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Administrative Leadership as a Calling of the Spirit

Michael L. Cooper-White, Lutheran Theological Seminary at Gettysburg

Nearly three decades ago, upon graduation from the institution I now serve as president, I expected that my entire vocational life would be spent in parish ministry. After less than five years as a congregational pastor, however, a call came to serve in what has often been called “general church work.” In accepting that call, I assured my parishioners and colleagues that it would be a brief detour on a side road, after which I would return to the parish thoroughfare where all true ministers travel. However, as Robert Frost put it in “The Road Less Traveled,” way leads unto way, and some twenty years later I find myself still on the non-parochial road of ministerial leadership.

Along the journey, there have been more than a few cryptic comments and questions suggesting that I have abandoned real ministry and settled into the something less that is sometimes described almost with a slur—administration. “I could never be a paper pusher.” “How can you stand all those meetings?” “You say you’re a preacher, but you don’t have a church?”

If my observations are correct, not only is there a measure of ambivalence in many circles regarding those who serve in non-parochial work, but many colleagues who serve in parish settings feel they are engaged in real ministry as long as they are doing anything but administrative work, however it may be defined. On the ministerial profiles of clergy seeking a call or appointment, administration is usually ranked near the bottom among multiple indicators of interest and competence. Interestingly enough, in my rounds of parish visits and my conversations with lay leaders, the question most frequently asked about seminaries is, “why aren’t you teaching more about practical administration?” Parishioners seem to notice when their pastor is ambivalent about or ineffective in carrying out necessary administrative tasks that support and undergird the community’s life under the Gospel. Of course, some also hold unrealistic views about the pastor’s role, expecting her or him to be responsible for everything that goes on in the congregation.

Most people who offer themselves for church vocations have a deep sense that God has laid claim on their lives, that they want to walk closely with God, and be a leader among God’s people. Whether the precise words are used or not, those so inclined express a sense of being called to a life of the Spirit, and of embracing a spiritual line of work. But many if not most, either by personal inclination or early indoctrination, become convinced that there are clearly demarcated arenas in which their spiritual calling will be exercised. “When I am preaching a sermon and leading worship, praying with a parishioner or counseling a lonely stranger, teaching the Bible, or visiting in people’s homes or hospitals, then I am doing my true spiritual work. But when I am doing

administrative tasks, that's a necessary evil or at least something that simply has to be done in support of the higher spiritual aspects of my calling.”

One could long speculate on why there is such widespread ambivalence and occasional outright hostility in church circles toward administrative leadership. For some, administrators are viewed as hierarchical autocrats or bureaucrats (the latter in Latin meaning literally “one who rules from a desk”). Some may have received unfair or even abusive treatment at the hands of an administrator—in school, the church or in a work setting. In an address delivered some years ago to the board of Augsburg/Fortress Publishers, William Lazareth pointed toward another dynamic that may be a cause of antipathy toward administrative work. Lazareth spoke of a widespread “organizational Pietism” which “is the simplistic and naive view that ‘mission’ is of God and administration is of Satan, and never the twain shall meet in this institutional church. Here, our Lord’s counsel, ‘Do not worry about tomorrow’ (Matt 6:34) allegedly forbids all responsible planning.”¹

In this chapter, my intent is to encourage readers to ponder anew some biblical, theological and practical considerations regarding administrative leadership, whether in ecclesiastical or secular settings. We’ll begin by reflecting upon some perspectives from both the Old and New Testaments.

Administration as Creative Organizing, Naming and Liberating

Two framed certificates sit atop a bookcase opposite the desk. On the left is a certificate of ordination; to the right is a Letter of Call to a post entitled president, by anyone’s definition an administrative position. The first paragraph in the Letter of Call begins, “You are called to exercise this office as an ordained minister of Word and Sacrament, in mutual commitment with the people of this church for the sake of our mission and ministry in Christ’s name.”

By what authority does the Church call an individual to the work of administrative leadership? In the first place, it is with the encouragement of Holy Scripture. To see that this is so may require a degree of exegetical openness and imagination that escapes more traditional reading of the Bible. Searching “behind the text” and applying some good common sense will help in the exegetical process.

In the beginning, when God created the heavens and the earth, the earth was a formless void and darkness covered the face of the deep, while a wind from God swept over the face of the waters. Then God said, “Let there be light”; and there was light. (Gen. 1:1-3)²

The divine act of creation itself—bringing order out of chaos—can be seen as the first administrative task. Through the power of the Divine Word, Yahweh Creator began to organize, to carry out a cosmic strategic plan, and to provide resources to enable the fulfillment of a grand vision. Out of *tohuwabohu* God designed a structure, established orderly processes, and fostered an environment wherein all the subsequently created ones

could live in harmony, and fulfill their mission to be fruitful and to enjoy an abundant life.

So out of the ground the Lord God formed every animal of the field and every bird of the air, and brought them to the man to see what he would call them; and whatever the man called every living creature, that was its name. (Gen. 2:19)

In the divine call to name the other creatures, Adam was given the first human administrative responsibility. Name-giving in the ancient Orient was far more than a linguistic activity; it was an “exercise of sovereignty,”³ a call to steward the well-being of other creatures. The created human one was to choreograph the dance of the other creatures, to listen carefully to each of their individual voices, and conduct them in a harmonious chorus that would glorify the Creator.

Further along in the Pentateuch narrative, Moses, the one regarded by many as its central figure, must have been an effective administrative leader. Guiding a band of even several hundred former slaves on an extended wilderness expedition required some good planning and organizing.⁴ Moses’ self-effacing, liberating administrative style stands in dramatic counterpoint to that of Pharaoh’s arrogant oppression.

But Moses said to the Lord, “O my Lord, I have never been eloquent, neither in the past nor even now that you have spoken to your servant; but I am slow of speech and slow of tongue.” (Exodus 4:10)

Moses’ assumption of the call to leadership came only after a period of divine coaxing, and perhaps some human coaching by his brother Aaron and others who recognized his potential. Once he accepted his call, however, Moses dedicated himself completely to the long-term challenge of stewarding a community, not for personal gain, but for the community’s well-being and liberation.

Many other Old Testament stories could likewise be examined through the lens of how God was guiding and tending the people of Israel by means of inspiring and supporting gifted administrative leaders like Abraham and Sarah, Isaac and Rebekah, Jacob and Rachel, Joshua, Joseph and others.

Administration as Guiding the Ship of Faith

In the New Testament, particularly in the book of Acts and the Pauline epistles, there are explicit references to the calling of administration. In Paul’s great chapter on Christian vocation, the apostle includes administration among the divinely appointed spiritual gifts. (1 Corinthians 12:28) The Greek word commonly rendered “administration,” κυβερνήσις (*kubernēsis*), literally means “steermanship” or being a helmsman.⁵ Keeping the ship afloat, piloting it through both calm and turbulent seas, coordinating the work of the crew, calming the passengers, making frequent

adjustments amidst constantly changing environmental conditions, all the while pressing on toward the destination, is the helmsman's challenge.

Hermann Wolfgang Beyer, in his commentary on Paul's inclusion of □□□□□□□□ among the spiritual gifts entrusted to the Christian community, writes:

The reference can only be to the specific gifts which qualify a Christian to be a helmsman to his (*sic*) congregation, i.e., a true director of its order and therewith of its life. What was the scope of this directive activity in the time of Paul we do not know. This was a period of fluid development. The importance of the helmsman increases in a time of storm. The office of directing the congregation may well have developed especially in emergencies both within and without. The proclamation of the Word was not originally one of its tasks.⁶

Beyer points to the outpouring of Christian artistic expressions which portray Jesus at the helm of a ship tossed about on a stormy sea. This artistic tradition, coupled with the New Testament texts, suggests that administrative service as a steer-person or helmsman is always an act of stewardship—i.e. that those engaged in administrative leadership of a community are accountable to the One who finally charts the course and determines the destination.

Leadership as Vocation: Theological and Confessional Affirmations

In addition to the Bible, a second source of authority by which the Church has deemed it appropriate to call some individuals to posts with a heavily administrative leaning is our theological tradition. While theologians continue debating the degree to which *finitum capax infinitum* (the finite is capable of revealing the infinite), an incarnational perspective suggests that within mundane human activity one may encounter God's revelation and experience God's love. That which is infinite, indescribable, incapable of adequate rational explanation—i.e. spiritual—is not confined by human preconceptions and should not be limited by our propensities to limit the arenas in which the Spirit may be at work. Martin Luther's many comments about the vocational holiness of mundane tasks flows from his incarnational conviction that God is "deep in the flesh." In this regard, routine administrative tasks may be as spiritual or holy as the functions fulfilled by a priest in the sanctuary. A congregational treasurer working in the wee hours to balance the books may be as much engaged in a spiritual endeavor as a pastor praying on her or his *prie-dieu*.

For many in our day, the epitome of what it means to be an administrator might be found in the legal profession. Over against all the disparaging lawyer jokes stands Luther's strong conviction that officers of the court serve in a holy calling:

Just as a pious theologian and sincere preacher is called, in the realm of Christ, an angel of God, a savior, prophet, priest, servant, and teacher, so a

pious jurist and true scholar can be called, in the worldly realm of the emperor, a prophet, priest, angel, and savior. . . . When I speak of the jurists, I do not mean only the Doctors of Laws, but the whole profession, including chancellors, secretaries, judges, advocates, notaries, and all who have to do with the legal side of government.⁷

This theological understanding of vocation is clearly articulated by the Lutheran Confessions. The Augsburg Confession recognizes the divine ordering of the universe, and the importance of human processes and procedures to maintain good order in both ecclesiastical and civil arenas. In encouraging Christians to hold public office, and to serve as judges and princes, the confessions affirmed the nature of ecclesiastical administration and governmental service as callings of the Spirit. (See CA, Articles XIV, XVI and XXVII) In the key article defining the Church, the true *ecclesia* is deemed to exist where the Word of God is preached and the holy sacraments are administered according to the Gospel. (Article VII) Thus, an act of administration—of careful, hospitable table-setting and preparing the holy meal for the faithful—is constitutive and foundational for the Church, not something peripheral.

Spirit-led Leadership as a Communal Endeavor

In her article, “Leadership from a Feminist Perspective,” Lynn Rhodes points to the importance of seeing ministry as a communal activity:

The work of ministry is the work of empowerment and social transformation of communities. Leadership in that kind of work needs to learn how to function collaboratively. . . . We will need to develop a spirituality that is rooted in the welfare of the community. Much of what we are seeing today is an individualized spirituality that is cut off from connection.⁸

For Lutherans, the office of ministry is divinely appointed, instituted by God for the sake of tending the Gospel in a particular community of God’s faithful people. Ministry, therefore, is inherently public. The pastoral office belongs to the community, both the gathered congregation and the wider expression of the one, holy, catholic and apostolic church. Thus, in our tradition, an individual’s sense of being called by God must be confirmed by the church, the community.

In declaring that public ministry is an inherently communal affair, not an individual’s prerogative or free agency, the Augsburg Confession states that “nobody should publicly teach or preach or administer the sacraments in the church without a regular call” (Article XIV). That is, one does not set up shop as a minister by personal whim or by virtue of a pious feeling of having been called by God. Rather, the church as a community of believers invites, prepares, nurtures and grants authority for an individual to carry out its public ministry. That this ministry is broadly public is signaled in the current practice of the Evangelical Lutheran Church in America whereby a congregation’s call must also be “attested” and signed by a bishop. One is called not just

to serve a local community, but to engage collegially in a broader communal public ministry.

Whether or not one is on a roster of ordained or lay ministers set apart by a church body, an administrative calling must be exercised within this broad understanding of the communal nature of ministry. What might this mean in actual day to day practice? Among other things, it points toward an attitude of seeing oneself as servant of the community's visions and values, as engaged in carrying out the collective mission which sometimes diverges from one's own perspectives and priorities. Reflecting on the importance of constantly upholding a communal vision as one engages in administrative leadership, Donald Senior writes:

Those in administrative leadership have to care for the institution as a whole, not just one part of it . . . The work of the administrator is plunged into the public and communal dimensions of an institution, having to interact with all the groups and interests that make it up. Surely, having to work with the community of people that forms an institution, people in all their glory and their shame, involves us in something that is close to the heart of the gospel.⁹

To be engaged in leading and facilitating the work of a community means that an administrator is intrinsically involved in a political process. The very word "political" is taboo in most church circles, and many folks become disillusioned and walk away sadly shaking their heads when they discover "there's politics even in the church." But to be a people, a *polis*, engaged in God's mission (i.e. to be the *ekklesia*) means that the process whereby a community comes together, shapes a mission and negotiates the many necessary compromises—small and sometimes larger—by which individual desires are blended into a cohesive holistic movement, is a political process. A challenge for an administrator—literally "one who ministers to" (from Latin *ad ministrare*)—is to prayerfully tend the political process so that God's salvific mission is indeed fulfilled. Additionally, the tender of the process should give attention to the well-being of individuals, seeing to it that the political process builds up each person and enables her or his gifts to flourish in service to God and the greater *polis*.

Good stewardship of the communal aspect of administrative work includes the recognition that there are limits to a collaborative style. Even the most collegial leader will face occasions when s/he has to make a final decision; avoiding doing so can inhibit the work of others or even paralyze an entire community.

In his book [Introduction to Lutheranism](#), Eric Gritsch reflects on how "the communion of believers exists in space and time as a visible sign of our future with God through Christ."¹⁰ Noting that a popular motif among Christians as they reflect on ministry is "servanthood," Gritsch asserts that balancing it should be an appropriate measure of "serpenthood."

The serpent is the symbol of medicine; surgery is the exercising of tough love on the physical body. In hospital trauma stations and emergency rooms, one does what is necessary to save a life, according to hard and consistent lifesaving training, and without asking for a vote among the patient and the patient's family as to procedure. Human reason is the basis of this kind of love.¹¹

In the constant interplay of servanthood and serpenthood, an administrative leader may strive to be a facilitator of communal activity and shared decision-making. But on occasion, for the sake of the community's well-being, the leader must exercise rational cold-blooded decision-making that will not please all or even a majority of its members.

A Spiritual Pathway: Some Practical Possibilities

In recent years, there has emerged a huge collection of books and articles on "leadership" written by authors from the arenas of business, education, the military, and non-profit organizations. Almost all cite examples and case studies of both good and ineffective leaders; most also set forth a list of key traits and habits of strong, effective administrators who get things done and propel their organizations to new levels of success. Many of these writings, even from so-called secular authors and arenas, speak of spiritual dimensions of leadership.

But rarely do these popular works probe the profound theological questions of vocation. What is God's mission in this time and place, and what is my/our part in the divine mission? If the key to any administrator's job description is getting things done, what is it that God wants to be done? And likewise, if the *way* things are done may be as important as ultimate outcomes or products, how might an administrative leader conduct herself/himself so as to enable a community's spiritual gifts to flourish?

In his pioneering work on Lutheran spirituality, Bradley Hanson defines spirituality as "a faith plus a path." Spirituality, says Hanson, "is a living faith that is nurtured and expressed by certain practices that together make up a spiritual path."¹² While each individual engaged in the vocation of administration will have her/his own unique ways of working, are there some signposts or "markers" that may help keep one's journey on a Spirit-led pathway? A few such possible markers are offered below, inviting the reader to expand and develop her/his own list of spiritual guideposts.

Prayerful Posture: A Spirit-centered approach to leadership surely must mean more than simply offering a perfunctory prayer at the beginning of every meeting. In many if not almost all so-called secular arenas, doing so would be inappropriate, coercive and perhaps even illegal. But approaching tasks and decisions from a prayerful posture may well be at the heart of the matter of what it means to be a spiritually-attuned person engaged in an administrative calling. If one aspires to be an administrator who is led by the Spirit, then nurturing a vibrant personal and communal prayer life is important.

Telling Titles: Creating trite catch phrases, or misappropriating ecclesiastical terminology can be manipulative and an empty exercise. Nevertheless, there is value in giving careful attention as job titles and position descriptions are created. For example, in our seminary we no longer have a person with the common title of development director. Instead, our lead resource developer is called the Vice President for Stewardship and Leadership Development. In the end, her work is simply about engaging in prayerful conversation with individuals, groups and churches regarding their exercise of Christian stewardship. Likewise, rather than directors of admission, we have two Associate Deans for Church Vocations. Their ultimate goal is not to admit students to Gettysburg Seminary, but rather to help individuals discern their vocational calling.

Self-identity Sustainers: Lutherans, late-comers to contemporary conversations about “spirituality,” are learning much from other traditions. In the Episcopal Church, all non-parochial clergy are expected to be “attached to an altar.” This means that a priest employed in a non-parochial setting normally is assigned by her/his bishop to a parish for regular Sunday duties. Often this service is on a non-stipendiary basis so that such non-parish priests’ gifts may be deployed in congregations with limited resources. In the frequent exercise of one’s clerical identity by preaching, teaching, presiding at the sacraments or extending pastoral care, the priest or pastor is reminded of her/his fundamental vocational calling.

Collegial Connections: A common theme running through writings about Christian spirituality is that its practice involves a lifestyle rhythm which vacillates frequently between solitude and life in community. For those of us whose callings carry within them a heavy administrative component, establishing and maintaining collegial connections is critical. While spending time alone in reflection and prayer is important for any leader, so is being in the company of sisters and brothers who are fellow travelers in similar circles. Peer groups and professional associations can be the lifeblood in nurturing one’s spirituality as an administrator. Seeking mentors and mentoring others ought to be an intentional lifelong discipline for those called to ministries of administrative leadership.

Expansive Empowering: The commitment to engage in constant and ever-widening collegial connectivity flows from some basic core theological convictions. Key among them is a theology of abundance in the face of our society’s unrelenting reinforcement of a competitive philosophy of scarcity. At the heart of this dichotomy is an understanding of the nature of power. If power is a limited quantity, then my having more means that you will have less. If, on the other hand, we can empower one another—i.e. if interpersonal and relational power is unlimited and can be ever expanding, sharing my knowledge will not only empower you but will expand my influence as well. Recent publications by feminist authors are particularly helpful in exploring further this discussion of what Pamela Cooper-White refers to as “power-in-community.”¹³

Transformative Transparency: It has been said that “democracies die behind closed doors.” So does the long-term effectiveness of administrators who tend to hoard power, or keep insights and information close to the vest lest competitors get a leg up by virtue

of employing this shared information in their own organizations. A high level of transparency in communication—sharing information broadly, openly communicating rationales for decisions—tends to promote health and can be truly transformative, especially in troubled organizations. One of the tell-tale signs of an unhealthy or dysfunctional community is the existence of a host of family secrets that are known by only a few. Of course, nothing said here is to suggest that an administrator should be cavalier or other than entirely scrupulous in keeping confidences, respecting the privacy of personnel matters and otherwise maintaining appropriate boundaries in the stewarding of information.

Spirituality Shaped by Social Location

A collegial group of great value in my current calling is the conference of presidents of the eight Evangelical Lutheran Church in America seminaries. One of my mentors is the Rev. Dr. James Echols, who serves as president of the Lutheran School of Theology in Chicago. In our gatherings, President Echols frequently reminds us of the importance of recognizing how one's social location determines in major measure how s/he sees the world. As an African American leader in a predominantly Caucasian church body, Dr. Echols' insights and wisdom invariably expand our group's deliberations and provide us with broader global perspectives.

Not only are one's perspectives and judgments influenced by "where I stand" in the global community, but so is an individual's spiritual journey influenced by paths both trodden and not taken. In contemplating various expressions of spirituality, and how those expressions get lived out in administrative leadership or other callings, therefore, one does well to be somewhat tentative and non-prescriptive. Because we start from different social locations, and because our envisioned destinations may differ considerably, our spiritual pathways may twist and turn in quite distinctive directions.

In terms of nurturing and expressing one's Christian spirituality while serving in various forms of administrative leadership, therefore, each individual has to discern her/his own way of responding to the Spirit's calling. So too, in today's increasingly diverse and multicultural context, one may be called to exercise leadership within a community where there are sharply differing notions of what "spiritual leadership" might look like. To steward authority wisely and exercise leadership appropriately in these times requires great sensitivity, careful listening to multiple constituencies, and an openness to recognize and believe that the Spirit may truly be doing a new thing!

In addition to cultural, economic, educational and other dimensions, one's current social location is also defined by length of service in a particular context. Those who remain in leadership posts long-term comment on the importance of recognizing that an organization or institution is constantly changing, as is the context or environment in which one's ministry is carried out. Every so often, accordingly, an administrative leader asks herself/himself and reflects with at least a few trusted advisers upon questions like: Am I still the leader this organization needs for the next chapter of its life? Am I continuing to grow spiritually in this calling? Are God and this community of God's

people still calling me to be here? In his autobiographical reflections on this matter, Kurt Senske writes:

Admittedly, the process one goes through to answer these questions is often gut-twisting and soul-wrenching. It requires a willingness to engage in painful self-examination and to get second opinions from friends, enemies, coaches, colleagues, and spouses. It requires putting others' interests ahead of one's own.¹⁴

Lyle Schaller's reflections on assessing chapters of ministry in a parish setting (see Survival Tactics in the Parish, Abingdon, 1977) merit consideration in pondering one's administrative leadership in other settings as well. Schaller suggests that in collegial reflection, looking back over ministry in a particular setting, one can begin to identify chapters whose beginnings and endings are marked by significant events, crises, accomplishments or developmental tasks. Each chapter may require its own unique demands upon various leaders. At some point, suggests Schaller, a spiritual leader may determine that s/he no longer has the gifts needed for the next chapter, or is simply ready for a new challenge in a new setting. Among colleague seminary presidents who are "long in the tooth" in this work, I have heard comments that in order to remain effective and spiritually alive, they have had to reinvent their own leadership style several times.

Because any leader's perspectives are inherently shaped and limited by her/his social location, those who embrace administrative callings in our time need to strive constantly to see the bigger picture, to travel in ever-widening circles even as they mind the store and tend to the daily details in their own organizations. The insights from what is often called "systems thinking" have been found valuable by many leaders. Often, the solution to a problem is found by looking over the hedgerow into a neighbor's backyard, by thinking "outside the box" just slightly, by recognizing that the context in which we function is a bit larger than it appears.

Delivering the commencement address at his alma mater 50 years ago, Stewart Herman echoed themes sounded previously by John Wesley. Herman, whose own career included pastoring in Germany during the rise of Nazism, international refugee and disaster relief work, and service in the U.S. Office of Special Services (OSS), precursor to the CIA, understood what it means to pursue a spiritual pathway through the thickets of political complexity in a sinful world. In his comments to the Gettysburg Seminary graduating class of 1954, Herman urged the newly-minted theologs to think broadly and stretch themselves spiritually by seeking to break out of their own limited social locations:

Today the very nature of the non-Christian world in which we live charges us as ministers of Christ not only with the cure of souls but with the care of all the churches. These two things go together. I charge you as priests and prophets of the church to concentrate upon

your parish as though it were the world, and to concentrate upon the world as though it were your parish.¹⁵

Administrative Leadership as Spiritual Syzygy

In his sermon at the service of my installation as director of an urban coalition of parishes, Bishop Stanley Olson of the former Lutheran Church in America's Pacific Southwest Synod encouraged me to be like Syzygus, an obscure figure mentioned only once in the Bible (Philippians 4:3). Syzygus is translated into English as "true yokefellow" or "loyal companion." That self-image as one engaged in spiritual syzygy or connecting and fellow-traveling has stuck with me through the series of my subsequent calls in the church. In each place of service, including its administrative dimensions, I have attempted to be a connector, one who helps people build bridges to one another, and a fellow traveler amidst a community on a spiritual journey.

In conclusion, it is my conviction that the work of administrative leadership—whether in churchly or secular settings—is a holy calling. In the daily tasks of attending or conducting meetings, dealing with mountains of paperwork, issuing memoranda and responding to emails by the dozens or hundreds, an administrator with eyes to see and ears to hear will catch occasional visions of the face, and hear at least faint echoes of the voice of God. In tending, nourishing and sometimes healing the connective tissues that bind together an organization, however large or small, a spiritually attuned administrator is an agent of the Holy One, engaged in strengthening the Body of Christ.

ENDNOTES

¹ "Theology and Administration of the ELCA Publishing House, Augsburg/Fortress," by William H. Lazareth; unpublished paper, 1994.

² All Scripture quotations are from the New Revised Standard Version, Augsburg/Fortress 1990.

³ Gerhard von Rad, Genesis, Westminster Old Testament Library, 1972, p. 83.

⁴ For a more extended reflection on Moses' call as planner and administrator, see my treatment in Michael L. Cooper-White, On a Wing and a Prayer: Faithful Leadership in the 21st Century, Augsburg/Fortress, 2003, pp. 40-41.

⁵ See Margaret M. Mitchell, Paul and the Rhetoric of Reconciliation, Westminster/John Knox Press, 1991, p. 163; also Gerhard Kittel, Editor, Theological Dictionary of the New Testament, Volume III, pp.1035-7.

⁶ Beyer in *ibid.* TDNT, p. 1036.

⁷ Luther's Works, American Edition (Philadelphia: Muhlenberg Press; and St. Louis: Concordia Publishing House, 1967), Vol. 44, p. 240.

⁸ Lynn N. Rhodes, "Leadership from a Feminist Perspective," Word and World: Theology for Christian Ministry, St. Paul, MN: Luther Northwestern Theological Seminary, Winter 1993, p. 17.

⁹ Donald Senior, "The Gospel at the Heart of Our Work: Biblical Reflections on Administrative Service," In Trust, New Year 1999, p. 4.

¹⁰ Eric W. Gritsch, Fortress Introduction to Lutheranism, Fortress Press, 1994, p. 113.

¹¹ *Ibid.*, p. 113.

¹² Bradley Hanson, A Graceful Life: Lutheran Spirituality for Today, Augsburg Books, 2000, p. 146.

¹³ Pamela Cooper-White, The Cry of Tamar, Augsburg Fortress, 1995, p. 38 ff. See also Carol E. Becker, Becoming Colleagues, Jossey-Bass, 2000 (especially Chapter 20); Martha Ellen Stortz, Pastor Power, Abingdon, 1993; and Janet O. Hagberg, Real Power, Minneapolis: Winston Press, 1984.

¹⁴ Kurt Senske, Executive Values: A Christian Approach to Organizational Leadership, Augsburg Books, 2003, p. 27.

¹⁵ Stewart Herman, Commencement Address 1954, Lutheran Theological Seminary at Gettysburg: Library Collection. For Herman's biography, see "Stewart W. Herman, Jr.: From Nazi Berlin to International Envoy," by Stephen R. Herr and Matthew L. Riegel in Witness at the Crossroads: Gettysburg Lutheran Seminary Servants in the Public Life, Frederick K. Wentz, Editor, 2001, pp. 159-171.