

# **SPIRITUAL WINDSURFING: EXPLORING THE CONTEXT FOR EVALUATION**

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## **INTRODUCTION**

Congregations often face the challenge of wanting to conduct an evaluation but find they are ill equipped for the task. It is usually the case that congregations are looking for the “magic bullet” instrument or survey and have not taken time to examine some of the deeper subtleties of the purpose and process for the evaluation nor the assumptions out of which the evaluation is launched. There are dimensions of clergy evaluation that make this process unique and distinct from techniques commonly found in the corporate world. If this process is not approached thoughtfully, it can result in frustration, alienation or conflict.

When considering the evaluation of the clergy leader and assessing the ministry of the congregation, there are significant foundational issues to be explored. Calling, self-knowledge and the clergy and faith community’s prophetic role are central to shaping identity. It is important that the lay leadership of the congregation understands these issues and how they factor into the way clergy image and live out their role and it is equally important that the clergy understand how these issues inform the congregation’s sense of ministry. An exploration of these issues influences how the congregation and the clergy frame the evaluation process and even helps in shaping of questions to be asked.

## **CALLING**

Ministry has often been defined as categorically different from occupational choice or even vocational pursuit. Rooted, not in cultural expectations for productivity, but in ancient religious story and metaphor, ministry is entered into as a “calling”. This calling is born of the tradition of priest and prophet; of one chosen to speak for God, to protect and administer the moral code of personal and corporate conduct, to define the believer’s relationship to the Holy and to articulate revealed truth as a way to advance human community.

Our calling is to believe in the revealed truth so deeply that we are fundamentally changed by it and compelled to invite others to live as though this truth is the only reality of consequence in their lives.

We experience this calling so profoundly that we have no choice but to say “yes” to it even when we feel inadequate to the task; even when doing so could jeopardize our security, our peace of mind and our physical comfort.

With this calling comes a vision so persistent that we feel no alternative but to pursue it full force, convinced of its power to remake the human heart and create a new world. It is a vision we feel we must manifest in deeds of love and mercy, to call for justice and work for peace, to speak for those without a voice, to claim that the lost have been found. Living out this call, pursuing this vision is likely to place us in the breach between hope and despair, longing and fulfillment, the demonic and the sacred, the partial and the complete.

The act of claiming this calling and being claimed by it is to experience a profound encounter with the Holy. It is to experience the utter defeat of personal agendas and private aspirations, it is to experience and touch a spiritual dimension of reality that can never be adequately described or explained, not even to one's closest friend. Our response to this call results in making commitments capable of depleting the very soul that yesterday it caused to soar.

To honor this calling is to be alternately blessed and stretched, affirmed and challenged, nurtured by renewing waters and driven into the desert. It is to live with absolute certainty one moment and complete vulnerability the next. It is to identify oneself with the greatest of all hopes in the face of the greatest of all possible disillusionments. The archetypal story of this kind of calling is found in the story of Jeremiah. His calling, so beautifully and poetically set forth in the book's first chapter, turns dark by chapter 20. By that point in his career, he is not only struggling with his calling, ("I have become a laughing stock all day long"), but has reached such depths of despair that he curses the day on which he was born. To live out this calling is to journey on the coattails of a promise as illusive as the evening mist.

Such a calling as this possesses a power and a mystery that can dominate the landscape of one's life and become the filter through which one sees and interprets all else. The very idea of this kind of mystery can be a foreign concept in a cynical world. We tend to be intolerant of the notion of mystery. We think of it as something we just don't know yet, rather than as something fundamentally unknowable. We assume that anything viewed in the cold light of day, subjected to rational thought, will yield up its secrets. After all, in an information age, what is there that we cannot know by simply pushing the correct key on the computer?

It is this element of mystery that makes living out our calling an experience in spiritual windsurfing; mastering and balancing ourselves by alternately tensing and yielding to the wind, developing a relationship with the wind that allows responsiveness to its shifting and moving. We skip across living waters with exhilarating freedom and are astounded by our agility, barely earth-bound. It is the power and mystery of such profound calling that tethers us for life to this work. Once tethered in this way we should expect to ride the wind, to be both caressed and buffeted by it, to experience times of dead calm and typhoon.

It is not common practice in congregations that they speak the language of call. It is far more common to find congregations who are working to develop vision and mission statements and meeting annually for goal setting. It is the language of call, however, that sets before the faith community a new way of thinking. It allows them to move away from a “business model” and tap into the deep spiritual reservoir of their own faith tradition. It is in the context of call, that the congregation is challenged in a new way to find its unique identity and to struggle with its role at a particular time and in a particular place.

This is not to say that there should not be goals for ministry in the congregation. It is to advocate for a focus on the congregation’s sense of call as primary. It is this focus that moves the leaders of the congregation to explore larger questions of meaning and purpose. Goals then emerge out of this framework. When the congregation’s call is central to its identity, the capacity for risk-taking is expanded and the bar for expectations is raised.

### **SELF KNOWLEDGE**

Those who seek to know God and fail to know themselves deeply are likely on a fool’s errand, for this is a journey into relationship. We cannot truly know the “Other” deeply without knowing ourselves. Spiritual leadership requires tending to one’s own inner life. Exploring fearlessly what Parker Palmer calls the “shadow side” of ourselves and bringing to the surface our interior life, is the path to spiritual depth. Understanding how our inner life shapes our public role, possessing the self-awareness to understand the inner forces that motivate and constrain us, is a vital leadership capacity. Being connected to the deeper places within us opens the possibility for congruence and authenticity in our relationships and in our role as spiritual leader. Palmer states in his pamphlet, *Leading From Within*, (pg. 7) “A leader is a person who must take special responsibility for what’s going on inside him or her self, inside his or her consciousness, lest the act of leadership create more harm than good.” To possess this self-knowledge is the greatest safe guard against posing behind the many masks we are tempted to wear. It allows for maintaining a proper balance between vulnerability and control and fends off self-deception.

The more access we have to our shadow side the more realistic our self-perceptions and the more our creative energies will be available to us in our work. This does not necessarily mean that we exorcise our demons, but it can mean we discover ways to divert their power for more creative, purposeful outcomes. Without self-knowledge we provide a hiding place for our guilt and regrets, for unresolved grief or anger, and thereby give these demons status and influence they do not deserve. Providing this hiding place is to commit the creative energies of our spirit to the holding action of control and containment when what is needed is acknowledgement, ownership, confession and awareness of how these work and play against a full and fulfilling life. Self-knowledge is the key to freedom. It is what loosens our shackles and allows us to be self-affirming and engage others authentically.

Self-knowledge also allows us to engage in meaningful self-assessment. The more we are able to see within ourselves the more accurate our assessment of our true capacities and limitations. Accurate self-assessment is the counter balance to the nearly constant feedback clergy experience. Knowing ourselves allows us to measure the feedback we receive and invite conversation with others about their perceptions and experience of us.

The ability to be deeply self-aware allows the leader to process data and monitor their own feelings while in the midst of stress. It is an asset in maintaining a non-anxious leadership presence and appropriate self-control in highly conflicted situations. Self-awareness is the starting point for setting relational boundaries and establishing behavioral covenants. Such self-knowledge allows us to understand and accept our influence and power in relationship to others and to exercise that influence ethically.

While there is this “shadow side” in us, there is also in us the place where light resides. Knowing ourselves also means claiming and giving voice to our unspoken hopes, embracing the vision that won’t let us go, that haunts our sleep and challenges our disbelief. Such self-knowledge can carry us beyond the constraints of our fears and allow us to traverse the open ground of experimentation and be holy and wholly vulnerable. Acquiring self-knowledge is not simply an exercise in introspection. We come to deep self-knowledge through the sometimes rough and tumble engagement with the world around us.

Howard Friend, in his book, *Recovering the Sacred Center*, notes that there is a paradoxical quality to the journey toward the inner life. “It is the ironic paradox of traveling outward in order to journey inward. The quest that traverses sea and mountain, that encounters danger and discouragement, is yet a movement downward and inward at the same time.” As a young pastor, I would visit a bed-ridden parishioner, a stroke victim named Edna. It took a few visits before I was able to develop an ear for her slurred speech. As we sat together she would talk on and on about how grateful she was for the all the ways God had blessed her. I confess that at first I was skeptical, but in time I learned this was authentically, Edna. On some of my most difficult days, “shadow side days”, in the parish, I discovered that a visit to Edna was a way for me to regain my balance and reconnect with my spiritual center. Getting outside myself was a way to rediscover and reintegrate myself, “traveling outward in order to journey inward”.

It is not enough however, to confront the shadow side. We must also live in the light. It is this latter task that can be the most terrifying of all. To step out and announce the dream in the midst of the community requires uncommon courage. It requires a capacity for risk taking and a tolerance for failure. It is a mark of spiritual leadership that we have the capacity to confront the “dream stealers” among us, those who pick the spiritual pockets of the faith community, who limit its vision and diminish its resources. When a spiritual leader allows the inappropriate behavior of others to go un-checked and unchallenged, they lose their power and credibility. It is important that we have the spiritual strength to issue a challenge to the faith community and that we are sufficiently self-differentiated to stand against the fears of others and not be overcome by them.

Jesus was not crucified because he confronted the demons in the desert. He was crucified for announcing the dream and living as though it was an accomplished fact. Our “living the dream” can exact a high cost. If we are not well centered, aware of our limitations and weaknesses as well as our strengths or if we are unfamiliar with and unpracticed about our dream, we will be easily unbalanced.

Research into the field of Emotional Intelligence has concluded that self-knowledge, and awareness of one’s emotions and their impact on others, is a key factor in giving exceptional leadership in any organization. Without this self-knowledge, it is virtually impossible to empathize with another person. It is this capacity for empathy, for reading the feelings of others that creates what *Primal Leadership* authors, Goleman, Boyatzis and McKee call “resonant leadership”.

When the members of a group or community (or congregation) work with an emotionally intelligent leader, they connect with each other at an emotional level, form significant bonds and can stay focused on their mission even in the face of disorienting change and stress. Their energy and investment are high and they feel free to exercise creativity and take appropriate risks. In the case of what these authors describe as “discordant leadership”, the group or congregation can be hobbled by a lack of trust. The discordant leader’s negative tone is manifest as barbed humor, cynicism, manipulation and subtle judgements. When the leader is either unaware of their negative impact on those around them or unconcerned for other’s well being, the community dynamic can become toxic.

According to Goleman, Boyatzis and McKee, emotionally intelligent leaders will exhibit competencies in four key areas: Self-Awareness, Self-Management, Social Awareness and Relational Management.

Self-Awareness refers to the leader’s ability to have ready access to their own feelings and understand how these feelings influence their relationships and their performance. This self-awareness also permits accurate self-assessment. Emotionally intelligent leaders have a realistic view of themselves and are able to be self-affirming as well as identify their growing edges and work on them.

Self-Management is the ability to manage strong emotions and impulses during highly stressful situations. It is the ability to stay focused on the issues at hand and not be driven inappropriately by strong feelings, which may compound the problems. Self-management refers to one’s ability to state their feeling clearly and proportionately in a given situation. It also means possessing the ability to set one’s immediate strong feelings aside in order to deeply hear the other. Without self-management, our feelings can become the agenda of the conversation and we risk missing the broader dynamic in the situation.

Social Awareness is described as the leaders ability to read, understand and relate to the social networks, power relationships and political forces at work within the organization. It is the ability to relate creatively to individual representatives of various networks as

well as to the groups as a whole and to exhibit the degree of empathy necessary for the leader to grasp the other person's point of view.

Relationship Management includes the ability to nurture and mentor others in maximizing their contributions. These emotionally intelligent leaders are also able to give timely and constructive feedback and help others embrace a common vision. Additionally, these leaders are change catalysts who, advocate for change and motivate others by building buy-in. They present change as a reasonable and healthy risk and describe the change as achievable. They create a sufficiently safe environment for risk-taking and an atmosphere of shared ownership and they balance the attendant conflict and resistance.

It is as important that the congregation possesses this emotional intelligence as it is for the clergy leader. Knowing its history, understanding the values that shape its corporate life and "owning" its shadow side; its fears, temptations and self-imposed constraints, makes possible the accurate self-assessment of its ministry. The ability to identify the way in which the congregation needs to grow and mature, the ability to name its demons and in some cases its secrets, will help release new energy for ministry, whether these demons represent constraining attitudes toward money, resistance to growth or fear in the face of a racially transitional community.

Along with a clear-headed understanding of its shadow side, the congregation must also be articulate about its dream, the risks it is willing to take to accomplish that dream and the spiritual and behavioral covenants that must be kept along the way. Establishing norms for how the congregation will live out its life together and working intentionally to honor those norms, is a sign of congregational health.

### **THE PROPHETIC ROLE**

Most often, it is the prophet's role to speak the truth at the very moment it is least welcomed. It is the prophet who provides the corporate corrective and brings "the word of the Lord" to bear upon the community's misdirection. It is the prophetic role to read the dominant culture in the light of the faith tradition and to describe the discord and disconnect between them. The prophetic voice is not employed to announce revisions in the current reality, but to announce a new reality altogether. Walter Brueggemann, in his work, *The Prophetic Imagination*, states, "The task of prophetic ministry is to nurture, nourish and evoke a consciousness and perception alternative to the consciousness and perception of the dominant culture around us." (pg.13) It is out of this alternative consciousness that the faith community finds its identity and defines its purpose.

The prophetic role is played out in the space between the faith community and the dominant culture where the battle for the soul of the faith community is waged. Ever wooed by the conveniences and contrivances of the dominant culture, the faith community is easily distracted and quickly diluted. It is the prophet who rehearses the

promise and hope that is at the center of the faith community's identity and simultaneously challenges the values and injustices of the dominant culture. The further along the road to its own destruction the faith community has traveled, the more likely they will be to reject the prophet's message and alienate the prophet.

Illustrating this is one pastor's story of being appointed to a congregation situated in a racially transitional community. Perhaps half the members of the congregation had already moved out of the neighborhood in "white flight" by the time this pastor arrived, while the members remaining in the community had adopted a fortress mentality. As the pastor began to work with this congregation and raise questions such as, "where will this congregation's new members come from in the future?" the congregational leaders became more anxious and reactive. The pastor, realizing that the congregation had avoided the issue for too long, felt that there was precious little time for a process of renewal. The Board grudgingly approved a request by the pastor to establish a study task force. The work of the taskforce resulted in a report with recommendations for a plan of revitalization, which placed a strong emphasis on reaching out to the local community. The congregational meeting at which the report was presented drew a packed house, including long inactive members, who had been organized to defeat the proposal. Not only was the plan soundly defeated, but the pastor, in this case the messenger, was subjected to the most harsh of treatments, and directed to cease and desist on the matter. It was of little consequence, that the pastor diagnosed the situation correctly. The congregation was well beyond the point of looking objectively at the issues or considering the theological significance of their actions. They opted to stay as they were for as long as they could. A few short years later the congregation turned their facility over to a local Hispanic ministry.

By its very nature the prophetic role requires the prophet to be fully immersed in the life of the community and fully immersed in the tradition. It is this complete identification with both the community and the tradition that subjects the prophet to the grief and anguish of a faith community distanced from God and at the same time qualifies them as the authentic voice of hope. It is the prophet who must balance high tension simultaneously on two fronts: first with the dominant culture which often demonstrates predisposition to a hostile response and secondly with the faith community, which is often ambivalent at best about the requirements of faithfulness. Subjected to the intensity and often attendant isolation of this role can result in a painful and bitter retreat from the prophetic task altogether.

The prophetic task, it should be noted, is carried out both individually and corporately. It is the faith community that is called to counter the prevailing culture and serve as the transformational element in a larger universal plan of redemption. In the midst of a culture some would describe as driven by the under currents of greed, nihilism and exclusion, it is the faith community that stands for an alternative reality of hope, healing and freedom from cultural and spiritual tyrannies. In this sense the faith community is subversive in every respect in its relationship with the dominant culture and is not beguiled by the culture's claims of affinity with the faith community, illustrated by the words "In God We Trust" imprinted on the coin of the realm.

Against these challenges, the prophetic function must rely on a deep sense of tradition and history. It must find its story in God's story and rehearse God's consistent faithfulness in the midst of the people's despair. In doing so it uses what Brueggemann calls "the language of hope", "the language of amazement", (pg. 69), which reestablishes God's radical vision of a new social reality.

The prophetic role finds expression when the faith community engages the larger culture on matters, which concern the common good, when it lifts up the vision of a new social reality. It is not enough in performing the prophetic role that the faith community addresses only itself, its beliefs and behavior. The larger culture must also hear the word of the Lord. In his book, *Doing Justice*, Dennis Jacobsen observes, "The church enters the public arena in order to be the church, in order to be true to itself, in order to be faithful to its Lord, in order to heed the summons of the Holy Spirit." (pg. 15 ) Engaging in public ministry means addressing the moral and social issues affecting the local, national and global community. It means making common cause with partners who also have a vision for healing and wholeness in the larger context. It means assuming the role of public advocate, creating dialogue that is public and inclusive and representing an alternative vision to that of the dominant culture. We are propelled into the public arena because God is there, because our faith is not compartmentalized and does not confine itself to the sanctuary.

There should be no idealistic illusions about the demands of this role. Alienation can be a high cost to pay when one carries out the prophetic role. The prophet can easily feel betrayed by the One who sent them. In his book, *Under the Unpredictable Plant*, Eugene Petersen observes, "we repeatedly find ourselves angry with God, disappointed and quarrelsome that our procedures result in something quite different from what we had expected". (pg 161). While it is human nature to seek validation for our work in ministry, ultimately, the prophetic task is not about validating the messenger. Rather it is about justice being done, a greater vision being set forth, a new identity being forged. It is about the destiny God has for us and not the destiny we imagine for ourselves.

### **IMPLICATIONS FOR EVALUATION**

Embracing our sense of call means we are vulnerable to the outrageous claims of faith. It means that we have a keen sense of what is of vital importance; we are connected to our passions and approach our ministry with a sense of urgency. Laid over against a profound sense of calling is often an understanding of evaluation that accepts the idea that if it can't be measured, it has no value. If it can't be packaged into a neat set of conclusions, then it isn't helpful. If it can't be "scored" to show a numerical result then our questions go unanswered. We use surveys and we poll the congregation. We are tempted to focus on the "low scores" rather than focusing on issues of spiritual leadership. We work at applying empirical standards of analysis to a call driven work without ever inquiring about the call itself. If this most vital issue is by-passed, then

evaluation is reduced to measurements of relative satisfaction (or dissatisfaction) or a numerical rendering of effectiveness.

It is, of course, important to acknowledge that the clergy's sense of call and the congregation's call and mission must be open to review and challenge, that it must be tested by the faith community as a process of discernment. The clergy leader's and the congregation's sense of call and the congregation's mission can change or evolve over time and can become more faithfully aligned when subjected to careful assessment.

However, it must also be noted that there may be no more "soul-wrenching" an experience for a clergy leader than to have the faith community reject, constrain or dilute their deeply held sense of call. This experience can be the occasion for soul searching, conflict and even depression, ("I have become a laughing stock all day long". – Jeremiah). It can also be the experience that precipitates the resignation, dismissal or reassignment of the clergy leader. Likewise, however, it can be demoralizing and discouraging for a congregation to experience a clergy leader who does not take seriously the congregation's sense of call or vision and who articulates no sense of call or vision of their own.

It is assumed that the clergy leader is called to ministry, but rarely does anyone ask the question, "How have you lived out your call during this past year?" or "What would you say have been the constraints on your faithfully living out your call?" or "How can this congregation be more supportive of you as you attempt to live out your call?"

Of equal importance is that the congregation has the opportunity to explore similar questions regarding its own life and ministry. "How would we describe our sense of calling as a congregation?" "How faithful have we been in living out this call during the past year?" "What support do we need to more faithfully live out this call in the future?"

When evaluation is undertaken without consideration of call, self-knowledge and the prophetic role of the clergy and the congregation, the conversation is usually an exploration of "expectations" and the degree to which these have been met by the clergy leader and the congregation. So, why is this a problem, you might ask? Peter Block in his book, *Stewardship*, (pg. 172) says, "Given the nature of evaluations, we are as likely to be rating and paying people for compliance as we are for performance." In other words, without the deeper conversations about call, self-knowledge and the prophetic role, we may default to an evaluation process that seeks to measure the extent to which expectations have been met or the extent to which there has been "compliance" with congregational norms or with the clergy's expectations of the congregation. Given that congregations are tradition-based organizations and that tradition-based organizations typically do not reward risk-taking, a clergy leader's efforts to meet the congregation's expectations can mean conforming to the congregation's comfort level rather than advancing ministry through healthy confrontation and challenge and appropriate risk-taking. Additionally, when a clergy leader's need to be liked colludes with the congregation's need for stability, the result can be not only a lack of risk-taking, but also

a lack of faithfulness. Measuring how well expectations have been met may be little more than a measurement of how well or how successfully we have avoided conflict.

Subtle collusion in the cause of congregational peace is a short step away from a sterile and vacant faith or a faith community that lacks energy and vitality. Too often we strive to order our lives in such a way as to minimize the unexpected. We invest heavily in avoiding discomfort and inconvenience. We seek to control and orchestrate our lives, our environment, our relationships and even our spiritual journey; to choreograph each step we take, only to discover that chaos will not be denied. In discussing the relationship between creativity and chaos, Petersen asserts, “Mess is the precondition of creativity. Creativity is not neat. It is not orderly. When we are being creative we don’t know what will happen next. When we are being creative a great deal of what we are doing is wrong. When we are being creative we are not efficient.” (pg 163). Congregations and their leaders who place a high value on neatness, orderliness, efficiency and predictability are not likely to be exploring new spiritual horizons, nor are they likely to be asking the deeper questions of calling, probing for self-knowledge or discerning their prophetic role.

It is through the prophetic imagination that we are carried beyond our creeds, urged to storm the gates of convention and freed for the role of co-conspirator in establishing a vision for a new social reality. It is the prophetic imagination that is the source of our creativity; that propels us to new levels of discernment and insight and infuses us with a resilient hope for the future.

Evaluation begins at the point of our deepest longing. It is a longing for distinct identity, self-fulfillment, influence, meaning, freedom and attachment. However, it is often the case that evaluation never touches the places of our deepest longing; never explores the constraining influences we can feel, never probes the interior dimensions of the spiritual journey. Most evaluation presumes a problem or deficiency and responds with a prescription or solution. An alternative to this approach is found in “appreciative inquiry”. This process, rather than identifying and diagnosing problems and suggesting solutions, or identifying past shortcomings and suggesting remedial action, seeks to focus on the experiences that have created breakthrough energy, collaborative and synergistic thinking and experiences that have advanced the mission of the congregation.

This approach allows the whole system to engage in a shared quest to discover and articulate who it wants to be and where it wants to go, based on where it has been. Because the process is grounded in real experience and shared history, it allows participants to affirm the very best of the past and generate the new directions it needs to take in the future.

Rather than understanding evaluation as a method of problem identification and an approach to generating solutions, appreciative inquiry seeks to focus on the best of “what is”, envision “what might be”, develop agreements on “what should be” and innovate “what will be”.

This approach invites a different line of inquiry. The following are sample questions that lead to a deeper conversation between clergy and congregational leaders. These questions are intended to set the context for evaluation by inviting dialogue regarding call, self-knowledge and the prophetic role.

### Questions of Call

1. How would you describe your sense of calling?
2. How have you honored your calling during this past year?
3. What have been the constraints to your living out your sense of call?
4. If you were to live out your call more faithfully, what would be added to your ministry, what would be deleted?
5. Describe a time when you experienced a high level of congruence between your vision of your call and your role in ministry.

### Questions of Self-Knowledge

1. What are your unspoken hopes and constraining fears and what does this tell you about your leadership role?
2. Where do feedback and self-assessment converge to confirm your self-perception and where is there a disconnection?
3. What are the developmental edges for you, for the congregation?
4. In what ways do you avoid difficult issues and what is going on inside you when this happens?

### Questions of Prophetic Role

1. How do you understand your prophetic role and how does this role find expression in your work and the congregation's ministry?
2. What are the risks God may be inviting you to take now?
3. What is your vision for a new social order and how do you promote it?
4. How have you and the congregation given leadership in the larger community in the interests of the common good?

These questions are intended to set a different tone and direction for assessing the work of the clergy leader and the congregation. It is also intended to encourage mutuality in addressing the spiritual underpinnings of our ministry. By establishing conversation time and making normative the exploration of deeper questions, we enrich our learning and deepen our understanding of the journey we share. We also avoid a superficial and potentially destructive appraisal of the person as leader or of the congregation as community of faith.

Spiritual windsurfing requires that we yield our will to the wind, riding the wave-crest one day and the trough the next. It requires that we forego trying to control the wind and instead learn how to move with it. We are lifted by it, sped along by it, even driven by it. It is a multi-disciplinary experience, combining the skills of sailing and surfing, of balance and strength. It requires sensitivity to one's environment and willingness to test one's capacities and limits. Exploring our call, seeking self-knowledge, honoring our prophetic role and living the mystery of this journey is to sign on for an exhilarating ride.

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