

Spirituality in Leaders

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According to Saint Paul, spirituality in all Christ-followers, including leaders, is a “manifestation of the Spirit given for the common good” (1 Cor 12:7). Consequently, any insights informed by Scripture regarding spirituality in leaders must view this topic through the lens of “the common good.” The “manifestation of the Spirit” in the life of a spiritual leader will vary for each leader in each context, but the redemptive purpose of this manifestation of spiritual gifts and graces is always for the good of others.

Based on the model of our Lord, any Christ-informed understanding of spiritual leadership must be enfolded in self-giving acts of love for others. In the contexts of the faith communities in which we live and lead, whether in the home, Sunday school class, youth group, church board, local congregation, or seminary, how can our testimony of faith in Jesus Christ increasingly and intentionally inform and transform us and our leadership “for the common good?”

Each leadership ministry assignment comes with its own unique context of challenges and characters. Having been privileged to serve in leadership at European Nazarene College, the Asia Pacific Nazarene Theological Seminary, Mount Vernon Nazarene University, and the International Board of Education as Education Commissioner for the Church of the Nazarene, each location and responsibility led me to a different question regarding spiritual leadership. These four spiritual leadership questions remain with me to this day.

1. How can we live together within this diverse Christian community in such a way that our relationships are redemptive and a witness to unbelievers of the reconciling work of God in Christ?
2. If, in Christ, all things are made new (2 Cor 5:17), then how does our relationship to Christ convert the way we live and lead in a Christian community of faith?
3. In conflict situations, when good and godly people differ and sometimes collide over vision, values, traditions, policies, and programs, how can I lead in these situations, really lead (and serve) with the mind and spirit of Christ?

4. How does my testimony of holiness of heart and life transform the way I both mentor others in the Christian faith and model before them a vibrant, maturing Christian life?

These four questions and their answers undergird and inform the central question of this chapter. In the contexts of our family, work, and many other leadership responsibilities, how do we intentionally nurture the spiritual life both within us and within others?

Regardless of the challenges or characters in our context, Christian leadership begins with humble service to *others* to enable *them*, through teaching and example, to fulfill *their* ministry to each other and *their* mission in the world under the Lordship of Christ.¹ The essence of one's transforming and transformative spiritual leadership (see Eph 5:1-2) is birthed in a *theological vision*, rooted in *theological convictions*, nurtured in *theological dynamics*, and empowered by the *theological motif* of the Spirit of God in us.

Spirituality in Leaders is Birthed in a *Theological Vision*

Vision refers to seeing things at a great distance and with great depth. A vision is a consuming, passionate, and compelling inner picture. An important function of leading in a faith community is creating a theological vision of the organization's preferred future. The leader, by divine inspiration, can see the invisible. Vibrant and motivating personal and organizational vision statements are expressions of optimism and hope. They are big dreams of what we would like ourselves, our family, the church, seminary, or ministry organization to be and do. Having a clear organizational vision as a leader is essential, but it is not enough.

We live and lead within a community of faith. It is essential, then, for theological vision to precede organizational vision. We envision or see the people we serve in the church as God's own creation, worthy of dignity and respect, before outlining what action is desired of them for the organization. Ownership of the vision cannot be solely that of the leader. It must be embraced and owned by the group that is asked to accept the vision and share in its implementation. Spiritual leaders are captured by the vision that we are the graced, blessed,

¹ Fairbanks, *Leading Decisively*, 22.

called, and gifted people of God! It is this vision that leaders seek to transfer to others for whom they are responsible. *Spiritual leadership is the transference of theological vision.*

A theological vision is an inspired and inspiring inner picture of our faith community. It is seeing what others do not see. At the very heart of servant leadership is a theological vision of our identity within the Christian fellowship. Notice the biblical imagery that defines our relationship and identity with other Christians. We are:

- “Brothers and sisters in Christ” (Col 1:2)
- “Members together of Christ’s body” (Eph 3:6)
- “A fellowship of God’s people” (Acts 2:42)
- “A microcosm of the Kingdom of God on earth” (Rev 1:6-9)
- “A community of faith” (Gal 6:10)
- “A sacramental community in and through which the grace of God flows” (2 Cor 9:8).²

Effective Christlike leadership is grounded in these biblical perspectives of the Christian community and not just in organizational skills. Of course, skills are needed. However, sharp skills without Christian motives easily lead to manipulation. The primary orientation and motivation of our actions as servant leaders must be deeply theological. The Jewish theologian Martin Buber wrote a brilliant but difficult book to read, *I and Thou*.³ He described the most healthy and mature relationship possible between two human beings as an I-Thou relationship. In such a relationship, I recognize that I am made in the image of God, as is every other person on the face of the earth. This makes them a “Thou” to me. Because of that reality, every person deserves respect—that is, I treat them with dignity and worth. I do not dehumanize or objectify them. I affirm them as having a unique and separate existence apart from me. The people with whom we live and work are God’s own creation to be treated with respect, dignity, and grace. The opposite, according to Buber, is to relate to others within our sphere of influence in an “I-It” relationship, as individuals to be manipulated by us for our benefit and “things” to be used for our purposes.⁴

The people of God are called and Spirit-empowered to incarnate his healing, guiding, sustaining, and reconciling work in the lives of those with whom we work and live. All Christians

² See also Fairbanks and Toler, *Learning To Be Last*.

³ Buber, *I and Thou*, 48.

⁴ Buber, *I and Thou*, 53-85.

are called to this ministry of serving others in Jesus' name! You and I may be specifically called and gifted as a pastor, teacher, evangelist, musician, or missionary, but we are on a leadership journey to use our gifts and graces in developing the equally specific gifts of the people of God whom we lead. We nurture, mentor, model, and reflect this theological vision through communication, relationships, decision-making, and development of trust. This leadership call and command to accept, serve, and equip the people of God must increasingly define and shape our *theological vision* for ministry. We accept and embrace all who profess Jesus as Lord because they are the graced, blessed, called, and gifted people of God with a ministry to each other and mission to the world! Spirituality in leaders, birthed in a theological vision of the led, must precede an organizational vision!

Spirituality in Leaders is Rooted in *Theological Convictions*

Convictions regarding our identity in the faith communities we lead must be modeled by the leader before they are embraced by the led. Spiritual leadership increasingly and consistently models and affirms our identity within the faith communities about:

- *who* we are as the people of God (we are the graced, blessed, called, and gifted people of God with a ministry to each other and a mission to the world);
- *what* we are called to do in the work of God (we are to walk worthy of our calling to participate with God in the reconciling of the world to himself); and
- *how* we are to live together as the family of God (we are to live together as a community of faith nurturing and supporting each other in ministry and mission).

Such convictions anchor us in the midst of conflicting expectations, differences of opinion, conflict of ideas, degrees of maturity and immaturity, varieties of traditions, and the uniqueness of cultures and numerous expressions of subcultures in our faith communities. During such challenges, we may wonder if it is possible to live, study, and worship together in the home, on the job, or in a local church fellowship, in such a way that our relationships are supportive and a witness to the reconciling work of God in Christ.

It is very definitely possible if we reaffirm three fundamental convictions—convictions that will shape us at our best. *First*, we need to reaffirm, often, *who* we are as Christians. We

gather as a Christian community of faith. We are a community of faith with a ministry to each other and a mission to the world. Whether in the home, the small group Bible study class, or at a Christian university, we need to repeatedly speak of the implications of our identity as a Christian community of faith. Within that identity, the distinctive differences of maturing communities of faith are evidenced in at least three critical beliefs.

1. We believe that every Christian can make a difference for Christ, regardless of her/his vocational choice, extent of education, and current or historic socio-economic *environment*. We really believe that every person can make a difference in this world!
2. We believe that every Christian should come to the point of viewing herself/himself as a world Christian with a global vision. “Red, brown, yellow, black, and white – all are precious in His sight.”⁵ The world, the whole world, is the arena of God’s activity. God’s love for us does not depend on the color of our skin or the nation of our birth!
3. And, we believe that every person of any age can live a holy life to the glory and praise of God, regardless of whether her/his vocational assignment takes her/him to Miami or Manila; to Chicago or Calcutta; to Fargo or Frankfort. What we are, we are becoming. This means that we must now cultivate and develop a lifestyle of praise, worship, gratitude, devotion, respect, spiritual formation, and faithfulness.

Reaffirming the fundamental conviction of *who* we are reminds both the leader and the led that we are a Christian community.

Second, we need to reaffirm, often, *why* we exist as a Christian community. We exist to nurture, shape, and model the life of faith in our homes, among our neighbors, and in the context of our vocational settings. The Apostle Paul admonishes: “Whatever you do, work at it with all your heart, as working for the Lord, not for human masters . . . it is the Lord Christ you are serving” (Col 3:23-24). We should desire to see an increasing number of unbelievers around us as we live and lead. Jesus said, “*I have not come to call the righteous, but sinners to repentance*” (Luke 5:32). The non-Christians in our relationships provide an opportunity for Christian witness and proclamation of the Christian faith. The Christian’s lifestyle may be witnessed as an alternative to the not-yet-Christian’s lifestyle through example, testimony,

⁵ Author unknown.

attitude, decision-making, work experience, or informal discussion. The task is not only to communicate the faith; our responsibility is the nurture the life of faith in others around us, regardless of where they are on their spiritual journey.

Third, we also need to reaffirm, often, *how* we are to live in a community of faith. We are to live as a Christlike community maturing in faith (individually and collectively). Faith communities must be characterized as confessing, forgiving, affirming, praying, discipling, worshiping, supportive, and maturing communities of faith. They are *dynamic laboratories* wherein we learn how to live together as the graced, blessed, and gifted children of God. M. Robert Mulholland, Jr. defines spiritual formation as “the process of being conformed to the image of Christ for the sake of others.” He reminds us that the community we belong to is crucial in our faith development and maturity as leaders.⁶ We nurture the spiritual life as leaders, not keeping spirituality merely a private affair but modeling spirituality *for the sake of others!*

A theological conviction must be embraced and embodied before it is understood and caught by those we lead. Leadership, as stated earlier, begins with humble service to *others* to enable *them*, through teaching and example, to live *their* lives under the Lordship of Christ, to understand, accept, and fulfill *their* ministry to each other and *their* mission to the world.⁷

Spirituality in Leaders is Nurtured in the *Theological Dynamics* of Hospitality, Acceptance, and Presence

It was my privilege to study under Dr. Seward Hiltner at Princeton Theological Seminary just after his book, *Theological Dynamics*, was published.⁸ He sought to bring together the significance of the Christian faith with an understanding of the dynamics of personal growth. In other words, he was concerned with the intersection of “orthodoxy,” belief in a doctrine, and “orthopraxy,” emphasis on practice or action.

Dynamic #1: Hospitality

⁶ Mulholland, *Invitation to a Journey*, 15.

⁷ Fairbanks, *Mentoring and Modeling Leadership Character*, 36.

⁸ Hiltner, *Theological Dynamics*.

Interest in this intersection of faith and life, doctrine and practice, orthodoxy and orthopraxy prompted me to spend a sabbatical semester in 1999 at Yale University Divinity School working through the archives and special collection of the late Roman Catholic pastoral theologian, Henri Nouwen.⁹ His writings challenged me increasingly to think about the relationship of spiritual hospitality to Christian leadership. Modeling biblical hospitality before we mentor others in its practice was my passion and pursuit as I served vocationally as the Mount Vernon Nazarene University president.

This practice of hospitality was a way of life fundamental to Christian identity for seventeen hundred years of the Christian Church. Christine Pohl convincingly documents this practice in her book, *Making Room: Recovering Hospitality in Christian Tradition*.¹⁰ Hospitality primarily means the creation of free space—making room, to use Pohl’s words, in the midst of differences of thought or behaviors that may exist. With this perspective, the attitude of hospitality helps us to make room or create space for those with whom we live and work. The strange and the stranger can enter and become a friend. It is being to others with whom you live and work a living witness of the risen Christ. The quest, therefore, is: How do we create space and make room (practice “hospitality”) on the job or in our home, especially when we experience conflict and even collision between good and godly people over our vision and values? We are challenged to embrace and express the rich concept of spiritual hospitality in our leadership responsibilities. It has the potential of transforming relationships with those individuals with whom we live and work as it nurtures our own spiritual leadership.

Biblically and theologically, the term hospitality is not limited to receiving a stranger into our homes—although it surely includes this dimension. Fundamentally, it is a core attitude toward others, which can be expressed by a great variety of behaviors. Hospitality, biblically understood, challenges us to *relate to others as if we were relating to Christ himself*. The gift of Christian hospitality is the opportunity we provide for the colleague, co-worker, guest, stranger, family member, or friend to find her or his own way. It enables us to consider an alternative way of thinking from those who may be very different from us. This gift to others invites them to

⁹ The Henri J. M. Nouwen special collection was housed at the Yale University Divinity School prior to its present location in Toronto, Canada.

¹⁰ Pohl, *Making Room*.

contribute insights derived from these unique gifts and abilities, even in the context of differences of thought and behavior. As leaders practicing hospitality, we often serve as angels of God without even knowing it. It is an art that more Christians need to cultivate.

Dynamic #2: Acceptance

Another distinctively Christian attitude that leaders must cultivate and express if we are to be worthy of our identity as Christlike leaders is the grace-filled gift of *acceptance*. The author of the book, *Cross Cultural Connections*, wrote: “what John 3:16 is to the unbeliever, Romans 15:7 is to the believer.”¹¹ Paul succinctly writes: “Accept one another then, just as Christ accepted you, in order to bring praise to God” (Rom 15:7). Increasingly, the embracing of acceptance and its transforming impact must identify and define us as biblical, servant leaders. It is the heart of all we are.

Acceptance is the ability to communicate value, regard, worth, and respect to others. It is the ability to make people feel significant, honored, and esteemed.¹² This is leading with “the mind of Christ” (1 Cor 2:16). To intentionally accept and serve others is to love them. Acceptance of others does not imply acceptance of their ideas or behavior. For instance, we may differ with *gusto* on theological issues. However, if we desire to witness the miracle of dialogue, then listening attentively to them and accepting them as persons created by God and thus worthy of our regard and respect are critical first steps toward an encounter that is transformative in the nurturing of our spiritual leadership.

The grace-filled acceptance of others is a core Christian leadership quality that must be cultivated and increasingly expressed. An attitude of acceptance shapes leaders and becomes a spiritual dynamic at work within us as we lead those with whom we live, work, and worship. Acceptance is a profound biblical principle for Christian leaders, especially when good and godly people collide over vision and values in a community of faith. When different perspectives are perceived as a threat, a defensive response is to assert one’s authority as a leader to quash any

¹¹ Elmer, *Cross Cultural Connections*, 93.

¹² Elmer, *Cross Cultural Connections*, 94.

alternative perspectives. However, according to the late Dr. Harold Reed, leadership “is known by the personalities it enriches, not by those it dominates or captivates.”¹³

This perspective on leadership will force some probing questions: How can *my* ministry of servant leadership enable *others* to fulfill *their* ministry to each other and *their* mission in the world? Are the people being served growing as Christians? Are they themselves becoming servants? These are crucial concerns for leadership in the community of faith. All Christians — even those who sometimes make life difficult—are called and gifted for the ministry of Christ. Tempting as it may be, Christian leaders ought not to ignore even the most challenging people. They remain our responsibility. They demand from us keen insight, deep caring, and Spirit-empowered understanding. These expressions of spiritual leadership evidence the theological dynamic of *acceptance* working within us for the sake of others.

The leader’s response of acceptance toward those with whom there is conflict shows the faith community how our theological convictions are not merely words to acknowledge but truths that are formative regarding:

- who we are as the people of God (we are the graced, blessed, called, and gifted people of God with a ministry to each other and a mission to the world);
- what we are called to do in the work of God (we are to walk worthy of our calling to participate with God in the reconciling of the world to Himself); and
- how we are to live together as the family of God (we are to live together as a community of faith nurturing and supporting each other in ministry and mission).

Dynamic #3: Presence

The theological dynamics of *hospitality* and *acceptance* require the leader’s *presence*. The most important attribute of a leader is not knowledge or technique, “but what the leader brings in his/her presence. And the presence he/she needs is a non-anxious presence.”¹⁴ Caring for others is the measure of greatness, more so than decisiveness, firmness, certainty, and conclusiveness in the actions of the leader. “Caring deeply” in stress-filled moments or when

¹³ Reed, *The Dynamics of Leadership*, 9.

¹⁴ Friedman, *Leadership in the Age of the Quick Fix*, 110.

good and godly people differ and even collide with the leader over vision, values, plans, and programs demands that we listen intently, speak directly and caringly, and ask questions for the other person's sake and not for our own. We are truly present, even in the quietness; and we pray honestly, openly, and confidently!¹⁵

Such presence reflects spiritual leadership character. It is both caught and taught—modeled and mentored! Servant leaders who bring a non-anxious presence are nurtured both by a grace-given acceptance of others with whom we live and work and by tirelessly working at “creating space and making room” for the strange and strangers around us. These values, rooted in our theological identity, characterize us at our best and convict us at our worst. The people with whom leaders live and work do not need from their leaders another presentation, lecture, or reprimand; rather, they need from their leaders their *presence*.

Some insights on Christian spirituality and leadership, in light of hospitality, acceptance, and presence, include the following:

1. Good and godly people often see things differently from the leader.
2. Many issues over which we experience conflict are based culturally, ethnically, or in the family and are not violations of Scripture.
3. Differences that divide us have the potential to alienate members of the body of Christ and to negatively impact the work of God in our communities.
4. Caring for our brothers and sisters in Christ who differ from us is to love, respect, and honor them, as God loves them.
5. Acceptance of others implies that we can learn from them.
6. We must find ways to communicate acceptance to those who have not bowed to the Lordship of Christ.

The theological dynamics of hospitality, acceptance, and presence are thus a significant means to an end of cultivating spirituality in terms of a Christlike character in the hearts of those we lead. Moreover, these theological dynamics also nurture the spiritual life of us as leaders. These are not the responses that we could have, especially in times of conflict, without the grace

¹⁵ Steinke, *Uproar: Calm Leadership in Anxious Times*.

of God already at work in our lives and continuing to work in our lives through these theological dynamics.

Spirituality in Leaders is Empowered by the *Theological Motif* of the Spirit of God in Us

In Ephesians 4:25-32, we as leaders see more clearly how to “maintain the unity of the Spirit through the bond of peace,” and, in so doing, walk (and lead) worthy of our calling (Eph 4:1-3). This is what it means in practical terms to relate our holiness testimony to a holiness lifestyle of leading. The opening verses of the following chapter challenge us: “Follow God’s example, therefore, as dearly loved children and walk in the way of love, just as Christ loved us and gave himself up for us as a fragrant offering and sacrifice to God” (Eph 5:1-2). This principle of Spirit-inspired imitation was developed and made specific in Ephesians 4:25-32. The passage outlines a way of living within the Christian community. Paul’s instructions are not psychological in nature; they are deeply theological. The Spirit of God is deeply concerned with the speech and character of His people (Eph 4:30a).

How we can live and lead with “a life of love, just as Christ loved us” is identified a few verses later. Paul admonishes us to “be filled with the Spirit, speaking to one another with psalms, hymns, and songs of the Spirit.” We are to “sing and make music from [our] heart to the Lord, always giving thanks to God the Father for everything, in the name of our Lord Jesus Christ” and to “submit to one another out of reverence for Christ” (Eph 5:18b-21). The power for this lifestyle can only be maintained, developed, and strengthened as we are continuously being filled with the Spirit (Eph 5:18). The Spirit of Christ within us empowers us to live, lead, and mentor as servant leaders!

As we model an Ephesians 4:1-5:21 leadership lifestyle before others in the power of the Spirit with a passion for “the mind of Christ” (1 Cor 2:16b), the faith community is gradually transformed into the image of Christ (2 Cor 3:18), and so are we! The challenge thus, is this: How do we communicate this lifestyle that is distinctly Christian and self-giving at the core (Phil 2:5-8) within the faith communities we lead? How do we pass on to others what has been so bountifully passed to us, and in such a way that they are qualified to teach others (2 Tim 2:2)? Whatever else it means, communicating a holiness lifestyle demands taking the principle of

imitation, modeling, or exemplifying seriously. Pohl reminds us that this principle was key in Christian leadership for eighteen centuries.¹⁶ For the present and future, we must recapture this principle to be mentors and models to younger Christians in the faith. We must recall the words of Paul, which he gave with humility to the Christians under his care. We must do the same for those with whom we live and for whom we are responsible.

- “Follow my example as I follow ... Christ” (1 Cor 11:1);
- “You ought to follow our example” (2 Thess 3:7);
- “Whatever you have learned or received or heard from me or seen in me put it into practice” (Phil 4:9a); and
- “We did this . . . in order to offer ourselves as a model for you to imitate” (2 Thess 3:9).

Recalling the fundamental Christian imperatives Paul also gave in Ephesians 4, we are to be *honest* with the believers, *immediate* in dealing with conflict among us, *upbuilding* with our words, and *forgiving*, even when others do not forgive us. We express gentleness, humility, patience, and supportiveness through words and deeds that consistently communicate these leadership character imperatives: I love you; I accept you; I respect you; I need you; I trust you; I serve you; I forgive you; and I accept your forgiveness.

Dialogue, for Paul, is for grace-giving and grace-receiving! Our words are to be channels of God’s grace to others (Eph 4:29). God’s forgiveness frees us to take the initiative in forgiving those who hurt us. Grace-enabled, Spirit-empowered communication with God and others in faith communities is “perhaps the greatest single factor affecting one’s personal health, her or his relationship with others, and the pursuit of Christlikeness.”¹⁷ With intention and grace, we must never permit the painful words and deeds of others to create bitterness and resentment within us. The sin of offending a brother by a false word or act especially grieves God. Watch the words we speak!

Life together in Christian community is not an alternative for the spiritual leader; it is an imperative, even in conflictual situations. Because relationships are so important to us, we care enough to confront our sister or brother in Christ. We care too much about the relationship to

¹⁶ Pohl, *Making Room*.

¹⁷ Fairbanks, *Mentoring and Modeling Leadership Character*, 75.

ignore destructive behavior. We speak the truth in love, and we also care enough to allow our brother or sister in Christ to speak truthfully to us.

When we do not live together by these guidelines as a Christian community, God's Spirit is *grieved* (Eph 4:30b). Relationships within a faith community are an intensely theological issue. Anything that tends to destroy fellowship grieves the Spirit who seeks to build it up. In the midst of conflicting expectations and seemingly irreconcilable differences for the Christian leader in a local congregation, a mission organization, a Christian college, a church governing board, or a host of other communities, the challenge is to lead in these often-conflicting situations with "the mind of Christ" (1 Cor 2:16b). That possibility is only realized through the presence of the Spirit of Christ in our lives.

For the Spirit-filled and Spirit-empowered leader and by the grace of God, this leadership lifestyle must flow from a life wholly committed to living a holy life. Moreover, this leadership lifestyle will increasingly be shaped in such leaders who are being transformed to the image of Christ by the Spirit of Christ. The one thing spiritual leaders *will* to do is summed up in the holistic command and commitment to love God and to love our neighbors as we love ourselves. Holiness is a way of life, a grace-empowered lifestyle. Our words, actions, and behaviors will affirm or disconfirm to those we lead the holiness testimony we profess. This means that throughout our ever-growing and deepening relationship with Christ through the power of His Spirit within us, we will continue to mature in the Christian faith and in our walk with the Lord.

Life, Love, and Leadership

We are learning, little by little, what it means to "imitate God . . . and live a life of love" (Eph 5:1-2) even as we lead in our homes, congregations, workplaces, and communities. This life-long growth process and trust relationship is a journey of maturing faith and painful encounters that takes a lifetime to fully understand and embrace. The journey begins with radical trust in the Triune God, who desires to cleanse our motives through and through. Increasingly, as we nurture and cultivate this "purity of heart," we become a person of intense Christian faith and character—a spiritual leader. God is not finished with us yet. We are ever on the journey, maturing in our Christian faith and developing in Christian character.

The manner by which we live and lead should increasingly reflect our transformed spiritual DNA and be profoundly evidenced in us to those who know us best. A modern expression of commitment to such transformation is reflected in a powerful prayer of the late J. Kenneth Grider. The imagery in this prayer vividly captures how God graciously uses those spiritual leaders who seek to serve for the sake of others.

Father, I am Your bread. Break me up and pass me around to the poor and needy of this world.

I am Your towel. Dampen me with tears and with me wash the feet of people who are weary with walking and with working.

I am Your light. Take me out to where the darkness is thick, there to shine and let Christ shine.

I am Your pen. Write with me whatever word You wish, and placard the word where the least and the lost of the world will see it and read it and be helped by it.

I am Your salt. Sprinkle me on all the things that You want for people, so that my faith and love and hope will flavor their experiences.

I am Your water. Pour me into people who thirst for You but do not even know that it is You for whom they thirst. Pour into them the trust that You have helped me to place in You. Pour into them the inward witness that is in me. Pour into them the promise that soon the summer drought will pass, and refreshing rivers of water will gush down over them.

I am Yours, Lord God. Use me up in what You will, when You will, where You will, for whom You will, even if it means that I am given responsibilities that are considerable and costly.¹⁸

Those whom we lead should see no separation between the sacred and secular in our lives; no great divide between the message we preach and the way we lead; no inconsistency; no manipulation; no disrespect; no abuse; no significant gap between our words and our deeds. It is our passion to connect the faith we profess and proclaim to the way we live and lead. In the midst of our leadership assignments with seemingly impossible expectations placed on us by multiple constituents, you and I can be individuals marked by consistency between our personal and public lives. By God's empowering Spirit, we can lead in these situations, really lead and serve, with the mind of Christ! Spirituality in leading is nothing less than God's amazing grace working in and through us as Spirit-filled leaders for the sake of others!

¹⁸ Grider, *A Wesleyan-Holiness Theology*, 526-7.

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