive statement on a shared praxis approach”; *Christian Religious Education* (Jossey Bass, (first published 1980) “Hailed as a classic and foundational text in religious education; introduces the shared praxis approach”. <http://www.bc.edu/schools/stm/acadprog/faculty/groome.html>

⁸¹ Ray S Anderson was Professor of Theology and Philosophy at Fuller Theological College and author of the influential pastoral ministry text *The Shape of Practical Theology: Empowering Ministry with Theological Praxis* (2001) in which he introduced the concept of Christopraxis.

⁸² Craig Van Gelder, Professor of Mission at Luther Seminary and author of *The Ministry of the Missional Church*, (Grand Rapids: Baker, 2007), 23-46.

⁸³ Branson and Martinez., "A Practical Theology", 7.

Such a model is designed for a church context and may provide support for a leader in a secular workplace. However, on a daily basis and often without a kindred group with which to discern, there is a simpler and well-tried model which could be used - The See, Judge, Act model which comes from the work of Cardijn⁸⁴ and has been at the core of the Young Christian Worker movement for decades. It has also been taken into other contexts as a reflective tool, including the recent Vatican document on business leadership.⁸⁵ The method is a simple nine-question formula worked through in order to develop an understanding of the context and then to discern the appropriate action in the light of faith applied to the reality of the situation. The process is:

- See:** - What exactly is happening?
- Why is this happening? (the causes)
- Who is being affected? (the consequences)
- Judge:** - What do you think about all of this? (why?)
- What do your values, your beliefs, and your faith say about this?
- What do you think should be happening?
- Act:** - What exactly would you like to change? (long term)
- What action are you going to take now? (short term)
- Who can you involve to help you in your action?⁸⁶

Another process for discernment was given in Chapter Two by Shoup and McHorney:

- Engaging in active listening.
- Paying attention to unanticipated events, including evaluation of unintended consequences.
- Developing systematic data-gathering and decision-making processes.

⁸⁴ See this thesis Chapter Two, footnote 128.

⁸⁵ Pontifical Council for Justice and Peace, *Vocation of the Business Leader: A Reflection*.

⁸⁶ Young Christian Workers, "See, Judge, Act," <http://www.ycw.org.au/seejudgeact.php>.

- Appropriately anchoring and framing conversations.
- Knowing when to hold, fold and walk away.
- Keeping ethical.
- Appointing a critic.
- Giving the benefit of the doubt.⁸⁷

While the last two discernment processes are anchored in Christian faith and values, the language they use make them appropriate for any context both privately and collaboratively.

Community and Peer Support

For a Christian leader the first and foremost peer support should come from their congregation and this has been addressed earlier under liturgy.

The United States has a long history of Christian leaders supporting each other in the workplace:

Executives are in the vanguard of a diverse, mostly unorganized mass of believers - a counterculture bubbling up all over corporate America - who want to bridge the traditional divide between spirituality and work. Historically, such folk operated below the radar, on their own or in small workplace groups where they prayed or studied the Bible. But now they are getting organised and going public to agitate for change.⁸⁸

David Miller has addressed this in detail in his research on the faith at work movement in the United States.⁸⁹

The National Center for the Laity⁹⁰ is a Catholic organisation initiated in 1977 and still working to promote Catholic social teaching and support those in the workplace attempting to integrate it into their daily lives.

⁸⁷ Shoup and McHorney., "Decision Making" in "Organizational Leadership", Loc. 3554.

⁸⁸ Marc Gunther, "God and Business: The Surprising Quest for Spritual Renewal in the American Workplace.," *Fortune* 61, no. 9 July (2001)., 61.

⁸⁹ Miller., "God at Work".

⁹⁰ National Center for the Laity, <http://classic.catholiclabor.org/NCL%20Initiative/March%2016.pdf>.

Legatus⁹¹ is another more recently founded Catholic organisation in the United States claiming to be for "Ambassadors of Christ in the workplace".

Inspired by Sheldon and the question "What would Jesus do?", a young American businessman founded the group FCCI⁹² for business leaders who consider themselves stewards for the purpose of providing "the tools, training, and life-on-life experience you need to integrate your faith through your business. Don't just be successful, be transformative!".⁹³

These are just a few examples of peer groups for Christian leaders in the general workplace whose websites and memberships provide a wide range of support and examples of what could be achieved in other countries.

Although there are some groups in Australia with names that indicate involvement with peer support for Christians in the workplace, the practice does not seem to be very widespread and the few that have been identified are essentially evangelical and focused on proclamation.⁹⁴

⁹¹ Legatus, <http://legatus.org/>.

⁹² The information on what the acronym FCCI stands for is not available.

⁹³ FCCI, <https://www.fcci.org/>, <https://www.fcci.org/>

⁹⁴ For example: <http://malyonworkplace.org.au/tag/centre-for-faith-and-work/>;
<https://www.ridley.edu.au/events/event/faith-and-work-award-dinner-2016/> - Ridley College hosts a Marketplace Institute and sponsors some events; <http://www.ethos.org.au/lifeatwork.org.au>

Although it is an area for future research, it can be assumed that there are individual Christians in the workplace in Australia supporting each other in a variety of ways. Perhaps they are engaging in formal or informal mentoring or coaching such as is available for Christian leaders in church contexts.⁹⁵ Perhaps they are forming their own study or discussion groups. Finding a spiritual director or companion is another way that a Christian leader can find support and guidance for their work.

While we can hope that parishes and congregations will become more involved in acknowledging, blessing and supporting the work of Christian leaders in the general workplace, it is incumbent on the individual to seek out the support they need from their peers.

Conclusion

The purpose of this chapter was to identify and present ways of assisting the Christian leader to enact a "theology of leadership: from social justice for transformation". Using the core concepts of Purpose, People and Practice a number of activities and resources have been suggested. In Chapter Four it was argued that the ALAFD Model provided a suitable framework for personal and professional development in the workplace that aligns with and supports a theology of leadership. In this chapter the ALAFD Model provided a framework within the concept of People for a consideration of resources that could support a theology of leadership in language suitable for any workplace. Other aspects of the theology of leadership that were specifically religious were also addressed and appropriate resources identified.

The final chapter of this thesis provides an overview and conclusion.

⁹⁵ Australian Christian Mentoring Network, <http://www.mentoringnetwork.org.au/>.

Chapter 7 Conclusion

Reviewing the intention and process of this research

The purpose of this thesis was to articulate a theology of leadership for Christians in contemporary workplaces, including those in both faith-based and secular organisations. The rationale for the project was a discerned need for theologically informed leadership that could engage with, and challenge, the prevailing neoliberal agenda in the workplace that has often led to leadership decisions and practices focused on short-term economic gains, rather than the development of a fairer and more inclusive workplace and society.

It seemed a straightforward task to undertake, but became increasingly problematic as the author struggled to find where this research would sit within the discipline of theology and, therefore, what kind of methodology was appropriate. As the intent of the thesis was to inform the practice of Christians in the workplace, it initially seemed obvious that practical theology was the appropriate space. However, most practical theology methodology took a social science approach to investigating current experience or practice and, as this thesis is essentially conceptual, this did not seem the proper arena within which to place it. Similarly, systematic theology was too 'theoretical' to contain the intended outcome of this study.

Public theology is an emergent field within theology and was an area examined during the development of the thesis¹. However, my thesis is specifically concerned with personal theology (see p. 20 and p. 36 of this thesis) - and how to enact that personal theology of leadership in the public space of the workplace.

¹ To the extent that the limited resources about public theology available in my university library allowed.

The theology of leadership developed in this thesis is not concerned with the prime purpose of public theology which is to engage in dialogue in the public space with other disciplines and/or policy, a purpose described by Graham as a theology which "seeks to engage with the entirety of a society's economic, cultural and intellectual milieu from the perspective of faith."²

However, perhaps the thesis could be seen as encouraging and supporting Christian leaders to become public theologians. The dilemma of this thesis is that it is attempting to provide language and resources for Christians to enact their faith without explicitly engaging in dialogue that could be seen as evangelisation. In the Australian context, such dialogue would be very unwelcome in most, if not all, secular workplaces.

There is of course the danger that equating the theological concept of the Reign of God with a term such as the common good, which nevertheless has both a secular and religious meaning, can dilute the power of the Christian message. Nevertheless, this thesis intentionally keeps its focus on the person of the leader and the call for the people of God to "seek the welfare of the city".³ In this sense it aligns to public theology but, still, its concern remains with the personal theology of the leader.

The pastoral cycle, a methodology within practical theology, was also considered. The pastoral cycle is an application of action research with which I am very familiar.

² Graham., "Showing and Telling", 148.

³ Ibid., 152.

In this thesis the principle of reflective practice, which is central to action research, underlies the dimension of Praxis which is a core component of the theology of leadership developed in this thesis. However, this thesis is not an action research project, and such a methodology would not have been appropriate. A further action research project, during which the theology of leadership presented in the thesis could be enacted, reflected upon, and refined in an ongoing action research spiral would certainly be a way of developing the research presented in the thesis.

And so, it must be admitted, the study continued without the benefit of a set methodological structure while the author continued to search for a theological space in which to belong.

The starting point for the study was with the question:

“What has already been written about a theology of leadership, and what does this literature identify as essential to such a theology?”

Extensive reading indicated that there was a surprisingly small amount of such literature but within it there was a strong rationale for the importance of scripture, tradition and church teaching, along with the necessity to engage with the contemporary world. Even within this specific but limited range of literature, there was little consideration of leadership of the laity with almost all writing concerned with ministers of congregations in the Protestant tradition. Within the Catholic tradition, anything about theology of leadership was concerned with the ordained priesthood.

A close reading and analysis of the small amount of specific theology of leadership literature provided a conceptual framework for a theology of leadership based on the ideas and themes identified in the literature.

One of the methodological books originally studied and discarded was Veling's *Practical Theology: "On Earth as it is in Heaven"*.⁴ Having exhausted all other possibilities, a return to this book revealed that the theological method Veling encourages most closely reflected the approach that had been taken, that is, a process of reading and searching.

Veling expands on these two core activities of "reading" and "searching" to provide a range of activities including seeking, attending, laboring, grappling, wondering, praying, probing, questioning, listening, responding, and acting. Most importantly, Veling argues that the purpose of practical theology should be "an attempt to heal this fragmentation of theology" as contained in its division into various sub-disciplines.⁵

The idea of Veling that practical theology "indwells practice", and that it is only in the doing of theology that we begin to realize and understand its meanings and its workings, more deeply reflected the evolving model of this thesis.⁶

The fundamental aspects of this evolving theology of leadership - the Kingdom of God, relationship, and doing theology - aligned well with the idea that, as Christian leaders enact a theology of leadership, they deepen their understanding of the kingdom of God. and "what it means to be a people of God".⁷

⁴ Veling., "Practical Theology".

⁵ Ibid., 3.

⁶ Ibid., 4.

⁷ Ibid.

In Chapter Two an analysis of existing theology of leadership literature provided a framework of elements comprising a theology of leadership. Twelve essences were distilled from the themes and further reflection and refinement led to the establishment of three core concepts of purpose, people and praxis. These concepts with their embedded essences were then used as a conceptual framework to guide the investigation of social justice, leadership and organisational literature in Chapters Three and Four. This provided an expanded theology of leadership that could not only provide a Christian leader with a conceptual understanding of the relationship between a theology of leadership and their work, but also guidance for enacting this theology. At this stage, the conceptual framework was put forward as a model of "a theology of leadership: from social justice for transformation" which could provide a guiding framework for the support and guidance of Christian leadership in the general workplace, but also act as the basis of an evaluation, or audit, of existing policies and practices. This model is re-presented in Figure 7-1:

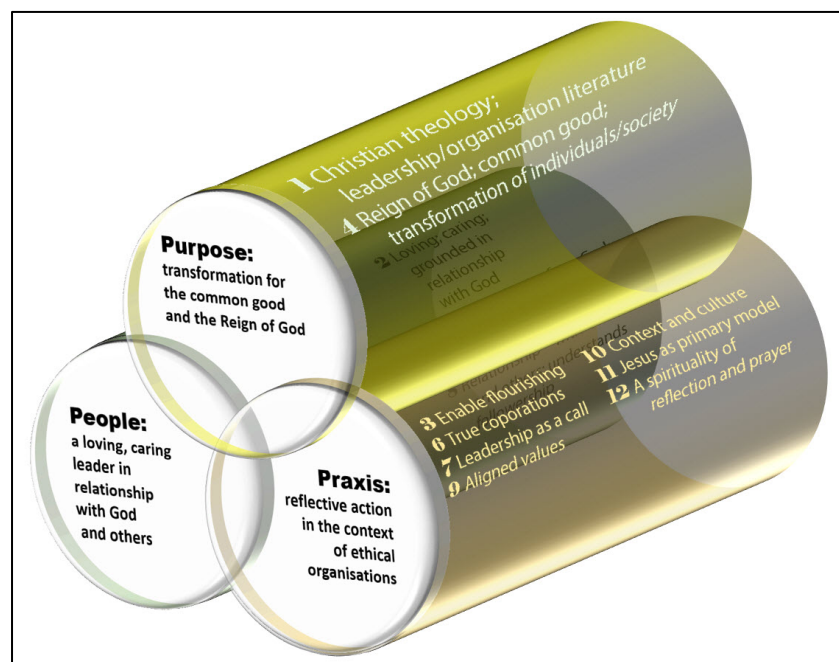


Figure 7-1 Model of a theology of leadership: from social justice for transformation.

Embedded in each of these concepts are the following essences:

Core Concept	Essence
Purpose:	<p>1. A theology of leadership is founded in Christian theology and informed by leadership and organisational literature.</p> <p>4. The purpose of leadership within a theology of leadership is to bring about the Reign of God by working for the common good and the transformation of individuals and society.</p>
People:	<p>2. The primary qualities of a leader within a theology of leadership are those of being loving, caring and personally grounded in a relationship with God.</p>
	<p>5. Power and authority come from God and are to be used for service and for the good of others by a leader who is both vulnerable and empowering.</p>
	<p>8. Relationship is at the heart of leadership, with God and with others, and in the context of an understanding of authentic leadership and followership.</p>
Praxis:	<p>3. The primary task of a leader within a theology of leadership is to "enable flourishing" of individuals, the organisation and society through collaboration and service.</p>
	<p>6. Organisations need to be true corporations, imaged by the body of Christ, and signified by the interdependence of leaders and followers united by shared vision and values and an understanding that "work is for people" and not "people for work".</p>

Core Concept	Essence
	7. Leadership is a call requiring a discerned response both in undertaking leadership and in living it out.
	9. The values and vision of a Christian leader are aligned with those of God as learned and experienced through their faith life.
	10. Christian leaders need to be engaged with the contemporary context and surrounding culture, and this includes being informed by secular literature as well as church teaching.
	11. Jesus - as servant, shepherd and prophet - is the primary model for transforming Christian leadership, but other images from scripture and leadership literature can be helpful.
	12. The practice of a Christian leader is: concerned with morality, ethics, spirituality, emotions which inform decision-making processes and actions; nourished by a spirituality of reflection and prayer; focused on the question "What would Jesus do?".

These essences have been visually represented as the figure in Figure 7-2:

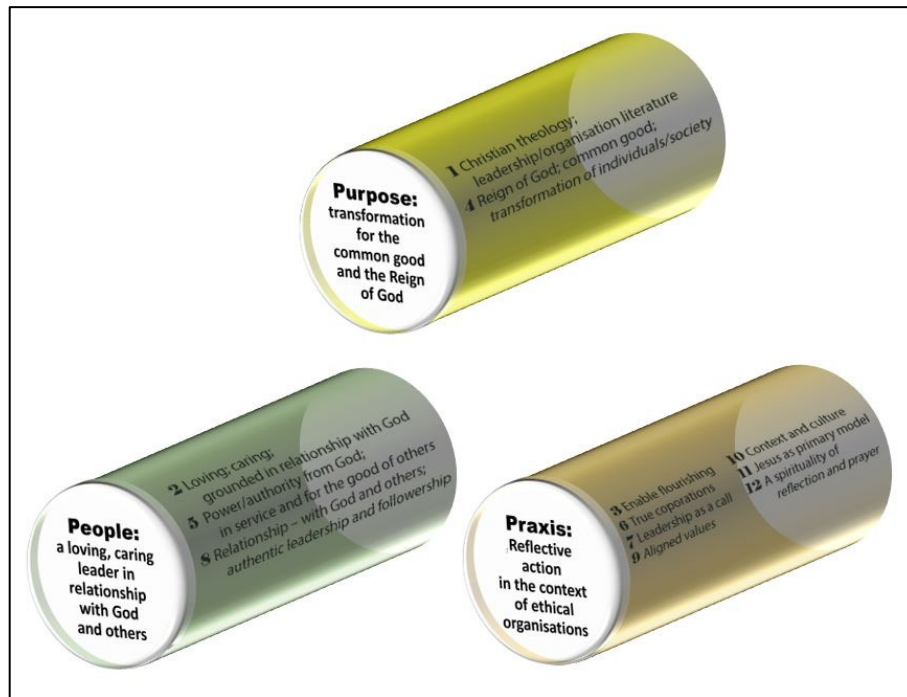


Figure 7-2 Expanded concepts including the twelve essences.

Using this model, an evaluation of a number of businesses in Chapter Five demonstrated that there are workplace environments which allow for, and in many ways support, the enactment of a "theology of leadership: from social justice for transformation". The evaluation also provided examples of structures, processes and practices that could be applied to other organisations in the areas of purpose, people and praxis.

In Chapter Six, resources were provided for the Christian leader to assist them in both their personal and professional development and to enable them to enact the model of a theology of leadership in the workplace. A key aspect of the resources was the use of the Authentic Leadership and Authentic Followership Development Model (ALAFD Model) based on the work of Gardner *et al*⁸ which, it was argued, provides a valuable structure from the secular business literature tht is aligned with a theology of leadership that can guide the development of the individual and organisation.

⁸ Gardner et al., "Can you see?".

In Chapter One, an initial definition for a theology of leadership was given as: a framework of principles derived from Christian theology and expressed in a way that can support Christian leaders in their work. Now that a theology of leadership has been developed and presented, it is proper to ask whether it does fulfil the initial definition.

The "framework" has evolved into an organic and dynamic representation of the initial definition, in that it is derived from Christian theology, as grounded in Scripture and expounded in Christian tradition and teaching.

In addition, as Graham explains "even whilst engaging with what is termed "tradition", that which has been handed down to us is always already suffused with "experience".⁹ This is particularly true when dealing with Christian Social Teaching which is, in itself, a response to a changing society, workplace and market place in light of Scripture and tradition.

The initial image of a framework sounds static and confining, and it needs to be made clear that the final visual model intentionally provides elements that are interdependent and circular. The theology of leadership presented here, with its eschatological purpose of the Reign of God, a focus on relationships with others, and a praxis grounded in ongoing personal development embedded in prayer, reflection and evolving and future-oriented practice, means that the theology of leadership as personalised by each leader will continue to change.

Rather than provide an updated definition of a theology of leadership, it seems better to ask the reader to see the model and its components and essences as the definition. This will prevent a "locking-in" of the possibilities by a restrictive definition, and will allow for the ongoing development of the theology as it is enacted and informed by further experience and knowledge.

⁹ Graham., "Showing and Telling", 147.

Recommendations for implementation and possibilities for further research

There are many possibilities for further research arising from this thesis. It is suggested that such research could be based in attempts to implement the "theology of leadership from social justice for transformation" that has been presented.

A group of Christian leaders could be formed specifically to reflect on the content of the theology in relation to their workplace and the leadership and organisational practices within it. The facilitator, or researcher, working with the group could support the Christian leaders in evaluating the relevance and usefulness of the theology as well as monitoring a variety of outcomes. While it could be argued that this task might have been part of the work of this thesis, the development of the model made such an undertaking beyond the scope of a single thesis.

Leaders of Christian congregations could use the content of this theology and the resources provided to develop an awareness of the importance of Christian leadership, and followership, in the general workplace. They could provide prayer and worship opportunities for the congregations to acknowledge this work as ministry and make available prayer and worship opportunities to support the faith and personal life of Christian leaders. Such a process could be structured as a research project to develop the appropriateness, relevance and usefulness of this theology.

A Christian leader in an organisation could use this theology as a framework for growing their own knowledge and understanding of leadership for social justice and transformation, using it as a basis for decision making both in their own practice and in influencing the structures and processes of their organisation. This again could be done in conjunction with a researcher in order to gauge the effectiveness of such a theology.

Significance and Benefits of this Research

The outcomes of this research have the potential to make a contribution to the field of theology and also to the field of leadership literature. It was established in this thesis that all literature addressing a theology of leadership assumed that such a theology was only appropriate for those engaged in church ministry. This thesis presents a theology of leadership that is appropriate for all Christians in all workplaces and, with its foundation in social justice for the purpose of transformation, it also has the potential to provide the resources, and encouragement, for leaders to develop workplaces and organisations that challenge the prevailing neoliberal free market mindset where workers are dispensable and the almost sole priority of business is profit.

As a resource for developing a personal framework for reflection and action, a theology of leadership can become part of materials used for spiritual direction, as well as provide content for leadership programmes or as the basis for activities as outlined in the previous section on implementation and research.

Concluding comment

The researcher of this thesis has grown in her knowledge and understanding of the meaning of a theology of leadership, and its potential as a resource for the achievement of social justice and transformation. It is hoped that this thesis may provide something of interest for Christian leaders in whatever context they find themselves.

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Appendix A Text from website of Herman Miller Inc.

Values

(Retrieved from <http://www.hermanmiller.com.au/about-us/our-values-in-action/operational-excellence.html>)

Operational excellence.

Our commitment to operational excellence is a reflection of our strongly held values and our history of innovation. We know our customers' needs aren't confined to the work environment; they're concerned with the reliability of every aspect of their relationship with Herman Miller. To address these concerns, we continually apply, and even pioneer, innovative practices and technologies. One of those is the Herman Miller Performance System, and this video tells us more about [the surprising story behind it](#). By applying practices like it to our operations network, from the dealer through our manufacturing and on to our vendors, we ensure reliability for our customers. In 1950, Herman Miller instituted a formal programme of participatory management. As an important corollary, Herman Miller instituted an employee stock ownership programme in 1983. Today all Herman Miller employees with one month of service are entitled to own stock in the company. As of July 1999, about 16% of all outstanding shares in Herman Miller were held by employee-owners.

Employee-owners carefully monitor and know how their roles contribute to our profitability and daily reliability score – a score measuring our performance against customer expectations. Each month every employee reviews the numbers, particularly our EVA performance, a measure of our contributions to the long-term value of the company. We are owners, we think like owners and we share in the fortunes of the business, like owners. We also work hard to understand our opportunities for long-term profitability and growth.

Production Systems

The office furniture industry has traditionally struggled with long lead times and unreliable delivery commitments, largely because the majority of industry products are built to each customer's unique order, and with so many products, each with their own potential feature and finish options, the number of product permutations runs in to the many, many millions. This, coupled with the complexity and inefficiencies of the industry's legacy manufacturing practices, has proved a barrier to improved reliability, customer service and profitability.

As part of our corporate strategy, several years ago Herman Miller began an aggressive drive to reinvent its operations. One important step was the establishment of a fruitful relationship with the Toyota Supplier Support Center, unique to our industry, that has enabled us to adopt and implement world-class, lean manufacturing processes. Since that time we have reduced our manufacturing footprint and inventories while dramatically growing sales and profitability. Average, standard product lead times have been cut from eight weeks to four, and many products are regularly available in ten working days.

In related but separate initiatives, we now have digital, real-time transactions between Herman Miller and its suppliers, and all plants are geared to produce orders for individual customers. Our ERP system coordinates sites, parts, people and equipment across all facilities. The results of our operational reinvention have been extraordinary, and the journey has only begun.

Employee Ownership

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Economic Value Added

To help us to make all the short- and long-term decisions that affect our company and help it to grow, we use a highly respected performance indicator, measurement and compensation system called "Economic Value Added" (EVA), popularised by the management consultants of Stern, Stewart and Company.

EVA is an internal measurement of operating and financial performance that is linked to incentive compensation for all employee-owners. Under the terms of the EVA plan, we shifted our focus from budget performance to long-term continuous improvements and the creation of economic value.

When we make plans for improvements around here, we include an EVA analysis.

When we make decisions to add or cut programmes, we look at the impact on EVA.

Every month we study our performance in terms of EVA, and this measurement system is one of the first things that new recruits to the company learn. EVA has proved to be a strong corollary to shareholder value since its adoption.

Innovation

Hard pressed to stay in business during the Depression of the 1930s, D.J. De Pree gambled on contemporary furniture designed by Gilbert Rohde. The merits of that gamble became so evident that by 1945 Herman Miller phased out its traditional furniture to concentrate on contemporary, soon to be known as "modern", furniture.

In 1960, inventor and researcher Robert Propst, as director of the newly formed Research Division in Ann Arbor, Michigan, began to explore the real work needs of the office worker and the organisations depending on them. He and his researchers, recognising office productivity as a major business concern for the future, focused on the integration of people, machines and changing work processes. The open-plan office system, called Action Office, resulted from that research and was brought to market in 1968.

Such innovation is a result, not a goal. Innovation results from thoughtful research into the complexities of our customers' needs, exploration into materials and processes, and designs responding to social and economic trends in the global market. Of course, a designer adds his or her inspiration to the mix. Charles and Ray Eames' moulded plywood chair, Bob Propst's Action Office, Bill Stumpf's Ergon and Aeron chairs and Ayse Birsel's Resolve system all resulted from this combination of forces.

Better World Report

(Retrieved from <http://www.hermanmiller.com.au/about-us/our-values-in-action/better-world-report.html>)

The following summary is provided from the above link. The whole report of 27 pages is also available from this link and has been used as a primary document for this analysis.

We put together this Better World Report every year to let you know how we're doing in four areas – community service, inclusiveness and diversity, health and well-being and environmental advocacy. We believe by working hard at all four we keep Herman Miller among the leading corporate citizens of the communities that we work in and serve.

This past year we grew our business and made progress towards goals in all areas. We sharpened the environmental goals in our Earthright sustainability strategy. Herman Miller Cares, our employee-led, grass-roots programme, continues to drive our culture of philanthropy and engage more people in community service. Our inclusiveness and diversity programmes continue to expand. Our safety work never stops.

Are we perfect? No. Do we always achieve our goals? No. Are ambitious goals worth setting? Yes, for they help us constantly act on our mission: inspiring designs to help people do great things.

This summary only hints at the whole story we'd like to share with you, and we hope you will take a look at the complete report. Here are some highlights from the past financial year.



Community Service

- In May 2015, we reached 20,848 volunteer hours, surpassing our goal of 20,000 for FY 2015. This puts us well on our way to meeting our new three-year goal of 60,000 hours.
- Every year, we grant over \$2 million to organisations serving youth and children in Herman Miller communities around the world.
- With 30% of our employees living outside the US, we've more than doubled our international volunteerism over the past two years and increased corporate giving to international regions to more than 17% of our total.

Inclusiveness & Diversity

- 12 Inclusiveness Resource Teams (IRTs) – including 8 in the US and 4 in our international offices – participated in over 80 internal initiatives and community outreach activities.
- We scored 100% on the Corporate Equality Index by the Human Rights Campaign for the ninth consecutive year.
- Our total spend with minority- and women-owned suppliers reached 18%, and for the ninth time in 11 years we were named '2015 Corporation of the Year' by the Michigan Minority Supplier Development Council.
- Our HMI Academy inspired a community-wide next generation workforce programme.
- We celebrated 25 years of our industry-leading Supplier Diversity programme and presented the first Supplier Diversity Excellence Award to a prime supplier.

Health & Well-being

- We were named one of Michigan's Healthiest Employers for the past two years.
- We received the Seal of Distinction Award for providing leadership in helping employees achieve work-life effectiveness in both 2014 and 2015 by the Work at Work Alliance for Work-Life Progress.
- 88% of our employees and their spouses/partners are engaged in our wellness programmes. Their engagement may include such things as company 5Ks, on-site biometric screenings, cycling events, Healthy You! Wellness Challenges and nutrition counselling.

Environmental Advocacy

- We appeared for the 12th consecutive year on the Dow Jones Sustainability Index and were identified as the Bronze Class Sustainability Leader in RobecoSAM's Sustainability Yearbook.
- Total waste (landfill, hazardous and air emissions) was reduced by 74 tons.
- Total water use was down by 64 million litres.
- Global energy intensity (total global MWh/\$m sales) decreased by 16%, and local renewable energy increased to 25.5% of all energy consumed and generated.
- Of product sales, over 69% are Design for the Environment approved and 51% are BIFMA level 3 certified. Initial take-back programme pilots diverted 5,057 tons of products from landfill.
- 82% of our suppliers (by spend) and 16% of our employees were actively engaged in activities that reduce environmental impacts.

Environmental Advocacy

Stating its belief that the quality of human life depends on both a strong economy and a healthy environment, Herman Miller was ahead of its time in committing to environmental practices with the founder of the company in 1923 Dirk Jan DePree setting components for what would now be called “green” buildings using natural light and set in green space. In 1993 the company helped to set-up the US Green Building Council and pioneered green design in its own buildings. It continues to develop and improve its environmental in partnership with its employees:

In 2004, we put in place a set of environmental goals that included a zero operational footprint and 100% renewable electrical energy. Ten years later, we had largely achieved these goals, having reduced our footprint by 91% and with 100% of our electrical energy coming from renewable resources for over three years. Given the progress we had made towards these goals, we believed it was time to expand our efforts in advocating for the environment.

Our new 10-year sustainability strategy, Earthright, begins with three principles: positive transparency, products as living things and becoming greener together. We have focused our goals around the smart use of resources, eco-inspired design and becoming community driven. Most importantly, we are finding new ways to involve even more of our employees, suppliers and customers.

Our commitment is to achieve the following goals by 2023: Zero waste; 50% reduction in water use (114 million litres); 50% reduction in energy intensity; 50% more local renewables (50,000 MWh); 100% Design for the Environment approved products; 100% level 3 certified products; 113,000 tonnes of end-of-life product recovered per year¹.

In addressing its environmental advocacy values, Herman Miller has a Safety and Sustainability Policy which is implemented in two ways:

From the top down, we set goals for safety and sustainability and make the performance of these goals part of our CEO's scorecard.

From the bottom up, we empower people with a passion for wellness and responsibility to lead by example, and by means of organised programmes.

These approaches meet in the middle, always striving to improve through commitments to:

Living, Working and Being Safe

Promoting safety knowledge, well-being both at work and at home and the prevention of injuries and ill health.

Being Resource Smart

Acting on the prevention of pollution, the elimination of all forms of waste and the efficient use of all resources.

Being Eco Inspired

Advocating for better, more sustainable products with safer material chemistry.

Being Community Driven
Sharing best practices with all stakeholders and going beyond compliance with regulations and other components².

Another aspect of environmental advocacy is Design for the Environment:

As Herman Miller continues its "Journey towards Sustainability", designing our products with consideration for their environmental impact remains a central corporate strategy. Our long-term emphasis on product durability, innovation and quality demonstrates that our company has effectively designed for the environment for decades. (As proof, one need only consider the many classic Herman Miller products manufactured in the 1950s and still in use today.)

Our focus now is on maintaining our high standards while incorporating increasingly more environmentally sustainable materials, features and manufacturing processes into new product designs. Our Design for the Environment (DfE) team, which is responsible for developing environmentally sensitive design standards for new and existing Herman Miller products, has initiated a protocol to guide this effort. One of our design tenets is durability. We design for repeated use, repair, maintenance and reassembly using standard parts, as often as possible.

Herman Miller's DfE Protocol goes beyond regulatory compliance to thoroughly evaluate new product designs in four key areas:

Material Chemistry and Safety of Inputs - What chemicals are in the materials we specify, and are they the safest available? **Disassembly** - Can we take products apart at the end of their useful life to recycle their materials? **Recyclability** - Do the materials contain recycled content and, more importantly, can the materials be recycled at the end of the product's useful life? **LCA** - Have we optimised the product based on the entire lifecycle?

Our commitment to designing for the environment extends beyond a single token product to incorporate a comprehensive, holistic approach. All future Herman Miller products will be evaluated within the rigours of our DfE Protocol. During the new product design process, the DfE team meets with the designers and engineers to review material chemistry, disassembly and recyclability, as well as incoming packaging and potential waste generation.

By looking closely at these and related issues, as well as conducting rigorous durability testing, our goal is to ensure that all new Herman Miller products will help to create great working environments, while also respecting and protecting our natural environment.

Green Buildings

At the same time that the USGBC was launching, Herman Miller hired renowned environmental architect William McDonough to design our next manufacturing facility, to be located next to an existing HMI warehouse on more than 18 hectares of rolling prairie. In 1995, the USGBC selected the building, which we named the "GreenHouse", as a pilot for the development of its Leadership in Energy and Environmental Design certification process.

The USGBC cited the GreenHouse as a model of what was possible and awarded it "Pioneer" status. The building today stands as proof that using green design can not only be aesthetically pleasing but also environmentally sound and financially beneficial to a company. Further confirmation came from the US Environmental Protection Agency, which funded a study that validated the Green House's financial and environmental performance. In addition, the Green House has received numerous awards for its attractive appearance.

Today, Herman Miller is committed to building or renovating its facilities to meet the highest standards of independent certifying bodies, including LEED, ISO 14001 and BREEAM (Building Research Establishment's Environmental Assessment Method), a UK assessment method for sustainable buildings. As an environmentally progressive company for more than half a century now, Herman Miller is committed to continue exploring new and innovative approaches to creating green buildings.

Reflecting the commitment to employee participation in all aspects of the business, in 1989 a group of Herman Miller employees launched the Environmental Quality Action Team (EQAT) and persuaded senior management to raise the importance of environmental advocacy within Herman Miller's corporate agenda. This grass-roots effort, typical of belief in employee engagement, has ensured that being mindful of the environment extends to all groups and all parts of Herman Miller. Site Safety and Sustainability Specialists meet regularly with their respective site teams to share information and ensure that Herman Miller's environmental management system components are maintained:

In 2012, we recognised the need to build on our employees' long history of environmental advocacy by creating a new team that will go above and beyond our goals. Named "Team 53" in honour of the year our founder declared we will be "a good steward of the environment", this

team was officially launched early in the 2013 financial year. The team is charged with re-engaging our employees to bring their creative ideas forward to inspire themselves and others to build a better world.

All told, at Herman Miller today we have over 500 people working on environmental initiatives, directly or indirectly, throughout the company. However, we make every effort to influence all of our employees' attitudes and actions in support of a cleaner environment.

This includes encouraging employees to take action through volunteering, such as adopting roads and waterways to clean up.

Additionally, many of our environmental professionals work with community groups committed to protecting their local environment³.

The Better World report for 2014 details the company's progress towards these goals:

- We appeared on the Dow Jones Sustainability Index for the 10th consecutive year, and were identified as the Bronze Class Sustainability Leader in RobecoSAM's Sustainability Yearbook.
- Total waste (landfill, hazardous and air emissions) was reduced by 124 tonnes.
- Total water use was down by 55 million litres.
- Global energy intensity (total global MWh/\$mil sales) decreased by 9.5%, and local renewable energy increased to 25.5% of all energy consumed and generated.
- Of product sales, 69% are Design for the Environment approved and 35% are BIFMA level 3 certified. Initial take-back programme pilots diverted 1,199 tonnes of products from landfill.
- 76% of our suppliers (by spend) and 17% of our employees were actively engaged in activities that reduce environmental impacts.
- 40% of employees participated in Healthy You! Challenges, exercising for 4,581,570 minutes and earning \$159,425 (approx. £100,000) in awards.

Health and Well-being

- We were named one of Michigan's Healthiest Employers for 2013.
- 80% of our employees and 75% of their spouses completed a health risk assessment, biometric screening and a routine check-up.⁴

Inclusiveness and Diversity

Herman Miller Inc. is an award winner in terms of its inclusive workplace and this tone is set by the positional leadership, beginning with the CEO:

We value the whole person and everything that each of us has to offer, obvious or otherwise. I believe that every person should have the chance to realise his or her potential, regardless of ethnicity, gender, age, sexual orientation, educational background, family status, skill level – the list goes on and on. When we are truly inclusive, I believe we go beyond toleration to really understanding what makes us unique and what unites us as human beings. Brian Walker, President and Chief Executive Officer, Herman Miller, Inc.

In order to achieve this value, the company has the following practices:

Teaming to Improve Inclusiveness

We have 12 Inclusiveness Resource Teams (IRTs). These internal teams organise our grassroots efforts, developing and implementing initiatives that benefit us as individuals and help us to meet our business objectives. They are integral to creating work environments where everyone feels included and valued and have contributed to our receiving a 100% score on the Human Rights Campaign's Corporate Equality Index for nine years in a row.

Working for Supplier Diversity

Herman Miller's suppliers come to us with a rich mix of talent, competence and commitment. Their performance and dedication matter a great deal to us; their gender, ethnicity, size and so on do not. By including a wide range of suppliers in our business community, together we create great places to work, heal, learn and live.

Scoring Our Performance

We measure our efforts in critical areas that include the people who buy our products (customers), the people who do the work (talent), the people we buy from (suppliers) and the people who sell our products (distributors). Our I&D Scorecard results are reviewed regularly by the company's senior-level leadership and the Board of Directors.

The 2014 Better World Report identifies the progress toward their goals in this area:

- 11 Inclusiveness Resource Teams (IRTs), including eight in the US and three in our international offices, participated in over 60 internal initiatives and community outreach activities.
- We were included in the list of 2013 Working Mother 100 Best Companies.

- We scored 100% on the Corporate Equality Index by the Human Rights Campaign for the seventh consecutive year.
- Our total spend with minority- and women-owned suppliers reached 18%, and for the seventh time in nine years we were named 2013 Corporation of the Year by the Michigan Minority Supplier Development Council.
- We were awarded the Michigan Voluntary Protection Program Star safety status.

Community Service

Employees at Herman Miller are given 16 paid hours annually to engage in charity work and are encouraged to volunteer beyond that. The 2014 Better Word Report gives a summary of achievements in this area:

- By May 2014, we had completed 24,643 volunteer hours, surpassing our goal of 20,000 for FY2014. This puts us well on our way to meeting our new three-year goal of 60,000 hours. In the month of May alone, over 180 Herman Miller employees volunteered over 700 hours to make a difference in their communities.
- Employees in Hong Kong volunteered 250 hours in the last year, focusing their volunteer efforts on healthcare, children and the elderly.
- At Edgewood Elementary School in Michigan, USA we worked with Kid's Food Basket to distribute "Sack Suppers" for pupils to take home after school, helping to ensure that each pupil receives at least the minimum nutrition for proper brain development.

Appendix B Text from website of Mondragon Corporation

Co-operative principles

Cooperative principles: The co-operative principles are guidelines by which co-operatives put their values into practice:

1. Voluntary and Open Membership: Co-operatives are voluntary organisations, open to all persons able to use their services and willing to accept the responsibilities of membership, without gender, social, racial, political or religious discrimination.

2. Democratic Member Control: Co-operatives are democratic organisations controlled by their members, who actively participate in setting their policies and making decisions. Men and women serving as elected representatives are accountable to the membership. In primary co-operatives members have equal voting rights (one member, one vote) and co-operatives at other levels are also organised in a democratic manner.

3. Member Economic Participation: Members contribute equitably to, and democratically control, the capital of their co-operative. At least part of that capital is usually the common property of the co-operative. Members usually receive limited compensation, if any, on capital subscribed as a condition of membership. Members allocate surpluses for any or all of the following purposes: developing their co-operative, possibly by setting up reserves, part of which at least would be indivisible; benefiting members in proportion to their transactions with the co-operative; and supporting other activities approved by the membership.

4. Autonomy and Independence: Co-operatives are autonomous, self-help organisations controlled by their members. If they enter into agreements with other organisations, including governments, or raise capital from external sources, they do so on terms that ensure democratic control by their members and maintain their co-operative autonomy.

5. Education, Training and Information: Co-operatives provide education and training for their members, elected representatives, managers, and employees so they can contribute effectively to the development of their co-operatives. They inform the general public - particularly young people and opinion leaders - about the nature and benefits of co-operation.

6. Co-operation among Co-operatives: Co-operatives serve their members most effectively and strengthen the co-operative movement by working together through local, national, regional and international structures.

7. Concern for Community: Co-operatives work for the sustainable development of their communities through policies approved by their members.¹

From the Mondragon website:²

MONDRAGON Co-operative Corporation is a business-based socioeconomic initiative with deep roots in the Basque Country, created for and by people and inspired by the Basic Principles of our Co-operative Experience. It is firmly committed to the environment, competitive improvement and customer satisfaction in order to generate wealth in society through business development and the creation of preferably co-operative, employment, which:

Is based on a firm commitment to solidarity and uses democratic methods for organization and management.

Fosters participation and the involvement of people in the management, profits and ownership of their companies, developing a shared project which unites social, business and personal progress.

Fosters training and innovation through the development of human and technological skills.

Applying its own Management Model aimed at helping companies to become market leaders and fostering co-operation³.

The Mondragon principles are similar to those stated by the ICA but have been contextualised to the history and needs of the current corporation:

Open Admission: The MONDRAGON co-operative experience is open to all men and women who accept these Basic Principles without any type of discrimination.

Democratic Organisation: The basic equality of worker-members in terms of their rights to be, possess and know, which implies acceptance of a democratically organised company based on the sovereignty of the General Assembly, electing governing bodies and collaborating with managerial bodies.

Sovereignty of Labour: Labour is the main factor for transforming nature, society and human beings themselves. As a result, the systematic

¹ International Co-operative Alliance.

³ <http://www.mondragon-corporation.com/eng/about-us/governance/mission-vision-and-values/>

recruitment of salaried workers has been abandoned, full sovereignty is attached to labour, the wealth created is distributed in terms of the labour provided and there is a will to extend the job options available to all members of society.

Instrumental and subordinate nature of capital: Capital is considered to be an instrument subordinate to labour, which is necessary for business development. Therefore it is understood to be worthy of fair and suitable remuneration, which is limited and not directly linked to the profits obtained, and availability subordinate to the continuity and development of the co-operative.

Participatory management: The steady development of self-management and, consequently, of member participation in the area of company management which, in turn, requires the development of adequate mechanisms for participation, transparent information, consultation and negotiation, the application of training plans and internal promotion.

Social transformation: The willingness to ensure fair social transformation with other peoples by being involved in an expansion process that helps towards their economic and social reconstruction and with the construction of a freer, fairer and more caring Basque society.

Payment solidarity: Sufficient and fair pay for work as a basic principle of its management, based on the permanent vocation for sufficient collective social promotion in accordance with the real possibilities the co-operative has, and fair on an internal, external and MCC level.

Intercooperation: As the specific application of solidarity and as a requirement for business efficiency, the Principle of Inter-cooperation should be evident: between individual co-operatives, between subgroups and between the Mondragón co-operative experience and Basque co-operative organisations, and co-operative movements in Spain, Europe and the rest of the world.

Universality: Its solidarity with all those who work for economic democracy in the area of the Social Economy by adopting the objectives of Peace, Justice and Development which are inherent to the International Co-operative Movement.

Education: To promote the establishment of the principles stated above, it is essential to set aside sufficient human and financial resources for co-operative, professional and youth education.

Governance: As a co-operative enterprise, in organisational terms MONDRAGON is divided into four areas: Finance, Industry, Retail and Knowledge ... Finance includes banking, social welfare and insurance activities. Industry is grouped into twelve industrial divisions engaged in the production of goods and services. Retail brings together the retail and food and agriculture co-operatives and businesses. And the Knowledge area includes the network of MONDRAGON technology centres and

R&D units, our university, Mondragon Unibertsitatea, as well as a number of vocational training and education centres.

Appendix C Text from Suma website.

A Brief History⁴

Suma was started in 1975 by Reg Tayler. Reg had already gained some experience of wholefoods in London, and when he moved to Leeds he opened a retail shop, Plain Grain. In August 1975, at a meeting attended by all the wholefood shops in the north of England*, he proposed they set up a wholefoods wholesaling co-operative in order to supply each other.

Reg and friends set up in the back kitchen of a house in Victoria Road, Leeds, from where they sold cereal flakes, dried fruits and brown rice. They soon needed more room, and so rented a lock-up garage nearby – this is where the name ‘Suma’ was first used for the growing business. At the time, Reg was working as a delivery driver for Jonathan Silver, taking clothes to his chain of menswear shops around the north of England. Reg delivered the wholefood orders in between the ‘official’ deliveries for his boss, who knew what was going on but turned a blind eye even so. (Jonathan Silver later sold up and went travelling. After he returned to England he bought Dean Clough Mills in Halifax in 1982, in partnership with Ernest Hall. Ernest bought him out in 1984, when Jonathan Silver went on to buy Salts Mill in Saltaire, now a major tourist attraction in the area).

⁴ <http://www.suma.coop>

Within a year they needed proper premises, and in 1976 acquired a tiny two-storey warehouse in Wharf Street, Leeds. Lots of stairs had made the warehouse unsuitable for storing food, and there's even one particular story of a time when several tonnes of fruit were carried upstairs, resulting in a horrible creaking noise as the ceiling started to collapse! Luckily the day was saved thanks to a little ingenuity and several large pieces of wood used as makeshift 'props'. A retail shop called Beano was established round the corner and soon became an independent cooperative, separate from the wholesaling side of the enterprise. In 1977, Reg sold the Suma business to the then seven employees, who became the founder members of Triangle Wholefoods Collective, trading as Suma.

In 1978 Suma moved into a much larger three-storey warehouse across the road at 46 The Calls, Leeds. It seemed huge – the entire stock fitted into one half of the ground floor. However, rapid expansion of the wholefood market meant that by 1986 the whole place was bursting at the seams and Suma moved to a 70,000 sq. ft. warehouse shed in Dean Clough Mills, Halifax. There followed 15 years of steady growth, both of turnover and of the cooperative. Alongside the growth in size there was a corresponding increase in the complexity and sophistication of the business, and the structure of the coop went through many modifications to manage this change. In 2001, Suma moved to purpose-built premises in Elland, where currently around 150 are employed.

Ethical Policy

Employment and Structure

Suma is a fully democratic workers' cooperative. All cooperative members and employees receive the same net hourly rate of pay, no matter what their job or responsibilities.

The Cooperative's policy and direction is decided by general meeting of the members. Operation of the business is achieved by the Coordinators within a flat management structure. Fulfillment of the democratically agreed Business Plan is overseen by the elected management committee.

All members have input into the direction and policy of the Cooperative.

We strive to be an equal opportunities employer. We have a 25-year history of working to be an equal opportunities employer.

We encourage our members and employees to learn new skills, take on new responsibilities and make improvements to the Cooperative's working practices.

We appreciate the benefits of diversity in the workplace and strive to encourage it within Suma.

Products – Suma Buying guidelines

To source goods at the best possible quality and price within acceptable ethical parameters. Goods must fulfil Suma's criteria, namely:-

We aim to promote “green” and healthy eating. We will not knowingly stock products which contain harmful food additives.

All our products are carefully sourced as Vegetarian. Where eggs are an ingredient they are free-range.

Preferences are given to organic, fair trade and cooperative production

Independent manufacturers are preferred.

Bodycare, cosmetic and household products are all cruelty-free.

Sourced as locally as practicable to limit food miles.

Sourced with minimal environmental impact in terms of production, transportation and packaging.

GM free.

We aim to promote a market for new and innovative green products.

We aim to avoid buying from countries or companies with proven poor human rights records.

Working Practice

We aim to operate in a way which balances running a successful business with the environmental impact of our actions.

We will explore the viability of “green” innovations and new ways of operating e.g. energy use, delivery vehicles etc.

We will recycle as many assets as possible. Where re-use and repair is no longer a practical or efficient option, we will pass on, sell or recycle as appropriate.

We strive to minimise food wastage by stock rotation, careful storage and handling.

Cooperation

Ah, the magic ‘C’ word. We don’t really like to blow our own trumpet here at Suma, but we do like to think that being a *workers’ cooperative* is one of the fundamental keys to our success.

So what’s it all about? Unlike most UK companies, Suma operates a truly democratic system of management that is not bound by the conventional notions of hierarchy that often hinder progress and stand in the way of fairness. While we do use an elected Management Committee to implement decisions and business plans, the decisions themselves are made at regular General Meetings with the consent of every cooperative member – there’s no chief executive, no managing director and no company chairman. In practice, this means that our day-to-day work is carried out by self-managing teams of employees who are all paid the same wage, and who all enjoy an equal voice and an equal stake in the success of the business.

Another key feature of our structure and working practice is multi-skilling. At Suma we encourage members to get involved in more than one area of business, so individuals will always perform more than one role within the cooperative. This helps to broaden our skills base and give every member an invaluable insight into the bigger picture. It also helps us to play to each member’s various different strengths while enabling us to think ‘outside the box’ when it comes to creativity and problem solving. And as for job satisfaction and staff morale – just ask yourself when was the last time you heard someone complain that their job involved too much variety? It is the spice of life, after all.

This all sounds great, but does it work? In a word, yes. Here in the UK we're often sceptical about workers' cooperatives, but that's largely because of our more conventional business culture and the fact that the vast majority of UK companies are purely profit-driven. Workers' cooperatives are far more common in many advanced European countries and developing world economies. Of course it's not all plain sailing, but if you look at Suma's growth over its 30-year history, we think you'll agree that we must be doing something right.

Useful links for new and established workers' cooperatives

[Cooperatives uk](#)

The central membership organisation for cooperative enterprise throughout the UK.

[Cooperatives UK – Worker](#)

To find out more about worker cooperatives in the UK.

[The International Co-operative Alliance](#)

International non-governmental organisation serving coops worldwide in all sectors.

[Enterprise hub](#)

Cooperative Group members pool their dividends to fund professional help for cooperatives across the country via the Cooperative Enterprise Hub.

[Cecop](#)

What is happening in worker coops in Europe.

[Cicopa](#)

Worker cooperatives around the world.

[Mondragon](#)

The world famous, largest, worker owned and worker controlled business group in the world, Mondragon

[Plunkett Foundation](#)

The Plunkett Foundation helps rural communities through community-ownership to take control of the issues affecting them.

Appendix D Text from Catholic Healthcare website.

History.⁵

Catholic Healthcare was established in 1994 by the Bishops of New South Wales and the Australian Capital Territory as a response to changing needs in the provision of health, aged, and community services. Catholic Healthcare's first major work was the development of a unique health service at Windsor. In partnership with NSW Health ... Hawkesbury District Health Service continues today to provide a comprehensive range of health and community services to the people of the Hawkesbury region. Catholic Healthcare's early days continued to focus on the provision of healthcare services, with Catholic Healthcare being requested to manage Lourdes Hospital, Dubbo and St. Vincent's Hospital, Bathurst and, for a short period, the Mater Misericordea Hospital, Newcastle.

From these beginnings, Catholic Healthcare was soon asked to respond to emerging needs in the provision of residential aged care. In 1998, Catholic Healthcare acquired Bodington, a residential aged care service, from the Red Cross and then partnered with religious orders, parishes, dioceses, and community groups in the provision of aged care across metropolitan and regional New South Wales. In 2007, Catholic Healthcare took its first steps outside NSW, working with the Sisters of Perpetual Adoration and the Archdiocese of Brisbane at residential aged care services in Brisbane and Ipswich.

Catholic Healthcare has grown to be one of the largest providers of Catholic aged and community services in Australia. Working in metropolitan, regional and rural New South Wales and also South East Queensland, Catholic Healthcare now owns or operates 41 residential aged care services and 9 retirement communities. In 2012, a new service opened in Northbridge, Sydney and in 2014 a new retirement community was opened at Croydon. Since 1998, Catholic Healthcare has been increasingly engaged in the care of people living in the community, providing services in the home to elderly, frail and disabled persons and to persons with a mental illness.

Respite services for carers are also provided. Homelessness and the problems facing those living in severe domestic squalor have also been a recent focus for the organisation which has led to transitional housing programmes and the first national conference on severe domestic squalor in 2009, which has been a great catalyst for promoting dialogue and sharing expertise among related service groups.

⁵ <http://www.catholichealthcare.com.au/en/>

Having established a separate division to cater for the specific components of our community service clients, Catholic Community Services currently assists over 4,200 people in New South Wales, and is constantly expanding.

Today, with in excess of 4,000 employees, Catholic Healthcare has an enviable reputation in the provision of health, aged, and community services.

Values

Operating within a values-based culture of compassion, excellence, honesty, hospitality and respect, Catholic Healthcare will continue to seek out and respond to new needs and challenges as they emerge, inspired by the healing ministry of Jesus.

Central to the way we interact with our clients are our five values.

Our values are what drive us to assist our customers in finding their own sense of personal fulfilment, independence and belonging. The values of our organisation are reflected in our staff, in our programs of care, in our attitude and in everything we do.

Our values of compassion, honesty, respect, hospitality and excellence represent the core of our organisation.

Whether it is helping a client with tasks around the house, providing palliative care for patients or supporting families in their time of need, our values guide our behaviour.

Compassion

When people are challenged they look for support and people who understand their situation. We believe that showing compassion for another person's situation is an essential element of holistic care.

Respect

We believe every person is unique; every person has their own life experiences and events that have formed the person they are today. We know that by respecting these experiences we can form a partnership that guides choice and care.

Respect is indispensable if we are to deliver truly effective care.

Honesty

Honesty is being truthful, sincere and direct. There is little doubt that this is an essential element to providing assistance and quality care. It is a quality that shows morals and preserves standards of integrity, involving active listening and open conversations.

Hospitality

Catholic Healthcare provides unique and personalised services tailored to suit every client. We take the time to get to know you, where you've come from, what you've done in your life, who's important to you and what makes you happy.

We want to know what you like - if there's a hobby you enjoy, we'll do our best to provide it, and if you're worried about anything, we're here to help ease your concerns. You are our guest.

Excellence

Excellence is ensuring that our services are of the highest quality and that we act in ways that promote the greatest good of each person. It is an essential approach in everything we do.

Company Symbol

Our symbol is a dove pictured in mid-flight and represents a number of different aspects of our organisation; its history, its purpose and its values.

The dove is recognised as a universal symbol of peace, comfort and kindness. The origins of its contemporary meaning can be traced back to the Bible, beginning with the story of Noah and the great flood (Genesis 8:10-11), where Noah sent a white dove to find land and returned with an olive branch.

The dove is further referenced in the Bible: the healing ministry of Jesus began with the presence of the dove (Mark 1:10), the sign of the Holy Spirit. The Holy Spirit continues to inspire the church, as well as our work at Catholic Healthcare today.

The ongoing care and development of staff is addressed in the Annual Report for 2013-2014 with a management development program and a staff scholarship program providing for personal and professional development, as well as the development of professional skills and knowledge. Safety management training has also been implemented to provide a safer workplace and enterprise agreements are completed. The report is clear about the importance of staff development in the improvement of the organisational outcomes:

Great Colleagues: Our staff regularly tell us that their co-workers are some of the best they have worked with and assist in creating a harmonious work environment.

Catholic Healthcare has invested in establishing a sound and effective management infrastructure to fulfil its mission ... we strive to ensure a consistent, high-quality approach to care across the organisation.

Flexible Hours: Flexible hours to encourage a work/life balance may be made available to staff.

Salary Packaging: As a not-for-profit provider, we offer generous salary packaging opportunities for permanent staff which provide significant tax savings.

Staff Scholarship Program

We encourage our staff to continue learning during their time with us. Staff with more than 12 months service can apply for a scholarship if they plan to undertake or intend to undertake an accredited professional development course, certificate/diploma course at a recognised tertiary institution, post-graduate or undergraduate degree.

Management Development

The Management Essentials program was implemented to assist our staff develop their skills as they continue their careers at Catholic Healthcare. The Management Essentials course provides relevant, specific training to assist our managers to become confident and capable leaders.

Career Development Opportunities

We are rolling out a talent management program that supports a career path plan for identified individuals who have the potential to secure key leadership roles in the future.⁶

Catholic Healthcare is proud of the skills, commitment and abilities of their staff and they recognise them through the Dynamic Outstanding Valued Employee (DOVE) Awards. The DOVE awards acknowledge the efforts of staff who constantly “go the extra mile” to make a difference within the workplace.⁷

⁶ <http://www.catholichealthcare.com.au/en/careers/why-work-at-catholic-healthcare/>

⁷ <http://www.carecareers.com.au/employer/catholic-healthcare#sthash.Ly83KCmx.dpuf>

Appendix E Additional resources

Lectio Divina

Online:

An online search will reveal hundreds of thousands of results reflecting the growing interest in this spiritual practice.

The following website is itself a collection of resources for *lectio divina* and other prayer resources particularly for spiritual discernment:

<https://attentivenesstogod.wordpress.com/daily-examen/>

Texts:

Review sites such as 'Goodreads' offer lists of books about, or related to, *lectio divina* and there are many to choose from such as:

Casey, M. (1996) *Sacred Reading: The Ancient Art of Lectio Divina*. Collegeville, MN: Liguori Publications.

Studzinski, R. (2009) *Reading to Live: The Evolving Practice of Lectio Divina*. Cistercian Publications.

Magrassi, M. (1998) *Praying the Bible: An Introduction to Lectio Divina*. Collegeville, MN: Liturgical Press.

Pennington, M. B. (2007) *Seeking His Mind: 40 Meetings with Christ*. Brewster, MA: Paraclete Press.

Robertson, D. (2011) *Lectio Divina: The Medieval Experience of Reading*. Cistercian Publications.

Prayer and Reflection

Websites for suggestions for liturgical, reflection and prayer resources:

<http://www.pastoralliturgy.org/resources/0607ReproRsrc.pdf>

<https://www.monasteriesoftheheart.org>

<https://cac.org/about-cac>

<https://www.coc.org/about-us>

<https://sojo.net/>

<https://educationforjustice.org/liturgical-prayer-resources>

<http://www.christianitytoday.com/ct/2013/may/you-cant-think-your-way-to-god.html>

Appendix F Prayer Service for the Blessing of Leaders



Notes

This prayer service is presented as an example of one way in which a faith community can acknowledge and support the work of Christian leaders in the general workplace. A theology of leadership calls for a Christian leader to develop their knowledge about how their work practices may best contribute to the bringing about of the Reign of God by the way they contribute to organisational structures and processes and, most importantly, in the way they establish and maintain relationships with others in the workplace. This kind of leadership requires a commitment to personal faith development of which engagement with a faith community is essential for both spiritual nourishment and guidance. Faith communities such as church parishes and congregations also have a responsibility to acknowledge the work of Christians in the workplace as a lay ministry and to support this ministry.

The prayer service presented here refers to a number of themes present in a theology of leadership addressing:

the purpose of leadership: as for all Christian activity, to work for the building of the Kingdom or Reign of God which is most closely expressed in the secular world as working for the common good. This purpose requires both individual and social transformation which means transformation of employees and leaders, the workplace environment including the structures and process of the organisation, and society itself.

the person of the leader: motivated by love and care and the desire to serve, the Christian leader in the workplace responds to the call to leadership and, through ongoing discernment and reflection, uses teaching, modelling and influence to respond to the responsibilities and demands of leadership in a way that enables the fulfilment of the potential of all in the organisation.

the functions of leadership: based in the activities and attitudes of service, the leader acts collaboratively with others, reflecting the images of the body of Christ and the Trinity, to ensure the vision of the organisation is achieved while ensuring that the needs and wants of all are met. Their organisations are committed to social responsibility, justice, social change, ethics and corporate citizenship.

This liturgy can be used as a complete prayer service, the basis of a number of services touching on only one of the themes, or as a resource for individual or group reflection.

The Introductory Rites

Introductory Remarks

We come together today to acknowledge and bless those within our community who have taken on the role of leader in their workplace.

As a Christian leader in the workplace, where many do not share your faith and values, it is important to remember that the prime purpose of your work, as it is for all Christians, is to work for the Kingdom or Reign of God and this can be expressed most closely in the secular context as working for the common good.

Let us stand and be reminded of this as we sing our gathering hymn.

Gathering Hymn

Bring Forth the Kingdom

You are salt for the earth, O people: Salt for the Kingdom of God!

Share the flavour of life, O people: Life in the Kingdom of God!

Refrain:

Bring forth the Kingdom of mercy, Bring forth the Kingdom of peace;

Bring forth the Kingdom of justice, Bring forth the City of God!

You are a light on the hill, O people: Light for the City of God!

Shine so holy and bright, O people: Shine for the Kingdom of God!

Refrain

You are a seed of the Word, O people: Bring forth the Kingdom of God!

Seeds of mercy and seeds of justice, Grow in the Kingdom of God!

Refrain

We are a blest and a pilgrim people: Bound for the Kingdom of God!

Love our journey and love our homeland: Love is the Kingdom of God!

Refrain.

The biblical basis of the hymn is Mathew 5:13-16, immediately following the Beatitudes. The first two stanzas draw directly upon the metaphors of “salt of the earth” and “light on the hill” (“Light of the world” in the original). Stanza three amplifies the theme with “You are the seed of the Word” who sows “Seeds of mercy and . . . justice.” Stanza four includes the theme of a “pilgrim people” on a “journey” towards our “homeland”—“the Kingdom of God.”

(<http://www.umcdiscipleship.org/resources/history-of-hymns-bring-forth-the-kingdom>)

Greeting

Leader: In the name of the Father, and of the Son, and of the Holy Spirit.

All: Amen.

Leader: Blessed be God, who enables us, through the Spirit. Bless the Father and the Son and the Holy Spirit.

All: Blessed be God for ever.

Penitential Act

Leader: We know that at times we fail to live out our values in a way that builds the Kingdom of God. Let us remember those times [pause for silent reflection] and now acknowledge our sinfulness and ask for forgiveness:

Leader: Lord have mercy

All: Lord have mercy

Leader: Christ have mercy

All: Christ have mercy

Leader: Lord have mercy

All: Lord have mercy

Leader:

May almighty God have mercy on us, forgive us our sins, and bring us to everlasting life.

All: Amen.

Collect

Almighty God, you have called us to keep and tend the garden of your creation,

Give us wisdom and reverence for all that shares this planet with us

And whose lives make possible our own.

Help us to remember that they too love the sweetness of life

And join with us in giving you praise,

Amen.

Leader:

While we all have responsibility to attend to the needs of others, leaders have an extra responsibility, and therefore accountability, to ensure that the organisations within which they work contribute to the common good not only through the goods and services they produce, but also in the way they are produced. Leaders must work to establish structures and processes that allow workers to participate in satisfying work and fulfil their potential as complete human beings. In order for the leader to see clearly through discernment what they need to do, we pray in song for Christ to be our light and for the support of our faith community.

Hymn

Christ be our Light

Longing for light, we wait in darkness.

Longing for truth, we turn to you.

Make us your own, your holy people,

Light for the world to see.

Chorus

Christ be our light, shine in our heart, shine in the darkness.

Christ be our light, shine in your Church gathered today.

Longing for peace, our world is troubled.

Longing for hope, many despair.

Your world alone has power to save us,

Make us your living voice.

Chorus.

Longing for food, many are hungry.

Longing for water, many still thirst.

Make us your bread, broken for many,

Shared until all are fed.

Chorus.

Longing for shelter, people are homeless.

Longing for warmth, many are cold.

Make us your building, sheltering others, walls made of living stone.

Chorus.

Many the gifts, many the people, many the hearts that yearn to belong.

Let us be servants to one another, making your kingdom come.

Chorus.

The Liturgy of the Word

Leader:

Let us listen to the Word of God.

First Reading

A reading from the first letter of Paul to Timothy:

I urge, then, first of all, that requests, prayers, intercession and thanksgiving be made for everyone—for all those in authority, that we may live peaceful and quiet lives in all godliness and holiness.

This is the Word of the Lord.

All: Thanks be to God.

Responsorial Psalm:

Psalm 25

In you, LORD my God,

I put my trust.

I trust in you;

do not let me be put to shame,

nor let my enemies triumph over me.

Show me your ways, LORD,

teach me your paths.

Guide me in your truth and teach me,

for you are God my Savior,

and my hope is in you all day long.

Remember, LORD, your great mercy and love,

for they are from of old.

Do not remember the sins of my youth

and my rebellious ways;

according to your love remember me,

for you, LORD, are good.

He guides the humble in what is right

and teaches them his way.

All the ways of the LORD are loving and faithful

toward those who keep the demands of his covenant.

Guard my life and rescue me;

do not let me be put to shame,

for I take refuge in you.

May integrity and uprightness protect me,

because my hope, LORD, is in you.

Gospel Acclamation

Please stand

Halle, halle, hallelujah!

Halle, halle, hallelujah!

Halle, halle, hallelujah!

Hallelujah, Hallelujah.

Gospel

Reader: A reading from the Holy Gospel according to Matthew

Matthew 20:25-28

You know that the rulers of the Gentiles ‘lord it over’ them, and their high officials ‘exercise authority over’ them. Not so with you. Instead, whoever wants to become great among you must be your servant, and whoever wants to be first must be your slave— just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.

This is the Gospel of the Lord.

All: Glory to you O Lord.

Reflection

The readings reinforce that the person of the leader is fundamental to the way in which leadership will be enacted. A Christian leader recognises that all power and authority comes from God and that taking on a leadership role is not to be about prestige and status but about service. How to carry out that service requires that the leader turns to God for discernment and support and, while this can be done individually, the leader’s faith community should be an essential support and source of nourishment.

The Christian leader also knows that there is no leadership without followership and they must act collaboratively with everyone in their workplace to ensure that all are enabled to participate in achieving the vision of their organisation in a way that enables the potential of all to be fulfilled, as well as contribute to the common good within their local and wider community.

Our next hymn is a reflection on the image of the Body of Christ and what this means for all communities.

Hymn

We are many parts

Refrain:

*We are many part we are all one body, and gifts we have we are given to share,
may the Spirit of Love make us One indeed, One, the Love that we share, One, our
Hope in despair, One, the Cross that we bear.*

God of all, we look to you, we would be your servants true,
let us be your love to all the world.

Refrain

So my pain is pain for you in your joy is my joy, too,
all is brought together in the Lord.

Refrain

All you seekers great and small, seek the greatest gift of all,

if you love, then you will know the Lord.

Blessing of Leaders

Leader:

We are all called by God to use our gifts and talents in a variety of work. It can be difficult at times to know where we are meant to be or even to recognise the abilities we have and how they can be best used to serve God and others. Today we encourage those who have discerned that they have a call to leadership and have taken on that role.

Although leadership roles may have some privilege and status, a Christian leader remembers that they also have a responsibility to use the opportunity leadership provides to build a better world, beginning with the organisation within which they work and the immediate society in which they exist. Let us pray in song:

Hymn

God has chosen me

God has chosen me, God has chosen me to bring good news to the poor.

God has chosen me, God has chosen me

to bring new sight to those searching for light:

God has chosen me, chosen me:

Refrain:

And to tell the world that God's kingdom is near,

to remove oppression and break down

fear, yes God's time is near, God's time is near,

God's time is near, God's time is near.

God has chosen me, God has chosen me to set alight a new fire;

God has chosen me, God has chosen me

to bring to birth a new kingdom on earth:

God has chosen me, chosen me:

Refrain.

God is calling me God is calling me in all whose cry is unheard.

God is calling me, God is calling me

to raise up the voice with no power or choice:

God is calling, calling me:

Refrain.

Blessing of Leaders

Leader: Each leader will now be called forward by name and receive a symbol which they have suggested is appropriate for their workplace to remind them of their call to serve.

Sung response after each leader is named

(Leaders called forward – symbol and reason for its choice is read)

Blessed be God.

Leader: Brothers and sisters in Christ, you have accepted the role of leader which, for a Christian, means accepting the role of servant to others for the purpose of enabling all to become the person God wants them to be. You have been blessed by God and this gathering to continue your work for the Kingdom. We pray for your continued joy in undertaking this work, through Christ our Lord.

All: Amen

Intercessions

Please stand

Leader: Brothers and sisters, let us bring our prayers to God, who has always been our help.

We pray for our Church leaders, may they always be mindful of their responsibility to care for the Body of Christ.

Lord hear us.

All: Lord hear our prayer.

We pray for leaders of government at all levels, may they work to ensure the participation of all in decisions affecting our country and individual communities.

Lord hear us.

All: Lord hear our prayer.

We pray for the leaders we have blessed today, may they always remember the purpose of their work is to establish the Reign of God.

Lord hear us.

All: Lord hear our prayer.

We pray for each person in our parish that, in responding to their vocation, they may lay down their lives for others as Christ did.

Lord hear us.

All: Lord hear our prayer.

Leader: God our creator, your love is better than life: Come to our help, we pray,
through Jesus Christ our Lord.

All: Amen.

The Lord's Prayer

Leader: Taught by the Saviour's command and formed by the Word of God,

we dare to say:

All:

Our Father, who art in heaven,

hallowed be thy name;

thy kingdom come,

thy will be done

on earth as it is in heaven.

Give us this day our daily bread,

and forgive us our trespasses,

as we forgive those who trespass against us;

and lead us not into temptation,

but deliver us from evil.

For the kingdom, the power and the glory are yours

now and forever. Amen.

Sign of Peace

As co-workers for the Kingdom of God, let us share a sign of peace.

The Concluding Rites

Blessing

Almighty God, by whose grace alone we are accepted and called to your service:
strengthen us by your Holy Spirit and make us worthy of our calling. And, Lord defend
these your servants with your heavenly grace and daily increase in them your Holy
Spirit until they come to your everlasting Kingdom.

Leader: May the almighty and merciful God bless and protect us,

the Father, and the Son, and the Holy Spirit

All: Amen.

Dismissal

Leader: Go and announce the Gospel of the Lord.

All: Thanks be to God.

Mission Hymn

Send us Forth

We gather as holy church, proclaiming your holy word,
challenged anew by your gospel.

Empower us daily to work for the kingdom
with all who hope in your promise.

Refrain:

*Send us forth; may we be your compassion and mercy
to each person oppressed by injustice and need.*

*May our lives be a blessing and light to the nations,
as sign of the reign of God.*

We break the bread of life, and share the saving cup,
we know the gift of your spirit.

Now may we be servants to our sisters and brothers
who long for a place at life's table.

Refrain.

Our flesh, your dwelling place;
our touch, your healing grace;
our struggles, the work of your spirit.

So may we be builders of the new creation,

so may we be faithful disciples.

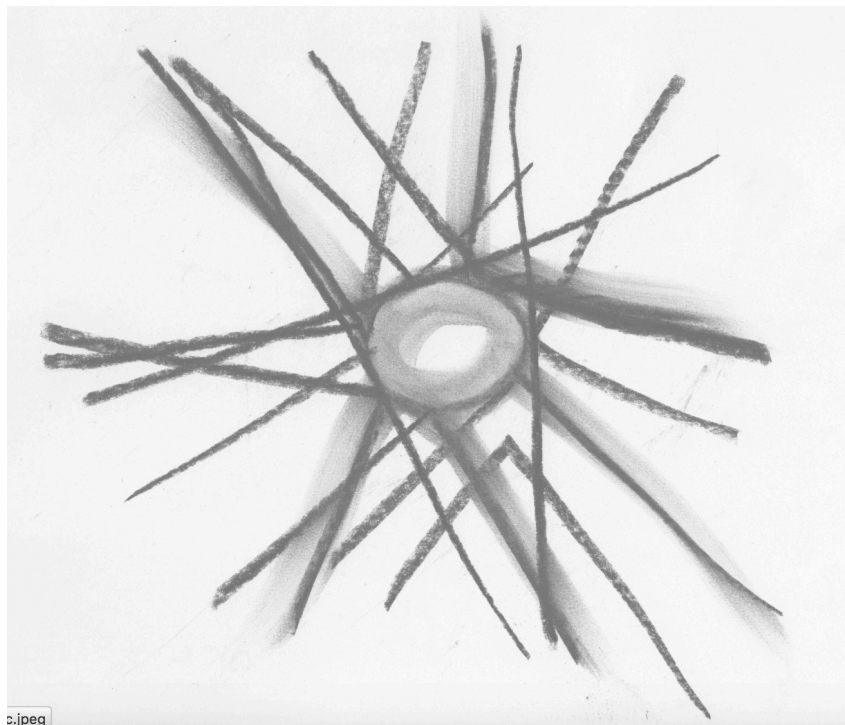
Refrain.

Part B - Humanist Liturgy

Retrieved from: <https://humanistliturgy.wordpress.com/tag/social-contract/>

Topic: Civic Duty and Citizenship

30 second drawing:



Civic relates to citizenship, which, at its core means belonging to a society. By our very nature we are citizens. Humans are interdependent and caring. We survive together by contributing to society and benefitting from it. By law citizenship is more complicated than that, however, and consequently civic duty requires us to do more than just what comes naturally. Civic duty asks us to understand our citizenship—our local, state, and federal government—and to engage with it.

The bodies that govern us impact our lives and there is great value in understanding how we, in turn, can impact the government. There are simple things we can do: understand what matters in local elections, donate time to candidates and causes we believe in, whenever possible visit the places that utilize our taxes, sign petitions to local government, volunteer, and engage in thoughtful discourse about what is happening in our society. Invite others to join in.

Society is more than government so good citizenship can truly be carried out anywhere. Being connected and interdependent means that our actions transcend our own experience. Be mindful of shared resources and honor shared pleasures. Contribute however you can and benefit from the efforts of other caring citizens.

Appendix G List of Essences

Purpose

Essence 1. A theology of leadership is founded in Christian theology and informed by leadership and organisational literature.

Essence 4. The purpose of leadership within a theology of leadership is to bring about the Reign of God by working for the common good and the transformation of individuals and society.

People

Essence 2. The primary qualities of a leader within a theology of leadership are those of being loving, caring and personally grounded in a relationship with God.

Essence 5. Power and authority come from God and are to be used for service and for the good of others by a leader who is both vulnerable and empowering.

Essence 8. Relationship is at the heart of leadership, with God and with others, and in the context of an understanding of authentic leadership and followership.

Praxis

Essence 3. The primary task of a leader within a theology of leadership is to "enable flourishing" of individuals, the organisation and society through collaboration and service.

Essence 6. Organisations need to be true corporations, imaged by the body of Christ, and signified by the interdependence of leaders and followers united by shared vision and values and an understanding that "work is for people" and not "people for work".

Essence 7. Leadership is a call requiring a discerned response both in undertaking leadership and in living it out.

Essence 9. The values and vision of a Christian leader are aligned with those of God as learned and experienced through their faith life.

Essence 10. Christian leaders need to be engaged with the contemporary context and surrounding culture, and this includes being informed by secular literature as well as church teaching.

Essence 11. Jesus - as servant, shepherd and prophet - is the primary model for transforming Christian leadership, but other images from scripture and leadership literature can be helpful.

Essence 12. The practice of a Christian leader is: concerned with morality, ethics, spirituality, and emotions which inform decision-making processes and actions; nourished by a spirituality of reflection and prayer; focussed on the question "What would Jesus do?"