

Canoeing the Mountains – Christian Leadership in Uncharted Territory

Tod Bolsinger, InterVarsity Press, 2015

Synopsis

Canoeing the Mountains by Tod Bolsinger will help any leader understand how everything lives or dies on the mission. This book was released in 2015 but may be even more relevant now, after Covid. The author forces us all to think differently in this post Christendom world that is changing at a pace that is very hard to keep up with. Thinking, and acting differently, is what we will need in the future. The author weaves the story of Lewis and Clark in beautifully throughout the book. He also doesn't just tell you what you need to do to lead in uncharted territory but helps you understand how you need to lead in the already charted territories first, in preparation. The post-Christendom leader has to be adaptive, an eager learners and self-differentiated because all that is ahead is different than what is behind. Using Lewis and Clark as models, the book is both practical and thought-provoking. Highly recommend for Church leaders in uncertain times. The book includes a Study Guide which can be used individually or in a group.

Part 1 - Understanding Uncharted Territory - The World in Front of You is Nothing Like the World Behind You

Chapter 1 – Seminary Didn't Prepare Me for This

- “If western societies have become post-Christian mission fields, how can traditional churches become then missionary churches?” (Darrell Guder)
- When churches functioned primarily as vendors of religious services for a Christian culture, the primary leadership toolbox was: teaching, liturgies, and pastoral care. In this changing world we need to add a new set of leadership tools. And this applies equally well to Christians serving in leadership beyond the parish. This is a guidebook for learning to lead in a world we were not prepared for. Using the story of Lewis and Clark's expedition and applying the best insights from organizational leadership and missional theology, we will learn together what it means for Christians to lead when the journey goes “off the map.”
- This book was written with three purposes in mind: 1) To reframe this moment of history for Christians in the west as an opportunity put before us by God for adventure, hope and discovery – all the while embracing the anxiety, fear and potential loss that comes from answering this call. 2) To recover the calling for the church to be a truly missional movement that demands leadership that will take up the gauntlet of Guder's charge: “If western societies have become post-Christian mission fields, how can traditional churches become then missionary churches?” 3) To discover – even more than the uncharted territory around us – the capacity for leadership within us.
- The 5 Vital Lessons that make up the structure of this book: 1) The world in front of you is nothing like the world behind you. 2) No one is going to follow you off the map unless they trust you on the map. 3) In uncharted territory adaptation is everything 4) You can't go alone, but you have not succeeded until you have survived the sabotage. 5) Everybody will be changed (especially the leader).
- Reorientation – Christian Leaders: You were trained for a world that is disappearing.
- Leadership does not mean titles or authority, both are helpful but not essential. Leadership is always about personal and corporate transformation. Leadership is expressed in behaviors. Leaders act. Leaders function. Leadership is developed. It is a skill that can be taught.

Chapter 2 – Adventure or Die

- “The object of your mission is to explore the Missouri River and such principal stream of it, as by its course and communication with the waters of the Pacific Ocean ... may offer the most direct and practicable water communication across this continent for the purposes of commerce.” (Thomas Jefferson to Meriwether Lewis)
- “Conceptually stuck systems cannot become unstuck simply by trying harder. For a fundamental reorientation to occur, that spirit of adventure which optimizes serendipity and which enables new perceptions beyond the control of our thinking processes must happen first.” (Ed Friedman)

- In every field, in every business, every organization, leaders are rapidly coming to the awareness that the world in front of us is radically different from everything behind us. Just as Lewis and Clark functioned under a set of geographical assumptions, leaders of the church in the West today have been operating under a set of philosophical, theological and ecclesiological assumptions.
- The missional frame for the church is critical when we consider the speed and breadth of change in our world. The rise of the digital age, the default emphasis on individualism and the shifts in media, philosophy, science and religion have all led to the now widespread agreement that we are amidst an epochal change. Leadership and leadership development must be dramatically different than it was during Christendom. We are in uncharted terrain trying to lead dying churches into a post-Christian culture that now considers the church an optional, out of touch and irrelevant relic of the past. This is an adventure that requires adaptive capacity. Adaptive challenges are never solved through a quick fix.
- Reorientation – If you can adapt and adventure, you can thrive. But you must let go, learn as you go and keep going no matter what.
- Ultimately, this book is about the kind of leadership necessary for the local church to take the Christian mission into the uncharted territory of a post-Christendom world. It is about the kind of leadership needed when the world has so dramatically changed that we really do not know what to do next. This is the leadership moment of the church today. We are canoers who have run out of water. There is no route in front of us, no map, no quick fix or easy answer. This is a divine moment. This is an opportunity to express even more clearly what it means to follow and serve the God who is King of the entire world. The church at its best has always been a Corps of Discovery. It has always been a small band of people willingly heading into uncharted territory with a mission worthy of our utmost dedication.

Chapter 3 – A Leadership Model for Uncharted Territory

- “Do not be conformed to this world, but be transformed.” (Romans 12:2)
- Leadership is energizing a community of people toward their own transformation in order to accomplish a shared mission in the face of a changing world.
- Reorientation – In the Christendom world, speaking was leading. In a post-Christendom world, leading is multi-dimensional: apostolic, relational, and adaptive. Ironically, leadership looks a lot like the earliest church leadership.
- Congregational leadership in a post-Christendom context is about communal transformation for mission. Christian community is about gathering and forming a people, and spiritual transformation is about both individual and corporate growth, so that they – together – participate in Christ's mission to establish the kingdom of God on earth as it is in heaven. Leadership is about the transformation of a congregation so that they, collectively, can fulfill the mission they, corporately, have been given. Today preaching is not leadership, but serves leadership.
- Adaptive challenges are those that cannot be solved with one's existing knowledge and skills, requiring people to make a shift in their values, expectations, attitudes, or habits of behavior. Uncharted leadership requires transformation of the way problems have been approached in the past since there is no map for uncharted territories.
- Leadership is energizing a community of people toward their own transformation in order to accomplish a shared mission in the face of a changing world. Leadership is about transformation and mission, about growing and going, about personal development and corporate effectiveness – simultaneously.
- Leadership in uncharted territory requires the transformation of the whole organization: both leaders and followers will become vastly different people as they have ventured forth to live out the mission of God in a changing world. This transformational leadership lies at the overlapping intersection of three leadership components: technical competence, relational congruence and adaptive capacity.

Part 2 – The On-the-Map Skill Set

No One is Going to Follow You Off the Map Unless They Trust You On it

Chapter 4 – Competence and Credibility

- “Capt. Lewis is brave, prudent, habituated to the woods and familiar with Indian manners and character. He is not regularly educated, but he possesses a great mass of accurate observation on all the subjects of nature which present themselves.” (Thomas Jefferson)
- Transformational leadership does not begin with transformation, but with competence. Many of us assume that it begins with character, but in reality, the opportunity to lead usually begins with technical competence. Before calling a community to change and grow, a leader must demonstrate the ability to serve the needs of his or her charges right where they are. Before going into uncharted territory the leader must ably navigate the map while fulfilling the expectations he or she has been authorized to accomplish. Stewardship precedes leadership.
- Stewardship is on-the-map authorization, and technical competence. This describes the leaders' ability to do the job they were hired to do – to navigate the known territory – before beginning the transformational leadership process.
- Reorientation – Before people will follow you off the map, gain the credibility that comes from demonstrating competence on the map.
- Three basic tasks that leaders must exercise with technical competence before they have the credibility to go off the map into uncharted territory. 1) Competent stewardship of Scriptures and tradition. 2) Competent stewardship of souls and communities. 3) Competent steward of teams and tasks.
- Failure is a necessary part of learning and therefore a necessary part of leading. And if we want to make sure that we learn the lessons from our experimentation in innovation, then we need to fail with as much credibility and competence as possible. We need to make sure that when our attempts at innovation go awry it is because we have something to learn, and not because we mishandled an otherwise good idea. Consider adopting the team motto: “We can fail, but we can't suck.” Competence gives us the credibility needed to learn from our mistakes.
- Leaders in the church must demonstrate competence in fidelity to Scripture and traditions, the nurture of souls and communities, and fruitfulness in tasks and teams of people running the work of the church in order to develop the credibility that will be necessary later when the harder work of adaptation and dealing with loss begin. Even more, while critical, the credibility of technical competence is not enough to lead genuine change, there must also be present a deep personal trust, which can only come through the relational congruence of a leader.

Chapter 5 – Preparing for the Unknown

- “This is an undertaking freighted with difficulties, but my friend I do assure you that no man lives with whom I would prefer to undertake such a trip as yourself ... My friend, I join with hand and heart.” (William Clark)
- “It is impossible to prepare for the future without knowing what it will be. The primary way to prepare for the unknown is to attend to the quality of our relationships, to how well we know and trust one another.” (Margaret Wheatley)
- Partnership is a necessity in a strange land for those who are trying to live out the values of Christianity in the marketplace or the skills of the marketplace in a Christian organization.
- If leaders are going to take on challenges beyond day-to-day technical ones, competence is not enough. Credibility built through technical competence while crucial is not enough either. Especially in a congregation. The change needed for a typical traditional congregation to become a missionary congregation is radical and scary indeed. Even if we agree that we are in an adapt-or-die moment, the urgency of the situation is not enough.
- True change of heart, true transformation, is so profoundly challenging because “the sustainability of change depends on having the people with the problem internalize the change itself. This demands new ways of thinking and new ways of behaving that depend entirely on new ways of relating. The transformational leader, cannot rely on competence and credibility alone.
- Reorientation – In uncharted territory, trust is as essential as the air we breathe. Trust is vital for change leadership. Without trust there is no travel. If trust is lost, the journey is over.
- The ability to innovate, to be creative, to consider new options, to shift habits, beliefs or values requires a sturdy, trustworthy space fashioned out of healthy relationships. Thus along with establishing credibility the leader must build a shared corporate culture of deep trust.

- Trust must be added to credibility. Relationships must be healthy, life-giving and strong. The web of connectedness within the organization must be able to hold each other in the midst of all the chaos that comes from not knowing what is to come. Trust is established through action. There is only one thing that builds trust: the way people behave.
- Trust is gained like a thermometer and lost like a light switch. A leader builds trust slowly over time by constantly monitoring the conditions and actions that create the climate of trust in the room. In order to establish and deepen trust the leader must add to his or her technical competence, what the author calls relational congruence. Relational congruence is the ability to be fundamentally the same person with the same values in every relationship, in every circumstance and especially amidst every crisis. Relational congruence is the leader's ability to cultivate strong, healthy, caring relationships; maintaining healthy boundaries; and communicating clear expectations all while staying focused on the mission.
- For Christian leaders, ministry is not only the means to bring the gospel to the world, ministry together is how God makes a congregation into a corps that is ready to continually bring the gospel in new ways to a changing world. The goal of the Christian faith is not simply to become more loving community but to be a community of people who participate in God's mission to heal the world by reestablishing his loving reign "on earth as it is in heaven." For the pastor a missional congregation must first be a trusting and caring congregation, a congregation where there is a healthy culture that creates the context for a congregation to become a Corps of Discovery.

Chapter 6 – Eating Strategy for Breakfast

- "If one wishes to distinguish leadership from management or administration, one can argue that leaders create and change culture, while management and administration act within culture." (Edgar H. Schein)
- "Leaders shape culture by default or design." (Bob Henley)
- The most critical attribute a congregation must have to thrive in uncharted territory is a healthy organizational culture. Understanding delicate and often undefined dynamic and engaging the leader's relational congruence are both necessary to cultivate a healthy culture that will sustain the mission of the organization.
- Culture is the set of default behaviors and usually unexamined or unreflective practices that make up the organizational life and ethos of a company, organization, family or church. In short, organizational culture is the way we do things around here.
- Creating a healthy culture with the capacity to experiment, innovate, take risks and adapt is one of the primary preparatory tasks of a leader. The culture creation work rests on identifying the gaps between aspired values and actual behavior, and then working with the leaders to bring every aspect of the organization into alignment with the core ideology (core values, mission, primary strategy).
- A healthy culture is one where there is minimal politics and confusion high degrees of morale and productivity and very low turnover among good employees. In a healthy organizational culture, people feel free to have candid conversations, to suggest new strategies or ideas, and to take risks and experiment. If constancy is the hallmark of a trustworthy leader, then consistency is the hallmark of a trustworthy system.
- It is a great paradox that love is not only the key to establishing and maintaining a healthy culture but is also the critical ingredient for changing a culture.
- You change the DNA of any living organism through birthing something new that is a combination of the past and the future you represent. But you have to communicate that you really love them, or they will never let you close enough to them to take in the different perspective experiences and vision that you bring. Seeing and embracing differences if know that we are loved and cherished just as we are, is also the way that we become open to the new possibilities. Love precedes change.
- The most critical attribute that a congregation must have if it is going to thrive in uncharted territory is a healthy organizational culture. When leaders are perceived as technically competent, they gain credibility in the eyes of their followers. When they are perceived as relationally congruent, trust is established. When credibility and trust are mobilized to create a healthy organizational culture, then we are ready to embrace the thrilling and daunting task of entering uncharted territory ready to learn and develop adaptive capacity.

Part 3 – Leading Off the Map

In Uncharted Territory Adaptation is Everything

Chapter 7 – Navigating the “Geography of Reality”

- “Those who follow Jesus embody fluidity, adaptation, and collaboration. It is what we call the third-culture way. Adaptable to changing circumstances. To challenging cultures. To complex crises and problems. If there is one quality that matters most to the fate of the church in the 21st century, it's adaptability.” (Dave Gibbons)
- “I did not despair of shortly finding a passage over the mountains and of tasting the waters of the great Columbia this evening.” (Meriwether Lewis)
- With the demise of Christendom and a changing topography of faith. In this new culture a new missional mental model is needed, and a new way of leading – and learning – is necessary.
- Adaptive leadership is about “letting go, learning as we go, and keeping going. It is about loss, learning and gaps: Adaptive leadership consists of the learning required to address conflicts in the values people hold, or to diminish the gap between the values people stand for and the reality they face.
- Making hard decisions in the face of competing values is what every explorer confronts when they go off the map and into uncharted territory.
- Adaptive capacity is the resilience of people and the capacity of systems to engage in problem-defining and problem-solving work in the midst of the adaptive pressures and the resulting disequilibrium.
- Adaptive capacity is the crucial leadership element for a changing world. While it is grounded on the professional credibility that comes from technical competence and the trust gained through relational congruence, adaptive capacity is also its own set of skills to be mastered. These skills include the capacity to: a) see systemic issues. b) calmly face the unknown. c) lead a learning process. d) asking questions.
- Reorientation – When our old maps fail us, something within us dies. Replacing our paradigms is both deeply painful and absolutely critical.
- At the core of adaptive work is clarifying what is precious, elemental – even essential – to the identity of an organization. Ask: a) Why do we exist? b) What would be lost in our community, in our field or in our world if we ceased to be? c) What purposes and principles must we protect as central to our identity? d) What are we willing to let go of so the mission will continue?
- At the heart of adaptive leadership is learning. In moments of uncertainty and disorientation, leaders own internal adaptations; that is the work that leaders themselves have to do to clarify their own motives, identity and mission is the necessary precursor to the work that the entire community will have to do. When a leader and a people together resist the anxiety that would lead to throwing in the towel or relying on the quick fix, but instead look more deeply – recommitting to core values, reframing strategy and relying on learning – this enable them to gain the just-in-time experience necessary to keep the expedition going.

Chapter 8 – My Italian Grandfather Was Killing Me

- “A 'system' is an interconnected set of elements that is coherently organized in a way that achieves something. If you look at that definition closely for a minute, you can see that a system must consist of three kinds of things: elements, interconnections, and a function or purpose.” (Donella H. Meadows)
- “In nature, adaptability is a highly conservative process.” (Ronald Heifetz)
- Adaptive leadership is all about hanging on to the healthiest, most valuable parts of our identity in life and letting go of those things that hinder us from us living and loving well. Leadership for uncharted territory is a shared, corporate learning process that enables the community to thrive and fulfill its mission in a new context, when the outside environment changes. Our task is leading the learning to our churches will adapt and thrive as a local expression of the larger system that is the body of Christ in the world. But in order to do that, we must first see the system.
- Reorientation – In a Christendom world, vision was about seeing possibilities ahead and communicating excitement. In uncharted territory – where no one knows what's ahead – vision is about accurately seeing ourselves and defining reality.
- Leadership is energizing a community of people toward their own transformation in order to accomplish a shared mission in the face of a changing world.

- Because the church is the body of Christ, in order to lead it a leader must be able to see and lead the church as a living system. At the heart of any adaptive work are three key questions church leaders need to wrestle with together: 1) What DNA is essential and must be preserved? 2) What DNA can be discarded? 3) What DNA needs to be created through experimentation?
- To learn and adapt we need new, creative experiments in relationships and purposes. Although the old solutions may have been good and effective once, the old solutions are inadequate. When we are experimenting with new solutions within a living system, we are doing so with something that has a history, is alive and precious, and must be handled with care.

Chapter 9 – Don't Just Do Something, Stand There ... Then Do Something

- “We need 100,000 people in 100,000 garages trying 100,000 things – in the hope that five will break through.” (Thomas Friedman)
- “When what you are doing is not working, there are two things you cannot do: 1) Do what you have already done. 2) Do nothing.”
- The first component of developing adaptive capacity is to realize that it is a process of learning and adapting to fulfill a missional purpose, not to fix the immediate issues. Adaptive leadership is about leading the learning process of a group who must develop new beliefs, habits or values, or shift their current ones in order to find new solutions that are consistent with their purpose for being. At the heart of this work is a three-step process of observations, interpretations and interventions. This adaptive process leadership (as opposed to directional leadership) counterattacks the quick-fix mentality that is so natural and offers a structure for learning new interventions or experiments.
- Reorientation – Leadership in the past meant coming up with solutions. Today it is learning to ask new questions that we have been too scared, too busy or too proud to ask.
- Questions to consider asking your congregation: 1) When were you most excited or felt the sense of deepest connection to our church? What was happening during that time in your life and in the life of our church? 2) What has changed in your life and or in the church since then that may have affected your sense of connection or excitement about our church? 3) What is one wish/hope/dream you have for the future of our church?
- In the interpretation stage we look for patterns we would not normally notice. Is this a recurring theme or just one perspective? The interpretation step is only productive if there is freedom to explore as many different interpretations as possible and especially the opportunity to hear from usually ignored voices.
- Some common competing values dilemmas are: 1) Do we serve our longtime church members who pay the bills, or do we innovate to reach new people and risk angering the stakeholders? 2) Do we have a mostly professional staff that provides excellence in ministry program, or do we want a strong, involved laity to use their gifts? 3) Do we want a centralized organization unified around clear objectives, or do we want a more creative collaborative system that is nimble, innovative and able to experiment with new ideas?
- The hardest part of an adaptive learning process is to keep people from jumping to interventions too early. At the intervention stage there are three principles that must be embraced in order to keep the system calm enough to move forward, make the adaptive shifts necessary and implement solutions. 1) The eventual solution will be a healthy adaptation of the church DNA. 2) Interventions should start out modestly and playfully. 3) Innovative interventions will always be revisited.

Chapter 10 – The Mission Trumps!

- “Leadership is disappointing our own people at a rate they can absorb.” (Ronald Heifetz and Marty Linsky)
- “Mature leadership begins with the leader's capacity to take responsibility for his or her own emotional being and destiny.” (Edward Friedman)
- Leadership is not so much skillfully helping a group accomplish what they want to do (that is management). Leadership is taking people where they need to go and yet resist going. Leadership is energizing a community of people toward their own transformation in order to accomplish a shared mission in the face of a changing world.
- The focused, shared, missional purpose of the church or organization will trump every other competing value. The key question is always: Does it further our mission?

- A shared mission, when it is a matter of clear conviction, offers congregational differentiation. It allows us to affirm the wide variety of the body of Christ and still be clear about the decisions we have to make. If the mission trumps all, then a leader must develop the clarity and conviction to live out the mission no matter the circumstance, no matter whether the challenge comes from the context or the very community we serve.
- Here is the strategy for leading into uncharted territory: Start with Conviction, Stay Calm, Stay Connected, and Stay the Course.
- Reorientation – There is perhaps no greater responsibility and no greater gift that leadership can give a group of people on a mission than to have the clearest, most defined mission possible.
- In the military a principle is drummed into all officers: Everyone involved in an action needs to know the commander's intent. There is no greater responsibility and no greater gift leadership can give a group of people on a mission than to have the clearest, most defined mission possible.
- Leaders start being leaders by acting on conviction. But what makes a leader a real leader is what we do when the followers start having opinions about our convictions. Managing those feelings both in yourself and in your church culture is the next step in developing adaptive capacity.

Chapter 11 – Take a Good Look into the Coffin

- “Adaptive change stimulates resistance because it challenges people's habits, beliefs, and values. It asks them to take a loss, experience uncertainty, and even express disloyalty to people and cultures. Because adaptive change forces people to question and perhaps redefine aspects of their identity, it also challenges their sense of competence. Loss, disloyalty, and feeling incompetent. That is a lot to ask. No wonder people resist.” (Ronald Heifetz and Marty Linsky)
- The same expertise pastors bring to a dying person or a grieving family is what they bring to a dying congregation and grieving church family. In the same way that we help loved ones grieve the lost, remember the past and prepare to live a new life, our job as leader is to help our community to let go and grieve so they can find a new life, a new purpose, a renewed mission again.
- Reorientation – When dealing with managing the present, win-win solutions are the goal. But when leading adaptive change, win-win is usually lose-lose. When the choice is between two valuable ideas, plans or programs, the transformational work gets difficult, because at the heart of adaptive work there is no win-win.
- There are two forms of heat for bringing transformation: urgency and anxiety.
- Think of how many ministry decisions have been made in order to not hurt the feelings (acceptance) or threaten (survival) or challenge (control) a leader, a group, a big giver or a significant part of the congregation. Think of how often the deciding factor was not mission but what will anger the least among of people. Think how often a congregation decides to do something because they were scolded or guilted by their pastor into doing so? Blue Zone decisions come from the calm, cool peace of good spiritual discernment, not urgent thrashing about.
- While it may feel good to shout down the crowd, it actually tends to only make things worse. Leaders have to bring along their resistant followers. A firm denouncement or a stirring call to action is the act of a prophet. But prophets become leaders when those around them follow their lead.
- The delicate work of adaptive leadership is to have people feeling the urgency and healthy anxiety enough to overcome complacency and move while at the same time having them calm down enough to get beyond technical fixes, false urgency and work-avoidance scrambling.
- The paradox of the change process is that it is less about changing anyone else and more about being the leaven of transformation within the church. “To lead means to have some command of our own anxiety and some capacity not to let other people's anxiety contaminate us; that is not to allow their anxiety to affect our thinking, actions, and decisions.” (Peter Steinke) When a leader with conviction can stay calm amid the losses and reactivity of a congregation, then thoughtful “it is all about the mission” decisions are possible. But sometimes being calm is not enough. So, what to do when the others around us choose to fight or flee? The opposite of what our human nature does reflexively: we draw closer.

Part 4 – Relationships and Resistance

You Can't Go Alone, but You Haven't Succeeded Until You've Survived the Sabotage

Chapter 12 – Gus and Hal Go to Church

- “No one would live in Boston without owning a winter coat. But countless people think they can exercise leadership without partners.” (Ronald Heifetz)
- “The colossal misunderstanding of our time is the assumption that insight will work with people who are unmotivated to change. If you want your child, spouse, client, or boss to shape up, stay connected while changing yourself rather than trying to fix them.” (Edwin Friedman)
- The church is an organic, relational system: a people, a community, what some even consider a family. The complexity of Christian organizations as family businesses requires more communication, not less, more clarity of agreements and even more difficult conversation to name and navigate the role conflicts inherit in such a system. Church leaders and family business owners could learn a lot from comparing notes.
- Leadership is energizing a community of people toward their own transformation in order to accomplish a shared mission in the face of a changing world, leadership is always relational. It is focused on a community of people who exist to accomplish a shared mission.
- There are six different team that reflect the different kinds of relationships a leader must attend to in order to bring transformation to the whole organizational system: 1) Allies. 2) Confidants. 3) Opponents. 4) Senior Authorities. 5) Casualties. 6) Dissenters.
- Transformation requires risk-taking born of urgency, leadership, a holding environment that will create enough stability and support in an organizational system to experiment with a big idea, and a guiding coalition or a transformation team ready to do the work of bringing the idea to reality.
- A great idea needs at least two groups of people to see it through: 1) the maintaining mission group and 2) the transformation team.
- The maintaining mission group has to be committed to giving safety, time, space, protection and resources to the project.
- In a Christendom world, visionary management usually comes from the board of directors. In the uncharted world of post-Christendom transformation, leadership will more likely come from a small Corps of Discovery who serve as a transformation team while the board manages the health of the organization currently.
- For inspired ideas to take root within the culture of an institution, there must be a series of intentional actions. Pastors need to learn a new set of skills to go along with our abilities to preach, teach, counsel and moderate meetings. When leaders are willing to give up the myth of the lone individual with the inspiring idea and instead learn to build teams of shared inspired action, then the church will begin to see more dreams become reality. Here are some specific actions for doing so: 1) Give the work back to the people who most care about it. 2) Engage the mature and the motivated. 3) Stay connected to your critics. 4) Expect sabotage.

Chapter 13 – Et Tu, Church? - Sabotage and Staying the Course

- “Of courage undaunted, possessing a firmness and perseverance of purpose which nothing but impossibilities could divert from its direction ...” (Thomas Jefferson)
- “The important thing to remember about the phenomenon of sabotage is that it is a systemic part of putting this is that a leader can never assume success because he or she has brought about a change. It is only after having first brought about a change and then subsequently endured the resultant sabotage that the leader can feel truly successful.” (Edwin Friedman)
- “A leader's capacity to recognize sabotage for what it is – that is a systemic phenomenon connected to the shifting balances in the emotional processes of a relationship system and not to the institution's specific issues, makeup, or goals – is the key to the kingdom.” (Edwin Friedman)
- Sabotage is natural. It is normal. It is part and parcel of the systemic process of leadership. It is natural but is also deadly to change efforts. So, what do we do with sabotage and how do we respond to it so that we can “stay the course” of our convictions for change? 1) Expect sabotage. Anticipation is a great defense. 2) Embrace sabotage as a normal part of an organizational life. 3) Don't take it personally. 4) Focus your attention on the emotionally strong, not the saboteurs.

- Reorientation – When on the map, leaders could assume that once an affirmative vote was made, the challenge of bringing change was finished. In uncharted territory, where changes occur so rapidly, leaders cannot assume success until after they have weathered the sabotage that naturally follows.
- Leading change is a process not accomplished quickly, and the moments of sabotage are the most crucial times in the change process. Sabotage is not only a test of the leader's resolve but also a test of the system's resilience. If you as a leader can stay calm and connected, you get the opportunity to help others in the system work through their own sabotaging instincts so the system can begin to change, and possibly the saboteurs will become change leaders themselves. When a leader offers healthy, consistent, clear, convicted presence, the organizational system begins to adapt toward health.
- The key skill for staying the course amidst sabotage is to make decisions that are all about the mission. They are made as an expression of the core values and healthy principles, and further the discerned, shared mission conviction of the group. A healthy system makes decisions that further the mission. Perhaps the hardest truth to swallow for most Christian leaders trying to lead change is this: You must choose principles over personal need.
- It takes courage to stay calm and connected in the face of friendly fire. And it takes enduring, repeated acts of courage to stay the course and keep others on course when they are disappointed in you in your role as a leader. This is how courage can be calm and contagious: 1) Leaders must act. 2) When sabotage or opposition appears, leaders continue to calmly stand on conviction in the face of it. 3) Leaders inspire. 4) Leaders do not act alone. Leadership requires a missional conviction that takes a stand but for a leader to become a leader, someone must follow.
- If a leader can develop the emotional stamina to stay true to principles when reactivity and sabotage are most evident, the adaptation process reverses itself and the followers begin to adapt to the leader. The paradox of transformational leaders is that the very conviction that causes the leader to be willing to “disappoint your own followers at a rate they can absorb” is what ultimately – when handled well – wins your own followers to join you in your cause. If we as leaders start with conviction, stay connected, calm and on course in the face of opposition, then others around us have both the time and conditions to take on these very convictions as their own.
- To be a centered leader who stays on mission and endures through the challenges of leadership requires a rhythm of both attending to and fasting from technologically connected relationships.

Part 5 – Transformation

Everybody Will Be Changed (Especially the Leader)

Chapter 14 – How a Nursing Mother Saved America

- “The Indian woman .. has been of great Service to me as a pilot through this Country.” (William Clark)
- “The future is already here; it is just on the margins.” (Dave Gibbons)
- Reorientation – Those who had neither power nor privilege in the Christendom world are the trustworthy guides and necessary leaders when we go off the map. They are not going into uncharted territory. They are at home.
- For many Christians throughout the world today, the death of Christendom in the West simply means there are more brothers and sisters joining them at the margins, more shared experience within the greater church, more equality of leadership roles, more valuing of previously ignored voices and more opportunities for shared witness to a world that is profoundly in need of the gospel. In other words, the deep disorientation for those trained in Christendom can be helped by learning to look to and partner with those who have already been living in post-Christendom marginality.
- Leadership begins in listening. To effectively carry Jesus' gospel to various places around the globe today – more important, to be Jesus' gospel – listening is required. Perhaps more than anything else, our location in uncharted territory requires leaders to listen more deeply and broadly than ever before.
- For lasting cultural change to occur (even within an institution) those in the center and those outside of the center must be truly engaged and valued in decision-making processes. The interaction of the margins and the center creates the new possibilities. The combination of ideas and relationships, the sharing of experiences and especially the valuing of perspective come from a lifetime of living in uncharted territory that is needed for

Christendom-trained leaders to move into uncharted territory. When the center engages the insights from the margins, the center comes alive and moves toward the future.

- Leaders in a post-Christendom world must courageously face the future. But to do so wisely and well will require first and foremost a commitment to collaborative leadership with unexpected partners. Uncharted leadership survives and thrives by listening to the ignored voice, by expanding the table of participation beyond what is imaginable, and by discovering new worlds and seeing what will come, but mostly, the challenges of uncharted leadership challenge us to keep exploring and become someone completely different from when the journey began.

Chapter 15 – The End of Our Exploring

- “We shall not cease from exploration and the end of all our exploring will be to arrive where we started and know the place for the first time.” (T. S. Eliot)
- “Wanderer, there is no road, the road is made by walking.” (Antonio Machado)
- “We proceeded on.” (Lewis and Clark)
- The spirit of exploration, the spirit of adventure that sometimes inspires huge risks and other times leads to questionable decisions is the key to breaking the imaginative gridlock that keeps a system locked into old mental models and outdated strategies even though the world has changed.
- Reorientation – Exploration teaches us to see the familiar through a new frame. Exploration brings differentiation. Exploration requires us to become expert experimenters. Exploration demands our best selves.
- Leadership off the map is inherently risky and frequently lonely. Leaders are those who separate themselves from the emotional processes of the group round them and go first. But even beyond inspiration, exploration is also a profoundly powerful teacher with valuable lessons to bestow. These include:
 - Seeing Again for the First Time – This reframing or an ability to think about things in more than one way is perhaps the most critical skill for adaptive leadership. Reframing allows leaders to see possibilities where others see dead ends; it offers us the tools to break the imaginative gridlock of our situation by considering alternative perspective.
 - Finding the Center in the Boundaries – Differentiation is the ability to have a sense of self that is distinct from one's role, one's relationships and the family or organizational system we are part of without having to disconnect relationally. Differentiation is one of the key markers of personal and spiritual maturity. Differentiation enables the leader to stay with the group in the most difficult moments even when the group is blaming the leader for the difficulties. If we can maintain a sense of a separate identity without the need to disconnect relationally, then the challenging realities of leadership can be reframed as part of the terrain, part of the expense or part of the natural difficulties of a long adventure.
 - Escaping the Expert Expectation – While there is indeed much to learn from experienced leaders, the temptation to live in the expert expectation can be both a seduction to become the silver bullet for the organization, the savior – the technical solution that keeps the organization from the transformational adaptive work, as well as a temptation to personal complacency. Exploration challenges the expert expectation and indeed even offers us the escape. The leaders of the future need to continually cultivate a learning posture. Leaders need to escape the expert expectation by becoming an expert experimenter, an expert question asker instead of answer giver. A great question when asked, and attempted to answer, offers more than a solution – a transformation.
 - The Transformation of Exploration – Most leaders are at their best when facing a challenge, and that the desire for safety and security can lead us into the most insecure, indeed, precarious personal positions.
- Reorientation – while on-the-map leaders are praised for being experts who have it all together, uncharted transformational leadership is absolutely dependent on the leader's own ongoing exploration, learning and transformation.
- Christianity is about the Creator God's mission to transform his world and all his creatures. That transformation is accomplished not through signs of power, shows of force or unavoidable miracles that force us to our knees, but through the transformed lives of people who transform communities who transform their spheres of influence.

- Leaders thrust off the map in a rapidly changing world must trust that God is taking us into uncharted territory to extend the healing, justice, and loving rule of God to all the world, and at the same time to transform us. The great discovery in following Christ into his mission is that we find ourselves being continually formed to be like Jesus. By doing the work of the kingdom, we become like the King.
- God is taking us into uncharted territory to transform us. The great discover in following Christ into his mission is that we find ourselves. And the beautiful paradox is that the more committed we are to our own transformation, the better leader we will be.
- Reorientation Recap – You were trained for a world that is disappearing. If you can adapt and adventure, you can thrive. But you must let go, learn as you go and keep going no matter what. In a Christendom world, speaking was leading. In a post-Christendom world, leading is multidimensional: apostolic relational, and adaptive. Before people will follow you off the map, gain the credibility that comes from demonstrating competence on the map. In uncharted territory, trust is as essential as the air we breathe. If trust is lost, the journey is over. When our old maps fail us, something within us dies. Replacing our paradigms is both deeply painful and absolutely critical. In a Christendom world, vision was seeing possibilities ahead and communicating excitement. In uncharted territory, vision is accurately seeing ourselves and defining reality. Leadership in the past meant coming up with solutions. Today leadership is learning how to ask new questions we have been too scared, too busy or too proud to ask. There is no greater gift that leadership can give a group of people on a mission than to have the clearest, most defined mission possible. When dealing with managing the present, win-win solutions are the goal. But when leading adaptive change, win-win is usually lose-lose. In uncharted territory visionary leadership is more likely going to come from a small Corps of Discover while the board manages the ongoing health of the organization. In uncharted territory, where changes occur so rapidly, leaders cannot assume success until after they have weathered the sabotage that naturally follows. Those who had neither power nor privilege in the Christendom world are the trustworthy guides and necessary leaders when we go off the map. Those without power or privilege are not going into uncharted territory. They are at home. Exploration teaches us to see the familiar through a new frame and demands that we become our best selves. Uncharted leadership is absolutely dependent on the leader's own ongoing exploration, learning and transformation.

Epilogue – Taking the Hill with Grandma

- Christian leaders live in an emotional field filled with competing values. We love, care and value each other with a kind of unconditional love and, at the same time, we need to make decisions based on the conditions of what will further the spiritual “bottom line” of furthering our mission.
- To be a christian is to find identity and mutual commitment in relationships constituted by God that make us into brothers and sisters; these relationship are inherently and intrinsically important. And at the same time we are a business with a mission to fulfill, services to offer, constituencies to support and regulations, demands, and obligations required of us. The organization that has inherently valuable relationships also has an instrumentally critical purpose. And holding that tension, leading a Christian organization that is faithful to both mission and family, is indeed the challenge for most of us.
- Leaders of he future are the learners, not the experts of today. We can call them to experiment, and we can create the conditions for a church that is always, always, always focused on continually being transformed into the very likeness of Jesus. And – if nothing else – we can sound the call to the Lewises, Clarks, and Sacagawesas of the church, who will be the true adventurers for the mission of God in a a rapidly changing world.