

GREVILLEA

May, 2013

Welcome to the twenty first edition of **Grevillea** an e-magazine to stimulate your thinking!

Why "Grevillea"? The Macquarie Dictionary defines "grevillea" as any shrub or tree of the very large, mainly Australian genus Grevillea family. Many are attractive ornamentals and a number are useful trees. It is also worth noting that grevillea can be very toxic.

So Grevillea is an Australian e-magazine which will cover a large range of subjects as time goes on. We trust they will be interesting (not just ornamental), useful and stimulate (not irritate) your thinking. We aim to have articles that will be short, practical and worth your opening them as attachments.

This edition focuses on **Leadership in Uncertain Times**. Rob McFarlane provides an understanding of the change process, the nature of the transitions that are taking place and the leadership that is required. David Reithmuller shares out of his experience as a disaster recovery chaplain and police chaplain as well as being a congregational minister. Sue Kaldor is a Christian counselor who was involved in the radical discipleship movement of the 1970 and 1980s and is very aware of the importance of sustaining oneself appropriately in ministry if one is to continue and not burn out. David Reichardt, a presbytery minister who has a PhD in ecotheology, focuses on leadership in relation to the issue of climate change.

Email me if you have some thoughts to share. My email address is chrisw@nat.uca.org.au.

I hope you are, like me, stimulated by this edition of Grevillea.

Grace and peace
Chris Walker

Leading in Times of Transition

Rob McFarlane

Introduction

This issue of “Grevillea” reflects two key touch-points in the church’s life today in its title theme, “Leadership in Uncertain Times”. While leadership is hard to define, we feel it by its absence. This both results from and contributes to our sense that our times are uncertain. The central insight that I want to offer is how we can understand our situation as one of transition, which can be defined most particularly as how we respond to change and uncertainty.

Language: Change, transition, transformation

In the language of transitional ministry we distinguish between change, transition and transformation. Those words might sound very similar in meaning, but distinguishing them can be helpful in understanding how to lead effectively in uncertain times.

Change can be defined as what inevitably happens in life. It’s all around us in the world and in our lives. Babies are born, we move house, we get sick, we get promotions, we retire, we inherit money. New people join churches, other people leave, some die. All of these, and almost everything we experience, is change; however people tend to only refer to it as “change” when the change is against someone’s will. Growth in a church is change, but people generally only use the word “change” when applied to something perceived as forced, such as merger, closure, moving to a Lay-led / Resource Ministry church.

On the other hand, when people describe themselves as “change agents”, if we dig down we find that somewhere in that is the assumption that other people need to change and will resist doing so. However, people don’t resist change; they resist loss. This leads to our second term: transition.

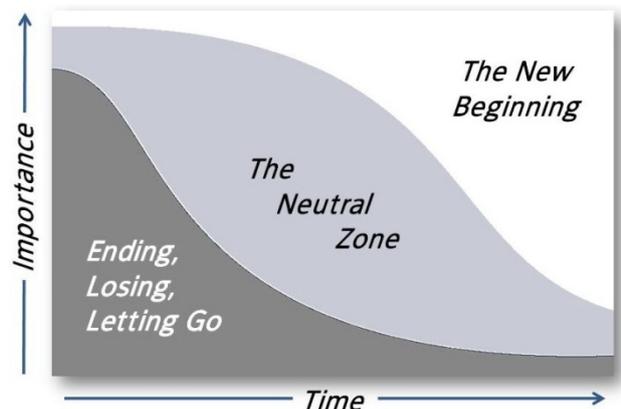
Transition is the emotional process of responding to change. It’s a journey.

In this diagram, William Bridges charts how people move over time, where the left hand side (the start of the time arrow) is when a change occurs or is even announced: a new minister arrives, a minister leaves, four congregations merge on a new site. People often make the mistake of thinking that the service marking such an event concludes the change; committees are thanked and discharged. This is where the transition journey begins.

When a change first happens the dominant feeling is of ending, losing and letting go.

The diagram’s “importance” axis could be taken to mean what an individual feels, or where most people are in a group at the time. The leaders of the change will experience the change as a new beginning. The leaders’ task is to create the conditions for others to move in that direction.

The “neutral zone” takes some explaining; “neutral” can make it sound insignificant, however it is critical. I think of it as being like a car in neutral. When a car is in neutral it might be sitting with the engine running, but it’s simply consuming fuel, clogging its parts, and making no progress. On the other hand, the driver may be revving the engine, blowing out lots of exhaust, using lots of fuel, but still making no progress. Rather than “neutral”, I think of it as “disengaged”. People are not connected to the past as it recedes, nor to the future which is still over the horizon. They may have voted, but they are not engaged. They



may be “under-functioning” (idling) or over-functioning (revving), or they may just get out of the car and walk away.

The “new beginning” is hard to measure, but the most significant indicator is energy. Are people coming to worship and committee meetings with energy and expectation? Do people feel that their efforts are worthwhile?

Transformation is the point where a new beginning has become central to the group’s identity. The mistake people make is to think that a big change was transformation. A big change just means that the transition journey to transformation is that much longer and that much more important to help people to travel.

Emotional processes in transition

Grief is one of the two most significant emotions in considering transition as a response to change. What we already know as ministers about what people go through in grief, and how to help them, applies in leading in times of transition. The critical thing is to recognise just how much this affects people.

Strategies for leaders working with people experiencing grief in response to change focus on acknowledging people’s feelings as valid and working with them. The error that leaders frequently make is to keep telling people why the change is good and staying the same is bad, without recognising that there are costs and losses in the change, and without acknowledging that there were/are indeed strengths in the way things were/are. Put simply, work with the pluses of staying the same and the minuses of the change, not just the pluses of change and the minuses of the status quo.

Anxiety even more significant than grief as it can infect everyone in the group, those pushing for change and those opposing it, and thus derail the whole effort. Anxiety is an emotional physical process involving how we feel, how our brains function, and chemical levels in our bodies.

Anxiety results from being overwhelmed by too much that’s unfamiliar in the present or imagined future. More subtly but no less importantly, anxiety results from being reminded of painful patterns from the past. Past patterns can be unhealthy patterns of behaviour within a congregation, such as manipulation or aggression, which people recognise even if they won’t admit them. Past patterns can also be less conscious, coming from people’s family experiences, and are often thus even more powerful.

Anxiety is highly infectious, spreading rapidly through groups. It can also spread from one area of life to another from time to time. If someone is having a tough time at work, at home or in the congregation, the anxiety from one sphere of life can overflow into others, resulting in responses that seem out of proportion to the situation. A key leadership strategy is to recognise when this happens in others and IN OURSELVES.

Concrete strategies for working with others when leading in times of transition grow from recognising how people’s functioning changes when they are anxious:

- When people are anxious they are less able to take in information, so they will need to hear the same information from more sources and more often than in less anxious times. When people actually lack, or just feel that they lack, information rumour and gossip will fill the vacuum.
- When people are anxious they are more inclined to divide people into us-&-them, for-or-against, so effective leadership will work to strengthen relationships at times other than meetings to discuss changes. Using small groups with people from different perspectives or larger groups, rather than a big group in rows, helps people to appreciate other perspectives.

- When people are anxious they are less creative and less able to see shades of grey. Effective leadership will involve engaging people's imagination around possibilities. This can include asset mapping and scenario planning (see reading suggestions).
- When people are anxious they can react in many different ways. This applies to different people at the same time and to the same person at different times. Three particular responses to anxiety are fight, flight and freeze. "Fight" equates to increased conflict; "flight" means running away, either physically leaving or emotionally disengaging; "freeze" is paralysis, like animals caught in the headlights of a car. Anticipating and responding to these responses requires empathy into the other's feelings and insight into our own.

Concrete strategies for working with OUSELVES when leading in times of transition grow from recognising how our functioning changes when we are anxious. Some of this is particular to each of us; some of it is common to us all:

- When we are intimately involved in a change situation we can lose perspective, so supervision and mentoring become particularly important. One sign that we really need it is when we become resistant to the idea!
- Anxiety is exhausting, so self-care and time off is even more important than usual (without using this as an excuse for becoming distant or absent).
- Just as anxiety is infectious, so too is calmness and courage. We need to reflect during and after meetings on where we were on the anxiety spectrum in the group. Aim to be the least anxious person in the room (while still remembering to care!).
- Recognising that anxiety spills over from other parts of life, as well as from past patterns, we need to work at reflecting on what triggers our anxiety that may be inappropriate to the present situation. Am I really reacting from conflicts in previous congregations, for instance making me perceive suggestions as attacks? Deep down, does this person remind me of my mother or father (making me react against them OR give their views too much weight)?

Having said all of that, our aim as leaders is not to take anxiety away from the group. We are not the mummy or daddy to "make it all better". Rather, our task is to help manage anxiety in the group. Too little anxiety means that people are unmotivated to embrace change. Too much anxiety means that people are unable to embrace change. Managing anxiety is like slow-cooking soup or stew on a stove: too little heat and it doesn't cook; too much heat and it either boils over (panic) or dries up and sticks (paralysis).

Conflict & decline cycle

Some changes that happen to a congregation are entirely outside members' control, such as demographic changes resulting in a loss of a congregation's typical membership or economic downturn resulting in decreased giving. Nevertheless, anxiety growing from these changes results in conflict.

In other situations, conflict may arise in a congregation about anything from music to sexuality. The one predictable outcome of any conflict is that people will leave, often literally but even if they remain in the congregation, their energy and money leave.

Either of the scenarios I've just described can be part of a very typical pattern in congregations. However it happens, conflict leads to decline, and decline leads to conflict. This can become a cycle where each feeds the other, resulting in the congregation spirally downwards like an autumn leaf. Kenneth Dempsey described this in a classic study on a congregation in the 1960's (see reading suggestions). Leadership strategies have to target both processes simultaneously: conflict and decline. Matthew's distinctive version of the

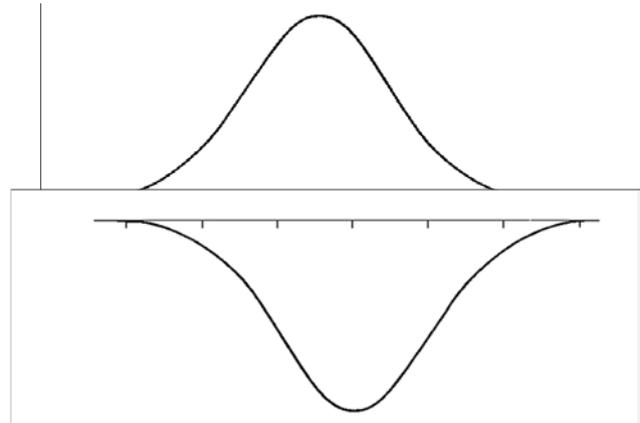
parable of the lost sheep might offer suggestions: Matthew 18:10-14 (indeed, read all of Matt 18).

What transitions are we experiencing?

The UCA is responding to many changes and thus we are involved in many transitions. One key change in congregational life is “the disappearing middle”. In many things in life, middle-sized things are disappearing: mid-sized banks have been replaced by the Big Four or local community banks; the typical sized TV has been largely replaced by either monster home theatres or hand-held personal devices; sit-down pizza restaurants have been replaced by centrally controlled deliveries or small walk-up shop-fronts.

In the past, most things were distributed in size in a bell-curve, with most things around the middle, and fewer at either end. Human weights, heights and IQ test scores spread this way, with the majority being in the middle.

People now talk about a “well” curve, with the lowest point at the ends, rather than the middle. In this shaped curve most things are at the ends. What this means for the church is that middle-sized congregations are disappearing. The number of good old neighbourhood, one-minister, one congregation church is plummeting.



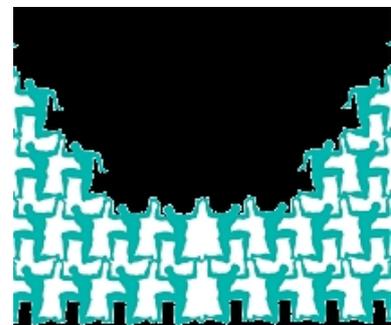
The ends of the curve are being replaced on the left hand end of the curve with:

- Small struggling suburban churches, often choosing (or forced) to share a stipended minister through financial considerations.
- Small vital lay-led congregations, supported by a Resource Minister who may work with a number of congregations, whether geographically near or dispersed.
- Creative fresh expressions of church, whether planted independently or growing out of existing congregations.

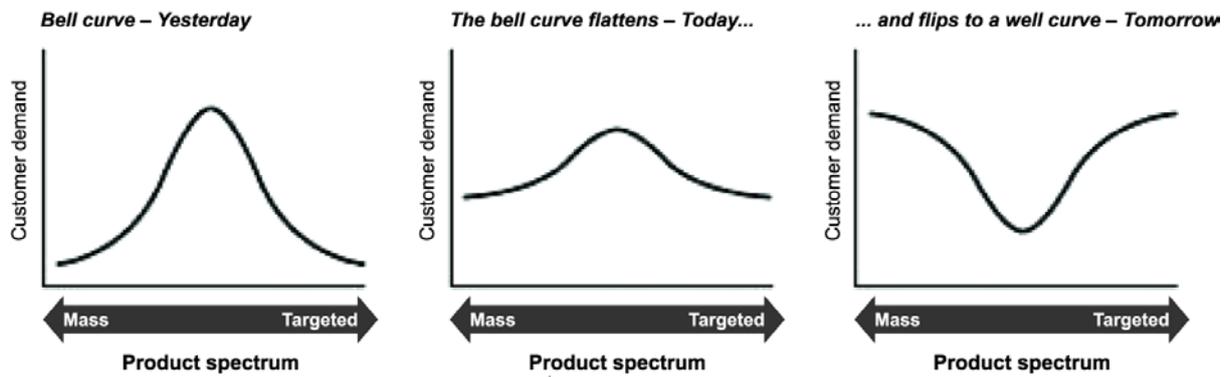
The right hand end of the well curve has fewer varieties, but is typically:

- A large church drawing from a wide area, with a distinct ethos, a variety of staff (lay and ordained), strong lay leadership working closely as part of the ministry team alongside paid staff, and offering a variety of different services at different times.

There are far fewer of the large regional churches than there are of the variety of smaller churches, which would make the curve very lopsided. However, over time it may be that the number of MEMBERS involved in congregations will be distributed at either end of the spectrum. Most people will attend EITHER small local congregations and faith communities OR large regional churches. In many presbyteries this prediction is actually a description of what has already happened.



Moving from a bell curve to a well curve is painful, and happens in stages as the curve flattens then flips. This diagram comes from the banking sector, but the jargon about customers and products can be replaced with disciples and congregations.



Congregations historically in the middle size experience the pain most severely. Most ministers have been prepared to minister in the middle and find it hard to find in ourselves the skills, attitudes and knowledge to move to minister at either end of the curve.

The disappearing middle is just one change that has many different faces and consequences for transition. Other changes that are equally significant include:

- Multi- & cross-cultural changes, including generational change.
- Institutional ministry, such as the faith communities in schools and aged care facilities.

Congregations are in transition. Ministers and leaders are in transition. We all need to understand ourselves and develop strategies around ourselves as individuals and groups.

Conclusion

In uncertain times we are influenced by many changes, both those we initiate and those that come upon us. Our response to these changes is a process of transition. We need to be intentional about strategies for our own development as leaders and for our congregations and organisations. This requires new skills, knowledge and attitudes. The core to this is understanding transition as an emotional process of grief & anxiety. Our aim is not to remove anxiety, but to manage it so that people are sufficiently motivated to embrace change, but not be overwhelmed by it. We need to focus not just on others, as though only other people get anxious, but also have self-skills and strategies to manage our own anxiety.

In all of the above, what I have written could sound like just “how to” that could apply to any organisation, which in part is true. However, what distinguishes the church from all other institutions is that:

- our vision for organisations is grounded in the sovereign reign of God (not financial viability),
- our mission is Christ’s commission to make disciples (not signed up members),
- our strategies around conflict are expressions of the reconciliation we have in Christ.

Reading suggestions:

William Bridges **Managing Transitions: Making the most of change** (2nd edition. Cambridge, MA: Da Capo, 2003). [Specifically chapter 1 “It isn’t the changes that do you in.”]

Kenneth Dempsey **Conflict and decline: Ministers and laymen in an Australian country town** (North Ryde: Methuen, 1983). [This is more of background interest than providing specific guidance for ministry and leadership.]

Adam Kahane **Transformative Scenario Planning: Working together to change the future** (San Francisco: Berrett-Koehler, 2012). [An interesting relatively new approach, particularly useful for organisations that see themselves on a slide into decline. Kahane offers a way of crafting different stories.]

Luther K Snow **The Power of Asset Mapping: How your congregation can act on its strengths** (Herndon, VA: Alban Institute, 2004). [A simple process that shifts people's mindset from focussing on weaknesses to strengths, stimulates creativity, and generates practical actions.]

Peter L Steinke **Congregational Leadership in Anxious Times: Being calm and courageous no matter what** (Herndon VA: Alban Institute, 2006). [Of particular relevance are chapter 1 "Anxious Souls" and chapter 4 "Holy Tissue."]

Rob McFarlane is minister of St Ives Uniting Church. He is the former national coordinator for transitional ministry and Intentional Interim Ministry in Australia, former Director of Continuing Education for the NSW/ACT Synod of the Uniting Church, and former adjunct faculty member at the United Theological College, North Parramatta.

Leadership in uncertain times

Rev. David Riethmuller

**Minister of the Word- Rooty Hill and St Marys Uniting Churches
Disaster Recovery Chaplain and Regional Police Chaplain**

When Jesus was handed the scroll from Isaiah, I imagine that you could have heard a pin drop. The huge weight of expectation was upon his shoulders. So many people had so many agendas for Jesus the day he walked into his hometown church. No doubt they thought that if Jesus could really do what he was claimed to be doing down by the lake, imagine what he could do in his home town amongst his own people! I wonder if Jesus was tempted to give them what they wanted? Superficially Jesus did not manage his opportunity for leadership well. In fact it nearly cost him his life that day- but then again, he too had an agenda; An agenda that those around him did not understand.

The plethora of leadership material around indicates just what a hot topic this is, and I suppose that the common theme of most leadership training is to manage the circumstances and to create a win/win situation. But what happens when the circumstances are such that the manageable environment breaks down and chaos takes control? When reason and control cannot be managed? How can leaders operate in such circumstances?

As a Disaster Recovery Chaplain, I am called to enter situations that are chaotic. My first experience in this role was at the Quakers Hill Nursing Home Fire, then soon after, in the Moree Flood and the Riverina Floods. More recently I had a coordinating role for the Coonabarabran fires. In each of these events there was a great deal of confusion and stress, and a temptation for me to be the kind of leader that others wanted me to be.

Ministry often takes us into leadership roles, and some people want to be micro-managers, while others take on the macro scene. But management and leadership are two different matters. Arguably management is about control while leadership is about direction, but where are we leading people? Different circumstances require differing responses to this question.

That morning when I walked into the Quakers Hill Anglican Church where the evacuation centre was being set up following the nursing home fire, I was greeted with chaos; The smell of smoke and people; the sounds of crying and distress; the sight of confused elderly people and emergency services workers. One part of me wanted to take control and manage, but the truth was that because the environment was unmanageable, I wondered if it was beyond me. However my role in this chaotic situation was disaster recovery- here was my goal. As a leader I had my direction- Recovery. Everything that I would then do that morning had one single objective- Recovery. In a different situation, the objective will likely be different.

Leadership amidst chaos is not about leadership styles, and less about strategies that will bring about a win/win situation. It is about focusing upon the right objective and moving the situation in that direction. That morning at Quakers Hill, Geoff Bates (the Anglican minister) and I put our heads together and agreed on strategies to take us forward towards recovery- food, door security, getting the media out of the room, warmth, comfort, pastoral support, reconnecting people (even distributing teddy bears to dementia patients), encouraging emergency service personnel to lower their voices, allocating private spaces for grieving family members to be comforted, and delegating roles and responsibilities to people. It was an intense environment, but knowing that our objective was 'recovery' went a long way in helping us all to stay focused.

Like Jesus in the Nazareth synagogue, everyone had their own agenda that morning in Quakers Hill, but the leadership role requires a different agenda that needs the foresight to ask, 'Where do we want to be in the coming days and what must we do now to get there?' In ministry, this is a key question, and it is one that we all have to consider. Parramatta-Nepean Presbytery's vision plan to take us to 2055 is a bold attempt at addressing the question of objectives. However, these are uncertain times. The goalposts continue to move and the circumstances and environment we now find ourselves in, were virtually unforeseeable a generation ago.

Immediately following the Riverina Floods I spoke with a local town councillor about her experience of the recent flood. The lady was tired and stressed, but wanted to talk. She stated that she had had to move fast, grabbing her baby from the cot and running down the hall as the house began to collapse. There were flames all around her.....?? At this stage I was confused. It didn't really make sense- flames in a flood? I carefully asked about how her baby is now. She replied that he is married and has his own family. I asked her when the fire occurred. Her reply was simple- "1987". For that lady, there had been no recovery from a trauma earlier in her life, and the recent flood simply brought that earlier trauma into the present day. She had to tell her story.

Accordingly this brings to the fore a second question- What is my leadership objective for the individual? Certainly this will vary from person to person as their stories unfold. At the nursing home fire, the broad objective of 'recovery' had to be tailored for the individual, depending on their experience of the event. The way forward for the nursing home staff varied considerably from the nursing home patients. Yet understanding what the leadership

objectives are, does not necessarily tell us how to proceed. It simply indicates where we wish to head. So after addressing 'where do we want to be in the coming days', now we must consider 'what must we do now to get there?'

Leaders in uncertain times must always ensure that first and foremost, they are pastors. The pastoral response is the key to Christian leadership; love, care, concern, reassurance, empathy, prayer, comfort; these attributes have a proven track record for recovery. In a chaotic situation such as a disaster, the pastoral needs extend into the physical- food, shelter, warmth and reconnection with the familiar: family, community and place. Words of comfort will only go so far in a disaster.

Most importantly, people need to tell their story. This is something quite unique to people who have gone through the trauma of a disaster. When they are ready, they must tell their story, and the therapeutic benefits associated with such a recount, are enormous. However a word of warning- attempting to draw a story out from a person may cause further trauma. The person who has gone through the event should be the one who decides on the timing. But recounting an experience requires a willing and empathetic listener. Sometimes the greatest attribute of a good leader is their willingness to be quiet, listen and nod, even amidst chaos. A difficult attribute to be sure, particularly when the timing is governed by the story teller, not the listener.

Leadership in disaster settings is often about relationship. A relationship that understands the objective and the methods needed to achieve that objective.

Jesus refused to be moulded by the expectations of others. Leadership for him was not about being seen to be in charge, as others wanted him to be. His objective was to rescue and restore humanity in its relationship with God. To achieve this objective he healed people, restored people, taught people and journeyed with people. He touched them, fed them, listened to them and watched over them. He even died for them and rose for them. Jesus' leadership had a relational focus, and I suppose it paralleled with what Disaster Recovery Chaplains aim to achieve- recovery and reconnection.

The Uniting Church coordinates the Disaster Recovery Chaplaincy Network (DRCN). It is a network of trained clergy from a wide range of religious bodies across the state, who provide pastoral care for people in traumatic situations, particularly following major emergencies where people and communities are affected by trauma. The DRCN works in partnership with government, emergency services and other participating organisations to ensure that disaster affected people are cared for in and beyond evacuation and recovery centres.

For more information go to the Uniting Church website on www.nsw.uca.org.au/disaster-response/disasterrecovery.htm

Avoiding Burnout and Sustaining the Journey **Sue Kaldor**

A few stories to set the scene....

When I was in my twenties and thirties I was part of a Christian community that lived in a neglected inner city housing estate and tried to be salt and light in its midst. The Christian community was an exciting experience of the “radical discipleship” movement of the times and about 20 of us scraped our income together and ran many groups and community projects and grew a small inner-city church. Today only a small number of those involved then in a committed way would still call themselves Christians and even fewer would be part of a faith community.

As a Christian counselor for the last 10 years I have listened to people who have leadership roles in their church, run bible studies and enjoy fellowship there and yet, at the same time they are hiding a desire to run away from it all, their faith in tatters and of no sustenance to them.

When we look at burnout in research on Christian ministry we can find such statistics as nearly a quarter (23%) of leaders are experiencing some burnout symptoms and another 55% are borderline to burnout. Burnout affects leaders in both paid and voluntary positions. [\(NCLS 1996\)](#) **Some stats** say there are 10,000-14000 people who have left full time ministry in Australia, about the same number as those in it.

We have to look very carefully at how we do ministry and leadership because it involves who we are as well as what we do. In ministry and leadership we can't hide behind a role, we haven't got all the protections that some other professionals have and the call on our heart is to “lay down our life” for our God.

What does burnout look like?

One simple way to think about it is the there is no more joy.

If we are looking for a definition it is variously described as emotional exhaustion or compassion fatigue and it is different to stress. Some of the symptoms of burnout are:

- We don't feel effective, feel a failure
- We treat people impersonally
- We withdraw and distance in our own relationships
- We feel helpless
- We find few rewards in the work
- We may have an increased attitude of cynicism and negative energy

One of the difficulties in avoiding burnout is that it creeps up on you. We often don't notice the changes until we are in a place that is hard to shift. Often the changes in us are small to start with. We end up talking about the love and joy that comes with being a disciple yet living in a place devoid of love, healthy relationships and joy. Sometimes it is a group thing, expectations of our group are too high, too unrealistic for the resources we have, or vague and poorly defined. Sometimes it creeps in if you are not telling yourself the truth, if you are not living an authentic life.

There are important things to do so that this does not have to be the story.

Firstly, reexamine the supposed truths or stories you hold to about leadership and ministry.

“Grace, mercy and peace will be with us from God the Father and from Jesus Christ, the Father's Son, in truth and love” (2 John 1: 3).

The voice of the spirit of truth is quiet, easily shouted down by our desire to be heroic, remarkable or in control when it comes to our faithfulness, our leadership and our ministry. Ideas about leadership and ministry that are not examined carefully and prayerfully may be destructive ideas to live out. People are easily influenced by myths about leadership we have absorbed from cartoons, fictional tales and our childish dreams. These are distortions of what the spirit of truth is saying about leadership and ministry. Jesus himself was familiar with some of those distortions and rejected them when he was being shaped for his ministry in the desert. Looking back on my days in Christian community I can see that our hearts desire to serve God faithfully was not balanced with a commitment to grow practices that would sustain us over the long term. Perhaps we even became competitive at times in outdoing each other in our radical discipleship practices. Seems ridiculous now but it is so easy to deceive ourselves when we are very committed to something such as our faith.

Pause for a moment and think about possible distortions of the truth about leadership and ministry that you find in yourself or that are allowed to take hold in your community. Below are some that people have come up with in Leadership Intensives:

- I've got to do it all... I am alone. A distortion of servant hood.
- I am being asked to "save the world" or rather my youth group, or my church, or this social justice cause.
- I need to be spectacular.
- I will be able to keep going even when everything is falling apart inside.
- I am invincible, or I am too small, to have any impact.
- I can't be vulnerable to those around me, it will undermine my leadership.
- I cannot contribute without power and control
- I am my ministry. I have no other life. I had better keep going at all costs.
- I need to stretch into a different shape if I am going to do ministry that's not really me....

In order to avoid some of these distortions taking hold, it is good to regularly seek feedback from friends and mentors about what they see as your stance in ministry. Many people in paid ministry roles have supervision and when this is done well it is a great way to prevent burnout. However many people not in paid roles need this as well.

Secondly, be true to the unique personality, strengths and personal story you have in other words live authentically.

One of the major findings in recent studies in positive psychology is that we are more likely to be able to contribute over a long period if we use our unique strengths, our character strengths and our leadership strengths. We are also more likely to be effective if we use our strengths. Find out what these are by going on line to www.authentic happiness.com for character strengths and to www.ncls.com.au or www.newriver.org.au for leadership strengths.

We have to know what we really care about; your heart's desires....which partly comes from our personal story. Any personal story can be redeemed, pain and failure turned to something God can use, and very often the crack in our story is where the light gets in (as explained in Leonard Cohen's beautiful song). Spend some time reflecting on how all the bits of your journey so far have equipped you and shaped your goals and your hopes for the world. We are more likely to stay committed in ministry when we contribute to things we are passionate about.

What does it mean to live authentically? In fact this is now an important area of leadership research and covers such areas as relational transparency, having a well-developed internal moral compass, balanced processing of interactions with people and self-awareness. In order to be authentic we need to make sure that the outer work we do lines up with the inner world we dwell in. Our action is in line with our soul's desires and our prayers.

Returning to the stories at the beginning of the article there are many complexities that lead to young committed disciples leaving their faith behind tired out after giving all, or churchgoers living double lives, there are not simple answers. There are however simple starting points to avoiding these outcomes. Critique the unrealistic stories of leadership and ministry that you have let shape you and work on being authentic in your journey of discipleship, working with your strengths and finding your sense of purpose in your unique story as a part of God's story. Take care not to lose the joy.

Leadership in a Time of Climate Change ***David Reichardt***

Preamble

Here's the scariest, most significant statistic I've ever encountered: during my 57 years the concentration of carbon dioxide in the atmosphere high above the remote mid-Pacific Hawaiian Islands has increased from 316 to 400 parts per million. That's an increase of well over 1 ppm for each year of my life. 400 ppm is higher than the atmospheric CO2 concentration has been for at least the past 3 million years. During the past 6-800,000 years it varied between 180 and 300 ppm in tandem with the world's climate oscillating between ice ages and something like today's conditions. But these variations occurred over a geological timescale of thousands of years. Most of the current increase in atmospheric CO2 concentration has happened during my two thirds of one lifetime. What might happen to the world's climate during the rest of my life, and my children's lives, and their children's, is so terrifying that I don't want to think about it. But think and ACT, radically, we must. Humans have the wherewithal to change this terrifying trend. We must summon the will. In wartime we go onto war footing to meet war's demands. The situation we are now in is no less dire or urgent than war. For our children's sakes, and that of God's creation, our society must go onto a war footing, in a war to change radically the way we live, so that peace in all its richness will come to planet Earth.

For this to occur good leadership is imperative. In this paper I shall introduce climate change as an example of a global ecological challenge requiring leadership, then illustrate the demands placed upon that leadership by describing the societal response to an Australian regional initiative we are familiar with, the Murray-Darling Basin Plan. I shall explore some of the factors that might motivate that response, and that make the exercise of leadership more difficult. Next, I shall introduce two of the world's greatest environmental leaders; and finally, rather than trying to define leadership closely I shall examine Christian faith and character as attributes for leadership, using the two leaders I have selected as examples.

The 'glocal' ecological crisis

It is now broadly accepted that Planet Earth is suffering a multi-faceted, acute ecological crisis whose effects require drastic action simply to limit, let alone reverse. The British economist Sir Nicholas Stern's statement:

"...scientific evidence is now overwhelming: climate change is a serious global

threat, and it demands an urgent global response"¹

reinforces a call made by ecofeminist Sallie McFague to fellow theologians some years ago to attend to ecological crisis in general:

"The times are too perilous and it is too late in the day for such games. We need to work together, each in his or her own small way, to create a planetary situation that is more viable and less vulnerable."²

Global in scope, climate change has the potential to overwhelm both ecosystems and human societies,³ but it is only the most comprehensive of many forms of ecological degradation that are affecting local landscapes. To use Roland Robertson's composite term,⁴ introduced to theology by the Catholic missiologist Robert Schreiter,⁵ ecological crisis is "glocal", both global and local in character.

Yet, for reasons I shall discuss below, there are still those, particularly in anglophone societies such as Australia, who deny either the reality of climate change, or that the climate change the world is experiencing now is anthropogenic, or that our society should be acting to curb it. In this conflicted public space showing leadership is difficult, but it is precisely fraught, danger-filled spaces such as this that great leadership is stimulated. To better study the qualities of leadership we need first to look the characteristics of its context. A global context is so large as to be daunting, so I shall reduce the context to something more manageable but still similar, a region all Australians are familiar with. How are Australians responding to the anthropogenic threat to the sustainability of the Murray-Darling Basin, and plans proposed to improve its ecological health? And why are we responding the way we are?

An example of societal response to a regional ecological crisis

Between the global in scope and the local lies the regional. Drought and flood events associated with the El Niño - La Niña climatic events that affect much of the southern hemisphere have for thousands of years characterised the climate of the Murray-Darling Basin⁶, Australia's greatest river system, currently the nation's foodbowl,⁷ and arguably the landscape in which the basis of the modern Australian character was formed.⁸ The claim that decreased precipitation over the Basin during the past fifty years, despite the last few years of above average rainfall across much of it,⁹ is at least partly due to anthropogenic climate change is therefore still subject to some controversy.¹⁰

¹ Nicholas Stern, "Stern Review: The Economics of Climate Change," (Cambridge: Cambridge University Press, 2007).

² Sallie McFague, "An Earthly Theological Agenda," *The Christian Century* 108, no. 1 (1991).

³ Climate change reminds of Garrett Hardin, "The Tragedy of the Commons," *Science* 162 no. 3859 (1968).

⁴ Roland Robertson, "Glocalization: Time-Space and Homogeneity-Heterogeneity," in Scott Lash and Roland Robertson (eds.), *Global Modernities* (London: Sage, 1995)

⁵ Robert J Schreiter, C.PP.S., *The New Catholicity: Theology between the Global and the Local*, ed. Robert J Schreiter, C.PP.S., 1 ed., Faith and Culture Series (Maryknoll, New York: Orbis Books, 1997). 12

⁶ Tim Sherratt, Tom Griffiths, and Libby Robin, eds., *A Change in the Weather: Climate and Culture in Australia* (Canberra: National Museum of Australia Press, 2005). 82-91, 128-140

⁷ In 2005-6 the Gross Value of Agricultural Production in the Murray-Darling Basin was worth \$15 billion, or 39% of the total Australian value of agricultural commodities. "Water and the Murray-Darling Basin - a Statistical Profile, 2000-1 to 2005-6," Australian Bureau of Statistics, <http://www.abs.gov.au/ausstats/abs@.nsf/Latestproduc...http://www.abs.gov.au/ausstats/abs@.nsf/mf/4610.0.55.007>

⁸ See Russel Ward, *The Australian Legend*, 2 ed. (London: Oxford University Press, 1966). Ward's argument is inevitably controversial.

⁹ R. Jones et al., "Future Impact of Climate Variability, Climate Change and Land Use Change on Water Resources in the Murray-Darling Basin. Overview and Draft Program of Research," (Canberra: CSIRO, 2001). report that in the Murray-Darling Basin, a 10 per cent change in rainfall seems to result in a 35 per cent change

It is generally accepted, however, that human activities in the Basin, as elsewhere, have harmed its ecology, even as they have resulted in economic prosperity. In response to the Basin's ecological crisis the July, 2008 meeting of the Council of Australian Governments (COAG) signed an Intergovernmental Agreement on Murray-Darling Basin reform that established a new, unified governance of the Basin called the Murray-Darling Basin Authority. The Commonwealth government also agreed in principle to provide nearly \$A3.7 billion for projects for the four states and the territory that lie partially or wholly within the Basin.¹¹ Days later the Garnaut Climate Change Review Draft Report was released.¹² Some of the initial publicity for the Report was conducted on the bed of Lake Alexandrina near the mouth of the Murray River, made dry by years of low rainfall and over-allocations of water to irrigation and town water supplies throughout the Basin. It is now virtually beyond dispute that these two 'ecologic' crises of climate change and the Murray-Darling Basin are linked and have come to a head.

The Response

The response, however, has been informative. While few now deny the reality of climate change¹³ the calls to protect self-interest were swift and insistent. The agricultural sector and the aluminium industry quickly stated their desire for special status in the competition for scarce water resources. Knowing voter sensitivity to increased transport fuel prices the federal Opposition challenged the government not to link this issue to any carbon emissions trading scheme, and the government considered reducing fuel excise as compensation. The Opposition on the one hand claimed that the Government had done little more than produce plans for environmental mitigation in its then only 7 months of office, but on the other insisted that the government not move ahead of other countries in implementing a carbon trading scheme so that Australia will not be disadvantaged economically. There were cries to protect industries the Garnaut Report described as "trade-exposed, emissions-intensive". The environmental lobby have described both the COAG initiatives and the Garnaut Report's recommendations as "too little, too late". As director of the Wentworth Group of Concerned Scientists Peter Cosier speaks for a relatively conservative environmental constituency,¹⁴ but he still criticised the COAG agreement and the state of Victoria in particular for its continued self-interest and conservatism.¹⁵ Meanwhile, various state premiers returned to their constituencies insisting that they had brokered good deals from COAG and, at the same time, that they were being environmentally responsible and pro-active.

Professor Garnaut's comment on the "prisoners' dilemma" each nation faces in respect of climate change and our common and separate responsibility to act applies also to stakeholders in the Murray-Darling Basin:

"Each country benefits from a national point of view if it does less of the mitigation

in streamflow.

¹⁰ Ross Garnaut, "Garnaut Climate Change Review Draft Report," (Canberra: Commonwealth of Australia, 2008). reports that rainfall declines in parts of the country, such as south-east Australia, have not been definitively attributed to climate change. By contrast, the higher temperatures that have accompanied and exacerbated the drought conditions have been so attributed. Bjørn Lomborg puts the global argument for eco-skeptics. Bjørn Lomborg, *The Skeptical Environmentalist: Measuring the Real State of the World*, 1 vols. (Cambridge: Cambridge University Press, 2001).

¹¹ "Communiqué, Council of Australian Governments' Meeting 3 July 2008," ed. Department of the Prime Minister and Cabinet (2008).

¹² Garnaut, "Garnaut Climate Change Review Draft Report."

¹³ One prominent climate change sceptic is Michael Costa, Treasurer of the New South Wales government.

¹⁴ The Wentworth Group is allied to WWF Australia, which has tended over the years to work with government and business interests more than many other environmental groups.

¹⁵ ABC Radio, AM Programme, 4th July, 2008 <http://www.abc.net.au/am/content/2008/s2294203.htm>

itself, and others do more. If all countries act on this basis, without forethought and cooperation, there will be no resolution of the dilemma. We will all judge the outcome, in the fullness of time, to be insufficient and unsatisfactory." ¹⁶

Motives

Garnaut's comment returns us to the subject of climate change. It is easy to wonder, with colleague Tom Stuart, whether "they actually understand that they are saying 'My back pocket is more important than the future of the world'. The outcome is then to work backwards ... that is, to continue to fight a rear guard action against the MASSIVE front of evidence that global warming is real, resulting from human activity, and will cause untold damage..." ¹⁷

But the mainly reactive response is due to broader factors than simple self interest, selfishness and greed. Doubt plays a powerful role. Landscapes such as the Murray-Darling Basin, let alone the world's climate, are highly complex systems. Cause and effect are not easily determined, nor are trends easily discernible amidst natural variability. The signal to noise ratio is low, making it difficult to detect the signal. Doubt is a natural consequence.

Natural inertia, a powerful force for the status quo in itself, is amplified by doubt. As Niccolò Machiavelli observed:

"It must be remembered that there is nothing more difficult to plan, more doubtful of success, nor more dangerous to manage than a new system. For the initiator has the enmity of all who would profit by the preservation of the old institution and merely lukewarm defenders in those who gain by the new ones." ¹⁸

Sometimes deeply unethical tactics have been used by those in favour of the status quo. Naomi Oreskes and Simon Conway ¹⁹ have described how a small coterie of eminent American scientists, whose politics are deeply conservative, have, in issues ranging from the discovery that smoking tobacco is positively correlated with lung cancer and a whole range of other diseases, to the positive correlation between atmospheric carbon dioxide and atmospheric temperature, sought by a range of measures to obfuscate and cast doubt upon the truth. Once they were able to establish a sense of doubt about an issue, those who stood to gain from the status quo being maintained - typically large, wealthy companies well able to conduct advertising campaigns - had the advantage of inertia in the public debate.

So, although the existence of the greenhouse effect was argued for by Joseph Fourier in 1824; the argument and the evidence was further strengthened by Claude Pouillet in 1827 and 1838; reasoned from experimental observations by John Tyndall in 1859; and more fully quantified by Svante Arrhenius in 1896; ^{20, 21} and although as early as 1917 Alexander Graham Bell wrote "[The unchecked burning of fossil fuels] would have a sort of greenhouse effect", and "The net result is the greenhouse becomes a sort of hot-house." ^{22, 23} even highly qualified people continue to be climate change deniers or

¹⁶ Garnaut, "Garnaut Climate Change Review Draft Report.", 1-2

¹⁷ Facebook post, 10th May, 2013 Tom Stuart Facebook post on David Reichardt's Wall

¹⁸ http://www.goodreads.com/author/quotes/16201.Niccol_Machiavelli

¹⁹ Oreskes, N & Conway, Erik M. *Merchants of Doubt: How a handful of scientists obscured the truth on issues from tobacco smoke to global warming* London: Bloomsbury; 2010

²⁰ Isaac M. Held and Brian J. Soden (Nov. 2000). "Water Vapor Feedback and Global Warming". *Annual Review of Energy and the Environment* (Annual Reviews) **25**: 441–475. doi:10.1146/annurev.energy.25.1.441

²¹ John Tyndall, *Heat considered as a Mode of Motion* (500 pages; year 1863, 1873).

²² Bell, Alexander Graham, *Dictionary of Canadian Biography Online*, 1921–1930 (Volume XV), [University of Toronto](http://www.utoronto.ca/~biography/) and [Université Laval](http://www.usherbrooke.ca/~biography/), 2000. Retrieved March 1, 2013.

sceptics, or to caution against drastic action to reduce greenhouse gas emissions because "there are two sides to every story". It seems to me that in matters that stir our passions - sex, religion, politics, and in this case the threat of change - sheer knowledge is not all that is needed to arrive at truth.

Two Case Studies in Environmental Leadership

This kind of situation, characterised by danger and/or opportunity on one side and sometimes by inadequate response on the other, can stimulate the emergence of leaders adequate to the task. The saying "Cometh the hour, cometh the man", though sexist, bears much truth. We frequently think of wartime leaders in this context. For example, Franklin D Roosevelt provided inspirational leadership to the U.S. during the Great Depression, then World War II, and during the latter Neville Chamberlain was replaced by Winston Churchill in Britain, and John Curtin provided leadership in Australia.

Leadership is required in many other contexts too. In the Uniting Church we look back with increasing respect and fondness on our "Founding Fathers" who framed our visionary Basis of Union and negotiated their way to a new expression of Church that many thought would be impossible.

Leaders are emerging in the face of ecological crisis too. To track this as a sociological process would be interesting in itself, but here I shall only mention the two most prominent: Al Gore and Bill McKibben.

"Al" Gore, Jr. is an advocate and served as the 45th Vice States (1993-2001) under moderate student from background Gore was University. However, in class with global warming theorist sparked his interest in other environmental



American politician, philanthropist, who President of the United President Bill Clinton. A a relatively privileged able to enter Harvard his senior year he took a oceanographer and Roger Reveille who global warming and issues. His concern for

the environment continued during his 24 year long political involvement which culminated in his vice-presidency and failed bid for the US presidency. Following this Gore returned to informing people about climate change, using the slide show he had developed and which became the basis of his Oscar-winning documentary, "An Inconvenient Truth". Realising that he could reach more people by training and engaging others to deliver his slide show Gore founded two nonprofit organizations, The Alliance for Climate Protection and The Climate Project, which he combined as The Climate Reality Project in July 2011. Of the several ways in which TCRP engages in climate advocacy and leadership the most important is probably training and engaging volunteer presenters, now numbering more than 3,000, from all walks of life and a number of different countries. Gore's climate leadership was recognized world-wide in 2007 when, together with the Intergovernmental Panel on Climate Change he was granted the Nobel Peace Prize. As if all this was not enough for one life Gore has also served in the business world, particularly on the board of Apple, has been a visiting lecturer and professor to many universities, and has become a multi-millionaire with a "worth" of about \$200 million. One could have expected Al Gore to have faded from public view following the strange failure of his presidential bid in 2000. Instead, at 65 Gore continues his new and hectic lifestyle of global leadership in environmental advocacy. Not even the failure of his 40 year marriage to "Tipper" appears to have slowed him.

²³ Grosvenor, Edwin S. and Morgan Wesson. *Alexander Graham Bell: The Life and Times of the Man Who Invented the Telephone*. New York: Harry N. Abrahms, Inc., 1997, p. 274, [ISBN 0-8109-4005-1](#).

Nevertheless, the mantle of leadership of the global climate change movement may well have passed to Gore's compatriot Bill McKibben, described as "probably the nation's leading environmentalist"²⁴ journalist.²⁵ A Harvard

years younger, McKibben oriented from a young age. writing, however, coincided environmental issues in the Roger Revelle so McKibben scientist James E. Hansen. intense environmental went from journalism reviews to editing and writing campaigns. In late summer walk across Vermont to call some newspaper accounts to date in America about



and "the world's best green graduate like Gore, though 12 seems to have been causes- His career in journalism and with increased concern about U.S.A. As Gore was inspired by so was by the environmental While Gore moved from politics to activism, McKibben's trajectory through environmental literature his own books, into mass action 2006 he helped lead a five-day for action on global warming that called the largest demonstration climate change. Beginning in

January 2007, he founded Step It Up 2007, which organized rallies in hundreds of American cities and towns on April 14, 2007 to demand that Congress enact curbs on carbon emissions by 80 percent by 2050. The campaign quickly won widespread support from a wide variety of environmental, student, and religious groups.

In August 2007 McKibben announced Step It Up 2, to take place November 3, 2007. In addition to the 80% by 2050 slogan from the first campaign, the second adds "10% [reduction of emissions] in three years ("Hit the Ground Running"), a moratorium on new coal-fired power plants, and a Green Jobs Corps to help fix homes and businesses so those targets can be met" (called "Green Jobs Now, and No New Coal").²⁶

In the wake of Step It team announced a new called 350.org. The the entire globe, drew scientist James E. that winter that any carbon dioxide (CO2) was unsafe.²⁷ 350.org, organizers in North



Up's achievements, the same campaign in March 2008 organizing effort, aimed at its name from climate Hansen's contention earlier atmospheric concentration of above 350 parts per million which has offices and America, Australia, Europe, America, attempted to spread

that 350 number in advance of international climate meetings in December 2009 in Copenhagen. It was widely covered in the media. On Oct. 24, 2009, it coordinated more than 5,200 demonstrations in 181 countries, and was widely lauded for its creative use of internet tools, with the website Critical Mass declaring that it was "one of the strongest examples of social media optimization the world has ever seen."²⁸ McKibben and 350.Org have continued this program of mass action. Foreign Policy magazine named him to its

²⁴ Shivani, Anis (2010-05-30). "[Facing cold, hard truths about global warming](#)". Boston.com. Retrieved 2011-05-09.

²⁵ Walsh, Bryan (2010-04-26). "[Book Review: 'Eaarth' by Bill McKibben](#)". TIME. Retrieved 2011-05-09.

²⁶ <http://www.stepitup2007.org/#letter>

²⁷ Hansen, J., Mki. Sato, P. Kharecha, D. Beerling, R. Berner, V. Masson-Delmotte, M. Pagani, M. Raymo, D.L. Royer, and J.C. Zachos, 2008: Target atmospheric CO2: Where should humanity aim? Open Atmospheric Science Journal, 2, 217-231, doi:10.2174/1874282300802010217

²⁸ "[350.org | experience matters](#)". Experiencematters.criticalmass.com. 2009-10-30. Retrieved 2011-05-09.

inaugural list of the 100 most important global thinkers²⁹, and MSN named him one of the dozen most influential men of 2009.³⁰ In 2010, McKibben and 350.org conceived the 10/10/10 Global Work Party, which convened more than 7,000 events³¹ in 188 countries³². In December 2010, 350.org coordinated a planet-scale art project, with many of the 20 works visible from satellites.³³ In 2011 and 2012 McKibben led the massive environmental fight against the proposed Keystone XL pipeline project³⁴ and spent three days in jail in Washington D.C. as leader of one of the largest civil disobedience actions in America for decades.³⁵ Two weeks later he was inducted into the literature section of the American Academy of Arts and Sciences.³⁶ The "Do the Math(s)" tour, which is currently in Australia, seeks to explain the mathematics of global warming as simply and graphically as possible.

Leadership

Gore and McKibben are both highly significant global leaders. What can we learn about leadership from them? Although Gore once had the status that comes from position in society and can still cash in on this, neither of them have positional power. Fundamentally, they have both been able to draw many people's attention to and convince them to do something about what they see as a major issue. They exemplify Robert Banks' and Benice M. Ledbetter's definition of leadership. Having pointed out several ways of approaching an answer - the person of the leader, the position or status of a leader, the influence of a leader of those around her/him, the observable results the leader achieves - Banks and Ledbetter state that:

"leadership involves a person, group or organization who shows the way in an area of life - whether in the short- or the long-term - and in doing so both influences and empowers enough people to bring about change in that area...From a Christian point of view, it is only when the direction and the method are in line with God's purposes, character, and ways of operating that godly leadership takes place."³⁷

Christian Faith and Character as attributes for leadership

Banks' and Ledbetter's book on leadership is one of the best of many written recently. It is particularly helpful for church leaders because it surveys the leadership "field" from a specifically Christian viewpoint. However, rather than to attempt a literature survey, or even to survey the many lists of leadership styles I shall conclude this essay by going where Banks and Ledbetter went; I shall argue that Al Gore and Bill McKibben exemplify the value of Christian Faith and Character as attributes for leadership.

My involvement in Gore's "Climate Reality Project" has brought me into contact with people of many countries, cultures and faith traditions who exercise significant ecological leadership. Ecological concern has now transcended most cultural and religious barriers. Yet it seems significant to me that the world's two most prominent eco-leaders, Gore and

²⁹ "Foreign Policy's First Annual List of the 100 Top Global Thinkers". Foreign Policy. Archived from the original on 14 May 2011. Retrieved 2011-05-09.

³⁰ "MSN Lifestyle's Most Influential Men of 2009 - The Bigger Picture - Your Life - MSN Lifestyle". Lifestyle.msn.com. Retrieved 2011-05-09.

³¹ Revkin, Andrew C. (2010-10-10). "A Global Warming 'Work Party' - NYTimes.com". Dotearth.blogs.nytimes.com. Retrieved 2011-05-09.

³² <http://ipsnews.net/news.asp?idnews=53114s>

³³ Revkin, Andrew C. (2010-11-23). "Art on the Scale of the Climate Challenge". Nytimes.com. Archived from the original on 12 April 2011. Retrieved 2011-05-09.

³⁴ "The man who crushed the Keystone XL pipeline". The Boston Globe.

³⁵ <http://www.burlingtonfreepress.com/article/20110823/NEWS02/110822034/McKibben-out-jail-encourages-more-protests>

³⁶ <http://www.burlingtonfreepress.com/article/20110823/NEWS02/110822034/McKibben-out-jail-encourages-more-protests>

³⁷ Banks, R. & Ledbetter, Bernice M. Reviewing Leadership: A Christian Evaluation of Current Approaches Grand Rapids: Baker Academic, 2004 16-17

McKibben, are motivated by their Christian faith.³⁸ Lynn White Jr's famous charge that the western form of Christianity "bear[s] a huge burden of guilt" for the current ecological crisis³⁹ is counteracted, if not counterbalanced, by the environmental activism and leadership of western Christians such as these.

Gore has described himself as "Christian, Protestant and Baptist". He was Southern Baptist until he came under such attack from the conservative leadership of that denomination that he and his then wife left it. Yet though the leaders of his own denomination in his own state very likely cost him the presidency by their public opposition to him he still took the risk of asking a Christian denominational leader (viz. me) to say a gathering prayer at the beginning of a multi-faith, multinational training event. Gore does not advertise his Christian faith, as is otherwise fashionable in American political circles, but it clearly undergirds what he does.

McKibben was brought up a Methodist. Rebecca Tuhus-Dubrow wrote of him that:

"The contemporary "green" resurgence is still largely limited to small-bore economic and personal adjustments--hybrid vehicles, cap-and-trade proposals, solar panels. McKibben's environmentalism, by contrast, is essentially religious: a guiding set of beliefs about what humans owe to a sacred source of life."⁴⁰

That religious motivation appears still to be Christian. Tuhus-Dubrow wrote that:

"Among McKibben's sacred texts, alongside the UN's IPCC reports and Thoreau's essays, is the Bible, in particular the Book of Job."⁴¹

She likens him to an Old Testament prophet, and relates how as a young man he was much influenced by Matthew's story of the rich young ruler. He has not sold everything he owned and given the proceeds to the poor, but as a compromise he lives simply.

Of the two Gore is the more controversial. No doubt his past career as a very successful politician has earned the wrath of political opponents, but even though the proceeds of his books goes to his environmental work his current status as a multi-millionaire does not sit as well as McKibben's asceticism. By comparison Gore can easily, even if unfairly, be depicted as a "rich, ageing ruler".

Yet at heart their motivations seem similar. Both love nature, both are convinced of the great threat to nature posed by human activity, and both have dedicated themselves to meeting that threat as best they can. This, combined with their Christian faith, mitigates against their falling foul of the usual temptation to abuse power. Gore, with whom I have personal experience, knows how slim are his resources in an overwhelming struggle and a race against time. His little army of presenters are volunteers. He has no coercive power. All he has is the power of gratitude and persuasion.

Finally, both have



been engaged in this

³⁸ I know there are many Attenborough spring imr Ian Kiernan, Australian (Garrett have exercised at have had the same impac and McKibben.

³⁹ Lynn White, "The Historical Roots of Our Ecologic Crisis," *Science* 155, no. 3767 (1967) 1206

⁴⁰ <http://www.thenation.com/article/bill-mckibben-making-environmentalist#ixzz2UUH6vCJH>

⁴¹ <http://www.thenation.com/article/bill-mckibben-making-environmentalist#ixzz2UUHvad4U>

David, Suzuki and Clean Up Australia's former Director Peter suggest that none of these r action as have Gore

cause for long enough for them to have formed their character in what N.T. Wright calls "the virtuous circle"⁴².

There is no space to explore this here. Suffice it to say that the character of a leader is of vital importance. The character of a Christian leader, as of any Christian, will be fed, developed and strengthened by deep, habitual meditation upon the Scriptures; by the stories of the tradition, including both those in the Scriptures and those outside of it, by the good examples of others who have lived the life of faith; and by participating in the community of faith through engaging in the practices of that community.

From what little I know of Al Gore and Bill McKibben, extraordinary, Christian leaders in a time of global crisis brought about by anthropogenic climate change, they have in their own ways continued to nurture their souls and build their characters in the midst of leading a worldwide movement dedicating to righting what is wrong. They put me in mind of Hans Küng's extraordinary, five word description of the Christian mission:

"God's kingdom is creation healed."⁴³

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⁴² Wright, Tom *Virtue Reborn* London: SPCK; 2010 Chapter 8

⁴³ Küng, Hans. *On Being a Christian*. Translated by Edward Quinn. 1 ed. London: William Collins, 1977 231