

**Graced Companionship: A Metaphor for Religious Leadership Today**  
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*Original in English*

1. Introduction

Good morning! Thank you for your warm welcome. I am delighted to be with you today and I thank the UISG for their invitation to participate in this Plenary Assembly. For the past two days we have immersed ourselves in our theme: “*It will not be so among you*’: The Service of Leadership according to the Gospel.” Our prayer, ritual, table conversations and the wisdom shared by Sr. Mary John Mananzan, OSB and Prof. Bruna Costacurta have enriched us and hopefully challenged us to deepen our commitment to the service of leadership which has been entrusted to us by our congregations!

This morning I invite us to enter into an exploration of “Graced Companionship: A Metaphor for Religious Leadership Today.” Using the metaphor of “graced companionship” we will explore how the mission of leadership today, is and always has been about taking on of the mind and heart of Jesus; thus leading our congregations as Jesus led his disciples -- as a graced companion!

2. Graced Companions

Jesus was a graced companion *par excellence*! He was a transformational leader<sup>1</sup> who offered vision, energy, challenge and courage to those attracted to his own way of being *with* and ministering *to* God’s people.

Likewise, the history of our own congregations is rich with legions of wise women, graced companions, transformational leaders who, following the example of Jesus accompanied the Sisters of their times with vision, energy, challenge and courage as they ministered to God’s people. We need only to think about women such as of Teresa of Avila, Frances Cabrini, Mary Ward, Catherine McAuley, Alphonse Maria Eppinger, Mother Teresa and many more!

Today, I stand before this gathering of graced companions. Wise women, transformational leaders of congregations worldwide who have internalized, absorbed and imbibed Jesus' way of being so deeply that despite any political turmoil in our countries, disillusionment with our Church, and for some but not all diminishment in membership, continue to exercise leadership as graced companions; animating your Sisters with the vision, energy, challenge and courage they need this very day to minister to God's people.

As we explore graced companionship this morning I suggest two ways of engaging our topic. First, I invite all of us to "listen with the ear of our heart."<sup>2</sup> That is, listen not only to the presentation but listen as intently to yourself; your emotions, thoughts, memories, questions, doubts, and even resistances that will arise within you during the next hour. These insights, shimmers of light are the connections you are making with your own experience of leadership. It is these connections that will endure long after the words of this morning's presentation fade away.

Secondly, I suggest that we keep the following questions in mind.<sup>3</sup> These questions will shape our conversations later this morning.

- What *offered me energy and insight* during our exploration of Graced Companionship?
- What *challenged me* beyond my current thinking/understanding about leadership?
- What did I find myself *resisting*? Any clues to why?
- What will I *take-away and use* in my service of leadership in the next few weeks and months?

### 3. "It shall not be so among you." (Mt. 20:26)

Biblical scholars tell us that the Gospel of Matthew, perhaps more than the other three gospel accounts, focuses most frequently on the words and sayings of Jesus. By recounting as closely as possible Jesus' words Matthew attempts to draw us into the scene depicted in the Gospel.

In Matthew 20:26 we read, "It shall not be so among you." Entering into this passage we find ourselves walking alongside Jesus and the disciples as they journey towards Jerusalem. Not unlike experiences in our own life, Jesus is confronted with the disciples arguing over places of honor and power in the group. Probably after having worked through some of his own agitation and disappointment with this type of behavior, Jesus uses this most human of situations as a teachable moment saying, "You know how those who exercise authority among the Gentiles lord it over them; their great ones make their importance felt. It shall not be so among you." (Mt. 20:26).

No one in Jesus' day would have missed the point Jesus was making. The abuse of authority and power by leaders in the ancient world, secular and religious alike was all too familiar to the people of Jesus' time. In contrast, Jesus' words and ways of relating to the disciples modeled a new way of leading – a way I name as graced companionship. Over the next three years Jesus accompanied the disciples as a graced companion. Whether preaching, healing

or enjoying a good meal with his friends Jesus modeled a new way of leading; one he hoped would replace the disciples' experience of absolute and unbridled authority and power.

To be a graced companion, to relate to our members as Jesus related to the disciples so as to promote God's dream, God's reign -- this has been the enduring commitment of our congregations. In season and out, we and those graced companions who have gone before us have labored to continue the mission of Jesus.<sup>4</sup> For over fourteen centuries guided by prayerful consideration of the needs of the times, the charisms of our institutes and the pastoral priorities of the universal and local church, our congregations have heeded the call of Jesus to proclaim the gospel in word and deed.<sup>5</sup>

Today more than ever there is renewed interest in exploring leadership's potential to promote and sustain our congregations' commitment to our founding charism and values. Our congregations worldwide, along with national and international conferences of religious, such as the UISG, have dedicated themselves to exploring what makes leadership effective, capable of following the Spirit's lead, in the evolving nature of religious life in the world today. So let us turn our attention to some of the research into both the art and science of leadership; seeking wisdom as we explore how to lead more fully as Jesus led – as a graced companion.

#### 4. The Challenge to Graced Companionship in our Post-Modern World

To formulate a definition of leadership<sup>6</sup> in our post-modern world<sup>7</sup> is not an easy task. Studies in the field of leadership and leadership development tell us that “like love, leadership continues to be something everyone knows exists but nobody can define.”<sup>8</sup> Nevertheless, these studies as well as your own experience attest to the fact that “leadership is a real phenomenon and it *always* and *everywhere* makes a difference.”<sup>9</sup> In these challenging years at the beginning of the 21<sup>st</sup> century, desiring to lead as Jesus led we ask ourselves:

- What type of leadership best enlightens our understanding of graced companionship?
- How does graced companionship promote and sustain in our members the founding charism, values, and commitment of the congregation?
- Where can leaders and members alike access their “glorious history”<sup>10</sup> and move confidently into the future, steeped in the Spirit and ready to meet the challenges of our own day with the wisdom and depth of imagination of our founders and foundresses?

To respond adequately to these questions would take more time than we have this morning. However, permit me to begin by saying just a few words about two elements of a type of leadership<sup>11</sup> capable of enlightening our understanding of graced companionship.

First, to lead as a graced companion we must believe in earnest that leadership is first and foremost about relationship! Secondly, graced companions recognize that leadership is a communal and shared venture. Let's explore these two critical elements in more depth.

#### 5. Graced Companionship's Relational Quality

According to key researchers in the field of leadership and leadership development, the primary and most profound characteristic of leadership is its relational quality. Prior to the mid-20<sup>th</sup> century studies into what made an effective leader focused almost primarily on identifying an individual's traits, behaviors and personality patterns. These elements would then be used to gauge the probability of future effectiveness as a leader. Since then further research, in particular research of an interdisciplinary nature,<sup>12</sup> has recognized that effective leaders possess a heightened capacity for mature, healthy (that is holy!) relationships with others. Thus, interpersonal intelligence<sup>13</sup> as some refer to it is the first and foremost quality of an effective leader, a leader capable of graced companionship.

To emphasize just how critical a person's interpersonal intelligence is to being a graced companion studies in this field contend that leadership is best understood as a *process* that resides *neither* in an individual leader *nor* in the position itself. Rather, leadership is the dynamic relationship created and nourished between leaders and members.<sup>14</sup>

Long have we recognized the interpersonal intelligence of Jesus – though we may not have called it that. For example, flowing from his profound-yet-ever-developing knowledge and acceptance of self Jesus' capacity for graced companionship was evident in his ability to create and nourish deep and lasting bonds with others; bonds which we know from Scripture not even death could destroy. Jesus likewise maintained healthy and holy ways of relating despite, at times, the presence of conflict. As noted in the Gospels on more than one occasion Jesus was able to intuit the emotions, thoughts, desires and aspirations of others in part because he was so attuned to his own interior life.

Perhaps during a quiet moment in the next few days or on your long or not-so-long journey back home you might ponder and muse on your own interpersonal intelligence, your own capacity to relate to others in a mature, healthy and holy manner. How does your capacity for relationship enhance your ability to lead as Jesus led – to be a graced companion? Where might you need to strengthen your own interpersonal intelligence so as to lead more credibly as a graced companion?

## 6. Graced Companionship as Communal and Shared

Our exploration of graced companionship is enhanced further as we consider the second critical element of leadership: namely, effective leadership today is leadership that is communal and shared. Leadership as communal and shared goes far beyond how we relate to our current councils or leadership teams. Leadership as communal and shared is all about generativity!<sup>15</sup> It is about providing for our members what they need to develop their own capacities for leadership, be it leaders of our ministries and/or as future leaders of our congregations.<sup>16</sup>

As the human sciences have shown us, generativity is trans-cultural and trans-historical. That is, in every culture and throughout all time the central task, the central project of adulthood has always been and always will be about being generative! Having a life-giving concern about the future – whether it be the future of one's own family or the future of one's own congregation lies at the very core of what it means to be a mature, healthy and holy adult. Generativity calls us daily to involve ourselves in that innate movement within us, that most human of journeys;

the movement from self-fulfillment to self-transcendence. That is, as leaders we evaluate each encounter with an individual Sister, local community or congregational decision whether large or small, in light of the future of our congregations; while never forgetting that the future begins now!

Applying this to leadership and leadership development we see that it is precisely through relationships created and nourished between leaders and members that generativity is unleashed and the charism is quickened. Mentored, challenged and guided by graced companions members engage in the hard work of personal development and the development of skills necessary to become effective leaders. Furthermore, as members experience their own leaders as graced companions, be it on the local, provincial or congregational level, they may begin to envision themselves as graced companions capable of leading ministries and the congregation into the future. Thus we see how generativity lives at the very core of congregational leadership and that “leaders create other leaders, and it is in this fashion that leadership becomes a shared and communal process.”<sup>17</sup>

Here again I invite you to create a few moments to ponder and muse on how you are generative as a leader? How do you as a graced companion provide for members the opportunities to be mentored, challenged and guided as they develop both personally and professionally, ready to lead your ministries and congregation into the future?

## 7. Graced Companionship and Storytelling

Over the past twenty years I have been blessed with the wonderful opportunity to work with many of you and your congregations throughout Europe, Africa, North and South America. My first request of any leadership team or council is to borrow a copy of your congregational history – your story, a copy of your Constitutions and the most recent Chapter Declaration or Chapter Statement. These documents contain for each congregation the unique story of how graced companionship between leaders and members has continued to birth the Incarnation, God-with-us, at a particular time and in a particular culture. I have noted often that as leaders we do not misunderstand the importance of the stories and documents of our congregations, but sometimes we under-understand them and how they can be used to enhance our graced companionship. Let me offer an example.

As leaders of congregations, we are charged with animating our members and equipping them to animate each other in the following of Jesus in the tradition of our founders or foundresses. The stories contained in our histories, the values proclaimed in our Constitutions and the contemporary expression of those values, hopefully found in our most recent Chapter Statements are the most potent means we have of tapping directly into the deepest desires and highest aspirations of our members; those same desires and aspirations that first ignited their religious vocations.

Jesus understood well the power of narrative and storytelling to ignite action on behalf of God’s dream! In the Gospels we see Jesus frequently tapping into the disciples’ desires and aspirations by linking their daily experiences to the stories contained in the Hebrew Scriptures. In our own day our congregational archives are home to thousands of narratives and stories just waiting to be told and re-told releasing once again the energy and vision of our founding

members. But perhaps much dearer to our hearts and our own experience is the congregational storytelling that goes on both formally and informally in a countless number of ways such as: at receptions, professions, jubilees and perhaps most poignantly, at the funerals of our Sisters where through story we recount and rejoice in the charism-made-flesh.

“Memory releases energy for discipleship.”<sup>18</sup> As we search for a symbol for Chapter, an image for an accountability report at the end of a leadership team’s term of office, or a letter to the congregation on a difficult topic – do we give preference to a symbol, story, or “quotable quote” of the founder or foundress? Our congregational symbols are the most direct route to the hearts and minds of our members. Our congregational stories release energy for discipleship and ignite in our own day action on behalf of God’s dream.

I can think of no better example of the power of memory to release energy for discipleship than a short segment of a letter taken from my own congregational history. Sisters of Mercy here present will recognize this frequently recounted story. I invite all of us to listen thoughtfully and call to mind a similar story within your own tradition.

Catherine McAuley, an Irish woman, founded the Sisters of Mercy in Dublin in 1831. One of her first and closest collaborators was a young woman named Fanny Warde. In a letter dated 1879 Sr. Frances Warde wrote:

You never knew her [Catherine McAuley]. I knew her better than I have known anybody in my life. She was a woman of God and God made her a woman of vision. She showed me what it meant to be a Sister of Mercy, to see the world and its people in terms of God’s love; to love everyone who needed love, to care for everyone who needed care. Now her vision is driving me on. It is a glorious thing to be a Sister of Mercy.<sup>19</sup>

This letter written a full thirty-eight years after Catherine’s death shows the power of memory and the generative power of a relationship grounded in graced companionship. The influence Catherine had on Frances was strong and deep and withstood the test of time, withstood even death itself! Perhaps less readily recognized, though of equal importance, was Frances Warde’s own capacity to internalize Catherine’s vision, consequently becoming a graced companion herself to the thousands of Sisters of Mercy who would come after her.

Each of your congregational histories contains stories such as the generative relationship between Catherine McAuley and Frances Warde. It is through the telling and re-telling of stories like this one that we make available to our members the power and influence of these wise women, these graced companions and transformational leaders who have gone before us! Accessing our past through story has the potential of releasing incredible energy in our Sisters as they go about doing the works of mercy which are the works of God!

Let me be clear! We do not recount our congregational stories in order to suggest a return to the past; nor do we recount our stories in order to simply admire those who

have gone before us. Rather, our storytelling releases the memory of the wise women, graced companions, transformational leaders who have preceded us. Their stories draw us more closely into the communion of saints and then push us out into our own post-modern times making it possible for us to act with their wisdom and depth of imagination.

How have you and your council or leadership team employed your own congregational stories and documents as a means of releasing your Sisters' energy for discipleship? How has your graced companionship of your members been enhanced by tapping into their deepest desire and highest aspirations as they continue to do the works of mercy which are the works of God?

#### 8. Graced Companionship: An Experience of *Weī-jī*

Though most of us do not speak Mandarin we would probably agree that congregational leadership is often an experience of *weī-jī*; that is, an experience of crisis comprised of both 'danger' and 'opportunity'! I know that there are a few of you here this morning who know Mandarin and perhaps the heated debate that rages within the field of linguistics over its exact translation, I want to focus our attention only on the reality that every crisis we experience holds out to us both 'danger' as well as 'opportunity.' We do not choose which crises we encounter as leaders; we can and must choose the stance we take before them!

The truth is that each of us, in a single day, finds ourselves working on many fronts. For example, in the morning you are attempting to navigate the political landscape of a country where you hope to open a new mission. In the afternoon you find yourself once again endeavoring to re-establish a respectful and mutually beneficial dialogue with a Bishop or other ecclesial authority who questions your leadership or your Sisters' ministering within a diocese. And all the while, you and your council or leadership team are "on call" to be graced companions for the members of your congregation. Whether through personal contact, phone calls, letters, and yes, in our own day – even through YouTube videos, emails, texts and "tweets" you are charged, even as you deal with the crises before you, with animating your membership with the vision, energy, challenge and courage needed to minister to God's people.

Although, we are often aware of the 'danger' that such constant and many times, soul-wrenching work takes on us spiritually, emotionally, relationally and physically, we sometimes find it difficult to live well the years spent in congregational leadership. The dangers of burnout and the more common experience of "brownout" have been brought to our attention not only by counselors and psychologists but spiritual writers as well!<sup>20</sup> Caring for our spiritual, emotional, relational and physical health is a good in itself; but it is also; let us not forget, in service of carrying out the mission of leadership that has been entrusted to us.

Graced companionship demands that leaders know and practice ways to maintain their health and stamina in all areas of life. Two effective means often employed by congregational leaders are 1) committing oneself daily to times of prayer, reflection and solitude, and 2) seeking,

finding and maintaining an ongoing and in-depth relationship with a spiritual director, counselor, wisdom figure or supervisor. These two practices are spiritually as well as psychologically valuable. Each offers to us a relationship and safe-enough space where our joys and hopes, disillusionments and betrayals which are part-and-parcel of the experience of leadership may be prayed through and explored with another.

I have long been nourished by the verse from the Book of Proverbs which reminds us that we come to know ourselves in the other. Whether in prayer, spiritual direction, or supervision, we as leaders are offered the chance to gain clarity and vision for ourselves and our congregation. And although I do not believe that connecting by phone or the internet (e.g. Skype) is the best way to avail oneself of these means, I have worked enough with some of your congregations and communities in developing nations to state firmly that if this is the only way to find and maintain an on-going relationship with a counselor or supervisor it should be encouraged and provided.

The second element of every *weī-jī*, of every crisis is the ‘opportunity’ it offers for the birthing of something new, something more. Our congregational histories are replete with graced companions, transformational leaders who in the midst of crisis were able to ignite the spiritual and psychic energy of their members in service of the charism.<sup>21</sup> We are called in our own day to do no less! As graced companions we must “read the signs of the times” and offer practical and contemporary interpretations of our charisms. Likewise we are called to challenge our membership to faithfulness and promote suitable adaptation and renewal of community life and ministry, all the while providing vision and inspiration to our members as we live into an unknown future.

Our congregations yearn for leaders who will point to the future ready to follow the Spirit’s lead. Though our way of living and ministering may look different from the past, our dedication to the founding vision of our congregations is to endure! Our capacity as graced companions to lead in these uncertain times (which, in reality, has been true of all times!) will be enhanced by the following. *First*, to have a sense of “at-homeness” with ourselves and a concomitant capacity for healthy (and remember this means holy!) relationships with others demonstrated in being approachable, flexible, and dialogic while remaining committed to the founding charism and values of the congregation. This in turn will facilitate a proficiency in enabling and encouraging members to draw upon their own resources; thus becoming graced companions for others.

*Secondly*, leaders must have the capacity to be “critical realists.”<sup>22</sup> That is, to look reality in the face and communicate joyful hope.<sup>23</sup> This capacity is strengthened by the courage to act in spite of obstacles whether they are political, ecclesial, or arise from within our own congregations. *Thirdly*, the capacity to articulate the charism in fresh and compelling ways despite the shifting and complex times we find ourselves in, both in our world and in our Church. And lastly, our capacity to be attentive to the mystery of God wherever, whenever and however God chooses to make God’s self known.

I am under no illusion of the enormity of this task. Graced companionship asks everything of us! It is at times like these that I call on the graced companionship of Joseph Cardinal Bernardin, former archbishop of the city of Chicago. At the 1994 Synod on

Consecrated Life he reminded all of us that “we live in a time of crisis [a time of *weī-jī*] for the Consecrated Life, but also a time of creativity. It is a time of crisis because of the deep tensions affecting society and the Church [...]. It is a time of creativity, as all times of crisis are, because the Holy Spirit seems to be particularly active in times of transitions.”<sup>24</sup>

## 9. Graced Companionship and Power

We close our exploration this morning with a few reflections on the use power as a graced companion. Because power is often used to oppress rather than empower we frequently experience ‘power’ as a scary word.<sup>25</sup> Scary words are defined as those words for which we have an inadequate understanding; words which provoke in us an unsettling emotional response.

As graced companions we cannot afford that ‘power’ is a scary word! In Matthew 20:26 we see Jesus not abolishing the need for authority and power; but rather recasting these human dynamics so as to ignite and release energy in service of the Gospel.

The human sciences, in particular psychology and sociology understand power as influence. When we have power, we have influence. Likewise, when we have influence we have power! Our following of Jesus and adopting his way of leading demands that we name, claim and employ the power and influence we hold as congregational leaders. Perhaps, the challenge before us is to be alert and ready to employ the many unsung types of power that we have at our disposal each and every day. For example:

- *The power of encouragement:* at this very moment, somewhere on this planet, there is a member of your congregation or a local or provincial leader who is struggling. Perhaps this Sister is experiencing an onslaught of doubts regarding her vocation or the wisdom of an important decision she had to make during the past week. Recognize the power of encouragement that you possess! Your encouragement, not an answer to her doubts or struggles, has the power to release the much needed energy, vision and courage she may need this very day to look reality in the face and remain hopeful.
- *The power of hospitality:* many congregations claim hospitality as a hallmark of their charism. As we know being hospitable goes far beyond welcoming someone into our homes and convents. Imagine the power you possess to ignite the spiritual and psychic energy of your members by being hospitable to new ideas regardless of who in the congregation offers them!<sup>26</sup> Though not all new ideas will bear fruit a hospitable attitude signals to the membership that all are called to participate in designing how the congregation will continue to minister to God’s people.
- *The power of resilience:* resilience is often described as the space and time between disappointment and recommitment, between sorrow and healing, and between offense and forgiveness. Recognize and claim the power of resilience in your own life!<sup>27</sup> Replenish your own spiritual, emotional, relational and physical needs so as to have the energy to be generative, able to act with the courage and the depth of imagination so needed in religious leadership today.

The power of encouragement, hospitality, and resilience are just three of the literally hundreds of types of power we possess; power that is influential in sustaining our membership as they continue to do the works of mercy, which are the works of God!

## 10. Conclusion

Catherine McAuley, foundress of my congregation, was probably like your founders and foundresses -- an eminently practical person! The early Sisters of Mercy in Ireland remembered Catherine encouraging them to “try and resemble Jesus in some one thing at least.”<sup>28</sup> This morning we have explored how we might deepen our own resemblance to Jesus in some one thing at least; becoming or strengthening our capacity to be graced companions offering vision, energy, challenge and courage to our Sisters as they minister this very day to God’s people.

Jesus was clear when he confronted the abuse of authority and power so prevalent among leaders in the ancient world, secular and religious alike. Noticing these same attitudes in the disciples he was firm, “It shall not be so among you.” Jesus went on to model a type of leadership that was highly relational and generative. He gained ready access to the disciples’ courage and imagination by linking their present experiences to the past and through memory released their energy for discipleship.

Jesus lived the healthy rhythm of contemplation and action. Centered in God and nourished through his times of prayer, solitude, and table fellowship with friends he maintained his ability to confront crises and not crumble; to look reality in the face and communicate hope to his followers. He likewise used his power and influence not to oppress but to empower those willing to further God’s reign, God’s dream.

As graced companions, transformational leaders of congregations worldwide may we go forth from this Plenary Assembly ever more confident that our mission of leadership, modeled on that of Jesus, will support and sustain our Sisters as they continue to minister to God’s people in fresh and compelling ways. This is the leadership to which we are called. Thank you.

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<sup>1</sup> Leonard Doohan, *Spiritual Leadership: The Quest for Integrity* (Mahwah, NJ: Paulist Press, 2007); Bernard M. Bass and Ronald E. Riggio, *Transformational Leadership*, 2<sup>nd</sup> ed. (Mahwah, NJ: Lawrence Erlbaum Associates, Inc. 2006); James MacGregor Burns, *Transforming Leadership* (New York: Grove Press, 2003); Christine Cameron, *Leadership as a Call to Service: The Lives and Works of Teresa of Avila, Catherine of Siena and Thérèse of Lisieux* (Ballanm Australia: Connor Court Publishing, 2012).

<sup>2</sup> Timothy Fry, ed., *The Rule of St. Benedict* (Bloomington, IN: Vantage Spiritual Classics, 1993).

<sup>3</sup> Adapted from questions developed for the “For-Mission Program,” (Silver Spring, MD: Religious Formation Conference); Bernard J. Lonergan, *Method in Theology* (New York: Herder, 1972); Tad Dunne, *Lonergan and Spirituality: Towards a Spiritual Integration* (Chicago: Loyola Press, 1985).

<sup>4</sup> John Paul II, *Apostolic Exhortation: Vita Consecrata* (1996) §18; See also Mary Maher, “Called and Sent: Reflections on a Theology of Apostolic Religious Life Today,” (Rome: Unione Internazionale Superiore Generali, 2011).

<sup>5</sup> Brenda Dolphin, Mary Pat Garvin, Cait O’Dwyer, “Leadership in Consecrated Life Today,” *Formation and the Person: Essays on Theory and Practice*, eds. Alessandro Manenti, Stefano Guarinelli and Hans Zollner (Leuven, Belgium, Peeters, 2007).

<sup>6</sup> Leadership, an elusive concept, has been studied for thousands of years. In the last fifty years leadership has been examined intensely. Extensive research by sociologists, organizational psychologists, and educators to name just a few, has yielded no less than 350 different definitions. A cursory survey of books on leadership written in English presently on the market nets more than 150,000 titles.

<sup>7</sup> Donna Markham, "A Message to Post-modern Leaders," *Human Development* 23/2 (2002)19-24. Markham, addressing leaders of religious congregations urges that religious leaders not underestimate "the intersecting moments [modern/post-modern] of a pervasive cultural upheaval that is permeating our faith life as it permeates every aspect of our global reality" (20). She strongly advocates that leaders of religious congregations familiarize themselves with what this upheaval means for religious life today. See also Sandra Schneiders, *Finding A Treasure: Locating Catholic Religious Life in a New Ecclesial and Cultural Context* (New York: Paulist Press, 2000) in particular Chapter 6 "Religious Life in Spiritual Transformation II: Enlightenment and Postmodernity, a Passive Dark Night?"; Heidi Schlumpf, "Sandra M. Schneiders: Prophetic Future Ahead for Women Religious," *UISG Bulletin* 148 (2012) 40-45; Paul Lakeland, *Postmodernity: Christian Identity in a Fragmented Age* (Minneapolis: Fortress Press, 1997).

<sup>8</sup> Warren Bennis and Burt Nanus, *Leaders* (New York: Harper & Row, 1985) 5; See also Warren Bennis, *On Becoming a Leader* (New York: Basic Books, 2009).

<sup>9</sup> William Foster, "Toward a Critical Practice of Leadership," *Critical Perspectives on Educational Leadership*, ed. John Smyth (Philadelphia: The Falmer Press, 1989) 49.

<sup>10</sup> John Paul II, *Apostolic Exhortation: Vita Consecrata* (1996) §110.

<sup>11</sup> Foster, 1989, 51.

<sup>12</sup> Luigi M. Rulla, Joyce Riddick, Franco Imoda, *Anthropology of the Christian Vocation: Existential Confirmation*, Vol. 2 (Rome: Gregorian University Press, 1989); See also Franco Imoda, *Human Development: Psychology and Mystery* (Leuven, Belgium: Peeters, 1998).

<sup>13</sup> Howard Gardner, *Multiple Intelligences: New Horizons* (New York: Basic Books, 2006).

<sup>14</sup> Foster, 1989, 52.

<sup>15</sup> Foster, 1989, 53.

<sup>16</sup> A new venture in leadership development is the *Collaborative Leadership Development Program* (CLDP). This program is a multi-congregational, multi-national, multi-faceted learning experience for members (under 60) of religious congregations based in the United States. For more information about CLDP contact Kathy Wade at [kwade42@gmail.com](mailto:kwade42@gmail.com).

<sup>17</sup> Foster, 1989, 57.

<sup>18</sup> Elizabeth A. Johnson, *Friends of God and Prophets: A Feminist Theological Reading of the Communion of Saints* (New York: Continuum Press, 2000) 66.

<sup>19</sup> Frances Warde, *Letter to Sr. Mary Gonzaga O'Brien*, 1879.

<sup>20</sup> Robert Wicks, *Bounce: Living the Resilient Life*. (New York: Oxford University Press, 2010). "Brown-outs" are understood as those moments of mental and emotional fatigue that frequently fuel unhealthy self-doubt, draining us of the confidence we need to minister as leaders in our congregations.

<sup>21</sup> This section draws on *Dimensions of Leadership: Capacities, Skills and Competencies for Effective Leadership* (Silver Spring, MD: Leadership Conference of Women Religious, 1997).

<sup>22</sup> Lonergan, 1972, 239; Congregation for Institutes of Consecrated Life and Societies of Apostolic Life, *The Service of Authority and Obedience* (2008) §13.

<sup>23</sup> See Patricia Farrell, "Navigating the Shifts" Presidential Address of the LCWR 2012.

<sup>24</sup> Joseph Cardinal Bernardin, "Authenticity and Diversity in Consecrated Life," *Origins* 24/18 (1994) 309.

<sup>25</sup> Kathleen Norris, *Amazing Grace: A Vocabulary of Faith*. (New York: Riverhead Books, 1998).

<sup>26</sup> Margaret Wheatley and Deborah Frieze, "Leadership in the Age of Complexity: From Hero to Host," *Walk Out Walk On: A Learning Journey into Communities Daring to Live the Future Now* (San Francisco: Berrett-Koehler Publishers, 2011).

<sup>27</sup> Robert J. Wicks, *Bounce: Living the Resilient Life* (New York: Oxford University Press, 2010); Jill Geisler, *Work Happy: What Good Bosses Know* (New York: Hachette Book Group, 2012).

<sup>28</sup> Mary C. Sullivan, ed., "The Limerick Manuscript," *Catherine McAuley and the Tradition of Mercy* (Notre Dame, IN: University of Notre Dame Press, 1995) 181.