Leadership is a legacy to be left and an influence to be felt by others whom you lead to lead. It is about the ability to lead people to become leaders.

Spiritual leadership within the church is the ability to influence a group of people to accomplish God's mission, while lifting them to a higher vision and a closer walk with God. Emulating our leadership in leadership of their own is our primary task, John Maxwell said. "When you understand that leadership is influence instead of position, that changes everything."  

Leadership demands the harvesting of leaders for the future by sowing its seeds in the present. If intentional leadership planting is not done then you as a leader have failed. Leaving a legacy of well trained leaders to carry on after you have left is the primary task of leadership. Leadership does not begin or end with any one person.

Leadership is also spiritual. “A Leader is someone who is called by God with God given capacities and God given responsibility to serve a specific group of God’s people directing them in God's purpose for that group to bring glory to God.”  

Leadership is also a legacy. "Leadership should be born out of the understanding of the needs of those who would be affected by it".  

Too often we try to fit square pegs into round holes, therefore leaders must enable people to discover their unique place in the Body of Christ and help them develop faithfully in the training of future leaders. Marian Anderson once said, “Leadership should be born out of the understanding of the needs of those who would be affected by it”.  

Leadership is a calling from God to do His work. God works through His people, He equips them with the proper tools. Things like temperament, abilities, talents and Spiritual Gifts must take into consideration and spiritually, it is only then that they can be deployed into the church.

- Romans 12:6-8 We have different gifts, according to the grace given us. If a man’s gift is prophesying, let him use it in proportion to his faith. If it is serving, let him serve; if it is teaching, let him teach; if it is encouraging, let him encourage; if it is contributing to the needs of others, let him give generously; if it is leadership, let him govern diligently; if it is showing mercy, let him do it cheerfully.

- 1 Corinthians 12:12-27 There are different kinds of gifts, but the same Spirit. There are different kinds of service,
Leadership is about leaving a legacy. Our legacy is to leave someone to lead once we have led!

Leaders must value people and add value to people. According to Mark Shead, www.leadership501.com/leadership-quotes/316/ leaders must:
• Ask the person to be a part of the vision
• Treat people as your greatest asset
• Listen to people; know their hearts
• You add value to people when you ask them to be part of a great vision. On the front end of mentoring people to be leaders, we ask, “Are you willing to reproduce other leaders if I invest in developing you?” This perpetuates the culture of leadership development and weeds out people who probably wouldn’t have developed anyway.
• You add more when you treat people as your greatest asset.
• Adding value also comes from listening to people. One way to do that is to become prayer partners with a person. That gives you time to get to know that person’s heart.
• When I ask, “What is a person’s unique contribution?” I equip that person according to his or her gifts and desires. I develop the part of themselves they want to see developed, not what I happen to need at the time. This prevents me from using people. 8

Leaders must also endeavour to bring out the best in people by:
• Offering a friendly atmosphere
• Enjoy their uniqueness
• Know their abilities
• Know how much they can take on
• Give them a reputation to uphold
• Enjoy your work and let it show
• Look for mutual benefits 81

Finally leadership can be summed up like this.

Leadership is about leaving a legacy. Our legacy is to leave someone to lead once we have led! 8

Listen: To God and to the people you lead
Enthusiasm: Lead with a passion for the task that is at hand
Aspire: To great heights and take the people you lead with you
Delegate: You can’t do everything yourself
Encourage: Others to take the lead
Responsibility: Take ownership of your role, as to whom much is give much is required
Spiritual: Set a high spiritual plain for your leadership there is no higher place
Help: Getting your hands dirty is the sign of true leadership
Inspire: Where there is no vision the people perish
Pray: Ask God for guidance as you lead His people

1Mark Shead, www.leadership501.com/leadership-quotes/316/
81Mark Shead, www.leadership501.com/leadership-quotes/316/
8Ibid
8Ibid
8Ibid
8Ibid
8Ibid
8Ibid

The author occupies a unique position in the academic business world, putting leaders and companies on the couch and working at the often intimate interface where the inner life of the individual meets the outer world of the organisation. He is a failed engineer, entrepreneur manqué, reluctant economist, psychoanalyst, wit, and outdoorsman. Over the past four decades he has established himself as a leading figure in the clinical study of organisational leadership.

His book is about the link between the personality of leaders and the influence this has on the organisations they lead. This topic is highly relevant for Adventist leaders, for we often talk of the importance of character formation and how we fit our spiritual gifts with various tasks. I owe a debt of gratitude to Victor Plimoor, who kindly called my attention to this book and lent it to me.

Let me say from the start that this is a very deep and comprehensive study which offers a wealth of interesting material. It is simply not possible to do justice to it in a brief review. I would however recommend the reading to leaders in the church who seek to improve their understanding of themselves and others. I will simply pick out a couple of points that I found particularly significant from an Adventist perspective.

We sometimes hear that Adventist leaders need an ‘entrepreneurial personality’, and probably this is true in areas such as church planting, the single evangelist, and front-line missionary work, where you often work alone while starting something new. De Vries says that the entrepreneurial leadership behaviour is characterised by innovation and risk-taking. Going deeper, however, he identifies six main themes that stand out in entrepreneurial behaviour: a need for control, a sense of distrust, a desire for applause, a tendency to ‘split’, scapegoating, and the flight into action. Just a few words on each of these:

Need for control: Entrepreneurial leaders have ‘serious difficulty addressing issues of dominance and submission and are highly suspicious about authority’. They ‘often experience structure as stifling’ and ‘find it very difficult to work with others in structured situations unless, of course, they create the structure and the work is done on their terms’.

Sense of distrust: The need for control is closely linked to suspicion of others. They have a strong fear of being victimised or taken advantage of and are always prepared for the worst. They are continually scanning the environment for something to confirm their suspicions.

Desire for applause: The entrepreneurial leader has an overriding concern to be heard, recognised, and regarded as a hero. It is a reaction against feelings of insignificance.

The tendency to ‘split’: This means a tendency to
In 'Transforming Leadership' the author deals with leaders who get it right, get the best out of people, and construct great places to work. He considers Alexander the Great, and many different kinds of 'leaders who make a difference'. In a special chapter, he also deals with 'how to manage creative people'. I personally found the latter chapter very stimulating and thought-provoking reading.

In 'Leadership in a Global Context' the author covers leadership development within the global corporation, the European scene and the Russian scene. In his final chapter, the Conclusion, the author looks at 'how to create high-commitment organisations'. This contains valuable material for every Adventist leader.

On one hand, de Vries touches on familiar challenges as he mentions the problem when, in a global organisation, the local community will have to 'deal with the consequences of decisions made completely outside their sphere of influence'. In the global organisation of the General Conference, this is an issue. A small group of people in Washington, at Annual Council, may decide on initiatives in the world church which the local Adventist community has had no influence upon, but they are expected to implement something that comes 'from across the ocean'. He also says that global managers (read: GC or TED leaders) often ignore what might be called 'the cultural repercussions of their actions'. You just cannot do the same things in every place in the world. For example, while the GC Committee may or may not want at this time to allow for women to be elected as conference presidents, the legal requirements in Europe are now that it is illegal and subject to legal action, with detrimental effects upon the name of our church, to discriminate against a woman on the grounds of her gender in leadership.

Feelings of mistrust and anxiety are easily created in the global organisation due to these elements, and experts are talking of the FUD factor as dominating the culture of a global organisation, i.e. Fear, Uncertainty, and Doubt. I am not saying this is the case in our church, but I do think that GC and TED leadership need to be aware of this issue in our leadership of the Church.

On the other hand, de Vries provides counsel on how to cope with these challenges. Based on his extensive work with leaders, he concludes that the best leaders are those who provide focus, are seen as decisive, and are viewed as possessing integrity and honesty. However, the most effective leaders 'also connect with a universal layer of how human beings function which prompts people to make a greater-than-usual-effect'. He points to two human elements that directly impact the way people behave in organisations: see everything as being either ideal (all good) or persecutory (all bad). They fail to appreciate the complexity and ambiguity inherent in human relationships and tend to see things in extremes, idealising some people and vilifying others. Things are set in concrete and they are either black or white.

Scapegoating: This type of leader would consider him-/herself blameless and have little sense of personal responsibility. He refuses to see what he doesn’t like and blames others.

Flight into action: Feelings of anxiety are often dealt with by turning to action as an antidote. The anxiety of dealing with events in a reflective manner is too much for them and they flee into action, even if it is impulsive and thoughtless, without considering all the facts.

In numerous ways, de Vries then exemplifies how this personality type functions as a leader, showing how the entrepreneurial character affects their organisations. He also gives advice on how one can co-operate with an entrepreneurial leader. The bottom line is that this is very hard. The need for control, the distrust of others, the lack of reflection before taking action, and the scapegoating, among other things, will reduce teamwork to zero and an organisation that is lacking enthusiasm.

De Vries then proceeds and deals with each of the following character types in the same way, which is highly instructive and an eye-opener:

The charismatic leader with an excess of feelings.

The leader that lacks any emotions, is detached and relies on formalities and ritual.

The impostor: the leader who is a cheat and pretends to be someone he/she is not. A special type is being dealt with in a separate chapter, namely the neurotic impostor.

De Vries concludes the survey of types by describing the 'organisational fool', namely, the person in an organisation who is able to point out the leader's pride and weaknesses and to prevent the pursuit of foolish actions. Having someone like that, and tolerating him/her, is of great value.

The remaining part of the book includes three main sections:

In 'The Pathology of Leadership' the author deals with an aspect implied in a statement by Abraham Lincoln: 'Nearly all men can stand adversity, but if you want to test a man's character, give him power'. De Vries comments: 'To understand what happens when people get power, we have to enter the inner world of the leader'. He then studies 'prisoners of leadership' (leaders who derail when they receive the highest responsibility), despotism (leaders who turn into dictators, despots, tyrants, authoritarian or totalitarian), and 'leadership by terror'.

I long to accomplish a great and noble task, but it is my chief duty to accomplish humble tasks as though they were great and noble. The world is moved along, not only by the mighty shoves of its heroes, but also by the aggregate of the tiny pushes of each honest worker.

— Helen Keller

(Continues on page 4)
(a) The need for attachment/affiliation is the need for human connectedness. This need is met in an organisation by a perception of community, of belonging, and through creation of a group identity.

(b) Our explanatory/assertive needs are closely associated with learning and personal growth. This need system lays the foundation for creativity and strategic innovation. It is also addressed through having fun, experiencing pleasure, and knowing enjoyment.

The best places to work, the high-commitment organisation, responds to these needs, paying attention in particular to the following:

(a) Community: The prevailing attitude is one of mutual support, respect, and collaboration. Teamwork is crucial in these organisations and workers subordinate their individual agendas to the well-being of the group. We do well in our church to consider this point.

(b) Pleasure: Having fun by doing new things is essential, because it results in continuous learning, creativity, and innovation. This makes people more committed. Maybe our church cultivates an attitude of being serious and it is difficult to have fun in long and boring committee meetings. This may be an area to look at.

(c) Meaning: Somebody has said that 'people will work for money but die for a cause'. It is extremely motivating for people to feel that they are contributing to something valuable for other people. This is a strength in our church, due to our faith and our mission. But we must make sure that the way we articulate our church's identity and reason for existence is in harmony with the deepest convictions of our people, and doing so in the manner of Jesus Christ – 'only his method will bring success'.

De Vries concludes by underlining that the fundamental purpose of the organisation needs to be tuned in on how these three factors are developed. Here is a lot of interesting and valid work for us as Adventist leaders today!

As I believe is obvious from this review, this book provides a wealth of valuable insights into our leadership work. If you want to grow as a leader, this is good and valuable reading! ♦

TO THINK ABOUT...

THE POWER OF EMPOWERMENT

All authority has been given to Me in heaven and on earth.
Matthew 28:18

The ability to empower others is one of the keys to personal and professional success. John Craig said, “No matter how much work you can do, no matter how engaging your personality may be, you will not advance far in business if you cannot work through others.”

When you become an empowerer, you certainly work with and through people, but you also do much more. Simply defined, empowering is giving your influence to others for the purpose of personal and organisational growth. It’s seeing others’ potential, then sharing yourself—your influence, position, power, and opportunities—with others with the purpose of investing in the lives of others so that they can function at their best. The act of empowering others changes lives, and one of the greatest things about it is that it’s a win-win for you and the people you empower. If you empower others by giving them your authority, it has the same effect as sharing information. You haven’t lost anything. You’ve increased the ability of others without decreasing yourself. ♦

Becoming a Person of Influence