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**THE SECRET OF MARKETPLACE LEADERSHIP SUCCESS:  
CONSTRUCTING A COMPREHENSIVE FRAMEWORK  
FOR THE EFFECTIVE INTEGRATION OF LEADERSHIP,  
FAITH, AND WORK**

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**Abstract:** How can Christian lay leaders live out their faith at work with integrity and sensitivity that reflects a thorough yet uncomplicated understanding of their gifts, talents, and place in the church and in the world? This paper is interdisciplinary in that it is informed through current and historical leadership research, theological perspectives, and parts of the biblical witness. The paper reflects on the current situation in the United States relating to the integration of the Christian faith and work. It looks toward future societal trends that might influence how the religious landscape will look and how the church and the academy could respond. The paper then proposes a model with seven aspects that provide religious leaders with a theoretical, holistic (theoretical and practical) paradigm that intends to be robust and applicable.

**Introduction: Scanning the Landscape**

When one thinks of religion, generally ideas like church, worship service, Sunday school, creeds, and the like, are considered. When one thinks of a religious leader, the most commonly envisioned person is a bishop, elder, pastor, or priest. Generally work and employment are not regarded to be a significant part of one's religious experience. Business managers, lawyers, engineers, nurses, stockbrokers, factory workers, and information technology professionals are rarely considered religious leaders.

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However, in recent years, there has been a growing awareness that people's religious faith should inform and impact their life at work. There is also increasing attention being paid to the idea that lay people can also be leaders, not only at work, but also within their faith communities. This is seen in the dramatic rise in the publishing world on these various topics. In fact, there was such a boom of writing on this topic that InterVarsity released a book in 2002 that critically reviewed over seven hundred such works.<sup>1</sup>

### **The Response of Christian Academia**

Many Christian educational institutions have responded to this growing interest and are developing courses and programs with the explicit aim of helping people to integrate the Christian faith with their present or future jobs.

Regent College in Vancouver, British Columbia is a graduate school of Christian studies that was founded with the vision of being a theological institution for clergy and laity alike. They have added a marketplace institute and an emphasis on marketplace theology.<sup>3</sup> Biola University in La Mirada, California, Hope International University in Fullerton, California and Concordia University in Irvine, California are all seeking to develop programs.<sup>4</sup>

Gordon-Conwell Theological Seminary in South Hamilton, Massachusetts has established the Mockler Center for Faith and Ethics. They have started what they think to be the first ever Doctor of Ministry (D.Min.) in Christianity in the Workplace in all of North America and

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<sup>1</sup> Pete Hammond, R. Paul Stevens, and Todd Svanoe, *The Marketplace Annotated Bibliography: A Christian Guide to Books on Work, Business & Vocation*. (InterVarsity Press, 2002).

<sup>3</sup> See [www.regent-college.edu/about\\_regent/index.html](http://www.regent-college.edu/about_regent/index.html) as well as [www.regent-college.edu/academics/marketplace/index.html](http://www.regent-college.edu/academics/marketplace/index.html)

<sup>4</sup> C. Neal Johnson, *God's Mission To, Within And Through the Marketplace: Toward a Marketplace Missiology*, unpublished Ph.D. dissertation, Fuller Theological Seminary, Pasadena, CA., 2004, pp. 368-372.

maybe in the entire world.<sup>5</sup> They also offer a Master of Arts in Religion—Leadership and Business Ethics (MAR-LBE). The two degrees are part of a combined program in which participants work as cohorts in a series of three-week residencies. The MAR-LBE students are required to have three years of post-Bachelor's degree experience in a job not related to church or religious organizations.<sup>6</sup>

At Yale University, the School of Divinity launched the Center for Faith & Culture in 2003. They have the goal of promoting the practice of faith in all areas of life through theological research and leadership development.<sup>7</sup> David Miller, the Executive Director of the Center, completed a Ph.D. in social ethics in 2003 at Princeton Theological Seminary.<sup>8</sup> He says, "Faith should not be locked away in stained glass buildings. Rather, it should be found in the nitty gritty of daily business; not in simplistic slogans or clichés, but in forming who we are and how we lead our organizations."<sup>2</sup> Additionally Columbia Theological Seminary founded the Lay Institute of Faith and Life in 1987 to "to help lay people better embody and share the Christian message in the home, workplace, church, and larger world."<sup>3</sup>

## The Persistent Faith-Work Gap

Despite these notable developments, there remains much work to be done. It seems that the concept is best understood by a few organizations and leaders but has yet to trickle down to the grassroots level of our society in a

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<sup>5</sup> Will Messenger, "Mockler News" in *Welcome Issue: Newsletter of the Mockler Center for Faith and Ethics in the Workplace*. (Gordon-Conwell Theological Seminary), 4.

<sup>6</sup> J. Kent Edwards, *Christianity in the Workplace*, promotional pamphlet, (Gordon-Conwell Theological Seminary). Also see [www.gordonconwell.edu/dmin/tracks/workplace.php](http://www.gordonconwell.edu/dmin/tracks/workplace.php).

<sup>7</sup> Johnson, 364-5.

<sup>8</sup> David Miller, *The Faith at Work Movement: Its Growth, Dynamics, and Future*. Unpublished Ph.D. dissertation, Princeton Theological Seminary, Princeton, NJ. This dissertation is available through ProQuest and is a worthwhile read for further information.

<sup>2</sup> [www.yale.edu/faith](http://www.yale.edu/faith)

<sup>3</sup> [www.ctsnet.edu/lifelong/lay\\_institute/index.asp](http://www.ctsnet.edu/lifelong/lay_institute/index.asp)

significant way. Recently, the American Society for Training and Development conducted a survey of 340 of its members and found that 74% said that there was less or no clear change in the visibility of Christianity in their organizations or in those of their clients. Only 8.5% responded that their companies allow for the use of faith-based theories in leadership or ethics training.<sup>4</sup> The Life at Work Company conducted an online survey to see how many churches have implemented marketplace ministries. Of 623 respondents, 85% indicated that their church had no marketplace ministry in place and only 6% had a ministry in existence for over five years.<sup>5</sup> Recently, I surveyed over one hundred churches in the United States and found none with an intentional strategy for equipping their members for effective leadership in their place of employment. I also conducted a small research survey with fifty-four respondents at a large church in the southeast United States. The results showed that 74% of the respondents saw little to no connection between their faith and their job. Of those that saw a connection, 64% were employees of a religious institution. Only 11% of respondents who had a job in a non-religious organization saw a connection between their faith and their employment. Furthermore, even they reported a low score on their confidence and fulfillment level of being able to integrate their faith at work.

It seems that church leaders are not giving their lay leaders the perspective that their job really matters to their faith. Wuthnow mentions one church where 90% of the people responded that they had never heard a sermon relating faith to employment. His Economic Values Study reported that only 40% percent of all the people surveyed had been inspired to work harder through a sermon.<sup>13</sup> Wuthnow also noted that when clergy do discuss work, it

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<sup>4</sup> Rex Davenport, "Faith at Work", in *T+D Training and Development*, December 2005.

<sup>5</sup> [lifeatwork.portfoliocms.com/Brix?pageID=1](http://lifeatwork.portfoliocms.com/Brix?pageID=1)

<sup>13</sup> Robert Wuthnow, *God and Mammon in America*. (New York: Free press, 1994), pp. 55-56.

is viewed as a place for self-expression rather than an opportunity for serving or loving others.<sup>14</sup> He notes that the most common word used by pastors when discussing economic issues is selfishness.<sup>15</sup> He asserts that there is a strong tendency for clergy to preach on issues that are prevalent in the media and related to politics and the culture wars and not on issues more pertinent to people's everyday lives.<sup>16</sup>

Nash and McLennan report that clergy tend to juxtapose happiness in one's faith with happiness in wealth and success. They say, "Most conceptions of religious happiness [articulated by clergy] turned out be a subtractive in form: spending less time at work and more with family, needing less money, buying fewer consumer items. At no time were the potential contributions of business seen as a path to faithfulness or the happiness of faithfulness."<sup>17</sup> According to Nash and McLennan the sum of these perceptions is that there is large gap between clergy and business professionals. They note, "Basic worldview and temperament create enormous obstacles to fostering shared understanding about religious faith and business."<sup>18</sup>

### Some Good News

In contrast to these reports, there is some good news. It appears that an implementation of an intentional strategy, program, or marketplace ministry in a local congregation can help lay marketplace leaders not only be more fulfilled at work but also at church. Walker conducted a survey of Protestants in the workplace and the effects of marketplace ministries. His results indicate that church members who were a part of a marketplace ministry demonstrated higher levels of job satisfaction

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<sup>14</sup> Robert Wuthnow, *Crisis in the Churches: Spiritual Malaise Fiscal Woe*. (Oxford University Press, 1997), pp 93-98.

<sup>15</sup> *Ibid.*, 77.

<sup>16</sup> *Ibid.*, 6.

<sup>17</sup> Laura Nash and Scotty McLennan, *Church on Sunday, Work on Monday: The Challenge of Fusing Christian Values with Business Life*. (Jossey-Bass, 2001), 141.

<sup>18</sup> *Ibid.*, 153.

and commitment to their employers than those who were not a part of such a ministry. Members in churches that implemented such programs reported a 58% increase in overall satisfaction with church and 168% increase in satisfaction with the church equipping process.<sup>19</sup>

This is just a brief perusal of the recent and current landscape. Interest is rising and there has been an increasing amount of attention paid to these topics. However, the majority of churches have failed to respond adequately and most lay people see little to no connection between their faith and their place of employment. With glimpses of what can be done in some isolated situations, we must now turn our attention to the future and decide how important it will be to close the faith-work gap.

### **A Look in the Crystal Ball: What the Future Holds**

We are living in times of major socio-cultural change. This is so obvious and well documented that it does not need to be elaborated here. These changes are not just in the travel, communication, and technology sectors of life, but also are affecting people's religious perspectives and are changing their religious preferences and orientations. If the collective church (meaning all ecclesiastical structures, faith-based educational institutions, para-church organizations, etc) does not respond effectively to these changes, then she will suffer. We are living in times of rapid, discontinuous change and, if the church does not adapt or evolve in the coming years, she will become an endangered species.

One of the primary changes occurring today is how people view life. Particularly in the Western world, in the period of modernization, people tended to view life in terms of categories.<sup>20</sup> Among the many changes brought

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<sup>19</sup> See Mark Walker, *A Comparison Study of Protestants in the Workplace; What Effect does a Church Workplace Ministry have on Protestant Workers' Job Satisfaction, Organizational Citizenship Behavior, and Organizational commitment within Certain Faith Integration Types?*; Unpublished Ph.D. dissertation, Regent University, Virginia Beach, VA, 2005.

<sup>20</sup> Roger Friedland and John Mohr (editors), *Matters of Culture: Cultural Sociology in Practice*. (Cambridge University Press, 2004), 147.

in the emergence of postmodernism is the shift to non-categorical thinking. In the future people's worldviews will increasingly be of a more holistic nature.<sup>21</sup> The type of categorical thinking in the Western world has not been characteristic of other parts of the world. As our world has rapidly become a global village, ways of thinking are being exposed, analyzed, and changed. Most likely this will intensify in coming years, as people will continue to see life in a more integrated fashion.

### The Coming Revolution

These are the changes on the horizon and George Barna has taken on how they may specifically affect the church. His book *Revolution*<sup>22</sup> lays out some of his ideas deduced from his research about how things will develop in the coming years. He says that a quiet revolution is "rocking the nation" and adds for good measure that scholars are "clueless about it."<sup>23</sup> He adds that his research has revealed that there is a growing sub-nation of over 20 million people who are devout Christians but "have no use for churches that play religious games."<sup>24</sup> He adds that 91% of Americans who identify themselves as born again "possess a patchwork of theological views and rarely rely upon those perspectives to inform their daily decisions."<sup>25</sup> This shows that the perceived disconnect between religious faith and real life has produced a significant sense of disenchantment with church.

Nevertheless, Barna says that about 70% of all Americans still rely on a local congregation as their primary source for their spiritual life. He says about 5% of the population relies on an alternative faith community and approximately 20% have turned to various cultural

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<sup>21</sup> Jorn Rusen, *Western Historical Thinking: An Intercultural Debate*. (Bergbahn Books, 2002), 6.

<sup>22</sup> George Barna, *Revolution: Finding Vibrant Faith beyond the Walls of the Sanctuary*. (Tyndale House Publishers, 2005).

<sup>23</sup> *Ibid.*, 9.

<sup>24</sup> *Ibid.*, 13.

<sup>25</sup> *Ibid.*, 33.

sources such as the media, the arts, or other institutions to satisfy their spiritual needs.<sup>26</sup> What is most interesting is where Barna thinks this is heading. He projects that in 2025, 30-35% will rely on a local congregation, 30-35% on alternative faith-based communities, and 30-35% on the media, arts, and culture.<sup>27</sup>

Barna lists a variety of factors influencing these shifts. According to him, the primary one is most likely “people’s insistence on choices and their desire to have customized experiences.”<sup>28</sup> But he also adds that people are searching for “practical faith experiences, rather than generic, conceptual faith; a quest for spiritual depth and breadth, rather than settling for one dimension or the other.”<sup>29</sup> Here, it seems to me, Barna is touching on something significant. As our culture is changing, it is exposing and magnifying some of the weaknesses of many of the Christian faith traditions, particularly that church and religion have been promoted as an important *part* of people’s lives as opposed to a *way of life* that is integral to all spheres of one’s existence.

Barna predicts that the United States will experience a reduction in the number of churches and that church attendance will decline. He says denominational structures will have to make cutbacks and fewer pastors will receive a livable salary.<sup>30</sup> This is a bleak forecast for professional clergy and people in other vocations related to religious institutions. However, Barna paints a picture not of gloom and doom but of possibility and potentiality. He says there is an opportunity for “faith to become more real and personal”<sup>31</sup> and the Bible can become “a true book of life-giving wisdom.”<sup>32</sup> He notes that a Christian’s whole life can become “a means of

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<sup>26</sup> Ibid., 48.

<sup>27</sup> Ibid., 49.

<sup>28</sup> Ibid., 62.

<sup>29</sup> Ibid., 63.

<sup>30</sup> Ibid., 107-8.

<sup>31</sup> Ibid., 105.

<sup>32</sup> Ibid.

worship and outreach.”<sup>33</sup> Then in a statement particularly related to our discussion, he says, “Tent-making—the practice of working at a non-religious job as a means of paying the bills while facilitating one’s desire to be a genuine representative of Christ in the world—moves from a quirky, first-century idea to a defining, personal lifestyle.”<sup>34</sup>

## The Vision

If Barna is right, and his research corresponds with my personal research and experience, then the church needs to think through how to respond. The church has to develop a paradigm for how to serve the church scattered as opposed to the church gathered. In the future, people will not be content, nor should they be, in living a fractured life of church on Sunday and employment throughout the week. If the church fails to act, her ability to impact society and transform lives will significantly decrease. However, if we develop empowering frameworks that help people see the integration of faith with their jobs, then we will not only see an increase in the amount of people interested in the faith, but also a rise in the living out of the ideals of the faith in the routines of life. The prominence and importance of religious specialists will not cease but it will probably continue to decline. However, in their place are a host of capable marketplace leaders who are ready and able to be equipped to have not only a financial impact but also a spiritual influence on their organizations and in our society.

We have an opportunity to expand our understanding and capacity of what we mean by religious leadership. In order to do so we need to develop a perspicuous paradigm that enables the scholar, the clergy, and the marketplace leader to understand the core concepts and how those concepts can be lived out in an evidential and fundamental way. The point of this paper is to propose a

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<sup>33</sup> Ibid.

<sup>34</sup> Ibid.

paradigm consisting of seven essential aspects for the effective integration of leadership, faith, and work. Before elaborating on the seven essential aspects, let us first define the terms of the title of this paper.

### **Defining Secret, Success, and Marketplace Leadership**

In using the term secret, it is not my point to communicate that any of what I suggest is particularly profound. In fact, it seems that most of it is essentially common sense when one reflects for a moment on it. However, what is meant by secret is that these seven aspects are not given the emphasis and reflection that they are due. Therefore, they contain a certain concealed quality, even though they are not obscure. Thus they compose a secret in the sense that few have meditated seriously on them and even fewer have applied them to their lives in a meaningful way.

It should also be noted as to why the paradigm contains seven aspects but secret has been left in the singular. It is my contention that the seven aspects must function together in an integral and integrative fashion in order for genuine success to be achieved. An overemphasis or neglect in one aspect will lead inevitably to a decline in effectiveness, generally to the degree that the one aspect is overemphasized or neglected.

Success in the common vernacular generally pertains to the gaining of fame and prosperity. However, for our purposes it means the achievement of something desired and planned, namely the integration of leadership, faith and work in a way that skills, gifts, talents, passions, and strengths of faith are seamlessly integrated with work and leadership and vice versa.

For our purposes, marketplace refers to the location of people's employment in non-religious institutions. This can be a courtroom, hospital, school, laboratory, corporate office, factory or any of the other possibilities.

As for leadership, it is not to be interpreted as pertaining necessarily to a person in positional leadership or authority, although it certainly includes that. In recent years there has been increasing awareness that leadership

is not synonymous with positional authority. There is a developing sense of leadership as influence. Brittel put this in about the most basic way possible when he wrote, "Leadership is the ability to influence the actions of others."<sup>35</sup> After a review of various leadership definitions Bryman wrote, "The common elements in these definitions imply that leadership involves social influence process in which a person steers members of the group towards a goal."<sup>36</sup> This started a shift to viewing leadership as influence as opposed to authority.

Heifetz<sup>37</sup> and Heifetz and Linsky<sup>38</sup> popularized the concept of adaptive leadership and set out to distinguish clearly between leadership and authority.<sup>39</sup> Heifetz sees the positional authority as the person who provides direction, orders, and decreases uncertainty by protecting the organization from outside threats.<sup>40</sup> The adaptive leader is the agent who recognizes and calls attention to threats and assists others in adapting to the challenge. This framework recognizes two steps to adaptive leadership. First, adaptive leaders learn about the state of the world, and second they adopt institutional rules.<sup>41</sup> In such a paradigm leadership and positional authority can have conflicting roles.<sup>42</sup>

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<sup>35</sup> L.R. Brittel, *Leadership: The Key to Management Success*. (New York: Franklin Watts, 1984), 12.

<sup>36</sup> A. Bryman, *Leadership and Organizations*. (London: Routledge & Kegan Paul, 1986), 12.

<sup>37</sup> Ronald A. Heifetz, *Leadership Without Easy Answers*. (Harvard University Press, 1994).

<sup>38</sup> Ronald A. Heifetz and Marty Linsky, *Leadership on the Line: Staying Alive through the Dangers of Leading*. (Harvard Business School Press, 2002).

<sup>39</sup> Hermalin is an example of another scholar who distinguishes between leadership and authority. See Benjamin E. Hermalin, "Toward an Economic Theory of Leadership: Leading by Example," in *The American Economic Review*, Volume 88(5), 1188-1206.

<sup>40</sup> Heifetz: 1994, 49-66.

<sup>41</sup> *Ibid.*, 22.

<sup>42</sup> Another noteworthy work that addresses how leadership is not a matter of positional authority and how one can navigate the potential conflict between influential change agent and positional authority is Debra E. Meyerson, *Tempered Radicals: How Everyday Leaders Inspire Change at Work*, (Harvard Business School Press, 2003).

Rost distinguished between leader and leadership. He defined leadership as “an influence relationship among leaders and followers who intend real changes that reflect their mutual purposes.”<sup>43</sup> He stated succinctly, “In the new paradigm, followers and leaders do leadership.”<sup>44</sup> Northouse also expressed this tradition and defined leadership as “a process whereby an individual influences a group of individuals to achieve a common goal.”<sup>45</sup>

It is well beyond our purposes in this paper to present a comprehensive overview of varying definitions of leadership. However, my intention here is to explicate that leadership is not to be taken necessarily as an acknowledgement of one’s position. As such, the lack of positional authority is not a hindrance to having leadership in the marketplace. Christians in the marketplace can adapt and be an influence regardless of their current position or rank in their organization. In this way they are exercising marketplace leadership.

For this paper, I will define marketplace leadership as the ability to positively influence others in matters of faith and work in the context of a non-religious organization. Ultimately marketplace leadership should not just be about having a positive impact on an organization in terms of organizational goals, but also about being a positive influence on others in their own journeys to bring spirituality into reality.

### **Overview of the Seven Aspects of the Secret**

Before methodically examining each of the seven aspects of this paradigm, it is helpful at this point to name them and give a brief overview. The seven aspects of the paradigm can be summarized and listed as singular terms. They are:

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<sup>43</sup> Joseph C. Rost, *Leadership for the Twenty-First Century*. (Westport, CT: Praeger Publishers, 1991), 102.

<sup>44</sup> *Ibid.*, 109.

<sup>45</sup> Peter G. Northouse, *Leadership: Theory and Practice*, 3<sup>rd</sup> ed. (Thousand Oaks, CA: SAGE Publications, 1997), 3.

- Spiritual*: where marketplace leadership, work and employment should be viewed as a spiritual reality.
- Scriptural*: where Scriptures inform and form marketplace leadership.
- Solidarity*: where marketplace leadership is governed by an ethic of solidarity between clergy and laity, between people of faith with people of no faith or other faiths and between people in varying levels of authority in the organization.
- Serve*: where marketplace leadership is motivated by a desire to serve supervisors, subordinates, peers, owners, customers, followers, employees, etc.
- Sustainable*: where marketplace leadership is done in such a way that can maintain high standards in all areas for a long time.
- Situational*: where marketplace leadership recognizes the inherent complexity to life and treats each situation as distinct with its own answers and solutions.
- Strategic*: where marketplace leadership is approached with an intense focus that is marked by intentional planning, execution and reflection.

### *Spiritual*

Jesuit Priest Pierre Teilhard de Chandin said, “We are not human beings having a spiritual experience. We are spiritual beings having a human experience.”<sup>46</sup> As mentioned in the introduction, business managers, lawyers, engineers, nurses, stockbrokers, factory workers, and IT professionals are rarely considered religious leaders. Nor are their jobs considered spiritual. However, for us to understand the importance of marketplace leadership, we must understand the intrinsic and fundamental spirituality of work and its derivative employment positions.<sup>47</sup>

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<sup>46</sup> Cited in Nash and McLennan: 2001, 3.

<sup>47</sup> It should be noted that I am not asserting that work is necessarily related to paid employment for that would be a narrow assertion indeed. Rather work as a whole should be viewed as spiritual and that includes but is not limited to paid employment. It is also worth adding that many have considered a clear

Through the centuries people's perspectives on work have varied. Work has been elevated (think Karl Marx) and disdained (think teenagers cleaning up after a party).<sup>48</sup> Regardless of the fluctuations of views on work it was originally viewed as a divine action.

The Bible opens in Genesis 1 with the creation account. As the Scriptures say, God worked for six days<sup>49</sup> to form the heavens and earth and everything in it.<sup>50</sup> At the end of the creation account, God creates humans in his image. In a very real sense this means that humans were created to imitate God in certain respects.<sup>51</sup> After

definition of work a difficult task to complete and there are varying views on appropriate criteria for work. Keith Thomas in *The Oxford Book of Work* said, "Work' is harder to define than one might think" (xiii). He defined work in the following manner: "Work has an end beyond itself; being designed to produce or achieve something; it involves a degree of obligation or necessity, being a task that others set us or that we set ourselves; and it is arduous, involving effort and persistence beyond the point at which the task ceases to be wholly pleasurable" (xiv). Unfortunately space does not permit an excurses on possible philosophical definitions of work. We will define it succinctly as physical or mental effort or activity directed toward the production or accomplishment of something. See Keith Thomas (ed.), *The Oxford Book of Work*, (Oxford University Press: 1999).

<sup>48</sup> For a serious look at historical views on work see Thomas, 1999.

<sup>49</sup> It is worth noting that there are many possible interpretations of the creation account in Genesis. Regardless of which interpretation one holds to, it would be difficult to remove the clear implications of work as a divine activity. It is not my intention to insist on anything regarding the creation account other than it shows God working and passing on work to humans as a necessary component of life.

<sup>50</sup> Genesis 2:2 explicitly states that God finished his work and rested on the seventh day. This makes clear that the creating of the universe was to be perceived as work. The Hebrew word for work in Gen. 22 is *Melaka*. It is also used in Exod. 20:9, 1 Chr. 4:23, and Hag. 1:14. *Maaseh* is another Hebrew word for work used in the Bible (Gen 5:29, Exod. 5:13, Prov. 16:3, Eccl. 1:14). Another Hebrew word for work in the Bible is *avadah*. Interestingly enough this word is sometimes translated work (Gen. 2:25, Gen. 29, Exod. 34:21, 1 Chr. 28:21, Psalm 104:23) and other times worship (Exod. 3:12, 8:1, Num. 8:11, Deut. 10:12, Joshua 24:15). This has very powerful implications as the same word for working in the fields was used for worshipping God. The Israelites appeared to have understood that work was not just a way to supply their physical needs, but also a way to spiritually worship God.

<sup>51</sup> There are many possible interpretations for what it means to be created in the image of God. Of course, we cannot explore them all. For our purposes

creating humans, God gives them the command to work.<sup>52</sup> Consider the flow of the passage; God worked; he created humans in his image; then he directs the humans to go work.<sup>53</sup>

In his critique of Adam Smith, Karl Marx alludes to the fact that Smith inherited from the Bible that work should be viewed as a curse.<sup>54</sup> However, it should be re-emphasized that God worked and passed the work baton to humans before there are any mentions of any type of curse in the biblical account.<sup>55</sup> Work is, therefore, best understood as an intrinsic part of our human, spiritual experience. It is not a result of a curse. In fact it is the exact opposite; it is a part of our role in the world and something that we can do to serve each other, God, and the rest of creation.<sup>56</sup>

we will focus on this likely implication, namely that humans were created to imitate God in many respects and particularly through work.

<sup>52</sup> Gen. 1:28 says, "Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish of the sea and the birds of the air and over every living creature that moves on the ground." It should be noted that to subdue and rule the earth does not imply domination and control as has been many times understood. The directive is more along the lines of managing and caring for creation. Gen. 2:15 says that God placed man in the garden to work it and take care of it. This is perhaps a better wording in English of the original intent. All references and citations from the Bible are taken from the New International Version (NIV).

<sup>53</sup> Psalm 8 is a psalm of David that connects God's work in creation with human's responsibility to care for creation.

<sup>54</sup> Karl Marx, "The Grundrisse" in Gilbert C. Meilaender (ed.), *Working: Its Meaning and Its Limits*. (University of Notre Dame Press, 2000), 29. Marx says, "Thou shalt labour by the sweat of thy brow!" was Jehovah's curse that he bestowed upon Adam. A. Smith conceives of labour as such a curse."

<sup>55</sup> This is not to suggest that God is no longer at work. The proper perspective is that we work with and for God, meaning we partner with God in our work but also to an extent we are independent and responsible for our work. This is best expressed in Gen. 2:19. It states that God formed the creatures (God's independent work), brought them to Adam for him to name (partnership God working with Adam) and then Adam naming the animals (Adam's independent work). This is a picture for how God works with us and we work with him in sustaining creation.

<sup>56</sup> This is not to say that there are not some weariness and dreariness aspects to work. It is natural at times that work will not seem so spiritual. While writing this paper I became aware that I had a flat tire and spent a couple of

In first two chapters of Genesis there are seven principles set out that should inform our view of work today. First, through work we are to be stewards of the earth.<sup>57</sup> Second, tool making and tool using are an integral part of human existence.<sup>58</sup> Third, we are to be self-sustainers and producers.<sup>59</sup> Fourth, we are to be appreciators of beauty.<sup>60</sup> Fifth, we are to work in partnership with one another.<sup>61</sup> Sixth, we are to work in partnership with our Creator.<sup>62</sup> And seventh, work is fundamentally good, a source of joy and makes rest enjoyable.<sup>63</sup>

Regardless of how one interprets some facets of the Genesis creation account, there is a lot of foundational material that should shape our views of work. It is truly a part of our essence. We are spiritual beings created by a Spiritual Being sent to do spiritual things and that includes work. While forms of work have proliferated since the Genesis account, they have not lost their spiritual core.

hours changing the tire, going to get it fixed, etc... This did not feel like a spiritual exercise, especially since I more enjoy writing about other people doing such things instead of actually doing it. Nevertheless in the middle of the endeavor I realized that what I was doing was spiritual and this helped me adapt my attitude and appreciate the experience even if it is not exactly the way I prefer to spend my mornings.

<sup>57</sup> Gen. 1:28, 2:5-8, 15. We are to fill, subdue, rule, work, and care for creation.

<sup>58</sup> Gen. 2:15, 15. God told Adam to till the land; this strongly implies the development and use of tools.

<sup>59</sup> Gen. 1:28-30, 2:9. The plants were good for food. Humans were to work with creation to produce food.

<sup>60</sup> Gen. 2:9. The trees were pleasing to the eye.

<sup>61</sup> Gen. 2:18. Eve becomes Adam's helper. Unfortunately, this has been sometimes taken to mean that Eve and therefore women are somehow inferior to men. However, if Adam was superior, why did he need Eve to help him? In a sense Eve was sent to "rescue" him from his situation. The proper paradigm seems to be one of partnership. Martin Luther had it right when he said that God made woman from the side of man and not from the head so she would rule over him and not from his feet so he would trample on her. The inequality among the genders was a later and infelicitous development.

<sup>62</sup> Gen. 2:19-20. God and Adam worked together in the naming of the animals.

<sup>63</sup> Gen. 1:31-2:3. God declared his work very good and rested.

Farmers, fishers, doctors, lawyers, engineers, professors and everyone else still have a spiritual mission in the work they do. The task of the marketplace leader is to recognize this and pass this knowledge on to others.

*Scriptural*

The Scriptures have had a long-lasting and engrossing journey since their inception to their closing and on to present day. The Bible is the most widely sold book in the history of the world. It has been used to enslave the people and to set them free. Theological battles have raged over various interpretations. In fact, real wars have been fought and people have died over the nature and meaning of the Scriptures.

Regrettably, I do not have the space (or the will) to address some of these important and foundational issues. But what is worth mentioning here is what seems obvious, namely, that the Scriptures contains story after story of people who were born, lived, worked, and died. Many have come to see the Scriptures not so much as a theological textbook, though it undoubtedly should inform our theology and has much to tell us about God, but as a storybook, telling us the stories of people through the centuries and how they loved, hated, cared for and neglected one another and how they feared, revered, respected and rejected God.

What becomes obvious when one reads through the Scriptures without any preconceptions is how so many of its primary figures were not prophets or priests but were people who worked a job and served God in varying degrees. Many of the Old Testament figures were people who worked. Noah, Moses, Abraham, and Job were all people who had careers and spent most of their lives working in various roles. Jesus spent the vast majority of his life as a carpenter. Paul seems to have continued and perhaps further developed his trade as a tentmaker after his conversion and during his missionary journeys.

Far from being a philosophical treatise pertaining merely to abstract ideas, the Scriptures are full of insights, warnings, commendations, and most of all stories of the normal, routine things of life. They are

about work; they are about life and all that comes with it. Therefore, the Scriptures can be confidently read by the marketplace leader for insights, direction and suggestions derived from proverbs, commands and principles in the Scriptures that pertain to common, workplace situations. The Scriptures are not essentially theoretical as some might suppose; rather they are fundamentally practical. The practicality of the Scriptures is what makes them so essential to successful marketplace leadership. They should not only shape our moral and ethical decisions and behaviors but they are full of models and examples for us to follow in our routine work lives.

Consider for a moment Paul who was the primary apostolic missionary of the early church. Despite his desire to “preach the gospel where Christ was not known,”<sup>64</sup> he appears to have spent a large amount of his time working. He tells his readers that he was never idle and that he worked night and day. The context makes it clear he is talking about income generating work and not preaching and teaching.<sup>65</sup> He stated clearly that he did not desire to receive remuneration for preaching the gospel.<sup>66</sup> The point is this: even for someone who had such high spiritual goals as Paul, work was not seen as a distraction

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<sup>64</sup> Rom. 15:20.

<sup>65</sup> 1 Thess. 2:9; 2 Thess. 3:7, 8.

<sup>66</sup> Paul states quite clearly on several occasions that he and his companions supported themselves. In 1 Cor 9:6, he states that he and Barnabas were supporting themselves on their journey to Cyprus and Galatia. In 2 Cor 11:12, while in Philippi, Paul says that he would continue to work so as not to be a “burden” to the Corinthians. In both of his letters to the churches in Thessalonica, he says that he and his companions worked “night and day” to avoid burdening them. In Acts 19:9, it is mentioned that Paul ministered during the lunch hour in the lecture hall of Tyrannus for two years. Paul for his part seems to have spent the early morning, and possibly the evening, in manual labour: ‘these hands’, he later reminds the elders of the Ephesian church, ‘ministered to my necessities, and to those who were with me.’ Because of Paul’s strong defense for donor-supported ministry (1 Cor. 9:1-5), many people have concluded that he simply made tents when money was scarce. However, the numerous references to Paul’s self-support and the fact that three times he says that he did not receive financial support seems to suggest otherwise (1 Cor. 9:12,15,18).

to his purpose rather as an enhancement to it. Once such truths are recognized, the Scriptures become an essential part of life not just for the church pastor but also and perhaps even more so for the marketplace leader.

*Solidarity*

Marketplace leadership should be marked by an ethic of solidarity. This ethic should be embodied in all of the relationships of the various spheres of the marketplace leader's life. The first that deserves some attention for the church at large is that we should have no division between clergy and laity in terms of ecclesiastical importance. As seen earlier the spiritual landscape is shifting and will probably be less and less based in the setting of local congregation. Therefore the church has really no choice but to set about to empower her lay leaders for spiritual service. But the issue is more fundamental than such a pragmatic approach would suggest.

Through the centuries as Christianity has become a world religion, the church has struggled with the various ways it should be structured and governed. One of the necessary developments was that of remunerated clergy, people who received financial stipends and/or support for their service to the church. Christ justified this development by commissioning Peter and Andrew to leave their fishing trade behind to become "fishers of men."<sup>67</sup> He also said, "The laborer deserves his wages."<sup>68</sup> Paul referred to this statement as a commandment, saying, "The Lord has commanded that those who preach the gospel should receive their living from the gospel."<sup>69</sup> So, there definitely is a place in the church for remunerated ministers or clergy as they are commonly called.

However, just what place they should have in our current structures is the unfortunate difficulty that has resulted in our contemporary division between clergy and

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<sup>67</sup> Matt. 4:18-20.

<sup>68</sup> Luke 10:7.

<sup>69</sup> 1 Cor. 9:14.

laity. As a means of “quality control” and perhaps in order to maintain control, there have been large sections of the church that have developed the concept of clergy and turned ordained ministers into mediators between God and man. This is despite the clear New Testament teaching regarding the uniqueness of mediation. Paul wrote, “For there is one God and one mediator between God and men, the man Christ Jesus.”<sup>70</sup>

Even in churches and denominations that claim to advocate for the “priesthood of believers,”<sup>71</sup> there is a sense that those that are paid to do so do true ministry and the others have the ministry of supporting the “true ministers.” However, it appears the opposite may be true. Paul said the purpose of pastors and teachers were “to prepare God’s people for works of service.”<sup>72</sup> This would imply that the laity are the ones who do the good works and the clergy are there to prepare them for it.

Howard Snyder put it well when he wrote, “The unbiblical use of the terms ‘ministry’ and ‘laity’ is the most extensive and oppressive form of exclusive language in the church. When we use gender-exclusive language, we exclude about 50% of all Christians. But when we use the minister/layman distinction, we exclude 90-95% of all Christians. It is time to be truly inclusive by referring to all Christians as ministers and banning the term ‘layman’

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<sup>70</sup> 1 Tim. 2:5.

<sup>71</sup> Here it is worth quoting Catholic missionary and theologian, Vincent Donovan, who said, “The ‘priesthood of believers’ has often been used as an empty slogan by Catholics and Protestants alike. Catholics do not want to apply the priesthood to all believers, to the *laos*, the people of God, the laity. Protestants often use the phrase in a negative way. By stressing the second part of the phrase, they in fact deny the first part, or at least put a brake on the deepest sacramental, sacrificial and incarnational meaning of the priesthood of Jesus Christ. If only the Catholic meaning of the priesthood could come to live with the Protestant meaning of the faithful in the church, we might yet arrive at a new understanding of the power and glory of Christianity.” See Vincent Donovan, *Christianity Rediscovered*. (Maryknoll, NY: Orbis Books, 1978), p. 159.

<sup>72</sup> Eph. 4:11-12.

whenever it means Christians who are not ministers.”<sup>73</sup> So the ethic of solidarity does not apply simply to the marketplace leader but to all in the church so that clergy and laity mutually affirm and support one another in their respective missions.<sup>74</sup>

Marketplace leaders also need to live and work in solidarity with adherents of other religions. We are living in a pluralistic society and people of other religious faiths should not be ostracized or marginalized. Douglas Hicks has developed the helpful model of respectful pluralism that governs this ethic. In Hicks’ words, “The essential framework of respectful pluralism, based upon dignity and equal respect, can be stated in the form of a principle and three limiting norms.”<sup>75</sup> He adds that the guiding principle is what he calls presumption of inclusion.<sup>76</sup> Organizations, businesses, and corporations should allow all people to express their religious, spiritual, cultural, political, and other commitments at work and not restrain or limit them as presumed under a secular understanding of the workplace. The first limiting norm is non-degradation. Marketplace leaders should not disrespect other people through the use of degrading speech or symbols or other means of communication.

The second limiting norm is non-coercion. Marketplace leaders should not use their power, position or organizational influence to impose their religious beliefs on others. The third limiting norm is non-

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<sup>73</sup> Howard Snyder, *Global Good News*. (Nashville, TN: Abingdon Press, 2001), 230.

<sup>74</sup> There are many implications that arise from the deconstruction of the clergy/lay framework. Primarily, this results in an empowerment of all laity to view all aspects of their lives as service (ministry) to their fellow humans. It also means that the laity can be empowered in ministry within a local congregation. However, space does not permit an elaboration on these various implications. The contention here is that lay leaders are empowered through this deconstruction and that their work in the marketplace is a part of their life where they can be a spiritual influence.

<sup>75</sup> Douglas Hicks, “Religion and Respectful Pluralism in the Workplace: A Constructive Framework”, in *Journal of Religious Leadership*, Spring 2003, vol. 2, no. 1; 5.

<sup>76</sup> *Ibid.*

establishment. Marketplace leaders should not seek to advocate for their religion to be considered the established religion of the workplace. Neither should they seek to create a generic religion to be the established one. Rather the workplace should be a location where all are free and able to speak and practice their faith in an atmosphere of equal respect.<sup>77</sup>

Marketplace leaders should also work in solidarity with people of other races, ethnic groups, national origins, gender and with fellow Christians.<sup>78</sup> Christian leaders in the marketplace should not succumb to pressures and prejudices that diminish the importance of

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<sup>77</sup> Ibid., 6.

<sup>78</sup> Consider Christ's prayer in John 17:20-23, "I do not ask on behalf of these alone, but for those also who believe in Me through their word; that they may all be one; even as You, Father, are in Me and I in You, that they also may be in Us, so that the world may believe that You sent Me. Their Future Glory the glory which You have given Me I have given to them, that they may be one, just as We are one; I in them and You in Me, that they may be perfected in unity, so that the world may know that You sent Me, and loved them, even as You have loved Me."

Throughout this prayer, Christ shows his vision for unity and the purposes for that vision. First, note the clear link of the unity among Christians to that of the unity in the trinity. Twice he prays for us to be unified and twice he parallels our unity to the union between God the Father and him, God the Son. This shows the enormous theological value of solidarity among Christians. There should be no division among us. We should be one. Through our unity we can enjoy in the human dimension the joy of communal unity that the three Persons of the Godhead enjoy at the divine level. Lack of unity prevents us from imitating God in this way and inhibits us from enjoying the fullness of human relationships for which he has created us. Furthermore, an absence of solidarity presents an image of God as a God not united, rather divided. If we recognize the theological paradigm for Christian solidarity, perhaps this will help us to avoid unnecessary strife and division and choose the higher path of love so that we may enjoy unity just like God the Father and God the Son. Second, Christ makes quite clear what the results would be if we were unified. Twice he says, "so that the world may know that You sent Me." True unity produces a clear recognition among the peoples of the world that Christ is true and that the Gospel is real. This is the clearest strategy for belief production from Christ in the Bible. Perhaps we shouldn't spend so much time with various strategies and methodologies and simply seek to live in solidarity with our siblings in Christ. Solidarity is a foundational pillar for success in marketplace leadership.

working in solidarity with other people. Instead of following the trends of the day, marketplace leaders should be paving the way in the development of paradigms that reflect the inherent dignity and value of all people.

*Serve*

In 1977 Robert Greenleaf wrote, “Part of the problem is that *serve* and *lead* are overused words.”<sup>79</sup> If that was true in 1977 then it is even more so now. However, I agree with Greenleaf when he said, “Not everything that is old and worn, or even corrupt, can be thrown away. Some of it has to be rebuilt and used again. So it is, it seems to me, with the words *serve* and *lead*.”<sup>80</sup> While the terms always need clarification to avoid triteness and misinterpretation, we cannot simply do away with these fundamental concepts.

The concept of servant leadership<sup>81</sup> should be at the core of the marketplace leader’s life philosophy. In Stephen Covey’s paradigm of principled-centered leadership, he captures many of the essential components of servant leadership. He says that every morning principled-centered leaders “yoke up’ and put on the harness of service, thinking of others.”<sup>82</sup>

Three helpful principles for serve-oriented marketplace leadership are found in Covey’s seven-habit paradigm. Habits four through six are think win-win, synergize, and seek first to understand then to be

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<sup>79</sup> Robert Greenleaf, *Servant Leadership: A Journey into the Nature of Power and Greatness*. (New York: Paulist Press, 1977), 6. Italics in original.

<sup>80</sup> Ibid. Italics in original.

<sup>81</sup> Greenleaf coined the term servant leadership in 1970 in an essay titled “The Servant as Leader.” It is said that Greenleaf only used the term servant leadership for purposes of economy and simplicity. He is said to prefer the phrase, the servant as leader, because, in this phrase, the subject is the servant and the predicate is the leader. See Larry C. Spears (ed.) *The Power of Servant Leadership: Essays by Robert K. Greenleaf*. (San Francisco: Barrett-Koehler Publishers, 1998), xi-3.

<sup>82</sup> Stephen R. Covey, *Principle-Centered Leadership*. (New York: Fireside, 1990), 34.

understood.<sup>83</sup> Serve-oriented marketplace leaders should not only be seeking to win for themselves or their companies. They should operate under a paradigm that seeks for as many people as possible to come out on top. This means the marketplace leader should seek to help customers, clients, supervisors, janitors and peers succeed in their respective dealings. This is done through what Covey calls synergizing. We operate in a spirit of innovation and creativity to find new solutions that will help us all. This is effectively done only if the servant leader seeks to understand the other person's perspective. When this understanding is achieved, then it will be easier to be understood and to arrive at a newly developed solution that helps all involved.

Even Christ came to serve and not to be served.<sup>84</sup> Therefore an attitude of service should permeate through the marketplace leader.<sup>85</sup> In order to illustrate practically what it means for marketplace leaders, particularly for those in positional authority, to serve others, I have turned the word into an acronym. SERVE means to Support, Empower, Release, Verify, and Encourage.

Support means that we have an attitude of working below people and lifting them up. We do not work in such a way that others must work below us. Just as pillars of a building support it and hold it up, so shall we support others and hold them up as higher than ourselves.

Empower means quite simply to give power. Our rhetoric will be equaled by our action. We will not only say that we exist to support people, but we will also

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<sup>83</sup> See Stephen R. Covey, *The 7 Habits of Highly Effective People*. (New York: Fireside, 1989).

<sup>84</sup> Matt. 10:28, "The Son of Man did not come to be served, but to serve, and to give his life as a ransom for many."

<sup>85</sup> Ken Blanchard and Phil Hodges have written two books recently drawing from the example of the life of Christ as a model for servant leadership. See Ken Blanchard and Phil Hodges, *Lead Like Jesus: Lessons from the Greatest Leadership Role Model of All Time*. (Nashville, TN: W Publishing, 2006) and Ken Blanchard and Phil Hodges, *The Servant Leader: Transforming Your Heart, Head & Habits*. (Nashville, TN: J Countryman, 2003).

empower them to serve others in a meaningful way. This means providing resources as well as decision-making powers. An atmosphere of trust is necessary; this strengthens people.

Release means that after people are empowered they are free to use that power. They are truly released and not kept on a short leash that bruises their emotional neck and gives them whiplash as they are “pulled back” by the master of the resources.

Verify means that there is an appropriate accountability system in place. There is a time and place for a system that helps people to reconsider their options in moments of temptation and to ensure that objectives and directives are carried out properly. Blindness to the human potential to do wrong is not empowering to people. We need accountability; we should verify that everyone is doing what they should be doing.

Encourage means simply that after people have been supported, empowered, released and their actions verified they need little else than to be encouraged. Encouragement is an often sought and rarely given attribute in life. Developing a lifestyle of encouragement in the marketplace is crucial in order to be truly successful amidst the trials and reality of life’s challenges.

#### *Sustainable*

Many organizations seem to have a fascination with quick fixes and short-term gains. A sense of urgency has led many to continually focus on what needs to be done right now without much concern for long-term planning and future vision. Accompanying this is the belief that the primary barrier to the full attainment of organizational objectives is something we are doing wrong. This sense of urgency and “we are the barrier” mentality produces an unproductive atmosphere. The constant analysis and incessant scrutiny stresses many and kills off areas of potential growth, both personal and organizational, before they’ve had a chance to breathe.

In *Good to Great* Jim Collins discusses the pipe dream of many organizations to find a quick-fix solution to their

mediocrity. His conclusions are summarized in the following statement:

In each of these dramatic, remarkable, good-to-great corporate transformations, we found the same thing: There was no miracle moment. Instead, a down-to-earth, pragmatic, committed-to-excellence process -- a framework -- kept each company, its leaders, and its people on track for the long haul. In each case...it was the victory of steadfast discipline over the quick fix.<sup>86</sup>

The chief problem with an intense, quick fix oriented approach to leadership is that it is not sustainable. Coleman, Boyatzis, and McKee have discussed what they call the pacesetting approach.<sup>87</sup> Pacesetting is the approach taken by leaders who have high standards for excellence, expect their people to perform and have little patience for poor work. While it can be quite successful<sup>88</sup> it is best used sparingly as it tends to poison the environment. This poisoning is generally because of the emotional costs involved, and the approach is particularly disruptive when a leader relies on it too much. It has negative effects when a leader is constantly ready to take over and perform tasks.<sup>89</sup> While pacesetting can be effective in some contexts and in cooperation with other leadership styles, its weakness is that it is not sustainable. Marketplace leadership should be governed in such a way that people are edified and encouraged rather than burdened and burned out.

Another unsustainable leadership practice is what Stephen Covey calls “borrowing strength.” Covey says that an emotionally immature leader will “tend to *borrow strength* from position, size, strength, experience, intellect,

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<sup>86</sup> Jim Collins, “Good to Great”, in *Fast Company* Issue 51, October 2001, 90.

<sup>87</sup> Daniel Goleman, Richard Boyatzis, and Annie McKee, *Primal Leadership: Learning to Lead with Emotional Intelligence*, Reprint edition. (Harvard University Business School Press, 2004).

<sup>88</sup> Goleman, Boyatzis, and McKee state that it can be effective when all the people involved are highly competent and need little direction (p. 72).

<sup>89</sup> *Ibid.*, 72-74.

or emotions to make up for a character imbalance.”<sup>90</sup> Covey notes that such a leader will build weakness in oneself because he or she will rely upon external factors, rather than internal characteristics, to get things done. The strength-borrowing leader will also build weakness in others because they will learn to respond in terms of fear and conformity. Finally, in such situations weakness envelops the relationships of the leader. They become strained under the constant agitation.<sup>91</sup>

Marketplace leaders should not seek quirky, quick fixes but should be focused on quality, long-term work. They should not overly rely on pacesetting and should avoid creating high-intense environments that foster burn out over positive human development. Leaders in the marketplace should not borrow strength from others but should develop internal strength so that others will be strengthened through them. Furthermore, marketplace leaders should also seek to work in an environmentally sustainable way that does not reduce natural resources, but rather creatively expands them. Marketplace leaders should also be committed to financial profitability, for through the ethical creation of wealth many things in life can be sustained.

#### *Situational*

In the late 1960’s, through the 70’s and into the 80’s, Heresy and Blanchard developed what they called situational leadership.<sup>92</sup> Blanchard and Johnson adapted this model for their book, *The One Minute Manager*.<sup>93</sup> The model calls for the leader to examine the needs of a unique situation, and then adopt the most appropriate leadership style. Its popularity is probably due to the fact

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<sup>90</sup> Covey, *Principle-Centered Leadership*, 83 (italics in original).

<sup>91</sup> Ibid.

<sup>92</sup> Paul Heresy and Ken Blanchard, *Management of Organizational Behavior*. (Englewood Cliffs, NJ: Prentice-Hall, 1969); *Leader Effectiveness and Adaptability Description-Self*. (Escondido, CA: Center for Leadership Studies, 1973); *Management of Organizational Behavior: Utilizing Human Resources*, (Englewood Cliffs, NJ: Prentice-Hall, 1977).

<sup>93</sup> Ken Blanchard and Spencer Johnson, *The One Minute Manager*. (Berkeley Publishing Group, 1982). To date this book has sold over 12 million copies.

that it passes two basic tenets of such models: it is simple to understand, and it works in most environments for most people.

The model calls for four different types of leadership style, namely directing, coaching, supporting, and delegating based upon the development level of the follower. There are four development levels, they are: 1) high competence and high commitment, 2) high competence and variable commitment, 3) some competence and low commitment, and 4) low competence and low commitment.

The beauty and danger of the model is its simplicity. All models are an attempt to reduce complexity into understandable and workable paradigms. However, there is a need to develop situational leadership beyond that what Blanchard, et al developed. Theirs is helpful in terms of adapting a leadership approach to particular followers, however, it does not actually say much about how to adapt one's leadership style to particular situations.

Situational leadership should not be merely consumed with an attempt to simplify the complex; rather, it should be embodied by an ethos that recognizes the inherent complexity of leadership situations and be driven by creativity and innovation toward answering questions and solving problems. Marketplace leaders will need to not only adapt their leadership style to the type of follower but also to what type of day the follower is having, the pressures of a certain situation, the reality of deadlines, etc. Attention needs to be paid and sensitivity given to gender and intercultural issues. Marketplace leaders will also need to adapt their style depending on with whom they are interacting. Is it a new employee or their supervisor? Marketplace leaders will need to exert influence up, down, and across the organization, but to do so effectively their leadership style will need to be based on the situation.

According to situational leadership, marketplace leaders will develop intuition about when it is good to speak about one's faith and when it is best to simply live

out the ideals of one's faith. Paul, speaking from personal experience as a marketplace leader, said, "Be wise in the way you act toward outsiders; make the most of every opportunity. Let your conversation be always full of grace, seasoned with salt, so that you may know how to answer everyone."<sup>94</sup> St. Francis of Assisi reportedly said, "Preach the gospel always and if necessary use words." Situational leadership will help the marketplace leader develop sound judgment to make on site decisions about when and how to share one's faith in an appropriate and respectful manner.

The reality of the need for situational leadership affects how we should train marketplace leaders. Instead of giving them a "blueprint" that should produce results, we should train them to study their situations, analyze people's needs, reflect upon their observations, consult with one another and mentors and then, based on this process, determine what the best long-term path should be. Situational leadership means that the person in the situation is best suited for determining the leadership approach. Adaptability and flexibility are primary factors in marketplace leadership capability.

### *Strategic*

There is an old axiom, "If you fail to plan, plan to fail." This is why marketplace leadership must be strategic. If the marketplace leader does not seek to intentionally live out the principles contained herein in a planned and calculated way, experience says that it will not happen.

In view of the aforementioned complexity of life and leadership situations, it would be inappropriate to speak of strategy in any universal sense. Despite the uselessness of universal strategies, it does pay to be strategic in marketplace leadership. However, in developing strategies it would be well worth our time to pay attention to some notes of caution. First, we should not define the task too narrowly. While a particular organization or person can simply not do everything, there needs to be an awareness

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<sup>94</sup> Col. 4:5-6.

of the various components involved in any particular situation that prevents the tendency to task reduction. For example, I worked in Russia through a consortium of over eighty educational, humanitarian, and religious organizations. I was able to see the emphasis of the various groups and the way they perceived their task. Many of them were indeed strategic, but many had such a narrow strategic focus that it affected their understanding of human nature and their ability to function effectively in unique situations. We must beware of reductionism in our philosophies and theologies when we select a strategic focus.

Second, in developing strategies we must be careful not to set our goals too high. There is a certain sense that we need to envision doing great things. Frequently, a limited vision is the chief reason for poor performance. However, high goals sometimes can produce an intense environment that engenders the feeling of the greyhound running around the track after a carrot that is designed to stay one step ahead. This atmosphere leads to burn out and ineffective working due to the stresses produced.

There is a tension between too high of a goal and too low. The best solution is to encourage people to develop their own strategies and goals after going through an in-depth, on-site critical analysis process. Strategy should hinge on two factors primarily: 1) the needs of the local situation and 2) the gifting and skill set of the marketplace leader.

Specifically, the marketplace leader needs to develop a strategy that reflects the spiritual nature of the task, is consistent with scripture, promotes solidarity with others, focuses on serving, is sustainable and appropriate to the particular situation. A strategy based on these processes will tend to be more successful than other alternatives.

## **Conclusion**

The world is changing and religious leadership needs to change with it. In order to adapt, the church will need to deconstruct the old clergy/laity model and move to a partnership paradigm that understands the importance of marketplace leadership. Despite much work and glimpses of success, progress is still needed to close the persistent faith-work gap. This paper proposes that this can be done best through a model that realizes the spiritual nature of the marketplace and recognizes the Scriptures as a book of stories of common, ordinary people who lived their faith in an authentic way in routine, everyday life. The framework also reflects an emphasis on working in solidarity with different people and groups of people that is characterized by an attitude of service. For genuine life success any approach should be done in a sustainable way that is adapted to the unique situation. Finally, in order for the paradigm to be effectively implemented, marketplace leaders will have to be strategic and intentional.