

Foreword

Servant leadership is more than a passing fad or a recent phenomenon. It offers the wisdom of the ages to a world that desperately needs new approaches to leadership. It should be (and in many cases already is) a source of great interest in the church. Already the subject of many books, articles, seminars and workshops, and even scholarly journals, servant leadership has been adopted by many businesses as their corporate leadership philosophy. It needs to be officially endorsed by church leaders as our corporate approach to leadership as well. For those searching for how Jesus himself would lead, servant leadership is awaiting your discovery.¹

This book reflects on the use of servant leadership and explains how it works in a church context. It explores the practice of servant leadership by describing seven behaviors that have been found in highly successful parishes. Three are recommended as leadership practices and four are membership behaviors in servant-oriented parishes. This book is based on two studies. First is the parish life study, a series of objective measures of eighty-four parishes conducted by the Diocese of Davenport, Iowa, in 2005–06. Second is a parish case study, a field study conducted by the author in 2006–07 in three parishes. Using rigorous methods required for his doctoral dissertation in business administration, and connecting business theories, church teaching as well as Scriptural references, Dan Ebener provides real-life examples of what servant leadership looks like and how it works in a parish.²

The two parish studies upon which this book originated out of diocesan planning meetings about the closing, consolidation and clustering of parishes. Trends such as the aging of the clergy, fewer ordinations and fewer priests lead me to believe that the re-structuring of parishes will be a persistent and difficult issue for the Catholic Church (and many other Christian denominations). The dwindling number of priests available for parish ministry is “producing

widespread parish structural and leadership change”.³ Shifting populations, such as the decline in the number of people in certain rural areas and the growth in suburban communities, are also driving decisions about parish locations.

The restructuring that occurs is most traumatic when it involves the closing of a parish. The closing of a parish is a heart-breaking event for a community, for a neighborhood and for a diocese. While every bishop would rather be growing the church than closing parishes, internal and external forces are pushing diocesan leaders into making plans for parish re-organization or re-structuring. These plans often include parish consolidations. For some local people, this means their churches are eventually closed as the newly merged parish deals with maintaining too many parish buildings.

Many of the issues of Catholic parish structure and staffing were the topics of discussion for a series of regional meetings across the United States, and a national conference sponsored by a coalition called Emerging Models of Pastoral Leadership.⁴ Their purpose is “to identify and promote models of pastoral leadership that nurture and sustain vibrant and empowered Catholic parish communities”. Their goals include: “to promote vibrant parishes and leadership; to stimulate national conversation on pastoral imagination; and to provide solid research about models of pastoral leadership.”

Their report raises several critical questions facing parishes, including:

- How are we providing quality pastoral care in our parishes?
- How are we dealing with the declining numbers of priest-pastors?
- How are ordained and lay ministers collaborating in providing parish leadership?
- What is the role of the parish council in providing pastoral leadership?
- How is the next generation of leaders being developed?

- What are the most effective models for staffing clustered or mega parishes?”

The studies we conducted at the Diocese of Davenport, through Dan’s leadership, addressed many of these same questions. However, we looked at strategic, operational and behavioral measures of a parish in addition to the more programmatic and structural approach taken by Emerging Models of Pastoral Leadership.

The Need for Church Leadership

Given the sharpening pace of change in the church and the world, the growing shortage of clergy, the opportunities presented by the gifts and talents of our lay people and the increasing demands upon those of us who are in positions of leadership in the church, we have a real challenge to develop leaders in the church. Complacency on leadership development can be a slippery slope toward mediocrity or decline in our parish life. In the worst case scenario, it can lead to the loss of viability. If parishes are to remain viable and become vibrant, we have much to learn from the great parishes, such as the lessons in this book. As we move toward an uncertain future, our church needs to address the sorts of questions addressed in Dan’s book:

- How can we lead like Jesus?
- What should Christian leadership look like in a parish?
- How can parish leaders energize the laity and enhance more active behaviors of their lay people?
- What leadership behaviors will increase parish performance?
- How can the people in the pews step up to these challenges?

Dan Ebener likes to say that the best test of leadership is not how many followers you lead but how many leaders you develop. He has been practicing that philosophy for us in the Diocese of Davenport for the past twenty-three years. His belief in the power of servant leadership has driven him to initiate many leadership training projects for us. He is training clergy and lay leaders for our parishes, in many different areas of ministry. This book is the compilation of many of the lessons Dan has learned and the stories he has accumulated over his thirty-three years of ministry. I highly recommend this book to you.

+ Most Rev. Martin Amos, D.D.

Bishop of Davenport

Introduction

Who Are the Servant Leaders?

The Practice of Our Faith

Every leadership situation offers an opportunity to put our faith into practice. This book is about the practice of servant leadership. When we exercise leadership, whether it is in the context of a business, a church or any organization, we can practice our faith. The practice of our faith cannot be separated from our daily lives and work. The challenge of our faith is to incorporate it into every situation we face. It is from this perspective that we approach servant leadership, which offers daily opportunities for leaders to practice their faith.

In a church context, servant leadership often comes from that quiet person who serves in unexpected ways and from unexpected places. In this book you will read about a woman who cleans pews on Monday mornings, a man who grabs tools from his pick-up truck to fix the front door of his church and a volunteer teacher who calls the children in her parish by name. They are servant leaders in their own right. They are leaders and members of a parish that is a servant organization, one that embraces and encourages service as critical to leadership and membership.

You will also read about people who hold positional power in the church and the ways that they practice servant leadership. This includes stories about a pastor who is willing to admit his mistakes, a pastoral associate who turns to her parishioners for consultation in decision-making and parish staff who give credit to others when the parish succeeds and take the blame when things don't work out. The leaders we interviewed for this book know the true measure of leadership is not how many followers you lead but how many leaders you develop. They develop

one-on-one relationships with members of their parish as they coach, mentor and support the development of new leaders.

A Sociology of Religion

Dozens of books have been written about the leadership wisdom of Jesus. Students, authors and practitioners of these texts ask the question, “How would Jesus lead?” In response to this question, this book offers these three features:

1. A solid research base for our findings
2. A behavioral approach to servant leadership
3. A focus on parish life and leadership

This book takes a sociological approach to church leadership, rather than the more theological approach found elsewhere. Our intent is to focus on the human dynamics of a parish. Issues of ecclesiology, theology and liturgical practices will be addressed, but only as they relate to the behaviors of the leaders and the people in our congregations.

The purpose of this book is to articulate the practice of servant leadership, considered as the leadership style of Jesus, and to demonstrate how and why it works in the context of a parish. We will present behavioral evidence of how love is expressed among the people in a church, including the parish leaders and members. This book is intended for anyone interested in church leadership, especially the interaction between leaders and the people. It is written especially for those who want to enhance the liveliness of parishes and improve leadership in the church.

Sociologists suggest that the five most powerful institutions in society are the family, religion, government, education and business.¹ I like to ask my students: Which of these five institutions is most powerful in our society? And how has that changed over the past several hundred years? At the time of Jesus and for many centuries afterward, family and religion were certainly the most powerful forces in society. But in the past 200 years, perhaps since the Industrial Revolution (1760-1850), it seems clear that business has become the most influential institution in our society. As the strength of business has grown, the role of religion in society has weakened. In today's world, it appears that business as an institution is calling the shots and influencing many choices that used to be controlled by religion, family, government and education. In fact, it seems that the values of religion and business are often in competition with each other.

Business values such as efficiency, productivity and effectiveness stand in contrast to many of our religious values, including service to others. Business emphasizes the bottom-line of profitability, whereas religion emphasizes the bottom-line of faithfulness. As the institution of business has grown in power, and the influence of religion in society has decreased, there has been more emphasis on consumerism, materialism and secularism.² Religious institutions no longer can dictate certain matters such as how many hours, and which hours, people should work, and when stores should be open, what activities are held on Sundays, and what is most important in society.

On the other hand, those of us who are dedicated to religious values and priorities do not have to shun the lessons that can be learned from business. While searching for a doctoral program several years ago, I was surprised to learn that a doctorate in business administration

(DBA) was focused not on finance, economics and accounting, but on organizational life, which covers how to relate to people and get things done in teams and organizations. In fact, the faculty at St. Ambrose University suggested that DBA studies are 60 percent sociology, 30 percent psychology and 10 percent political science.

Behavioral Signs: Love in Action

At many points within this research project, we heard from priests, parish leaders and faculty members that neither parish life nor servant leadership can be measured. Indeed, neither has been the topic of many measurable studies. Very few empirical studies focus on how to measure parish life. While many of the best known authors on leadership have endorsed the concept of servant leadership³, few empirical studies have been conducted to describe, measure or explore servant leadership.⁴

This book presents three ways to measure the life of a parish: strategic, operational and behavioral. Our focus is on the behavioral signs of success, as explored in a parish case study. Although the work we do in a parish can never be fully quantified, we think it is important to identify some measures that can indicate whether we are moving in the direction we want to go.⁵ The strategic and operational measures described here, including demographic and financial statistics, are based on a rigorous planning process taken by the Diocese of Davenport in 2004-06. The behavioral measures we selected for our study are based on interviews with parish leaders and a rigorous review of the literature on parish life and organizational behavior.

One could argue that the most important measures of parish life should be based on faithfulness, not effectiveness. However, if we are being faithful by genuinely living the gospel

and by meeting the needs of others, we should see some visible signs that we are being effective in our efforts. One way of framing this discussion about signs of success – or measures of success – in a parish, is to think of love as the ultimate measure. Jesus suggested that love would be the visible sign of his kingdom. As John 15:12 reminds us, our mission in this world is to “love one another as I have loved you”.

In the Our Father, we pray that God’s kingdom will be built “on earth as it is in heaven”. When people are practicing the love that Jesus preached, we should see some tangible signs of that love, including in the life and community of our parishes. However, the visible fruits of our labor may not appear for years to come. They might be the fruits of the Holy Spirit. The final results might include personal conversions, one-on-one relationships, attitude changes, community life, team cohesion and cultural shifts, such as a change in values, practices or beliefs. From a sociological point of view, we should see some behavioral evidence of the kingdom of God as it is being built.

Servant Leader Behaviors

The twenty-five essays on servant leadership published in the Spears and Lawrence collection⁶ provide multiple lists of leadership traits, behaviors or pathways to servant leadership that incorporate many divergent ideas about its essence. These lists often identify leader traits, behaviors or practices that may be signs of effective leadership but are not unique to servant leadership. Much of what has been written on servant leadership is based on normative advice instead of empirical study.

By providing an extensive list of real-life examples of servant leader behaviors and by sharing inspiring stories about the practice of servant leadership, we hope to clarify what servant leadership is, and how it is distinct from other forms of leadership, such as charismatic, transactional or transformational leadership. We will offer relevant examples of leadership traits, behaviors and practices that should help clarify the concept of servant leadership and pave the way for more empirical explorations of servant leadership.

An Anecdote

At the time that I was beginning my research into parish life, I visited with a British church leader at an international stewardship conference in San Francisco. He was concerned about a new British law requiring churches to measure their impact on society in order to maintain their nonprofit status. He explained that they had been studying this for months and had come to the conclusion that there was no way to measure effectiveness in a parish. He said flatly that no one could measure success in a parish. I asked him to give me two minutes to explain my model of measuring parish life. I explained how behaviors are observable, measurable and therefore changeable. After my two minutes, he paused and responded, “You nailed it!” He simply had not considered a behavioral approach to measuring effectiveness.

The parish life study presented in this book includes a variety of measures that are indicative of success. However, we will focus on the behaviors that are associated with high performance in a parish. Our study shows that while financial and demographic numbers were used to help locate the high-performing parishes,⁷ it was the behaviors that we explored in their community life that explained how they reached that level of success. Those behaviors included

leaders as well as the people in the pews, and they were examined from the dual context of the religious teachings of Jesus and the social psychology of leadership theory.

Leadership Theory

Leadership has been studied for thousands of years. The very best leadership philosophies can be traced back many centuries to religious leaders like Lao Tsu, Confucius, Moses, and Jesus.⁸ After the Industrial Revolution, leadership studies became more formalized. However, the early focus was on positional leadership, and leaders were considered the person in charge or the man at the top.⁹ When a positional leader uses positional power for their own personal honor and glory, instead of the service of the group, I call this pedestal leadership. In this case, the position becomes a pedestal for the leader to sit and treat others as if they are royal subjects. Much attention has been paid to the personal traits of those who held positional power and led political and military campaigns.¹⁰ Business leaders were assumed to be people hired into management positions, just as for centuries, leaders were assumed to be people who were born into positions of wealth or royalty.

That idea is now being challenged by many.¹¹ The focus of leadership studies is shifting. Today, the study of business leadership has moved to an organizational context. The assumption that leadership is positional is giving way to new thinking that leadership can emerge from anyone and anywhere in an organization. Interestingly, this new way of thinking about leadership is consistent with the way that Robert K. Greenleaf describes servant leadership as servants becoming leaders and vice versa.¹²

Thinking outside the positional leadership paradigm helped Greenleaf frame his new philosophy about servant leadership, an idea that sounded new at the time he coined the term in 1970. However, servant leadership was not really a new idea as much as a new way of thinking about a very old idea, one that harkened back to Lao Tsu, Confucius, Moses, and Jesus.

Organizational Citizenship Behaviors

This book focuses on measurable behaviors of servant leadership and organizational citizenship. Once we decided upon servant leadership as the behavioral model for parish leaders, our next question was what model we should explore among the members in a parish. If leaders are acting with servant leader behaviors, what kind of behaviors would we see within the community of the parish? Our answer came in the form of organizational citizenship behaviors.

Extensive research shows that organizational performance is enhanced when the workers or members of an organization demonstrate high levels of organizational citizenship behaviors (OCBs).¹³ Research shows that OCBs enhance team spirit, group cohesiveness, organizational commitment, worker productivity, managerial efficiency and the ability to recruit and retain the best people to a team or organization.¹⁴ These are behaviors that occur when members go above and beyond expectations to serve others and their organizations. They include such things as helping, initiating, cheerleading, house-keeping, participating and self-developing. The research shows that leadership can make a difference in increasing OCBs.¹⁵ The research also shows that supportive leader behaviors are particularly useful in increasing OCBs.¹⁶ One of the fundamental beliefs of our parish case study is that servant leadership fits the definition of supportive leader

behavior and therefore enhances organizational citizenship. Together, all of this enhances organizational performance.

The Emergence of Servant Leadership

Chances are that if you are reading this, you may have some positional authority in the church. While it may sound at odds with our belief that servant leadership can emerge from anywhere, we do believe that servant leadership can be practiced by those with positional power in the church. In fact, servant leadership that flows out of positions of authority in the church surprises, excites and inspires church members. It empowers them to lead projects and take the initiative instead of waiting for the pastoral leader to tell them what to do. They feel a sense of ownership of the church instead of seeing their church experience as another business transaction. They serve the church and each other because they see their leaders modeling service themselves. The church becomes a family, a community or a team that serves as Jesus intended (Mark 9:33-35).¹⁷

This book is intended for church leaders such as bishops and pastors, deacons and lay volunteers, pastoral associates and parish staff, diocesan directors and committee chairpersons. If you are reading this while holding positional power in the church, the reflective questions we ask you to consider are:

- To what extent do you rely on positional power in getting things done?
- Is it in your nature to dictate rather than to consult and involve others?
- Do you persuade others to follow your lead or do you coerce them?

- Are you motivated by a desire to serve God and others or do you find yourself wanting to control things?
- Do people follow you with enthusiasm for ministry or does it feel like you are dragging them along?

It is possible to create a servant organization where the members act willingly, give lovingly and serve unselfishly to create a high-performing parish, a community of people serving God and each other. Unfortunately, many church leaders have yet to discover the leadership style that Jesus offered. Some are still ruling their parishes rather than leading them. Servant leaders realize that they can lead without ruling. The coercive power of dictatorial leadership stands in contrast to the persuasive power of Jesus, who is convincing when he simply tells his disciples, “Follow me” (Matt 4:18-22).

Servant leaders can be bishops and pastors, religious education coordinators and deacons, committee members and pastoral associates, parish secretaries and liturgists, parish council presidents and bookkeepers, ushers and altar servers. As stated above, servant leadership can emerge from the top, the middle or the bottom of an organization. It begins, as Robert Greenleaf advises, “with a natural feeling that one wants to serve, to serve first”.¹⁸

Teachings of Jesus

Our servant leadership model is consistent with church teachings about parish life and with the message and example of Jesus. We draw heavily from the stories from the ninth and tenth chapters of Mark’s gospel, where Jesus stated, “Whoever wants to be first must be last of all and servant of all” (Mark 9:35). We also draw from his teachings about discipleship,

particularly from the great commandment to love God and neighbor (Matt 22:36-40) and the great commission to make disciples of all nations (Matt 28:16-20). This theme continues in the writings of St. Paul when he implores the early Church that love of neighbor is the fulfillment of the law (Rom 13:8-10).

Love of neighbor was not just a teaching of the early church. It was a practice. Records show that the early Christian believers practiced what they preached. The Acts of the Apostles describe a Christian community that acted with love for one another, that shared with one another and that served those in need beyond the Christian community. Tertullian recorded that the very early Christian believers were known for their expressions of love.¹⁹ Based on these Christian teachings and traditions, we find integrity between what was practiced and what was preached.

How and Why Servant Leadership Works

This book addresses how and why servant leadership works in the context of parish life. We will look at what servant leaders do, what servant leadership looks like, what results it drives and how and why it works particularly well in a parish. The servant parish model proposed here is based on first-hand research conducted in three high-performing parishes. It is also supported by secondary research into organizational life as conducted by others.

The case study approach that we used as part of our research project was conducive to obtaining qualitative evidence answering questions of how and why something works. However, a limitation to case research is that it does not provide quantitative proof to your results. Actually, the purpose of our case research on parish behaviors was not to prove a theory, but to

create one. As a result, we have discovered empirical evidence that: 1. demonstrates that servant leadership works in high-performing parishes, and 2. explains how and why servant leadership works. The beauty of case research is that it describes and explains a theory and demonstrates how it might work. What you will find in this book is empirical evidence that describes how and explains why servant leadership works.

Chapter One

Servant Leadership: Leading like Jesus

Introduction

The leadership style modeled by Jesus is often referred to as “servant leadership”. The term servant leadership was coined by Robert K. Greenleaf in 1970.¹ Servant leadership is now embraced by many authors, theorists and practitioners of leadership and adopted by hundreds of corporations as their official leadership philosophy.² As the concept becomes more popular, it has become important to clarify what exactly it is and how it is different from other approaches to leadership.

Greenleaf and Servant Leadership

In his original essay on servant leadership, Greenleaf suggests that a leader should first act as a servant, who “by acting with integrity and spirit, builds trust and lifts people and helps them grow”³ and second as a leader “who is trusted and who shapes others’ destinies by going out ahead to show the way”.⁴ Greenleaf stated that the best test of servant leadership is to ask, “Do those being served grow as persons? Do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants?”⁵ For example, to assess one’s communication skills, the servant leader should ask, “Am I really listening?”⁶

Servant leadership is an approach that centers on the needs and interests of other people. The servant leader serves the followers instead of the other way around. Servant leaders

transcend their own personal needs and interests and serve others by helping them grow professionally and personally. Greenleaf suggested that a servant leader begins by acting with integrity, creating trusting relationships, and helping others to learn, grow and develop into leaders themselves.⁷ When leaders are truly committed to the development of their followers, they allow the freedom to experiment, to take risks and even to make mistakes without the fear of punishment.

Servant leadership has been described as the way to “lead like Jesus”.⁸ In studying the leadership style of Jesus, scholars and theologians have examined the human interaction between Jesus, his disciples and others in the gospel stories. The focus of this book is on the servant nature of Jesus as a leader and how he can be a model for leadership in the church and in society.

When Jesus lived in Palestine, his leadership approach would have been quite a contrast to the command and control methods of the Roman Empire. His style would also stand in sharp contrast to the leadership that is being practiced in most places today. Like many of the ways of Jesus, servant leadership is counter-cultural. Like Jesus, servant leaders do not strive for personal honor or glory. Like Jesus, servant leaders place themselves humbly at the service of other people. Like Jesus, servant leaders place themselves at the service of a mission or a cause that is greater than themselves.

Leadership Defined

The lexicon of leadership includes many definitions. Among them, the most common elements include a leader, a group of followers, an influence process and the attainment of a common vision or goal.⁹ Leadership is defined here as an influence process where a leader

inspires or motivates followers toward a common goal or a shared vision (See figure 1). The leader creates a sense of shared vision about the future, articulates that shared vision, inspires commitment to that vision and provides support and encouragement to the group in pursuit of that vision.

<figure 1 and caption 1 here>

If leadership is influencing people toward a common goal, then servant leadership involves putting that common goal ahead of your own personal goals and ambitions. The servant leader pursues common goals that are of mutual benefit to everyone in the group or organization. That means putting the needs, interests and benefits of others ahead of your own and directing your ambition toward the mission of the team or organization. The servant leader is a serving leader, not a self-serving leader. Servant leadership is about influencing people toward common goals that benefit the collective interests of the group, the organization or the community.

In the story by Herman Hesse, Journey to the East, leadership emerges from the servant Leo.¹⁰ He is the quiet man in the background of the story. As the servant of the group, everyone comes to depend upon him. When he is present, the group functions well together. He provides a sense of purpose and direction to others. When he is absent, everything falls apart. The group gets lost. He is recognized first as their servant and only later is recognized as their leader. Greenleaf was inspired by the story of Leo to develop the idea of servant leadership and to illustrate these principles of leadership:

- Leadership can emerge from any place in any organization;
- The best leaders are servants first, then emerge as leaders;
- Most team members know intuitively who the real leaders are.

Leadership: Service and Power

Leadership and Power

If leadership is defined as the process of influencing a group of followers in the direction of a common goal, then how does servant leadership fit into that definition? As Greenleaf points out, the influence process involves power, whether that power is positional or personal.¹¹ Power is to the science of leadership what energy is to the science of physics. It makes things happen. Power is defined here simply as the ability to act. The power of the leader, as shared or combined with the power of others in the group, enables the group to reach its common goal. The source of power can be the legitimate authority that comes with a position of power. Authority is power that can be used to gain compliance. Power can also emerge from other personal, social and spiritual sources.

Leaders with referent power are those who people naturally refer to when leadership is needed.¹² Referent leaders do not rely on the authority that comes with a position of leadership. Instead, their power emerges out of a voluntary relationship between leader and follower. People look to referent leaders because of something innately appealing or inspiring about this leader. They sense that the referent leader has wisdom, expertise or personal traits that draw others to them. The qualities of referent leaders inspire people to seek them out when leadership is needed.

Power has a mystical quality. When it is used to advance the capacity of others, it multiplies. Power is not limited to a zero sum game.¹³ In fact, many human sources of power are un-limited. Power can multiply through the process of empowerment.¹⁴ Sharing power enhances the willingness, the ability, the skills and the resources of the followers to get the job done, thus

increasing effectiveness of those who are being led. This in turn increases the effectiveness of the leader and of the organization. By sharing power with others throughout the organization, the leader can maximize the efforts of people at all levels, such as targeting those who are closest to the day-to-day action, where the ability to make quick decisions can make a huge difference. This means that the front row members of the organization, whether they are the sales people in a store, the faculty in a school, the nurses in a hospital or the ushers at the front door of a parish – all of whom may be far away from the centralized powers-that-be in the organizational flow chart – are enabled to make certain decisions without checking all the way up the chain of command. As James Kouzes and Barry Posner point out, empowerment develops in others “the competence and confidence to act and to excel”.¹⁵

Leadership and Service

Like all forms of leadership, servant leadership involves power, but it is also about service. In this context, service means caring for the needs and interests of others and for the organization. Scripture suggests that Christians are servants who put the needs of others ahead of their own (Phil 2:3-4). A good and faithful servant in the time of Jesus would be a person who finds joy and delight in the success of the people they serve.¹⁶ Servants would devote their entire lives being responsive to the needs of others.

Like power, service has a mystical quality. It can be used to advance the capacity of others. Like power, service is not limited to a zero sum game. Service multiplies when those who are being served are inspired to serve others. Service enhances the willingness, the ability and the skills of the followers to get the job done, thus increasing the effectiveness of both the leader and

those who are led. When the leaders serve the people in an organization, the people reciprocate by serving others, by serving the organization and by serving the community. As Greenleaf points out, one of the outcomes of servant leadership is that the followers are “more likely themselves to become servants”.¹⁷

Like power, service grows in the face of yet even more service. In fact, power and service can propel each other in a servant-led organization. Servant leadership requires both power and service. Power is implied in the two arrows in our graphic definition of leadership (See figure 1). The first arrow focuses on the leader’s relationship with the people. It signifies the power to influence people in some way. That might be facilitation, persuasion, inspiration or other non-coercive forms of influence. Leadership does not include coercion because that involves forcing people, not leading them.¹⁸ The second arrow focuses on the task of the group. It signifies the power of the vision, which means the direction that the group is taking. A shared sense of vision has the power to inspire people.

For servant leaders, the first arrow indicates that the leader places the needs and interests of the followers ahead of his or her own. The second arrow indicates that the servant leader places the needs and interests of the organization ahead of his or her own.

Two Dimensions of Leadership: Task and Relationship

Many leadership theories deal with the intersection of two dimensions: task and relationship.¹⁹ These are two principal elements of leadership.²⁰ Initially, leadership studies conceived of leadership as measured along a one-dimensional line between task and relationship²¹ (See figure 2). The weakness of this approach is that it implies that progress on the

task takes away from progress on the relationship, and vice versa. This means that as the leader becomes more task-oriented, the relationship automatically suffers. And as the leader becomes more relationship-oriented, the task does not get done. Of course, this does not make sense.

<figure 2 and caption 2 here>

Later studies suggested a two-dimensional model²² (See figure 3). In this model, the leader is able to do both: Work on the task and the relationship. Leaders build trust, increase commitment and develop a sense of cohesion among the relationships of the group and also get the job done. Task and relationship work enhance each other. The leader is able to increase the quantity of task completion by improving the quality of relationships— and vice versa.

<figure 3 and caption 3 here>

Generally speaking, success in building relationships will enhance the ability to get the job done. Similarly, success in getting the job done will build stronger relationships. A job well done increases the sense of trust, commitment and camaraderie in the group, which is called social capital.²³ The social capital that is developed through strong relationships enhances the ability of the group to get the next job done, and the momentum gained by finishing one job will in turn enhance relationships even further.

In the two-dimensional model of leadership, the leader's behavior on the task is measured in terms of assertiveness versus passivity.²⁴ Movement up and down the vertical axis of figure 1 is measured by how assertive versus how passive the leader is about the task.²⁵ The leader's behavior on the relationship is measured in terms of warmth versus hostility.²⁶ Movement to the left and right along the horizontal axis is measured by the leader's treatment of others. The suggestion here is that leaders can actually be assertive about the task (vertical movement) and yet warm in their relationship with others (horizontal movement).²⁷ To explain this, we need a

two-dimensional model of leadership to demonstrate that the leader can focus on both the task and the relationship.

The servant leader works to become more cooperative on the relationship and more assertive on the task. The servant leader is cooperative about the interests of others and assertive about his or her own interests. However, it is difficult to be cooperative about the interests of others unless the others are assertive enough to inform you of their interests. In the same way, it is difficult for others to cooperate on your interests unless you are assertive enough to inform them of your interests. Otherwise, you take away the opportunity for the other person to be cooperative about your interests or to find collaborative opportunities around shared interests.

The difference between assertiveness and aggressiveness becomes an important issue here. Generally speaking, aggressiveness is competitive behavior that hurts the relationship while assertiveness is collaborative behavior that enhances the relationship. As we become more dedicated to common interests and more concerned about the task, we will be more successful as we become more assertive, not aggressive, because aggressiveness jeopardizes the relationship.

Our Model of Servant Leadership

Power and Service

Like other leadership theories, servant leadership is a two-dimensional concept. It cannot be fully understood with traditional linear thinking. The leader is servant and the servant is leader. The servant leader is not a part-time servant and a part-time leader. We are not saying that the leader balances the occasional power of leadership with the occasional service of

leadership. Both elements must be present for servant leadership to be in action. It is an integration of the two concepts, even though the two concepts seem to be opposites.

Power and service are the two elements held in the balance of servant leadership. They enhance each other. That is a paradox of servant leadership. It is a paradox that pushes us beyond the insufficiencies of linear thinking. The opposing viewpoints of the paradox are reconciled only by creating a sense of wholeness out of the apparent opposites.

Servant leadership is not about balancing the use of power and the use of service. It is not about serving lunch over the noon hour at a soup kitchen, or volunteering for Habitat for Humanity, and then going back to a command and control style of leadership. It is about enhancing both service and power in a new relationship that we call servant leadership.

As we serve others, we inspire, encourage and allow for even more service among the followers. As we lead others, we inspire, encourage and allow for even more leadership among the followers. The servant leader is not just someone who does the occasional service project. The servant leader is someone who is a servant and who is a leader. This is not about balancing your time between two opposing realities. It is about giving both realities a new meaning by integrating them into a new leadership reality.

In figure 4, we see how the two dimensional model we are proposing for servant leadership involves the intersection of power and service. The leader's behavior on the vertical axis is measured by levels of power and indicates whether the leader is active or passive in the use of power. Movement up and down the vertical axis of figure 4 is measured by how weak or how powerful the leader is. The capable and powerful leader is contrasted with the weak and anemic leader.

<figure 4 and caption 4 here>

On the horizontal axis, the leader's behavior is measured by levels of service and indicates whether the leader is oriented toward self or others. Movement to the left and right along the horizontal axis of figure 4 is measured by how self-centered or service-oriented the leader is. The narcissistic and self-serving leader is contrasted with the caring and unselfish leader.

Servant leaders move to the upper right hand corner of figure 4 by integrating service and power. The servant leader is a servant with power. The servant leader is powerful and unselfish. The servant leader uses power and service for the sake of the team or organization. This contradicts two common notions about leadership in our culture: (a) that a person who serves others is not powerful and (b) that the person who uses power is self-serving. The servant leader model is counter-intuitive because it defies the common sense of a culture that values either self-serving individualism or selfless collectivism without understanding the concept of servant-oriented power or embracing the concept of powerful service for the common good.

Power enhances service. Service enhances power. Service enhances the power of the servant leader and the members of the team or organization. Service can remove obstacles to group goals, provide resources to those in need, build capacity in people to act and free them from their fears and weaknesses. Power enhances the amount of service that the servant leaders and members can perform. Service inspires people to act in powerful ways. The servant who cannot exercise the power of leadership is not yet a servant leader. Neither is the leader who does not practice service to others and the organization. The person who has power but does not serve the interests of others is more of a ruler than a leader. On the other hand, the person who serves without power can become a slave who has no ability to change things and no choice in the

matter. The leader who tries to do everything and cannot delegate to others presents another case of service without power. The servant leader uses power and service in a way that integrates and expands the two into one reality.

Our model of servant leadership occurs along the intersection of service and power. To be fully understood and practiced, we need to understand this juxtaposition: The servant leader develops power in the organization through service and develops service in the organization through power.

Jesus as Servant Leader

In his role as leader of the apostles, Jesus acted in a similar capacity as Leo in Journey to the East. He was the servant leader who emerged out of ordinary circumstances. He was not born into positional power (at least not in this world). He was born in a stable. He was not a governor, a ruler or a statesman. He was an itinerant preacher. He never wrote a book although others remembered what he said and wrote his gospels. He did not teach in a formal classroom but gave sermons on a mount and a plain. The leadership of Jesus emerged not out of earthly positional power but out of his character, his behaviors, his message, his sacrifice and his treatment of others (Mark 1:22).

Like the leadership of Jesus, servant leadership can emerge from anywhere in any position in any organization. It is through the character, strength and integrity of the person that servant leadership is formed. In the gospels, we have many examples of servant leadership emerging from unexpected places. Mary and Martha, Peter and Paul, James and John. Each of them presents compelling stories and examples of servant leadership. They did not hold positions

of power (at least not as we understand the current Church hierarchy) yet they exercised leadership.

Servant leadership is a paradoxical concept that fits the teachings and example of Jesus. The integration of service and power into a model of leadership is typical of the paradox found in the gospel. Jesus taught in parables that were rich with the wisdom of paradox. His parables suggest that we should expect the unexpected. He came to serve, not to be served. He came to die so others might live. Jesus lived a paradoxical life, dying on a cross so others could gain eternal salvation. His example then leads his disciples now to pick up their own cross and follow him by serving others.

Like Jesus, servant leaders serve their followers instead of the other way around. Instead of focusing on their own personal needs and interests, servant leaders are tuned into the needs and interests of both their followers and their organizations. They are willing to enter into the chaos of another person. Servant leaders guide the organization without dominating things and facilitate the growth of members of the organization without controlling them.²⁸

Servant Leadership vs. Pedestal Leadership

A Roman view of leadership, as experienced during the time of Jesus, was characterized by leaders who used positional power to command, control, dominate and dictate while the followers responded with submission, passivity, compliance and obedience, whether they wanted to follow to or not. The political and religious leaders of that time approached power as hierarchical, as something that is formalized into the position of the leader who stands on a

pedestal. Because this was the familiar model of leadership, the disciples expected the same style of leadership from Jesus (Mark 10:35-45).

The servant leader exercises power in a different way. The servant leader builds capacity in the team or organization by sharing power. The motivation for servant leadership is not the accumulation of power. Rather, it is the direction of power for the success of the group. The servant leader is not just a person who does service. The servant leader is a servant motivated out of a natural desire to serve.

Servant leadership can certainly be practiced by those who have positional power in the church or elsewhere. Leaders with positional power do not have to lead like Roman rulers on a pedestal (See figure 5). Leaders who are placed into a position to dictate can resist the temptation to be dictatorial. Just as important, they can resist the temptation to adopt a nature to dictate. Used constructively, positional power can enhance the service of the leader and the group.

In the 9th and 10th chapters of Mark's gospel, some of the apostles are arguing about who is the greatest among them. Jesus responds by re-defining what it means to be great. He suggests that the greatest is the one who serves. As Martin Luther King, Jr. paraphrases Jesus, "Anyone can be great because anyone can serve."²⁹

<figure 5 and caption 5 here>

In Mark 10:35-45, when James and John ask Jesus if they can sit on his left and his right when he comes in glory, they conjure up images of Jesus on a throne. A few verses later, Jesus turns that notion around altogether, telling his disciples: "But it is not so among you; but whoever wishes to become great among you must be your servant. For the Son of Man came not to be served but to serve, and to give his life a ransom for many" (Mark 10:43, 45).

Some of the most powerful words of Jesus are recorded in this story from Mark when he describes the Roman style of leadership as “lord[ing] it over them” (Mark 10:42) and then says these four key words: “Not so among you” (Mark 10:43). This is a clear presentation of the contrast between these two models of leadership. Jesus is saying that Roman lording is the old way of thinking about leadership. He is presenting a new style of leadership. He is very clear about the fact that he does not want his followers to lead like Romans or like the Pharisees.

Throughout the gospels, Jesus is challenging his disciples to consider a new way of thinking. In the tenth chapter of Mark, Jesus creates a whole new paradigm of leadership, one that is based on service. Today’s disciples still need to come to full terms with this. When it comes to leadership style, the choice is: Do we lead like Romans? Do we lead like the Pharisees? Or do we lead like Jesus?

Virtues, Values and Traits

Leaders and followers should practice virtues and act on shared values. Practicing virtuous behavior –which means acting with wisdom, courage, justice, humility and other virtues – builds character in leaders and followers. Practicing values – such as the core values and beliefs of the organization – builds community in the organization. We are not born with character. Rather, it takes an entire life to build character. Character is based on the integrity of the leader as a human being, whereas reputation is based on what other people think.³⁰ Building character is an inward journey that requires virtuous living, personal training and self-discipline.

For many of us, leadership begins with faith: Faith in God, faith in ourselves, faith in each other. Placing our faith in God is the starting point for being faithful as a leader. Having

faith in God enhances our ability to have faith in ourselves and each other. When we have faith in ourselves, we call that confidence, an essential trait for leadership.³¹ When we have faith in each other, we call that trust, a factor that is critical for the success of any team, office or organization.³² When we have faith in an organization, we call that loyalty or commitment.

We build trust by acting in a trustworthy fashion.³³ Simply put, people feel they can trust us when we act in a trustworthy manner. We become trustworthy when we act with integrity, which is the integration of our values and our behaviors. Integrity is practicing what we preach, walking the walk and the talk, following through on our promises. When we act on our beliefs, when we integrate what we say and what we do, we build integrity. This gives us believability, or credibility. The extensive research of Kouzes and Posner has concluded that acting with integrity is the most critical trait for effective leadership.³⁴

Over the past one hundred years, two of the most effective ways to study leadership have involved studying traits and behaviors.³⁵ Traits describe the character, personality or qualities of a leader, whereas behaviors describe the practices, actions or performance of a leader. Another way to explain the distinction is that traits describe “how to be a leader”³⁶ whereas behaviors describe “what leaders do”.³⁷ The following list includes fifteen servant leader traits for leaders who practice virtues and live out their values in ways that are congruent with their beliefs. Because leadership traits and behaviors are often associated with each other, my suggested list of leadership traits includes a brief identification of a leadership behavior associated with each leadership trait. The list is organized into three categories, based on the three theological virtues articulated by St. Paul: faith, hope and love.

Faith

The traits associated with faith come from the work of the Holy Spirit in our lives.

Faithful servant leaders are:

- Reverent – believing in God;
- Confident – believing in yourself;
- Trustworthy – acting in honest ways so others can believe in you;
- Humble – acting in unselfish ways to show that you believe in others;
- Open-minded – showing that you believe in new possibilities.

Hope

This is not the same as optimism. Optimism is based on the evidence. Hope is based on imagination. The hopeful person struggles against the evidence to inspire change and create a better tomorrow, while the optimistic person looks at the evidence and determines whether tomorrow will be better. Hopeful servant leaders are:

- Passionate – totally committed to the mission and values;
- Visionary – looking at the future implications of today's issues;
- Creative – thinking outside the box;
- Enthusiastic – bringing energy to the whole team;
- Persistent – being dedicated to the long haul.

Love

The love that is described here is based on the Greek word agape, which is the unconditional love that Jesus preached in the Sermon on the Mount. Loving servant leaders are:

- Thoughtful – paying attention to the needs of others;
- Helpful – providing resources and support to others;
- Collaborative – working hand in hand with others;
- Forgiving – letting go of the mistakes of others;
- Patient – taking the time to support the growth of others.

Comparing Leadership Theories

Servant Leadership

The research shows that the practice of servant leadership has been associated with greater performance in the workforce and higher commitment among workers for their organization.³⁸ Those led by servant leaders are more likely to respond in kind by serving others.³⁹ The research shows that servant leaders empower others to reach consensus decisions, create a sense of community, are sensitive to the needs of employees and help others to reach their full potential.⁴⁰

Unfortunately, servant leadership is sometimes viewed as overly simplistic, too soft and limited in scope.⁴¹ Servant leadership is not simple. It deals with complex human interaction. Servant leadership is not soft. It is much tougher to practice than command and control ruling. Servant leadership does not relinquish the leadership role. It enhances it through service to others.

As leadership theories go, servant leadership is relatively new. However, the philosophy and the practice of servant leadership have been around for thousands of years, especially in religious life and teachings. Servant leadership is perhaps best described as a style or an approach to leadership, although it is emerging as a leadership theory. Its focus is not entirely the same as other leadership theories, so it is difficult to compare and contrast.

Much of what has been written about servant leadership is normative advice instead of empirical findings. Normative advice is what we claim to be true while empirical findings are what we demonstrate to be true. Much more research has been conducted on transformational leadership, another relatively new concept, yet one that seems to resonate with servant leadership.⁴²

Servant leader behaviors identified in other studies include:

- Showing concern for the interests of others;
- Encouraging others in their career goals;
- Delegating important work responsibilities;
- Emphasizing the importance of giving back to the community.⁴³

Transformational Leadership

James MacGregor Burns and Bernard Bass make an important distinction between transformational and transactional leadership.⁴⁴ Transformational leaders transform people and organizations by focusing on organizational change and a shared vision of the future.

Transformational leaders want their followers to fulfill their potential. They listen and respond to people's needs. They stimulate and challenge followers to reach a higher level of motivation and

stimulate. They inspire others to achieve extraordinary outcomes. In the process, they transform followers into leaders by developing their own leadership capacity. The confidence of the followers increases and their concerns shift toward personal growth and achievement.

The four principles of transformational leadership, according to Bernard Bass,⁴⁵ are:

- Idealized influence (or charisma), where followers identify with the leader and choose to follow her or him;
- Inspirational motivation, where the leader creates a sense of shared vision among members of the organization;
- Intellectual stimulation, where the leader encourages creativity among the followers to seek new ways to solve problems;
- Individualized consideration, where the leader enhances the growth and development of each follower through individual attention.

Both transformational leadership and transactional leadership deal with both task and relationship. Leaders build a relationship to motivate their followers to get the task done.

Generally speaking, transactional leaders motivate their followers through a system of rewards and punishments, while transformational leaders inspire followers through appeal to a mission, vision and core values of the organization. Inspiration is a more intrinsic form of motivation.

Inspiration comes from within the spirit.

All leaders are trying to move their followers in the direction of a vision or common goal. The difference is that transformational leaders focus more on identifying, articulating and explaining the vision, while transactional leaders focus more on implementing that vision. The successful transformational leaders create a shared vision of the future by involving people in a process of visioning or strategic planning that creates a sense of ownership in the vision.

Transactional Leadership

Research has clarified the distinction between day-to-day managerial issues, which are associated with transactional leadership, and the more strategic issues that demand the attention of the transformational leader. Managers, or managerial leaders as some would call them, are those who value stability, maintain order and take control, while transformational leaders value creativity, take risks and inspire people toward a vision.⁴⁶ Another way to view the distinction is that managers tend to focus on what is urgent, but not necessarily important, while leaders focus on what is important, but not necessarily urgent. Effective leaders are the ones who create a sense of urgency about what is important.

Transactional leadership focuses more on the day-to-day transactions between leader and follower, particularly the system of rewards and consequences needed to motivate others toward the common goal. Transactional leaders are more involved in the continuous operations based on the vision. Some suggest that transactional leadership can be viewed as management and transformational leadership as leadership⁴⁷ (See figure 6). John Kotter enters the conversation about management and leadership by emphasizing: (a) that successful organizations have a good mix of leaders and managers, and (b) that most organizations are “over-managed and under-led”.⁴⁸

<figure 6 and caption 6 here>

The skills of transformational and transactional leadership offer opportunities to servant leaders in a parish. The church needs parishes that have proficiencies in both leadership and management. Charismatic leadership, on the other hand, is a mixed blessing.

Charismatic Leadership

The Greek word charisma means a special gift from God.⁴⁹ Charisma is described as the attraction between a leader and follower, and sometimes it rises to the level of a rare quality that attracts many followers to a certain leader.⁵⁰ Viewed this way, all leaders need to have at least a bit of charisma or they would have no followers at all. Those with lots of charisma are commonly referred to as charismatic leaders. Sociologists teach us that charismatic leaders often appear during a crisis.⁵¹ They are able to articulate a solution to the crisis, one that resonates with the will of the people.

Charismatic effects on others can be spell-binding. Followers are stirred to strongly identify with the leader, first with the message and later with the persona of the leader. Those who are recognized as charismatic leaders are gifted with extraordinary communication skills. At some point, the message and the leader become indistinguishable. That is a problem.

Charismatic leaders can be very charming. They charm the people with their prolific communication skills. They draw followers to them by articulating a compelling vision of the future, often a solution to a crisis. They make a powerful presentation of themselves and that vision, creating a strong sense of loyalty among their followers. The problem occurs when the people develop such a strong dependence upon their charismatic leaders that the relationship becomes an unhealthy one.

All leaders begin with some charisma which draws followers to them. It can be very flattering to experience that reaction in people. If numbers of followers are considered a sign of a success, then when large numbers of people are attracted to a charismatic leader, it seems to be a sign of a successful leader. Unless that leader maintains some sense of humility about that success, charismatic leaders can become narcissistic.⁵² At the point where many people identify

totally with the leader, and believe that the leader can do no wrong, charismatic leadership has reached a danger point.

When the people identify personally with the leader, the persona of the leader becomes the focal point of the influence process. The followers become loyal, obedient and compliant, sometimes to the point of blind obedience. Generally speaking, the charismatic leader is not interested in developing the skills, abilities or leadership capacity of their followers. This is contrary to transformational leaders who transform their followers into leaders. The followers of the charismatic leader tend to become so closely identified with the leader and committed to his or her success, it becomes hard to determine whether the people are working toward the achievement of a common vision or for the glorification of the leader.

Once charismatic leadership has reached that point, then the leader has gained power and control over the followers, instead of power with them. Instead of distributing power, as a servant leader does, charismatic leaders tend to consolidate power. This can look more like ruling than leading. It takes the focus off the attainment of shared goals, and places the focus on the glorification of the leader. It reduces the follower into a permanent state of following, discouraging true initiative and denying voluntary participation.

Not all charismatic leaders become narcissistic and claim all the honor and glory that comes with success. Mohandas Gandhi, Martin Luther King, Jr., John F. Kennedy, Robert F. Kennedy and Pope John Paul II are identified as charismatic leaders who worked toward the common good of society.⁵³ However, the charismatic leader must be continuously conscious of the effects that they are having on their followers. Charismatic leaders tend to bask in the glow of fame and fortune when they need to examine their conscience and their conduct for signs of

narcissism versus signs of humility. This is true not only for the internationally famous charismatic leaders but also for those who are leading parishes.

Some leadership positions can be considered charismatic offices, ones that hold such an attraction that some people will be drawn to whatever person is sitting in that office. This can be the case of elected offices such as mayors, governors and presidents. It can also be true of religious positions such as pastor, bishop or pope. When someone is named to sit in a charismatic office, some of the people will place that person on a pedestal, whether the leader wants to be there or not. It is up to that leader to decide whether they want to stay on that pedestal or to move off that position and become a servant leader of the people.

Transformational Servant Leadership

People today are looking to those standing out in front. They are seeking inspiration about how to make the world a better place. Bernard Bass states that in the past, “leadership was mainly a matter of how and when to give directions and orders to obedient subordinates”.⁵⁴ Certainly, leadership studies today have advanced beyond that point, at least in theory if not in practice.⁵⁵

Today, the study of leadership has featured new approaches such as transformational leadership, which is very compatible with servant leadership. The essence of transformational leadership is the transforming of people and organizations, which are critical elements of servant leadership as well. Together, these two theories – transformational leadership and servant leadership – create a foundation to a whole new approach to leadership that will continue to be explored in this book.

The servant leader and the transformational leader seek power with others, for the sake of others. They try to lift ordinary people to extraordinary outcomes. They do not seek control over their followers; instead, they want to transform the followers into leaders. The focus is centered on the followers instead of the leader. The motivation to lead is based on a desire to serve, not to be served. Serving others brings out the best in people. It excites people and encourages those who are led. They learn, grow and develop into their full potential as human beings.

In addition, the vision of the transformational leader or the servant leader is based on the needs of the people, not personally identified with the leader. In charismatic leadership, the vision is conceived, developed and articulated by the leader in a way that stirs the hearts and minds of people to follow the directives of the leader. In transformational leadership, as with servant leadership, the leader facilitates an interactive process whereby the leaders and followers develop together a sense of shared vision.⁵⁶

All leaders need followers, but to what end? Is the leader drawing people for selfish goals or for the common good of the group or organization? Is the leader concentrating power for personal honor and status, or spreading it around to enhance service to others and the organization? Is the leader advancing personal goals or pursuing collective goals for the entire group? In servant leadership, the purpose for leading is to meet the needs of the followers, not those of the leader. Greenleaf's test of leadership asks if the followers are becoming healthier, freer, wiser, and more likely to become servant leaders themselves.

Commitment to servant leadership can be integrated with other practices of leadership and management. Greenleaf suggested in 1970 that we were experiencing a leadership crisis that called for a new way of thinking about leadership.⁵⁷ That crisis does not appear to have been

resolved, neither in the church nor in society. This demands a new approach to leadership, perhaps one that integrates servant leadership with transformational leadership.

The integration of transformational leadership and servant leadership has potential for creating a lot of synergy. The transformation of followers into leaders is a point of emphasis in both approaches. Individual consideration, a factor that Bass includes in his description of transformational leadership, dovetails well with servant leadership.⁵⁸ Meanwhile, Greenleaf places an emphasis on visioning as an important element of servant leadership when he says that “foresight is the ‘lead’ that the leader has”.⁵⁹ Both transformational and servant leadership place a similar emphasis on envisioning the future and transforming followers into leaders.

When approaching similarities and differences among leadership theories, it is helpful to use Venn diagrams to show the overlapping of the theories, such as in figure 7. For comparison purposes, it is important to know what is unique about each theory. These will be the areas of one circle in figure 7 that do not overlap with another circle. That is the issue that has driven the study of leadership in this book. While it is helpful to think about how servant leaders must have excellent people skills, know their business or manage their time well, but these are required of all leaders. These are common areas represented by the areas of overlap within all three of the circles of figure 7. The question we are trying to answer here is: What is unique to servant leadership?

<figure 7 and caption 7 here>

Servant leaders can learn from the study of other leadership theories. Servant leadership is not contradictory or mutually exclusive of transformational or transactional leadership. Generally speaking, servant leaders need to develop skills in both transactional and transformational leadership. The question is: How does transactional or transformational

leadership look different when it is practiced by a servant leader? Both the day-to-day demands of transactional leadership and the strategic issues that require transformational leadership can be approached with servant leadership. We hope to show evidence of that in our upcoming chapters.

Conclusion

The next chapter will begin to move our focus from leader to follower. Leadership involves an active and reciprocal relationship between leader and follower. When leaders demonstrate care and concern for the team, the members are more likely to cooperate, and to do so voluntarily. When the leader empowers the team, the members are more likely to take initiative, and to do so with passion and creativity. In the best of all worlds, the leader empowers the follower to take initiative and the follower in turn empowers the leader by taking initiative. This is what we mean by a collaborative relationship, one where people are quite literally working together, building upon each other's strengths and gifts. Initiating is leading from within the ranks, or in a church context, leading from the pews.

The parish leader can have great plans, goals and ideas, but unless that leader can build some consensus among the members of the congregation, rather than railroading everything by the people, the idea will fail. No one can go it alone, not even the pastor. The people might comply, but the influence is not voluntary. Coercion is not leadership.⁶⁰ No leader can succeed without followers.⁶¹ Leadership and followership are reciprocal roles. Sometimes these roles can change from hour to hour, day to day or even from task to task. "Followership" is about the interaction, the connection, the relationship between leader and follower. The two are joined by the mission of the organization.