



CHRISTIAN LEADERSHIP CONFERENCE 2022



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SUSTAINABLE LEADERSHIP

- in times of uncertainty

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1. AADNE, L.: RADICAL DISCIPLESHIP IN PARTICIPATION: FAITH FORMATION IN BAPTIST COMMUNITY.

CONTACT DETAILS

Linda Aadne

College lecturer

The Norwegian School of Leadership and Theology

E-Mail: linda.aadne@baptist.no

ABSTRACT

Sustainable leadership within any community of faith implies leadership that contributes to the formation of authentic disciples of Jesus Christ whose faith is sustainable in the face of times of change and uncertainty. In this article I aim to question how discipleship can be facilitated within Baptist churches today, where traditional Baptist emphases on mutuality, community, and accountability are being threatened by growing individualism and consumerism within churches. When describing the task of discipleship, this article will focus on the mutually enhancing aspects of life in community and missional engagement as they emerge from the web of ecclesiological convictions that are remarkably Baptist. In this process I will draw upon the works of James Wm. McClendon, jr., Paul Fiddes and Stanley J. Grenz whose theological engagement with core aspects of Baptist ecclesiology can collectively contribute to the development of a trinitarian and communal approach to discipleship which is sustainable in times of rapid fluctuation in both church and society. These contributors will be presented in dialogue with various models of leadership theory that will both challenge and enhance these approaches.

2. ÅKERLUND, T.: SPIRITUALITY AS CORE: REFLECTIONS AND SUGGESTIONS ON PENTECOSTAL LEADERSHIP

CONTACT DETAILS

Truls Åkerlund
Norwegian School of Leadership and Theology (HLT)
E-Mail: truls.aakerlund@hlt.no

ABSTRACT

While literature on Pentecostal leaders abounds, leadership in Pentecostal organizations remains an under-researched topic. The purpose of this session is to present a summary of studies describing essential features of Pentecostal leadership, and to suggest practical consequences these findings should have for leadership in Pentecostal congregations.

3. ALEGRE, R.Y.: SUSTAINABILITY IN THE MINISTRY OF PENTECOSTAL PIONEER COUPLES – A CASE STUDY OF T. B. BARRATT AND LAURA BARRATT

CONTACT DETAILS

Rakel Ystebø Alegre
Associate professor
Norwegian School of Leadership and Theology (HLT)
rakel.alegre@hlt.no

ABSTRACT

In the research on early Pentecostal history scholars often focus on the biography and role of individual pioneer ministers. Sometimes historians recognize the significance of husbands' and wives' shared ministries, but little analysis has been done of these cases of "couples' ministry" and their significance for the early Pentecostal movement. Thomas Ball Barratt has been recognized as "the apostle of Pentecostalism to Europe" for his key role in spreading the revival in its early years, and from 1907-1940 he was the main leader of the Norwegian Pentecostal movement. However, his wife Laura also played an important role in the leadership of the early Pentecostal movement and her contribution often disappears when history is told.

In this paper I will do a case study of Laura and T. B. Barratt's ministry with an emphasis on analyzing how their partnership functioned and the sustainability of their leadership in the face of adversity. I argue that their partnership was influenced by role-models, milieu, ecclesial and cultural background, their personalities, and their views on women in ministry, and that sharing their ministry may have helped them grow through adversity and develop a resilient and sustainable leadership. I will use their autobiographies, books, personal letters and early Pentecostal periodicals as well as popular historical works as sources for their thinking and praxis. The discussion builds on scholarly works on Norwegian Pentecostal history, Pentecostal women's and couples' ministries, and research on how adversity can develop leadership capacity (Elkington, 2013).

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4. AZIZ, G.: RAISING OUR YOUTH FOR LEADERSHIP: A LEADERSHIP RESPONSE TO UNCERTAINTY THROUGH THE CREATION OF SOCIAL CAPITAL

CONTACT DETAILS

Garth Aziz, Department of Philosophy, Practical and Systematic Theology,
University of South Africa
E-Mail: azizg@unisa.ac.za

ABSTRACT

A true resource of leadership will always be people. It is especially during times of uncertainty, as created by the COVID-19 pandemic, when resources become scarce or inaccessible that the one true resource that will continually be available are people. When one looks especially at African society it becomes apparent that it has a youthful society. A societies future leadership lies with the well-being of its youth. In order to create longevity and meaningful change within any society, the leadership needs to recognize its responsibility to the youth. However, this responsibility toward the youth needs to be harnessed through people. Ideally, it is through the creation of social capital that leadership will not only contribute positively to society but also create opportunities for the development of leaders. In this article, I will focus on how leaders can and should create social capital amongst the youth as a means for longevity and positive change that will influence a societies leader that has been permanently changed through the pandemic.

5. BALOYI, G.T.: SUSTAINABLE LEADERSHIP RELEVANT FOR THE CHURCH IN CHANGING TIMES – A SOUTH AFRICAN CASE

CONTACT DETAILS

Baloyi Gift Tlharhani
Discipline of Practical Theology
University of South Africa
E-Mail: baloygt@unisa.ac.za

ABSTRACT

Leadership is a vital aspect of life, which gives any organisation or institution in the world a competitive advantage. The church as an institution of faith in God, encounters many internal crises which makes it an irrelevant institution in a changing society. This brings forth many questions about the role of the church and its core existence in society. Covid-19 pandemic is one of the biggest and recent examples that test the relevance of the church in fulfilling its responsibility to humanity, especially in the context of South Africa. The challenge that this article grapple with is how to develop the necessary and sustainable leadership relevant for the church in times of uncertainties. As we reflect on this, we need to answer two questions: (1), what kind of church and (2), what kind of church leaders do we need in a changing society?

6. BREISTEIN, I.: BOUNDARIES AND POSSIBILITIES FOR FEMALE LEADERSHIP IN CHRISTIAN CHURCHES AND ORGANIZATIONS

CONTACT DETAILS

Ingunn Folkestad Breistein
Professor in Church History/Rector and Director of Ansgar University College

Important themes in her research are: Free Church History, Revival History, Religious Freedom, Secularization, Mission, Women in the Free Churches, Ecumenics and Religious Dialogue.

E-Mail: breistein@ansgarskolen.no

ABSTRACT

The main theme of the presentation is to describe and analyze the possibilities and boundaries for female leadership in Christian churches and organizations in Norway. One research question is which factors that create possibilities for women who want to become leaders, and which factors that create boundaries. Theology and tradition are two factors that are used to argue both for and against female leadership. The material for my research is both written historical descriptions of the role women have played in Christian churches and organisations in Norway, as well as interviews with leaders in these churches and organisations today.

7. BUFFEL, O.A.: “DELIVER US FROM THE EVILS OF NON-SUSTAINABLE LEADERSHIP”: A PRACTICAL THEOLOGICAL INVESTIGATION OF LEADERSHIP IN TWO LUTHERAN CHURCHES IN VIEW OF INCULCATING A CULTURE OF SUSTAINABLE SERVANT LEADERSHIP

CONTACT DETAILS

Prof. Olehile A. Buffel
Philosophy, Practical Theology and Systematic Theology
University of South Africa
Buffeoa@unisa.ac.za

ABSTRACT

Many churches face the failure of leadership that leads to inter alia, systems failure, conflicts, dysfunctionality schisms, leadership and power struggles. This failure in leadership is caused by the absence of sustainable servant leadership. The article investigates leadership in two Lutheran churches, which are in crisis on a permanent basis due to leadership challenges. Most importantly functionality and sustainability of the two churches are threatened. The two churches, the Evangelical Lutheran Church in South Africa (ELCSA) and the Liberating Evangelical Lutheran Church (LELCSA) will be used as cases studies that illustrate what can happen to churches in the absence of sustainable servant leadership. The article argues that sustainable servant leadership is the kind of leadership that can go a long way towards making the church healthy, functional and sustainable. Furthermore, the article analyses various definitions of servant leadership and sustainable leadership from a Practical theological perspective. The article proposes a model of sustainable servant leadership that can help the churches to overcome problems and challenges that often stifle growth, functionality and sustainability. Churches that are often referred to as mainline churches have inherent and persistent problems such as leadership battles, conflicts, dysfunctionality, stagnation (lack of growth). The challenges illustrating the two cases studies will be taken from a study and analysis of documents such as minutes, emails, letters and reports that are in the public domain between the years 2015-2021, which will be subjected to content analysis with special references to aspects that are linked to leadership challenges.

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8. BUNZ, A.: RESONANCE – A KEY CONCEPT FOR FUTURE LEADERSHIP

CONTACT DETAILS

Dr. Andreas Bunz
Co-Founder & Managing Partner
LeadershipPartners
E-Mail: bunz@leadership-partners.com

ABSTRACT

Sustainable leadership will take place as a result of successfully balancing the basic concepts of „**competence and resonance**“. Sociological studies in Germany and Europe show a growing dualistic understanding of life. Hartmut Rosa points out that society is showing a bias towards acceleration – at the expense of being present and focused. This dysfunctional shift needs to be overcome and leadership in a Christian perspective can be a key to do so.

Both social concepts are constitutive for a fruitful and vital living together. But only one aspect of the continuum – the competence side – has been actively developed over the last decades. The second end of the scale – resonance – has poorly developed and is not equally „in good shape“. *Competence* stands for the functional aspects of life, of achievement, of planning, control, measurement. *Resonance* stands for a non-functional experience of life, of being, of being touched by others, by situations. It is the ability to live with uncertainty, ambiguity, complexity and the resulting helplessness. In contrast to the competence aspect, resonance appears to be somehow unalluring. Rosa terms it „Unverfügbarkeit“ – meaning „non-availability“, „uncontrollability“ or „elusiveness“.

Leaders in all areas are highly trained in competence but poorly in resonance issues – so they have to develop their resonance capabilities. Christian leaders could be role models for resonant leadership cultures. The concept of resonance is a vital chance for reformation processes in the world wide church – and towards a more sustainable life on planet earth.

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9. CABODEVILA, A.: UNDERSTANDING MANIPULATION AND PROPAGANDA: SOME IDEAS FOR TODAY'S LEADERS

CONTACT DETAILS

Prof. Ana Maria Cabodevila, Ph.D. (ZA)
Professor of Business economics at IU International University of Applied Sciences.
E-Mail: ana-maria.cabodevila@iu.org

ABSTRACT

The kind of leadership that will prove to be sustainable in the long term strives for leaders who cannot easily be manipulated. In today's life, everybody is constantly exposed to manipulation attempts. A well-known example is the openly executed product advertising. Often enough, though, people in many facets of their lives face covert manipulation that goes unnoticed. In times of uncertainty, this can lead to problematic situations inside a team or a company.

In order to lead in an environment of social uncertainty, leaders need to become aware of hidden manipulation methods in politics, business and society. They should know where the basic ideas come from, how they involve everyday life, and the impact on a business context. In times of uncertainty it is vital that leaders no longer fall for propaganda – whether it is encountered in an overt or covert form.

This lecture deals in great parts with the ideas of Edward Bernays, the founder of the modern theory of propaganda which he later renamed *Public Relations*. Bernays paved the way of a new understanding of manipulation which he put into practice in spectacular campaigns of psychological warfare, political propaganda and commercial advertising. Although his books were published many decades ago, his ideas are still effective today. Bernays describes how irrational and impressionable most people are – especially when they are in the masses – and how this can be taken advantage of. For leaders, this is crucial to understand in order to lead sustainably in uncertain times.

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10.DAVIDSSON, T.: FROM RADICAL CONGREGATIONALISM TO NATIONAL ASSOCIATION AND DENOMINATIONALISM: THE ECCLESIOLOGICAL JOURNEY OF THE SWEDISH PENTECOSTAL MOVEMENT AND THE QUESTION OF A SUSTAINABLE STRUCTURE

CONTACT DETAILS

Tommy Davidsson, PhD
Academic Dean
Norwegian School of Leadership and Theology.
E-Mail: tommy.davidsson@hlt.no

ABSTRACT

The Swedish Pentecostal Movement (SPM) underwent, on the surface of things, a radical ecclesiological transformation at the turn of the 21st century. Having been a movement famous for a “radical free church ecclesiology,” denying any form of denominational structure above or between local churches, the SPM reversed its stance and developed a full-fledged denominational structure in the course of five years. The purpose of this article is to trace the ecclesiology of the SPM from its unofficial beginning in 1919 to its denominational form in 2004. The article will especially highlight the transitional years from 1999 to 2004, when the discussion of the movement’s explicit and implicit ecclesiology came to the fore, but also the historical developments that led up to it. Based on primary source material from the newspapers *Pingst.nu* and *Dagen*, this paper will conduct a discourse analysis on the specific arguments that were used to argue for and against the new structure. Contextual factors as the separation of church and state in 2000 and the influence from other denominations will also be analyzed. The paper concludes with a reflection on sustainable ecclesiological structures, which the SPM’s shifting ecclesiology raises.

11. ERIKSEN, S.: SUSTAINABLE LEADERSHIP AND/IN SUSTAINABLE MIGRANT FAITH COMMUNITIES

CONTACT DETAILS

Stian Sørli Eriksen (Ph.D.)

- Associate professor, Norwegian School of Leadership and Theology (HLT), stian.eriksen@hlt.no
- Associate professor, VID Specialized University (VID), stian.eriksen@vid.no

ABSTRACT

In recent decades, European societies have become increasingly culturally, ethnically and religiously diverse as a consequence of globalization and various streams of international migration. This has not only resulted in increasingly multicultural communities and neighborhoods but also in the emergence of a varieties of migrant faith communities in cities and local communities, including Asian Buddhist temples, Middle-eastern mosques, and African Pentecostal churches, to name a few. A key question which scholars and practitioners alike often ask is how can migrant faith communities not only survive but thrive beyond the first generation? Building on previous studies as well qualitative interviews and fieldwork in and among Pentecostal migrant churches in Norway, this article asks what the notion of sustainability can mean in such migrant communities. The article focuses, in particular, on transformational leadership in relation to key challenges and issues facing faith communities in view of sustainable futures. This involves a primary discussion on issues related to sociocultural and theological transformation in relation to next generations. Engaging in theological and sociological discourses, the article envisions possible strategies for sustainability for these communities. The article also aims at preparing a theoretical-empirical ground for further action research on sustainability with migrant church leaders in a selection of migrant faith communities.

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12.FOGARTY, S.: PENTECOSTAL CHURCH LEADERSHIP: A COM- PARATIVE STUDY OF AUSTRALIAN AND NORWEGIAN PASTORS

CONTACT DETAILS

Prof. Stephen Fogarty
President of Alphacrucis College, Australia
stephen.fogarty@ac.edu.au | ac.edu.au

ABSTRACT

I investigate the nature of leadership as a social and relational influence process within large Australian Pentecostal churches. I interview senior leaders and craft a grounded theory of Australian large church leadership processes. In doing so, I respond to Truls Åkerlund's general structure of Pentecostal leadership and compare and contrast my findings with Åkerlund's formative work on Norwegian Pentecostal Pastors.

In conducting my own study, I identify the following themes: (1) Divine Calling; (2) Divine Equipping; (3) Vision Casting; (4) Serving and Transforming; (5) Commitment to the Gospel; and (6) Equipping Others to be Leaders. I note several seminal consistencies between my study and Åkerlund's. For instance, the notion of Divine Calling is reflective of Åkerlund's features of Divine Purpose and Derived Leadership. In addition, the notion of Equipping reflects elements of Åkerlund's features of Human Agency and Pragmatic Stance. However, I also emphasise critical points of divergence. I note that Australian Pentecostal Pastors envision equipping as something that involves both the spiritual capacity to lead and the provision of earthly resources. Further, the participants all emphasised the importance of raising up other leaders within their church structure.

Consequently, I suggest that church leadership practice and training should fundamentally prioritise the pastor's recognition and conceptualisation of their own calling to ministry. Additionally, I recommend that pastors should be trained in both the effective stewardship of earthly resources and the raising of additional church leaders to ensure sustainable church leadership for future generations.

13. HAUG, M. & OSNES, G.: WHAT ARE THE SOCIO-POLITICAL AND CULTURAL CHALLENGES OF SUSTAINABLE FEMALE LEADERSHIP?

CONTACT DETAILS

Dr. Mona Haug
www.monahaug.de
E-Mail: kontakt@monahaug.de

Dr. Gry Osnes, , University of Oslo.
C-lan, Center for Leadership & Affective Neuroscience
E-Mail: gryosnes@mac.com

ABSTRACT

Purpose:

The purpose of this research paper is an exploration of gendered-balanced leadership aspects and how they might hinder sustainable female leadership on a global scale.

Design/Methodology/Approach:

This research paper draws on the findings of a dissertation project within the German automotive industry. The use of biographical narratives and semi-structured interviews of 16 female and male leaders in Germany was applied to have a better understanding of their experiences and views regarding their paths to top positions.

Findings:

The concept of embedded gender images highlights the socio-political and cultural challenges to female leaders, respectively, sustainable female leadership. The notion of embedded gender images serves as a proxy for what female leaders experience in cultural or socio-political contexts, defined as a cultural imprint (Hummelsheim and Hirschle, 2010) or cultural norms (Kruse and Prettyman, 2008) and in work environments as unconscious bias, stereotypes, or second-generation gender bias (Ibarra et al., 2013; Ely and Meyerson, 2010; Gill et al., 2008; Walby, 2005; Fletcher, 2004; Marshall, 1984; Kanter 1977).

Practical implications:

The concept of embedded gender images raises awareness to the socio-political and cultural challenges of sustainable female leadership. It seems wise to develop strategies to counteract and change the impact.

Key words:

Concept of embedded gender images, catalysts, leadership, sustainability, strategies to counteract

14. HOCKLEY, G. & DALAND, M.: LEADERSHIP IN THE TIME OF CORONA: EXPERIENCES OF LEADING IN CRISIS AMONG NORWEGIAN PASTORS

CONTACT DETAILS

Guro Hockley
Master Graduate
Ansgar University College and Theological Seminary
Contact: guro.hockley@gmail.com

Martin Daland
Master Graduate
Ansgar University College and Theological Seminary
Contact: martin.daland@sginfo.no

ABSTRACT

When the Covid-19 pandemic hit Norway in March 2020, churches were locked down and pastors temporarily laid off across the country. In many ways, the situation was that of an organizational crisis (Pearson & Clair, 2008, p. 3) calling for a different and exceptional kind of leadership (James et al. 2011). Crisis leadership can be described as the process of responding to a crisis by influencing others to overcome or take advantage of the situation and optimizing the effect in a timely framework (Christensen, 2009, p. 12–13). As a phenomenon, crisis leadership is “emergent, involves multiple leader roles and functions, and plays out not only over time but also across levels” (Nesse, 2017, p. 23). At the present, there is both a need and opportunity for academics and practitioners to learn from this crisis in order to enhance future possibilities for organizational innovation and change (James et al., 2011, p. 459).

This empirical study probes the experiences of crisis leadership among pastors in the Norwegian Pentecostal movement, addressing the question: What are the experiences of leading during the Covid- 19 pandemic amongst pastors in the Norwegian Pentecostal movement? In particular, the study aims at exploring congregational leaders’ intrapersonal life, relation to co-workers and relation to the church from an organizational point of view. Learning from their experiences, the purpose of the study is to help our churches and its leaders respond and prepare for current and future crises, as well as contribute to this emerging area of research.

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15. JAKOBSEN, M.: A CHURCH SHINING IN PUBLIC: DOING CHRISTIAN ETHICS IN A SECULAR SOCIETY

CONTACT DETAILS

Martin Jakobsen, Associate professor, Ansgar university college
E-Mail: jakobsen@ansgarskolen.no

ABSTRACT

If Christian ethics is to merit its name, it should have theological integrity in the sense that elements in Christian theology are made relevant to ethics. Moreover, if the church wants to have a say in a public moral discourse, Christian ethics needs to be communicable; it needs to be reasonable for all, not only for Christians, to give moral weight to its arguments.

In this paper, I argue that it is a hard task for the church to formulate a Christian ethics that is both properly Christian and at the same time able to communicate in public. However, moral deliberation does not consist solely in rational discussions, thinking clearly and making rational choices. The following question is equally important: What sort of life seems attractive? I argue that there is a connection between goodness and beauty, and suggest that the church should talk beautifully about ethics. By presenting the beauty of a Christian vision of the moral life, the church might make Christian ethics attractive to the public

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16. JENSSEN, J.: HOW CHURCH MANAGEMENT CAN DEAL WITH RESISTANCE TO CHANGE IN A SUSTAINABLE MANNER

CONTACT DETAILS

Jan Inge Jenssen,
Professor at the School of Business and Law, University of Agder, and professor II at the Norwegian School of Leadership and Theology.
jan.inge.jenssen@hlt.no

ABSTRACT

To change an organization is difficult. To change a local church may even be more challenging. A congregation is often deeply rooted in traditions and its theological-spiritual dimension with its artifacts, narratives, norms, and values. Most of the leadership and co-workers are volunteers, and positional power is often difficult to use. Too much use of it may reduce long-term sustainable leadership influence. However, change is necessary in churches to reach people with the gospel in today's world and resistance to change is not foreign to church leaders.

In this paper, I discuss how the challenges related to change resistance can be handled in a local church without blocking change or, on the other hand damaging the church's leadership's long-term sustainable influence. A review of existing research on change resistance forms the base for my discussions. The method applied is a systematic review performed with a narrative synthesis approach to find relevant evidence to summarize and build a body of knowledge.

I conclude that research on resistance in secular organizations is relevant for churches. Still, some conclusions have to be somehow adjusted to churches' context, e.g., a situation with less positional influence and voluntariness dominance. Also, the older research on resistance has a too one-sided focus on co-workers' tendency to desire stability rather than change. Such an approach is legitimate but too simple. It is also vital to consider the leaders' own change resistance behavior. To build trust over time, carefully develop and communicate justification for changes, apply a process thawing the co-workers, and not speak self-fulfilling prophecies concerning co-worker's unwillingness to change are among the essential ingredients in the leadership of change processes.

17. JUNG, S.: INSTITUTIONAL, ORGANISATIONAL AND INDIVIDUAL MINDFULNESS AS A PREREQUISITE FOR A SUSTAINABLE ECONOMY

CONTACT DETAILS

Stefan Jung is Professor of Management and Organisation at the YMCA University in Kassel (Germany). He teaches, researches and advises on questions of strategy and organisational development. He is managing partner of Public One, an internationally active consulting firm. E-Mail: jung@cvjm-hochschule.de

ABSTRACT

We live in a world in which people are increasingly longing for a different kind of economy. The global threats and problems are increasingly challenging all human beings. Within the current institutional arrangement, our organisations are performing in a way that puts the social, environmental and economic sustainability of world society to an existential test. Individual consumer and behavioural habits are both the consequence and the cause of this development and reproduce it. The problems are manifold and show an immense systemic failure in almost all areas of society such as health, education, development of democracy - to name only a few. The planned article argues that a sustainable economy can only be created if a transformation of our current habits of thinking and acting succeeds on the following three levels: (1.) At the level of our *institutions* (North 1992:5), we have to change the informal conditions, e.g. our cultural ideas about wealth and welfare. As well, we have to modify the formal prerequisites, e.g. our laws and regulations, in order to integrate future generations and also absentees or actors without a voice of their own as legitimate stakeholders. (2.) At the level of our *organisations*, there is a need to move away from the dominant model of maximising benefits and returns and making homo economicus absolute, towards a procedural practice in which organisations see themselves as part of a social whole and therefore (must) consider the interests of other actors in a co-operative manner (internally and externally). (3.) At the level of the *individual*, it needs to be continuously clarified from which inner place or inner attitude our actions originate (Scharmer 2009:107), which is – in other words – a matter of self-leadership and spiritual awareness.

18. KAHSAY, T.: RACISM IN NORWAY

CONTACT DETAILS

Temesgen Kahsay
Assistant Professor
Norwegian School of Leadership and Theology
E-Mail: temesgen.kahsay@hlt.no

ABSTRACT

Racism in Norway and the (Non) Response of the Church: A Biblical and Theological Appraisal

The May 2020 killing of George Floyd in the US state of Minnesota in a broad light of the day has become a catalyst for a global movement against racism and discrimination. The global movement coincided with the corona pandemic that has affected millions and led to uncertain times. Following that incident, while Norway does not share the historical and cultural realities of the US, several witnesses have come forward to share their experiences of racism and participate in public demonstrations across Norway. Victims of racism range from children to adults and the contexts of racism include day cares, schools, sports and cultural institutions, churches, the police and academic settings. A brief overview of these witnesses and their experience provides adequate evidence that racism is entrenched both within the walls of the church and Norwegian society writ large.

Considering racism both as a societal problem and an issue that relates to the core of the gospel and the unity of the church, and taking a multidisciplinary perspective, this article will contextualize the issue of racism in Norway within the global conversation of racism and provide a biblical and theological appraisal of the response of the church in Norway. The response of the church will be examined through the lens of leadership and the article will attempt to provide a tentative roadmap leaders can adopt to shape and mediate an effective and sustainable response to racism both in the church and in society.

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19. KAISER, E.-Y.: SMALL BUSINESS SUCCESS DURING 2020? THE ROLE OF SERVANT LEADERSHIP IN BUSINESS SURVIVAL AND SUSTAINABILITY DURING TIMES OF CRISIS

CONTACT DETAILS

Prof. Dr. Eva-Yasmine Kaiser, Hochschule macromedia Stuttgart (Professorin),
eyasparker@aol.com

ABSTRACT

2020 posed a year of drastic change due to Covid-19 and the way we do business. It has impacted the lifespan and lifecycle of many entrepreneurs, startups, small and middle-sized businesses and companies. Some unfortunately have not been capable of maintaining lifespan sustainability during this year of crisis and have closed. Many businesses still struggle and the question remains whether they will survive. Many of them simply survived due to temporary support from the government and may be considered as “zombie companies” (Springer, 2020). Change Management, project management, learning, agility, cash flow, innovation and adaptability are some crucial elements for a business to stay abreast. One key element that affects how a business encompasses the aforementioned elements to further the lifespan of a business is the role of leadership. Some research has been done in the area of leadership and crisis. However, there appears to be a gap in research in regard to leadership style and entrepreneurs, startups, and small business owners during times of crisis. This research aims to seek if there was a relationship between leadership style and success of a start-up or small business owner during the Covid 19 crisis. Particularly, the study seeks to hone in on the servant leadership style. First research has indicated companies that embrace servant leadership among the S&P 500 and even the praised companies identified by Jim Collins and presented in his famous studies (Sisodia et. al. 2006). This research will use a quantitative approach and survey start-ups and small business owners in Germany using a servant leadership self-assessment. Servant Leadership will be based upon research from Greenleaf (1977 and later). The study is highly relevant because more turbulences have to be expected in the future. The results will enlighten the insights into the connection between leadership and sustainable success and survival of organizations to enable leaders in the future to navigate their organizations towards increased sustainability and benefits for society.

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20. KESSLER, E.: “AGILE PROCESSES PROMOTE SUSTAINABLE DEVELOPMENT.” – REALLY?

CONTACT DETAILS

Emanuel Kessler; BSc. and Certified ScrumMaster;
Computer scientist and author, Cologne, Germany
E-Mail: emanuel_kessler@web.de

ABSTRACT

My personal background: I work as a computer scientist and have experienced several software projects. So this is a reflective practitioner report.

In 2001, the “Manifesto for Agile Software Development” and the “Principles behind the Agile Manifesto” were published. Two decades later, a lot of success stories were proposed about agile project management – and also a lot of failures. In this paper I will focus at one special principle, fully quotes: “Agile processes promote sustainable development. The sponsors, developers, and users should be able to maintain a constant pace indefinitely.”, according at the conference theme. I want to explore if this principle fits the reality of project management or is more like a pipe dream. If this principle could become reality, there will be some requirements at the one hand and some disturbing pitfalls at the other hand. So then, I also will discover some of them.

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21. KESSLER, M.: LEADING FEMALE LEADERS SUSTAINABLY

CONTACT DETAILS

Dr. Martina Kessler, Stiftung Therapeutische Seelsorge and
Akademie für christliche Führungskräfte
martina.kessler@acf.de

ABSTRACT

Weibliche Führungskräfte nachhaltig führen

„Von Männern lässt man sich die Welt erklären, Frauen dagegen müssen beweisen, dass sie die Welt verstanden haben“ (Kühne 2021:186). Zu diesem Resümee zum unterschiedlichen Umgang mit Männern und Frauen in Führungspositionen kommt die Gründerin und langjährige Geschäftsführerin der ersten Social-Media-Agentur Kühne, die heute als Aufsichtsrätin arbeitet.

Dieser Beitrag setzt sich damit auseinander, was weibliche Führungskräfte brauchen um ihre volle Kraft entfalten zu können, ohne das zu viel Kraft in die Verteidigung ihrer Kompetenz fließt. Es werden dazu biologische, psychologische, soziologische, führungstheoretische und kommunikationswissenschaftliche Aspekte mit einbezogen. Grundlegend sind dabei biologischen Unterschiede, die argumentiert, aber nicht diskutiert werden. Unter Einbeziehung von soziologischen, psychologischen, führungstheoretischen und kommunikationswissenschaftlichen Argumenten werden am Ende Thesen präsentiert, die weiblichen Führungskräften helfen können, ihre natürliche Führungskompetenz ohne allzu große Reibungsverluste kompetent und selbstverständlich auszuleben.

Translated with www.DeepL.com/Translator:

Leading female leaders sustainably

"You let men explain the world to you, whereas women have to prove that they have understood the world" (Kühne 2021:186). This is the conclusion of the founder and long-time managing director of the first social media agency Kühne, who now works as a member of the supervisory board, on the different ways in which men and women are treated in leadership positions.

This article deals with what female leaders need in order to be able to develop their full power without spending too much energy on defending their competence. Biological, psychological, sociological, leadership-theoretical and communication-scientific aspects are included. Biological differences, which are argued but not discussed, are fundamental. With the inclusion of sociological, psychological, leadership-theoretical and communication-scientific arguments, theses are presented at the end that can help female leaders to live out their natural leadership competence competently and naturally without too much friction.

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22. KESSLER, V.: “HOPE” IN CURRENT LEADERSHIP CONCEPTS

CONTACT DETAILS

Volker Kessler, GBFE & AcF & Unisa, volker.kessler@gbfe.eu

ABSTRACT

Hope is indispensable to persevere in difficult situations, thus it could be argued that it is essential for sustainable leadership. According to the Bible God is a God of hope, and He wants to bring hope to His people, especially in times of crises (Jer 29:11). Although almost every leadership book would tell leaders to “think positively”, there are only a few leadership concepts which explicitly take up the concept of “hope”. The most famous example is probably the theory of spiritual leadership by Louis Fry (2003 et al.). The Catholic authors Alford and Naughton (2001) and Grün (2012) connect it to Catholic teaching on virtues. The *Katholische Jugendagentur Leverkusen* (2020) published five principles of action for their leadership staff, and put “leading was hope” on this list.

This paper studies how the concept of hope has been received in current leadership theories and to what extent their usage relates to the Christian understanding of hope.

Note: This paper will complement the presentations by H. Rust and S. Waldner, who will also deal with “hope”.

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23.KRETZSCHMAR, L.: A THEOLOGICAL-ETHICAL ANALYSIS OF THE IMPORTANCE OF PROPHETIC LEADERSHIP FOR SUSTAINABLE LEADERSHIP

CONTACT DETAILS

Prof Louise Kretzschmar
louise@konkie.co.za

ABSTRACT

Authentic prophetic leadership is defined by drawing on biblical teaching on prophecy, including Jesus' critique of the teachers of the law and the Pharisees in Matthew 23:1-39, and theological insights on prophetic witness. Some historical and contemporary examples of prophets are also provided. Rather than focusing on self-gratification and short-term results, sustainable leadership requires a sound perception of reality, along with trustworthiness, concern for others, justice and competence. The point is made that the role of the prophet is to speak truth to expose unfaithful, abusive and incompetent leadership. Because prophetic leadership exposes moral wrong-doing, it encourages the development of sustainable leadership. As the prophet seldom has the power to make the changes required, prophets need to be sustained by God and moral communities. Otherwise they may suffer from intense frustration, depression and burn-out.

24. KRÖCK, T.: MOBILIZING TOWARDS SUSTAINABILITY – CHALLENGES AND CHANCES FOR CHURCHES IN GERMANY

CONTACT DETAILS

Dr. Thomas Kröck
Academy for Christian Leadership
E-Mail: thomas.kroeck@acf.de

ABSTRACT

The concept of sustainable development, which was introduced by the Brundtland report in 1987 and strengthened by the Sustainable Development Goals in 2015, points out that industrialized nations may no longer be conserved the blueprint for global development, but require a great transformation themselves. This has to involve changes in lifestyles and the economic system, as well in values and worldviews. As proposed by the German theologian Markus Vogt (2010) and the Canadian sociologist Randolph Haluza-DeLay (2014), Christian churches may contribute to this transformation towards sustainability. In the 1980s and 90s, the movement for “justice, peace and the integrity of creation”, initiated by the World Council of Churches focused on these issues and in Germany, as well as in other countries, there have been initiatives for “green churches”. However, for most Christian congregations in Germany the ecological crisis seems to be of little concern. This paper presents results of an empirical study of the environmental awareness of Christians, the engagement of congregations and the justification and reasons for or against such engagement. The study covers in particular members of the protestant mainline churches (EKD), evangelical free churches (FeG) and of the pietistic Gnadau movement. While the data are not representative for these theological traditions, they nevertheless provide insights on the challenges and chances for churches in Germany for mobilizing their membership towards more sustainable lifestyles.

25. LABUSCHAGNE, F.J.: THE ROLE OF THE ASSESSMENT BEHAVIOR AND THE FORMATION OF CHRISTIAN LEADERS WITHIN DISRUPTIVE TIMES

CONTACT DETAILS

Dr. F.J. Labuschagne
Reformed Theological College: NRCA (RSA)
frikkie@nhk.co.za
MBL (UNISA), PhD (University of Pretoria)

ABSTRACT (PARTICIPATION ONLY DIGITALLY POSSIBLE)

Leading change is costly and risky. Universities, Theological Colleges and Seminaries need to optimize their resources. Therefore we need to reconfigure the modus operandi by revisiting roles, tasks and structures. We are constantly in process of adapting to the rapid expansion in all facets of life. How do we reorganize training and develop leaders for the new territory of church?

We need to process the direct and severe impact radical and transformational change has on the church and its members. The well-being of leaders and pastors remain under pressure while a high percentage of pastors abandoned the church and the local congregation. How do we as practical theologians assess and develop the behaviour of leaders during times of disruptiveness?

This article is about the Pastoral Development Program (PDP) of the Netherdutch Reformed Church of Africa (NRCA). How do we deal and act upon human behaviour in an everchanging landscape? Is it possible to reconfigure and reshape our lives? The PDP is not a classical assessment center. A brief and summarized definition for an assessment center is a standardized evaluation of behaviour based on multiple inputs via specifically developed assessment simulations.

The PDP is a church based, context sensitive process and is intentionally aiming at continues training and the development of leaders based on a competency model.

Research confirms and support the reality that assessment centres and developmental programs (PDP) are increasingly used for developmental purposes: Training needs; formalization of personalized developmental recommendations and skill development on the basis of immediate feedback and real time practice.

Contribution

The focus of the PDP is to create awareness and insight regarding the leaders'/pastors' unique competencies. The competencies are generated by assessing the specific purpose, tasks and job description of the leader and/or pastor. According to Osmer three forms of leadership

are commonly distinguished in leadership theories, namely task leadership, transactional leadership and transformation leadership.

We need to train and develop leaders for times of disruption by utilizing assessment centers as a way to secure sustainability.

26. LID, A. & MARSCH, A.: LEADERSHIP TRANSITIONS – MAKING OR BREAKING AN ORGANISATION

CONTACT DETAILS

Agnes Lid (Director Wycliffe Norway, Board Chair Wycliffe Global Alliance, Oslo, Norway)
Agnes.Lid@wycliffe.no

Angelika Marsch (Former Consultant for Leadership Development, Wycliffe Global Alliance, Europe, Haiger, Germany)
Angelika.Marsch@gmx.net

ABSTRACT

A leadership transition marks a vulnerable phase; it can either strengthen or damage the sustainability of the organisation. The presenters consider various aspects that interplay in such transitions. Among them is how organisational knowledge must be carried forward for continued impact.

Another aspect lies in the responsibility for succession planning; who is in charge, and how can the transition be conducted in such a way that it contributes toward sustainability? Key spiritual principles are also considered that lead to discernment in the transfer of leadership. These principles are drawn from biblical and contemporary examples.

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27. MASHAU, T.: THE CLOTH OF ELIJAH: REIMAGINING SUSTAINABLE LEADERSHIP AS MISSIONAL, MANAGING TRANSITIONS AND TRANSFORMATIONAL

CONTACT DETAILS

Prof Thinandavha Derrick Mashau
Professor and Chair of the Department of Christian Spirituality, Church History and
Missiology, University of South Africa
E-Mail: mashatd@unisa.ac.za

ABSTRACT

The notion 'cut from the same cloth' is often used with particular reference to leaders. Speaking in the context of leadership in business, Jim Collins remarked that: "The good-to-great executives were all cut from the same cloth" (2001:22). The Biblical narrative of prophet Elijah is one story that inspires good practice of 'sustainable leadership' that we should emulate in the efforts to rise to greatness, impact and change the lives of those that we lead. Elijah's mission was to train young leaders for transformation. Through his ministry, many young persons were inspired to join theological schools in Gilgal, Bethel and Jericho. Elijah's leadership style had three distinctive features of sustainable leadership, namely: (1) missional in that he served as an itinerant leader who moved from one region to the 'sons of the prophets' or his theological students. (2) mentorship was at the heart of his ministry. He led by example in whatever he was doing, including the element of having to sustain their theological schools through hard work. When they needed food and shelter, Elijah ensured that he went out with them to the fields to acquire them. And, (3) he was able to pick Elisha and mentored him to take over from his ministry and leadership after his departure. His efforts were more intentional, but he was able to manage transitions in a manner that avoided conflicts between Elisha and his peers. Elijah used his last journey of moving from one school to another at the end of his ministry, not only to bid them goodbye, but as an opportunity to further impart knowledge and skills to Elisha. He was able to let go at the right time and also in a way blessed the one who took after him. Elijah's leadership style was not only sustainable, but also transformational.

28.MDINGI, H.: A RE-EVALUATION OF SERVANT LEADERSHIP: SUSTAINABLE LEADERSHIP HAS A REVOLUTIONARY ETHIC LETTER

CONTACT DETAILS

Hlulani Mdingi

Senior Lecturer University of Pretoria, Department of Systematic and historical theology

E-Mail: h.mdingi@up.ac.za

ABSTRACT

Liberation theologies have always placed emphasis on the significance of having a biographical and soteriological portrait of Yeshua not only as Lord but as a revolutionary leader of the poor, underclass and oppressed. Such reflections on the life of Christ from a biographical standpoint indicates a concrete record of the human experience of God in history and creation. Therefore, encountering an experience that thrusts the church (and humanity as a whole) beyond piety, cheap reconciliation, grace and abstract theology into a world of action, a continual response to evolving existential realities. In the Gospels Yeshua declared that “you are the light of the world” thus forecasting the presence of “darkness” in the human experience, history and human condition before the Parousia. This study seeks to re-evaluate the role that the church should play in society by particularly imbuing our faith with the revolutionary (change) ethic that characterise the mission of Yeshua because it is in our humanity that we encounter the Lord and all of existence concretely, salvation changes our lives but even more pressing are the changes that we in turn make in the world through service. Therefore, the revolutionary and servant ethic characteristic of the Lord proves a vital strand to a sustainable role of leadership in an evolving world that require a continual reevaluation of the Gospel to meet the pressing demands of the world. Furthermore, a revolutionary ethic in leadership is there only sustainable leadership model needed in the world experiencing perennial change and existential struggle.

29. NELL, M.: A MISSION WISHED TO LAST? THE (NOT UNBROKEN) SUSTAINABILITY OF PAUL'S LEADERSHIP ACCORDING TO THE 2ND LETTER TO TIMOTHY

CONTACT DETAILS

Pastor Mathias Nell, MTh (UNISA)
Head of Studies at Theologische Akademie Stuttgart
mnell@gospel-forum.de

ABSTRACT

When applying the heuristic tool of “sustainability” to Paul the leader, some characteristics of his ministry easily come to mind: Paul founded communities, established local structures and leaders, gathered a large group of co-workers around himself and used the means of communication available to him in a masterful manner. However, does all this indicate that his mission was sustainable, that is, one to have a lasting impact in every area of Paul’s ministry? There was heresy in some of the communities which Paul strove to address and refute. There is evidence that some of his companions and co-workers left him at a later stage. In what is most likely his last letter (2Tim), Paul even states that the entire province of Asia had turned away from him, that everyone had abandoned him in his first defense, and only Luke is remaining with him. At the end of his life and ministry Paul seems to expect a lonely death. How can this development be explained? Is there any evidence of how, when and why things went wrong? Did they go wrong after all? How do the epistolary statements on the subject in 2Tim (and elsewhere) relate to the presentation of the Book of Acts? Was what can be discerned in his letters only to be expected? While external factors, such as the political events in Judea in the wake of the first Jewish war (66–73 AD), probably played a role in fueling the opponents of Paul’s mission and its way of including Gentiles into the people of God, Paul’s personality and his long imprisonment probably also took their toll. This presentation seeks to examine these issues and to apply its findings to the current discussion of sustainability in leadership.

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30. OTT, B.: NO WISDOM, NO FUTURE: THE EDUCATION FACTOR IN THE SUSTAINABILITY DISCOURSE

CONTACT DETAILS

Bernhard Ott

bernhard.ott@atticstudio.ch

Professor Extraordinarius, University of South Africa (Missiology)

Professor & Supervisor of Doctoral Research & Dissertations, European School of Culture and Theology/Columbia International University

Chairman of the European Council for Theological Education ECTE

ABSTRACT

The proposed study will focus on the contribution of education to sustainability and sustainable leadership. The aspect of education is not explicitly stated in the “call for papers”; however, it is the conviction of this author that education and sustainability are inherently and essentially interrelated. Based on a Hebrew-Christian worldview and a corresponding understanding of education, I will argue that education essentially aims at sustainability and that sustainability is to be understood essentially as the fruit of education. At the heart of the argument are the biblical concepts of wisdom and wisdom education, which are the foundation of a sustainable society (the flourishing of life in all dimensions). This wisdom education is paradigmatically expressed in Psalm 1, which - in recent Old Testament studies - is understood as the gateway to the education of the leadership in God’s people. This wisdom education finds a continuation in Jesus, with a culmination in the Sermon on the Mount. Based on these observations, conclusions can be formulated for Christian and theological education in contemporary contexts and its impact on sustainable leadership.

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31. PETRENKO, E.: PAUL ON LEADING MULTI-ETHNIC AND MULTI-CULTURAL CHURCHES IN A SUSTAINABLE FASHION: AN ANALYSIS OF THE EPISTLE TO THE EPHESIANS

CONTACT DETAILS

Dr. Ester Petrenko

Associate Professor at the Norwegian School of Leadership and Theology; Extraordinary Senior Lecturer at Northwest University, South Africa; Academic Director at the Latvian Biblical Centre, Riga; Research Fellow at St. John's College, University of Durham, UK.

E-Mail: veriga28@gmail.com

ABSTRACT

Paul's ministry focussed primarily on the Gentile world but the churches he planted, visited and wrote to were made up of Jewish and Gentile Christ-followers. Some of these churches were at pains to understanding how they should sustain unity, harmony and growth in a multi-ethnic and multi-cultural setting. In broad terms culture encapsulates social-moral behaviour, norms and structures in society as well as its religious beliefs, laws, customs and traditions, languages and arts. In other words, the 'way of life' of a particular group(s) of people.

This paper explores to what extent believers in the church in Ephesus had to abandon their cultural traditions and heritage in order to sustain the unity and growth of the church.

Paul's Letter to the Ephesians presents the former Gentile way of life of the addressees in the darkest colours. Does this mean that the Gentiles ought to abandon all aspects of their cultural traditions and way of life now that they are reconciled with God through Christ salvific work? Ephesians also states that not only the Gentiles but also the Jews needed to be reconciled with God and both groups with one another (Jewish and Gentile Christ-followers). Does this mean that the Jews were on equal footing with the Gentiles before God? Wasn't the Jewish way of life shaped by divine revelation and God's Law?

Can the church in Ephesus serve as a model for church sustainability in multi-ethnic and multi-cultural settings? This paper concludes by presenting key principles, based on Ephesians, on how to lead multi-ethnic and multi-cultural churches in a sustainable fashion today.

32. PETRENKO, V.: SUSTAINABLE LEADERSHIP FROM THE STANDPOINT OF HISTORY: HISTORICAL CASE STUDY OF WILLIAM FETLER.

CONTACT DETAILS

Vitali Petrenko

Associate Professor Hlt, director of Latvian Biblical Centre, Riga, Latvia. 22A Sila iela, Riga, LV-1057, Latvia.

E-Mail: veriga28@gmail.com

ABSTRACT

Background. The Leadership of the Protestant Churches of the 21st century is influenced and shaped by different models – some of them coming through the “marriage” of ecclesiastical structures with contemporary business (e. g. the Global Leadership Summit). When one, however, examines the ecclesiology of the early Church movement and its dynamic, one cannot escape the impression that the leadership of the early church was founded on the vision and sustainability promulgated, in part, by continuous discipleship. The question then arises as to what kind of leadership is needed for the 21st century Church? Are there any historical models that can be instructive for us today?

Method. This paper will use a historical-critical approach to analyse the life and ministry of William Fetler, which stretched across several countries and continents (as diverse as Russian Empire, Europe and North America), as a possible model for leadership in the 21st Century church.

Findings. In this paper I am going to show that William Fetler ensured his continuous, enduring and appealing legacy through the overwhelming sense of *vision* and *discipleship*. These two important and timeless “components” were the hallmark of his ministry. His methods and strategic vision at the beginning of the 20thC are still relevant today. This paper, drawing on the original sources, will conclude with a formulation of lessons learnt from William Fetler ministry, and key methods and strategies that can be applied within the 21st C setting whether in the Eastern or Western context.

Additional Information. You've asked me to clarify the relationship between my paper and the theme of sustainability in leadership.

William Fetler was first and foremost an evangelist who was driven by a great desire to evangelize and to bring the people of the Russian empire into the living faith and relationship with the Lord.

After graduating from Spurgeon's College in 1907 W. Fetler went to Sankt-Petersburg where he started to evangelize across all social lines and conventions in the Sankt-Petersburg society - from drunkards and prostitutes on the streets to the salons and palaces of the aristocracy. He used different and creative methods in his outreaches and in his methods he was ahead of his own times.

Later, due to his success and a perceived threat to the Russian orthodox church he was arrested and sent out of Russia into Sweden with an order never to return. What followed afterward was a strategic activity and ministry with a setup of Russian Bible society in the USA with branches in the UK and Australia, being followed by setting a training Bible school for missionaries and pastors first in Philadelphia, USA and later in Latvia. He was a driving force behind all these initiatives; its main inspirer, fund-raiser, and organizer.

His example proved to be inspirational not only for me, but also for countless pastors and missionaries within his lifetime, but also in the 21st century, which saw a recent revival of interest towards his figure, ministry, and methods amongst many leaders, especially amongst Slavic Christian leaders, inspiring some research, publications and even films about his ministry.

I hope I was able to shed some light on the leadership of William Fetler and to demonstrate the relevance of his ministry and life in relation to the theme of our conference.

33. RUST, H.C.: ECOLOGICAL SPIRITUALITY: CHRISTIAN HOPE AND THE CALL FOR FUTURE

CONTACT DETAILS

Heinrich Christian Rust, Dr. theol.; Pastor
Lecturer for Spirituality, Cybernetics and Pneumatology i.a. Akademie für christlicher Führungskräfte, IGW (Institut für gemeindeorientierte Weiterbildung). Autor and Consultant.
hcrust@bs-friedenskirche.de

ABSTRACT

When God blessed the newly created humans in the biblical creation account, he told them to The call for sustainability has been raised because of the massive threat to planet Earth. The survival of humanity on this planet, which has been exploited beyond its limits, is at stake. Sustainable leadership is inadequate if it labels the future of the earth as a "secondary topic" or if it focuses only on the Church of Christ or its own organisation. Sustainability marks the goal of preservation and continuation of existence; nothing more. The countless appeals to responsibly shape sustainability in all areas of life (Sustainable Circle, 17 UN Goals); on the other hand, fade away if there is no vision for the future! Sustainability leads directly to the question of meaning, of the sacred ("Das Heilige" - Hans Jonas), of ethically based corrections to a worldview (Klaus -Michael Meyer-Abich,) of a narrative. As Christians we have the transformative hope of the Gospel of the new creation, the messianic kingdom and a new heaven and a new earth.

The paper provides an introduction to an "Ecological Christian Spirituality", to a necessary reflection an "Relecture" on the biblical texts and their theological importance. It points to the dimensions and corridors of action of a future-shaping Christian hope on the micro-, meso- and macro-level of the "Great Transformation" of society. The reflection on Christian values in sustainable leadership does not replace an eschatological view of hope. Ecological spirituality is primarily defined on the basis of the vision and experience of the new creature and not only as an ethic to preserve the existing. It is about a comprehensive view of the kingdom of God.

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34. SEIDEL, A.: CHARACTER EDUCATION IN THE CONTEXT OF PERSONNEL DEVELOPMENT: A CASE STUDY CARRIED OUT AT ERSTE GROUP BANK IN VIENNA, AUSTRIA.

CONTACT DETAILS

Alex Seidel
Department of Leadership
Pentecostal Theological College, Budapest
Email: seidel.alex@ptf.hu

ABSTRACT

This study is a PhD research work in the field of educational sciences. The study examines the possibilities of character education measures at organizational level. A six-month training program for newly appointed managers at Erste Group Bank in Vienna was selected as the research object. In addition to a comprehensive literature review on the subject of character and character education, company documents and the theoretical framework of the course were analyzed, and interviews were conducted with the trainers who teach this course, as well as with 13 executives who have completed this program. Based on the findings of the study, a suggestion was made as to how character education for executives can be integrated into the existing system of personnel development.

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35.SIGVARTSEN, J.: BIBLICAL HEROES, RELUCTANT LEADERS, AND FLAWED RULERS

CONTACT DETAILS

Jan A. Sigvartsen PhD (USA)
Associate Professor, Old Testament; Doctoral Program Coordinator;
Associate Director, Institute for Biblical Studies and Archaeology
Theologische Hochschule Friedensau, Germany
Jan.Sigvartsen@thh-friedensau.de

ABSTRACT

When God blessed the newly created humans in the biblical creation account, he told them to subdue the earth and rule all created life (Gen 1:26-28). However, there seems to be no explicit instruction for how humanity would carry out this “blessing” of ruling and subduing. Most great biblical leaders seem to have a dark side, thus, there may be an inherent danger in using biblical leaders as examples for modern sustainable leadership. For example, at the apex of Abraham’s act of faith we also see the disintegration of his family. King Solomon’s ruling policy brought international fame, but also caused domestic disharmony and division - ultimately leading to his kingdom splitting following his death. Ezra and Nehemiah’s nation building project, following the Babylonian exile, was threatened by an in-group/out-group mentality and radicalization – a legacy of the diaspora. The Bible is filled with predominantly flawed examples, but what is good leadership? Significant cultural and historical differences exist between the honor and shame based culture of the biblical periods and contemporary western culture. This paper will consider the challenges of using the Bible as a source for describing sustainable leadership and identify relevant Biblical aspects that would transcend culture and time.

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36. SIMONNES, A. & BROWN, W.: HANS NIELSEN HAUGE AND SOREN KIERKEGAARD: ACTIVISTS FOR CHRISTIAN AWAKEING AND SOCIAL CHANGE

CONTACT DETAILS

William J. Brown,
Professor & Research Fellow
School of Communication and the Arts, Regent University
Email: willbro@regent.edu

and

Asbjørn Simonnes,
Professor Volda University College, Volda, Norway and
Norwegian School of Leadership and Theology
Email: as.simonnes@gmail.com

ABSTRACT

Hans Nielsen Hauge (1771-1824) and Soren Aabye Kierkegaard (1813-1855) were two powerful activists for Christian awakening and social change in their home countries and beyond. Just as the two countries were joined together governmentally until Norway's independence in 1814, both men were closely joined spiritually while living and working apart in their respective circles of societal influence. Both men had transformational religious awakenings of their Christian faith that propelled them into the public square. Both men were prolific writers whose works instigated church reform and societal influence. This article considers important similarities between Hauge and Kierkegaard and explores their shared roles as prophets, missionaries, and social reformers within the theoretical framework of communication theory for dialogue and social change.

37. SLATER, J.: THE IDENTIFICATION OF MISPLACED MORAL INGREDIENTS THAT OBSCURE SUSTAINABLE LEADERSHIP AND SUSTAINABLE TRANSFORMATION IN SOUTH AFRICA

CONTACT DETAILS

Prof Jennifer Slater; UNISA

College of Human Sciences; School of Humanities; Department of Philosophy, Practical and Systematic Theology

E-Mail: jslater@global.co.za

ABSTRACT

Sustainability and Sustainable leadership appear to hold different meanings for different settings since it does not embody a comprehensive and universal definition that enfolds all scenarios. The various meanings of sustainability are constantly in flux; are continuously redefined and are forever emerging to appropriate different scenarios. Up, until recently, sustainability and sustainable leadership were predominantly linked to environmental and business definitions, to enduring prosperity and survivability. It has, however, increased its coverage to other areas of influence and concern. This presentation intends to investigate the type of sustainability and sustainable leadership that are required to bring about the necessary social, economic, political and moral transformation in South Africa. It will explore how the dire deficiencies of moral ingredients have infiltrated all kinds of leadership so as to restrain all potentials for sustainability. The decay of unethical leadership has taken on the qualities of pervasive unsustainability by having invaded all spheres of regular life. Unsustainable leadership has become iterative and unmanageable and has driven all prospects for sustainability to below ground level where social, political and cultural transformation has become immobilised and all the likelihoods of subsistence impeded. The efforts to rescue South Africa from iterative unsustainable leadership and transformation; to salvage whatever little sustainability is left for the survival of South Africa(-ns), have gone far beyond investing in the formation of morally principled leadership. It has come to the point of identifying and unearthing the misplaced moral ingredients that shroud sustainable leadership and sustainable transformation. The proposal of this presentation is to academically excavate the unethical ingredients that demoralise the sustainable survival and development of South Africa(-ns).

38. STENSCHKE, C.: A MISSION MADE TO LAST: PAUL AS A SUSTAINABLE LEADER ACCORDING TO THE BOOK OF ACTS

CONTACT DETAILS

Dr. Christoph Stenschke

E-Mail: stenschke@wiedenest.de

Prof. extraordinarius, Department of Biblical and Ancient Studies, College of Human Sciences, University of South Africa, Pretoria and Biblisch-Theologische Akademie, Forum Wiedenest, Bergneustadt, Germany

ABSTRACT

Towards the end of his ministry in the Eastern Mediterranean world and as he set out for Jerusalem, Rome and eventually Spain in AD 56, Paul of Tarsus claimed that his task there had been completed and that there was no longer any room for work for him in this part of the world (Rom 15:23).

How did Paul, the most prominent early Christian missionary, achieve this?

How did he lead and organize the mission enterprise in a way that he could be confident that it would continue without him and that he could start a new phase of pioneering mission work elsewhere?

This presentation examines how the Book of Acts portrays Paul as a sustainable leader. Paul not only preached the Gospel to Jews and Gentiles but also gathered his converts into communities, trained and installed their leaders, visited these communities on several occasions and surrounded himself with a large group of co-workers whom he would train to take over from him. Through them, he established links between these communities. Paul readily made himself available as an example for others to follow. He established churches in major urban centers which would take the Gospel to their surrounding areas. In all of this, Paul not only followed some early Jewish practices, but also emulated the example of Jesus, who likewise carefully prepared a group of people to continue his ministry after his departure. While Paul's circumstances and strategies cannot simply be copied in different context, this presentation closes by describing what can be learnt from this portrayal for sustainable leadership in today's churches and other organizations.

39. TANGEN, K.I.: SERVE - A MODEL FOR SUSTAINABLE LEADERSHIP

CONTACT DETAILS

Karl Inge Tangen (with Christer Berntzen)
Norwegian School of Leadership and Theology
E-Mail: karl.inge.tangen@hlt.no

ABSTRACT

This paper will explore the nature of sustainable leadership from the perspective of the SERVE Model. The serve model is model of moral leadership that is developed in dialogue with the Gary Yukl's model of organizational leadership, and which identifies 4 meta-categories of leadership. It is argued that morality is both a fifth -meta category of leadership and an integrating meta- dimension. The reason is that integrating leadership requires the virtue of moral judgment, phronesis. Phronesis is orientated towards the moral purposes and common goods. It is argued that ecological sustainability is an important common good – and that leaders needs to develop a worldview that transcends a narrow anthropocentric perspective. Following Alasdair MacIntyre it is also argued that leaders necessarily lead in a tension between institutional needs like profit, power and prestige, on the one hand – and the moral purposes, including the common goods of sustainability on the other. The paper then identifies way in which leaders may develop phronesis and associated virtues that enables them to lead sustainably on both levels, producing organizational results over time – for the common good.

40.UNDHEIM, K.: SUSTAINABILITY IN THE MINISTRY OF ALMA HASLE: AN EXPLORATORY LITERARY STUDY FEATURING A PIONEER WITHIN THE NORWEGIAN PENTECOSTAL CHURCH

CONTACT DETAILS

Kristina Undheim
Assistant Professor
Department of Culture, Religion and Social Studies
Faculty of Humanities, Sports and Educational Science
E-Mail: kristina.undheim@usn.no
www.usn.no

ABSTRACT

Scholarly research on the ministry of early Pentecostal women in Norway, are scarce. However, historical sources from the first half of the 20th century, bear witness to several prominent women ministers who spread the gospel all over Norway. Alma Hasle (1907-1969) was one of those evangelists, who also pioneered a large social work in the north of Norway. What makes a woman rise, take on leadership, huge financial and physical risks during war and grate turbulence? Through her resilient leadership Alma Hasle answered the needs and the challenges of her day. What qualities from Alma Hasle's ministry might shed light on today's urge for sustainable leadership? Will the accounts of her life, help us respond to the arising challenge of equipping leaders with adequate skills for attaining wise and sustainable leadership?

The aim of this paper is to explore literary and audible accounts of Alma Hasle's ministry, and more currant leadership literature to deliberate the questions raised above. This paper will argue that the virtues she exposed, nurtured by her faith and devotion to God, manifest the gist of what might be identify as wise and sustainable leadership. The paper will confer with autobiographies, books, newspaper articles and a tv-interview with Alma Hasle, as well as leadership literature that explores the entities of such leadership. Pentecostal spirituality and issues of gender equality also ads insight to the context of Alma Hasle and will therefore be considered.

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41. WALDEMAR, J: DEN KOMPLEKSE PASTOROLLEN.
PRESENTASJON AV EN EMPIRISK UNDERSØKELSE AV LEDERROLLEN
I PINSEKIRKER

CONTACT DETAILS

Jarle Waldemar

ABSTRACT

Abstract to be added

42. WALDNER, S.: SUSTAINABLE LEADERSHIP: HOW THE VIRTUES OF HOPE AND PATIENCE CAN BECOME ESSENTIAL ELEMENTS FOR RESILIENCE IN UNCERTAIN TIMES

CONTACT DETAILS

Susanne Waldner; lecturer for spiritual formation
at IBEI (Istituto Biblico Evangelico Italiano), Rome
E-Mail: susiwaldner@web.de

ABSTRACT

The COVID-19 pandemic has not only caused a global health emergency but also a major crisis on an economic, financial, relational and psychological level. Therefore, the call for sustainable leadership is getting louder these days. One essential aspect of sustainability is seen in resilience, which is understood as the capacity of adapting to and coping with continuously changing situations and the uncertainty of future developments. This is true for organizations as well as for leaders on a personal level.

On the background of the first and second wave of COVID-19 in Italy, this paper will discuss in how far effective and sustainable leadership needs to be based on virtues and how especially hope and patience play a fundamental role in creating resilience. Sustainability deals with short-term pressures in a long-term perspective. Hence, the so-called transcendent or theological virtue of hope is an essential element for resilience, as it looks beyond the present difficulties by holding on to a greater narrative. Thus, hope becomes an important ingredient of the so-called “psychological capital” and a vital part of the individual resources for each leader which protect him from burnout and enable him to regenerate his energies in the midst of difficulties. Furthermore it will be proposed that hope is directly related to the virtue of patience, understood not as passive toleration or resignation in face of difficult situations, but as steadfast, persevering endurance despite difficulties and in the absence of instant results, due to strong convictions based in hope.

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43. WINTER, M.: BRIDGE-BUILDING FOR SUSTAINABLE LEADERSHIP IN A GLOBALISED WORLD

CONTACT DETAILS

Marian Winter
GBFE Liaison Officer, Hazyview, South Africa
E-Mail: marian.winter@gbfe.eu

ABSTRACT

In our globalised world, bridge-building is an essential element of sustainable leadership. In reflecting on the partnership between GBFE e.V. and Unisa, it is possible to establish in which aspects bridge-building has occurred. GBFE is a network of thirteen colleges within Europe (<http://gbfe.eu>). It has been co-operating with Unisa on Master and Doctoral level since 2000 (Saayman 2013:139). Out of this need a co-operation started which became a bridge-builder in three aspects:

1. Bridge-building between South Africa and Europe
2. Bridge-building between theory and practice, between academia and church
3. Bridge-building between different denominations and traditions

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44. WÜNCH, HG.: NEHEMIA – LEADER IN TIMES OF CRISIS - LEADING BY DOING

CONTACT DETAILS

Prof. Dr. Hans-Georg Wünc

Academic Dean and teacher of Old Testament at Theologisches Seminar Rheinland (TSR) in Wölmersen, Germany

Research Professor at the Department for Biblical and Ancient Studies at the University of South Africa (UNISA) Research Associate at the Faculty of Theology and Religion at the University of Pretoria (UP)

E-Mail: hans-georg.wuench@tsr.de

ABSTRACT

Times of crisis seem to be something more or less universal. Although the kind of crisis differs, these times are calling for a sustainable leadership. Quite often Christians (mainly Evangelicals) present the Biblical figure of Nehemiah as a model of leadership, from which we can learn more or less directly how to lead in a modern world of today. This paper asks if and how this is possible. In a first step we will discuss hermeneutical questions: Is it possible to take the biblical narrative and deduce leadership principles, usable for today? And if so, how are we to make sure that we do not just project our own ideas into the narrative? After laying the hermeneutical foundation, we will then try to identify methods Nehemiah used and critically evaluate the effectiveness and sustainability of his leadership, as the text of the book Nehemiah presents it. Which aspects of his leadership can be used to develop leadership principles for today, and on the other hand, which aspects must be seen critically? In a last step we will then evaluate recent Christian publications on leadership and critically discuss some evangelical authors, who are using Nehemiah to deduce leadership principles for today, e.g. Charles R. Swindoll, Gene A. Getz or John White.

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