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Life@work on leadership

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Nonetheless, readers will benefit from Morrill's dazzling synthesis. If nothing else, it will help readers to envision for themselves how Christ's dangerous memory can become part and parcel of own Eucharistic *anamnesis* and common life as the people of God in the world.

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Life@Work on Leadership

Stephen R. Graves and Thomas G. Addington, Editors

San Francisco: Jossey-Bass, 2002

273 pages, \$29.95 Hardcover

There are four aspects of this book that appeal to me. First, this anthology includes carefully selected writings on leadership. The editors have included an excellent compendium of essays chosen from the likes of Max DePree, James M. Kouzas, Barry Z. Posner, Robert K. Greenleaf, John P. Kotter, Ken Blanchard among others. The collection challenges leaders wherever they are in service, inclusive of the church, to integrate their faith into the life of the workaday world.

Second, the essays chosen are organized and presented within focal leadership qualities – sixteen in total – and concerns, each of which serves as a key into exploring and reflecting on effective leadership characteristics. Concerning “Promises” they write, “Every vital organization thrives because it depends more on commitment and enthusiasm than on the letter of the contract.” (5) On the quality of “Charisma” they note, “The first component of charismatic leadership is *envisioning*....The second component is *energizing*....The third component is *enabling*.” (92-3) They also write on *Servant Leadership*: “What church leaders can do to really *lead* in our times is to use their influence to bring into being a contemporary *theology of institutions* that will underwrite the commitment of church members within our many institutions and support them as they become new regenerative forces: to the end that their particular institution, in which they have some power of influence, will become

more serving – and continue to grow in its capacity to serve.” (126) They also offer this on *Flexibility*: “A situational leader ... You have to learn how to diagnose the needs of the people you work with. You have to learn to use a variety of leadership styles flexibly. And you have to learn how to come to some agreements with them about the leadership style they need from you. In other words, the three skills are: *flexibility*, *diagnosis*, and *partnering*. (161) On the quality of *Integrity* they write, “Integrity is not what we do so much as who we are. And who we are, in turn, determines what we do.” (192) As for *Character* they point out, “Great leaders have a healthy sense of selflessness.” (233)

Third, the book presents leadership as an interactive art, process and gift. That is to say, leadership – particularly the art of leadership – is never a solo effort or performance; leadership when it is contextually effective is primarily contextually collaborative, communal and expressive of teamwork.

Fourth, I am appreciative of the fact that each chapter closes with a series of reflective questions on “Reflecting on ...” The focus of the reflections is on the specific leadership asset that is identified in the chapter. The questions can be engaged constructively either on a personal basis or in a group session.

My primary critique of the text is that the selections made by the editors are practically all made from male authors. Teaming up with the two editors in their particular chapter are some contributions by a woman author. But this is not appropriately representative of literature on leadership available from present-day women leaders and women authors. This is clearly an oversight, if not a forthright omission on the part of the editors. There is a lot of excellent literature available from women authors and some of these should have been highlighted in the designated selections in this text. For example, I believe that Martha Ellen Stortz’ *PastorPower* (1993) and Margaret Wheatley’s *Leadership and the New Science* (1992) and Jean Stairs’ *Listening For The Soul* (2000) deserve the privilege and the honour of being included in an anthology on faith and leadership.

Nevertheless, in spite of this basic shortcoming in being inclusive, this text is worth reading by anyone concerned about effective leadership and by anyone in a leadership position. The essays presented here under specific qualities of effective leadership provide lots of food for thought and challenges for action. In a

resourceful way, the text lists six pages of texts for further reading on leadership qualities, practices and wisdoms. This is a helpful text on spirituality and leadership. It needs to be read by those who are leaders and by those who aspire to leadership.

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Unfettered Hope

Marva J. Dawn

Louisville, Kentucky: Westminster John Knox Press, 2003
216 pages, \$19.57 Softcover

The tragedies of September 11, 2001 have dramatically changed the world, perhaps forever. There is much in this post-September 11 world which is experienced as puzzling, burdensome and overwhelming. We wonder: How do we make sense of all that happened on that day? And since that day? Marva Dawn, through her perceptive social analysis and theological reflection, notes that people are yearning for an “unfettered hope” but what they experience frequently is a “fettered hope.” Many are they who become sadly and deeply disillusioned and disappointed!

In the “Introduction” the author clearly identifies how she uses the words “the fettering of human hope.” Says she: “In this book, I am using the image of fettering to summarize the many ways that our feelings of hope might be stifled or squashed, that our hopes in the form of a possible event might be prevented or spoiled, that our hope for a condition in the world might be thwarted or restricted, or that our hopes in things or people might be disappointed or disillusioned ... I want to demonstrate the unique and unfettered hope of the Christian faith. Moreover, I believe that hope in the Triune God gives us the means for dealing with the diverse fetherings in our lives and frees us to be engaged in counteracting the fetherings of violence and injustice in our world.” (xii)

Marva Dawn, theologian-educator with Christians Equipped for Ministry, in Vancouver, Washington, and Teaching Fellow in Spiritual Theology at Regent College in Vancouver, notes with theologian