

WHAT TYPE OF LEADERSHIP WILL ENABLE THE CHURCH TO INFLUENCE AND TRANSFORM
THE CITY FOR THE BETTER?

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A dissertation submitted in partial fulfilment
of the requirements of the University of Manchester
for the degree of

MASTER OF ARTS IN THEOLOGY

August 2020

NAZARENE THEOLOGICAL COLLEGE
MANCHESTER

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Abstract

This dissertation examines two possible leadership approaches for the church seeking to transform the city for the better. The work assumes a western world context, and attempts to define what a better city looks like in order to provide a focus for this leadership. The role of the church in transforming the city is explored, and the significant relevant theological influences upon it are investigated. The principal characteristics of the two chosen leadership approaches are examined. A number of illustrative examples are used, and the dissertation concludes with a discussion of the possible changed practice and objectives for a church adopting the leadership approaches described. Further research possibilities are identified which may enhance the effectiveness of this leadership.

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Word Count: 14996

Introduction

This dissertation will attempt to provide a working definition of what a better city looks like to the Christian, and in particular identify models and types of church leadership which are the most effective in leading the church in its city transforming role to be, salt, light, and a city set on a hill.

Firstly, the better city definition will be developed biblically from the books of Isaiah, Revelation, and the gospels of Matthew and Luke. The impact of eschatology, and the church's approach to being a transforming agent in the city will be examined as part of this process.

It will be argued that a better city, includes aspects of both material and spiritual realms.

Having established a working definition of a better city, the role of church leadership will then be examined in directing the church's purpose of participating in the *Missio Dei*, and seeing cities transformed for the better as a result. This will include an exploration of leadership models and factors in an attempt to establish which approaches, if any, are more likely than others to be effective in helping the church in its transformative mission.

The current troubled condition of cities, particularly in the richer West suggests that maintaining the status quo with respect to church leadership and its priorities, is not appropriate. Smith describes cities as providing a geographic concentration of inequalities.¹ Similarly, Graham and Lowe highlight the specifics of cities divided by class, race, politics

¹ David W. Smith, *Seeking a City with Foundations: Theology for an Urban World* (Leicester: IVP, 2011), 38.

and economics, that fail elements of the city population.² Therefore, the application of the outcome of the exploration of leadership approaches will be examined to identify possible opportunities for modifications to the city church's leadership approach to its transformational mission.

The dissertation question is an important one to answer because God loves cities and their people. He wants them to be the best that they can be. An indicative example of this can be found in Jonah 4:11, "And should I not have concern for the great city of Nineveh, in which there are more than a hundred and twenty thousand people who cannot tell their right hand from their left – and also many animals" (Jonah 4:11). Although this may be speaking of Nineveh only, or possibly as an example of all cities; Watts describes God's care for great cities,³ whilst Bruckner talks of God's desire to practice compassionate justice on a wayward community.⁴

The church of Jesus Christ has a mission as part of its call, to be a transforming agent of the kingdom of God, see Snyder and Scandrett.⁵ To do this most effectively, and to see the church at its most impactful and influential in the cause of transforming cities for the better, where a significant majority of the world population now find themselves, leadership is critical. Jackson and Parry champion this, "Leadership is widely seen as being both the problem and solution to all manner of contemporary issues: from ending world poverty to

² Elaine Graham, and Stephen Lowe, *What Makes a Good City?: Public Theology and the Urban Church* (London: Darton, Longman & Todd Ltd, 2009), 67 - 82.

³ John D.W. Watts, *Cambridge Bible Commentary, The Books of Joel, Obadiah, Jonah, Nahum, Habakkuk and Zephaniah* (Cambridge: Cambridge University Press, 1975), 96.

⁴ James Bruckner, *The NIV Application Commentary, Jonah, Nahum, Habakkuk, Zephaniah* (Grand Rapids: Zondervan, 2004), 19, 126.

⁵ Howard A. Snyder with Joel Scandrett, *Salvation Means Creation Healed: The Ecology of Sin and Grace* (Eugene, Oregon: Cascade Books, 2011), 98, 138.

addressing global warming;...to regenerating local communities.”⁶ Their words suggest that poor leadership is problematical, whilst good leadership can deliver transformation.

What do we mean by a better City?

The importance of defining what is meant by a better city is of vital significance when attempting to understand the role of the church, and in particular the role of church leadership in helping the church to transform it for the better.

In arriving at a working definition and understanding of what makes a better (or good) city, the fundamental answer will be dependent on who is asking the question. Different cultures and people groups operate with different world views which is often reflected in their culture. These world views will contain and reflect very specific values which can be expressed differently. These values can influence how a definition for the better city is arrived at, and its contents or priorities. It is not possible in this dissertation to consider the impact of all possible world views on a better city definition. Even within a particular world view, there are different communities which might create different definitions, e.g. the rich and poor, or ethnic communities may create different answers. This dissertation will consider the influence of Christian and non-Christian worldviews, and assume a western context.

The importance of vision is key to helping us define a better city. Brueggemann suggests that we need to use our imagination in this exercise, and that implementation of a vision for

⁶ Brad Jackson and Ken Parry, *A very short, fairly interesting and reasonably cheap book about studying leadership* (2nd edition, Thousand Oaks: Sage, 2016), 8.

a better city cannot happen without first imagining what better looks like; “The prophet does not ask if the vision can be implemented, for questions of implementation are of no consequence until the vision can be imagined. The *imagination* must come before the *implementation*.”⁷ He may be suggesting that the church does not reflect enough in its role as a prophetic voice for the kingdom of God, to imagine or envision a better future for the city. The idea of the church being a prophetic voice will be returned to later. The suggestion of using imagination to envision a better city is a helpful one as it suggests that creativity is a key skill in providing solutions to transforming a city for the better. Western culture often adopts a scientific, cerebral, practical approach to problem solving, and the church can also fall into this way of being. Finding the ‘creative types’ and harnessing their energy and thinking is vital in order to prevent the church getting stuck in a predictable rut, left behind, and bereft of ideas when presented with contemporary city problems.

Smith also identifies the importance of vision to a better city, and that the disconnection of it from the main driving force in humans results in a failure to address an urban world full of social divisions and problems of many types. It encourages a state of hopelessness. So here is the opportunity for the church to step up and become a force for positive transformation.⁸ There is an opportunity for the church to provide that vision of a better city and be that reconnecting agent, to redirect the energies of the wider city community towards addressing city problems. Working towards a *specific vision* of a better city, rather than just being busy, even on worthwhile social action activities, will enable the church to stay focussed, be most effective, avoid wasted energy, and possible future discouragement.

⁷ Walter Brueggemann, *The Prophetic Imagination* (2nd edition, Minneapolis: Fortress Press, 2001), 40.

⁸ Smith, *Seeking a City with Foundations*, 226.

There is little point being well organised and active, but left asking the question what should we be doing?

The Christian community seeks its inspiration from the Bible as one distinctive source for a vision of a better city. The prophet Isaiah gives a picture of the city that God envisages in Isaiah 65:17-25. Is this a Christian view of the city for now? If not, it is not relevant. This city that Isaiah envisages reflects God's shalom. It is a city that demonstrates, "happiness and celebration, health for young and old, housing for laborers, food for the farmers, family support systems, and absence of violence."⁹ This vision is largely repeated by John in Revelation 21 and 22. However, John's account additionally describes no more death in the city, which Isaiah's description does not, which suggests a post Parousia experience. Therefore, John may be writing of a city of the future eschaton, but Smith suggests that it has been inaugurated already by the death and resurrection of Jesus, so it does not belong exclusively to the future.¹⁰ He also suggests that John's description of the new heavenly city reflects backwards in history as an inspiration to those building God's city on Earth in present history.¹¹ So, Isaiah may be writing of a future, better city to be experienced in earthly history, albeit he writes at a time in history when the city of Jerusalem is anything but the urban shalom that he describes. This vision of God's city could be a glimpse of reality for all people of all time. Smith in describing Isaiah's vision of a transformed city claims that the hope and changed imagination of the prophet led him to believe that, "the present arrangements were not final";¹² and for people of faith, "the promise of *what will be* determines and shapes the life and practice of the believing community in relation to the

⁹ J. Bloomberg, Bryan McCabe, and Andre Van Eymeren, "Cities 2030, Cities for All," *New Urban World* Vol. 6, No 1 (2018), 53.

¹⁰ Smith, *Seeking a City with Foundations*, 212.

¹¹ Smith, *Seeking a City with Foundations*, 212.

¹² Smith, *Seeking a City with Foundations*, 47.

world *as it now is*. Such a vision is always precarious...but faith can humbly confess the knowledge that our 'labour in the Lord is not in vain' (1 Corinthians 15:58)."¹³ Similarly, Bauckham and Hart in talking of God's Spirit being at work in the world now, state that, "there may be genuine anticipations of the new order irrupting in the midst of history."¹⁴ This might include a better city now.

So, Isaiah's vision suggests both a vision for the future in the sense that most of it aligns with John's description, and a description of a better city for present history. It is drawing the future into the present, it is a passage of great hope. As Bloembergen et al write, it is, "As if God has written his urban vision on the hearts of humanity, it is echoed throughout the ages. The author of Hebrews says as much, "For he [Abraham] looked for a city which hath foundations, whose builder and maker is God" (Hebrews 11:10)."¹⁵ It could be said that Abraham was looking forward to the future city of the eschaton, but his descendants eventually found themselves in the earthly Jerusalem, and for periods in their history enjoyed some aspects of Isaiah's city of God, e.g. 1 Kings 4:20,25. Similarly, then it is possible for us to experience in our history some of the same aspects of the city of God that Isaiah describes.

Sheldrake citing from the Church of England report *Faithful Cities*, summarises some key words to describe a good city, i.e. a vision of a city that its inhabitants could aspire to. He suggests that a good city is diverse, inclusive, safe, well led, environmentally sensitive, has an active civil society, values the inhabitants, offers opportunities for all, attracts wealth creators, but also shares its wealth, is big enough to be viable, but small enough to be on a

¹³ Smith, *Seeking a City with Foundations*, 47.

¹⁴ Richard Bauckham and Trevor Hart. *Hope Against Hope: Christian Eschatology in Contemporary Context* (London: Darton, Longman and Todd Ltd, 1999), 80.

¹⁵ Bloembergen, McCabe, and Van Eymeren, "Cities 2030," 53.

human scale.¹⁶ It is possible to wrap these criteria into an over-arching category of community into which they are all individual components.

Cities are both places (buildings) and people. However, Sheldrake claims that it is the human community that matters most, “what makes a city, are people not walls.”¹⁷ If we want to transform the city for the better then the important question is, how do we improve the quality of the human community?

I believe that God prioritizes people and community also. The qualities of one of the oldest communities of God’s people, the Old Testament Mosaic community of God’s people are worth considering. Brueggemann partially summarizes the community of Moses as, “the formation of a new community focused on the religion of God’s freedom and the politics of justice and compassion.”¹⁸ A few of the behaviours that he would have them demonstrate include; practicing debt relief through the year of jubilee (Leviticus 25:8-10), farming practices that left the edges of fields un-harvested so that the poor could glean and eat from them (Leviticus 19:9-10), welcoming the foreigner (Leviticus 19:33-34), and particularly love of neighbour (Leviticus 19:18b). These words were directed at a people without cities of their own, they were nomads. This is how they were to live when they entered the promised land and began to dwell in cities of their own. It was as if God wanted his people to know how to live before they entered the land and began to dwell in their own cities. They were to become an intrinsic and defined godly community, before the influence of the previous occupants of the land, or indeed the physical cities themselves began to influence them in an ungodly manner. There are numerous New Testament references to community also

¹⁶ Philip Sheldrake, *The Spiritual City: Theology, Spirituality, and the Urban* (Oxford: Wiley-Blackwell, 2014), 6.

¹⁷ Philip Sheldrake, *Spaces for the Sacred: Place, Memory, Identity* (London: SCM Press, 2000), 14.

¹⁸ Brueggemann, *The Prophetic Imagination*, 115.

which whilst it is not possible to discuss in detail here, verses such as Acts 4:32-35 show some commonality with the Mosaic community with respect to concern for the poor. This suggests a particular concern for the poor within all communities, including cities.

In developing a vision for what a better city looks like, it is important to have a dialogue with other disciplines such as social sciences, psychology, economic, political, architectural design, and others. This would avoid the impression of the church shouting at people from the non-faith community across the street as to what they should be doing with respect to making the city a better place. It is much better to walk alongside people and talk, and find ‘people of peace’ to work with. This was the way that Jesus instructed his disciples, e.g. Luke 10:5-6. Sandercock (urban planner), may be an example of such a person, “The work of Leonie Sandercock is full of uplifting references to hope, vision and human potential that belie her stated agnosticism and that would do justice to any urban theologian or inspirational politician.”¹⁹ It would be pragmatic to suggest that cooperation with such disciplines, and influencing them from a Christian viewpoint could be the calling of the church.²⁰ However, in western society and culture, faith communities are more marginalized than previous generations with respect to influencing the civic and administrative aspects of city life, see Spencer.²¹ However the Christian community is not let off the hook here, as Cornford describes, even the despised, defeated minority of Gods people in exile (Jeremiah 29:1-7) were exhorted to work for the welfare of the city, “when the exiled people of God find themselves in the archetypal fallen city – Babylon, the great enemy of God – they are instructed to live lives that are manifestations of shalom, and to

¹⁹ Graham, and Lowe, *What Makes a Good City?* 126.

²⁰ Timothy Keller, *Center Church: Doing Balanced, Gospel-Centred Ministry in Your City* (Grand Rapids, Michigan: Zondervan, 2012), 195-196.

²¹ N. Spencer, *Doing Good: A Future for Christianity in the 21st Century* (London: Theos, 2016), 61-64.

work and pray for the shalom of Babylon itself.”²²

In beginning to look at defining a better city from a non-Christian viewpoint, Graham and Lowe summarise the words of Leonie Sandercock, an urban geographer and planner, who also describes herself as a secular humanist, in providing a description of a good city, “we see how the good city rests on the criteria of a well-balanced economy, altruistic citizenship, concern for social justice, environmental sustainability and inclusiveness, all grounded in a celebration of the promise of our shared humanity.”²³ It would be reasonable to suggest that there is nothing greatly objectionable to the Christian community in any of these criteria, and there are some similarities with Isaiah’s city vision. The challenge is convincing the church to get involved, and to see that the Christian community has a shared humanity with the wider city community, and a vested interest in seeing it prosperous in all senses of the word.

In a similar vein, Bloemberg et al cite article 11 from the New Urban Agenda which was adopted at a gathering of the World Urban Forum at Quito, Ecuador organized by the United Nations Human Settlement Programme in 2016.

“We share a vision of cities for all, referring to the equal use and enjoyment of cities and human settlements, seeking to promote inclusivity and ensure that all inhabitants, of present and future generations, without discrimination of any kind, are able to inhabit and produce just, safe, healthy, accessible, affordable, resilient and sustainable cities and human settlements to foster prosperity and quality of life for all....”²⁴

²² Jonathan Cornford, “The cities we need: Shalom and cohesive territorial development,” *New Urban World* Vol. 6, No 1 (2018), 23.

²³ Graham, and Lowe, *What Makes a Good City?* 38.

²⁴ Bloemberg, McCabe, and Van Eymeren, “Cities 2030,” 53.

As Bloembergen et al note there is no mention of religion and faith in this description. Why the silence both from the United Nations and the world of faith?²⁵ Does the church not consider these things important, or have a vision for the city? A challenging observation indeed. Either people of faith are not welcome at such events, or as I suspect they do not see it as important enough, or part of their function.

There is reasonable alignment of what constitutes a good city, between biblical, church, and secular sources. The spiritual and faith dimensions are obviously missing from the secular sources, although Sandercock cited in Graham and Lowe talks about 'resacralising cities' in order to affirm the distinctive faith-based aspects.²⁶ This is a recognition from a secular source that a better city nourishes the souls of people as well as meeting their practical needs. It also recognizes that the church has a specific role to play.

I have painted a picture of some of the characteristics articulated by both Christian and non-Christian realms, which could be incorporated into a definition of a better city. However, there is one element that has not been identified and articulated sufficiently clearly thus far, and it is absent from the non-Christian definitions. The better city experiences the presence and worship of God. It is the presence of God that truly makes a city beautiful.²⁷ If there is a single adjective that describes a better city it would be the word beautiful, I think Sheldrake is on to something.

So, what is the distinctive faith-based contribution and why and how is it made? It will certainly include a brief exploration of the church which incarnates an aspect of the presence of God, and his kingdom. This will be discussed in the following sections.

²⁵ Bloembergen, McCabe, and Van Eymeren, "Cities 2030," 53.

²⁶ Graham, and Lowe, *What Makes a Good City?* 37.

²⁷ Sheldrake, *The Spiritual City*, 207.

Theology for a city transforming Church

Sheldrake citing Moltmann suggests that eschatology is an influencer of all theology.²⁸

What a church believes about the present and future will act as a driving force behind its ecclesial or public theology, and its engagement with the city context that it finds itself in. Recognising that it is only in the Parousia that perfection will come, helps us avoid thinking that we can have utopia now. This relieves us of the pressure to have the perfect city, but still requires the church to decide how to engage with the city communities that it finds itself within, to work towards a better city.

Historically and presently, there are differing attitudes of the church towards its role in transforming the city towards that better image? For the sake of brevity there are two main approaches.

Firstly, withdraw from active involvement in the fallen, unredeemable world, its cities, and its civic structures in order to build a distinctive, alternative, separate, disciple making, Christian community to which the non-believer is invited to join by escaping from the world. This is a focus on *building the church* as a visible sign of the kingdom of God until the Parousia, and speaks of acting out of a developed ecclesial theology. Hauerwas cited by Hill would advocate this approach, “The role of the church isn’t to create a ‘Christian Nation.’ It is to be the church. God calls us to be a distinctive society, polis, community, and social ethic.”²⁹

Secondly, active missional engagement with the world, its cities, and civic structures as an agent of the kingdom of God where God is already active in history; to transform the world

²⁸ Sheldrake, *The Spiritual City*, 206.

²⁹ Graham Hill, *Salt, Light, and a City* (2nd Edition; Eugene, Oregon: Cascade Books, 2017), 159.

by bringing the kingdom of God and the all-embracing, present and future salvation of Jesus into the present experience of the world to redeem it. Moltmann would be an advocate for this, “The whole congregation and every individual in it belong with all their powers and potentialities to the mission of God’s kingdom.”³⁰ Bauckham and Hart speak similarly.³¹ This approach speaks more of working towards a *better city* for the benefit of all, i.e. a developed public theology.

Graham and Lowe summarise the choice thus:

“Does the gospel call Christians to seek what is often termed ‘the common good’ and to immerse themselves in wider society, to collaborate with those of other faiths and none in the name of a shared humanity? Or is the Christian calling a matter of building up the distinctive identity of the church as a counter-cultural reality that is not answerable to the precepts of secular reason?”³²

The challenge for the first approach in a western city context and Christianity is to allow the common good to take priority over the individual good. The challenge of the second approach is to avoid excessive legalism, and the development of a new pharisaism.

Both approaches could be considered as occupying the two ends of a continuum. I suggest that many individual churches will find themselves at a point somewhere on that continuum, and rarely completely at one end or the other. The characteristics that they demonstrate could fall into both approaches at the same time, e.g. a church particularly focussed on social action would still make opportunity for proclamational evangelism. Similarly, a church with a very active evangelistic programme may also have several ministries of mercy and justice to various poor communities. Both approaches are open to

³⁰ Jurgen Moltmann. *The Church in the Power of the Spirit* (London: SCM Press, 1977), 10.

³¹ Bauckham and Hart, *Hope Against Hope*, 82.

³² Graham, and Lowe, *What Makes a Good City?* 2.

criticism, e.g. public theology is too subject to the influence of the state which silences the prophetic witness of the gospel;³³ and ecclesial theology is criticised because its alternative cultural community approach prevents it from getting a voice in the public realm.³⁴ Therefore, there is a requirement to hold the two approaches in some sort of balance.

The broader Christian church contains a wide variety of traditions, views of eschatology, and engagement with culture and social issues. I wonder to what extent there needs to be agreement, and if it is even possible to define what the right answer and approach to the city should be. In fact, does it matter, could we not just celebrate the diversity, and let churches play to their strengths with the gifts and abilities contained within their own congregations? This would have implications for leadership approaches which will be explored in later sections of this dissertation.

The Church as a city transforming agent

As we have seen, the challenge for the church is to balance both an ecclesial and a public theology as it works for a better city. Notwithstanding this, the church is called to be a prophetic community for the kingdom of God. Snyder emphasizes this, “We are called to be ‘kingdom people’, not ‘church people’.”³⁵ This may mislead people into thinking that the church is not part of the kingdom of God. However, in another work, he along with Scandrett describes being prophetic as an attribute of an authentic church. He describes this as demonstrated in two ways, firstly by what it is, i.e. being an actual community that

³³ Graham, and Lowe, *What Makes a Good City?* 11.

³⁴ Graham, and Lowe, *What Makes a Good City?* 16.

³⁵ Howard Snyder, *Liberating the Church* (Downers Grove, Illinois: Inter-Varsity press, 1983), 11.

incarnates and anticipates the message of a healed creation found in both the Old Testament prophets and the life of Jesus. Secondly, by proclaiming the good news of the present reign of God in the world. This will mean being salt and light now in the world.³⁶ This is a helpful contribution in that it appears to achieve the balance required of the church described previously, with respect to both an ecclesial and public theology.

Brueggemann, develops further the idea of the church being a prophetic community, and identifies the fact that such a community is concerned with criticizing and energizing. That is, to criticize the current state of affairs and say that the community is not stuck with the status quo; and also to present an image of something better which energizes the community to increased faithfulness and action.³⁷ Thus, “it is the task of the prophet to bring to expression the new realities against the more visible one of the old order. Energizing is closely linked to hope”.³⁸ That is, proclaim the kingdom of God now to redeem the sinful fallen city from the status quo, and give it the hope of a better future in present history.

A key question to ask at this point is whether Brueggemann’s remarks are intended for the church or the wider community. On first reading they seem clearly targeted at God’s community of the church, so then the criticizing and energizing is being directed inwardly to improve the quality of the church’s spiritual life. However, Brueggemann’s words could also speak of the church’s criticizing and energizing being directed outwards towards the wider city communities that surround it. That is, presenting a vision of a better city in such a way as to activate the whole community to work for it. This would seem to be in the spirit of

³⁶ Snyder and Scandrett, *Salvation Means Creation Healed*, 193.

³⁷ Brueggemann, *The Prophetic Imagination*, 59.

³⁸ Brueggemann, *The Prophetic Imagination*, 14.

those cited previously advocating for a strong public theology focus.

Brueggemann's idea of energizing being related to hope is an interesting one. Bauckham and Hart say something similar, in that Christian hope is not quietistic.³⁹ If a community has hope then it can be sustained in the midst of difficult circumstances, and it is free to envision a better future. The importance of hope is also acknowledged by Sandercock, a non-faith secular source cited by Graham and Lowe, "The work of urban, social, community, environmental, and even land-use planning is fundamentally a work of hope, the work of organizing hope...And this work often takes place in the face of despair...But where does this hope come from, if not from some kind of faith?"⁴⁰

It is the role of the prophetic church to be the bearer of this hope not just for its own community, but also for the city that it finds itself within. Brueggemann again, "Prophetic ministry seeks to penetrate despair so that new futures can be believed in and embraced by us."⁴¹ Hope is the major category into which both ecclesial and public theology must deliver.

For pictures of how the church approaches transforming a city for the better, the Christian community will look to the scriptures. We find two helpful approaches in Luke 4: 18-19, sometimes called Jesus' manifesto, and Matthew 28:18-20, sometimes called the 'Great Commission'.

Firstly, Luke speaking of Jesus' mission of preaching of the coming of the kingdom of God, which the church continues after Jesus return to heaven, speaks of urban city situations. Jesus is quoting from Isaiah 61 and the Isaiah text goes on to speak of renewal of ruined

³⁹ Bauckham and Hart, *Hope Against Hope*, 55.

⁴⁰ Graham, and Lowe, *What Makes a Good City?* 127.

⁴¹ Brueggemann, *The Prophetic Imagination*, 117.

cities, (Isaiah 61:4). In the Lukan account the various people types are all manifestations of the poor in need of good news.⁴² The varied poor receive good news, and God's blessing is upon the city dweller. Jesus is drawing on what must have been the material and historical aspects that Isaiah spoke into (particularly Isaiah 61:1-2a). Social justice is at the heart of the old testament tradition.⁴³ Bosch citing Scheffler suggests that for Luke, Jesus's salvation has six elements: economic, social, political, physical, psychological, and spiritual.⁴⁴ These attributes speak of criteria which are of particular value to the city dweller looking for a better version of the city than they were currently experiencing. This would focus the church on activities to address these attributes, both physical and spiritual, and particularly to serve the poor.

Secondly, Matthew's description of the great commission of Jesus to the church is to go and make disciples, baptize them and teach them to remember Jesus' teaching. This is his understanding of Jesus mission and ministry,⁴⁵ and that his target audience were to think of themselves as the church of Christ,⁴⁶ and finally that there was no break between the history of Jesus and the era of the church, i.e. the disciples were to reproduce themselves.⁴⁷ However, there is no suggestion in Matthews gospel that these new disciples were to withdraw from the world under the influence of futuristic eschatology which speaks of, "waiting for God's imminent kingdom, people are drawn out of society into the haven of the church, which is nothing but a lifeboat going round and round in a hostile sea, picking up

⁴² Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission* (Maryknoll: Orbis, 2011), 101.

⁴³ Bosch, *Transforming Mission*, 410.

⁴⁴ Bosch, *Transforming Mission*, 119.

⁴⁵ Bosch, *Transforming Mission*, 61.

⁴⁶ Bosch, *Transforming Mission*, 60.

⁴⁷ Bosch, *Transforming Mission*, 75.

survivors of a shipwreck.”⁴⁸ A view echoed by Bauckham and Hart.⁴⁹

In this mission of disciple making, Bosch suggests that the, “mission cannot concern itself exclusively with the personal, inward, spiritual, and “vertical” aspects of people’s lives.”⁵⁰ Therefore, the church building process of disciple making has an outward concern for others, demonstrating a love of God, and neighbour. It is a call to become agents of the kingdom.⁵¹ It will be transformative of not just people, but their economic, social, communal, justice experience of the city that they find themselves within. Stott cited by Bosch expresses his understanding of the great commission very clearly, “I now see more clearly that not only the consequences of the commission but the actual commission itself must be understood to include social as well as evangelistic responsibility, unless we are to be guilty of distorting the words of Jesus.”⁵²

Ecclesial theology which directs us towards building the church would suggest that this changing of people through disciple making might be a pre-requisite to changing a city for the better. That is, we need to change the people first and then the city will follow. Graham cited by Bosch is an advocate for this.

“I am convinced if the church went back to its main task of proclaiming the gospel and getting people converted to Christ, it would have a far greater impact on the social, moral, and psychological needs of men than any other thing it could possibly do. Some of the greatest social movements of history have come about as the result of men being converted to Christ.”⁵³

⁴⁸ Bosch, *Transforming Mission*, 152.

⁴⁹ Bauckham and Hart, *Hope Against Hope*, 82.

⁵⁰ Bosch, *Transforming Mission*, 71.

⁵¹ Smith, *Seeking a City with Foundations*, 216.

⁵² Bosch, *Transforming Mission*, 415.

⁵³ Bosch, *Transforming Mission*, 414.

Hunter would agree with this, if people's hearts and minds are changed so that they have the right values, they will make good choices, and culture (city implied) will change for the better.⁵⁴ There is some value in this thinking but it is unlikely to automatically result in city transformation. There is nothing to say that a new believer will not become a private Christian unengaged in their city. This is where appropriate leadership can help during the ongoing discipleship process, by providing focus on elements of a public theology in their development.

The city transforming church is required to walk the balance of expressing both a public and an ecclesial theology. This is despite Forrester's claim cited in Graham and Rowe that, "public theology places the 'welfare of the city' over the 'interests of the church'."⁵⁵

What type of church leadership to help transform a city?

As part of seeking to answer what type of leadership the church requires to be city transforming, I will later review some relevant leadership theories; but first it is helpful to establish a working definition of what leadership is. This is more difficult than it may first appear. Bass cited by Jackson and Parry states, "there are almost as many different definitions of leadership as there are persons who have attempted to define it".⁵⁶ Gill citing Pedlar et al claims the same.⁵⁷ However, for the purposes of this dissertation Stogdill provides a useful and functional definition of leadership, "the process of influencing the

⁵⁴ James Davison Hunter, "To Change the World," *The Trinity Forum*, Briefing Volume 3, Number 2 (2002), 4.

⁵⁵ Graham, and Lowe, *What Makes a Good City?* 8.

⁵⁶ Brad Jackson and Ken Parry, *A very short, fairly interesting and reasonably cheap book about studying leadership* (2nd edition, Thousand Oaks: Sage, 2016), 12.

⁵⁷ R. Gill, *Theory and Practice of Leadership* (London: Sage, 2006), 39.

activities of an organised group in its efforts toward goal setting and goal achievement”.⁵⁸ Northouse provides a similar description.⁵⁹ This definition implies that effective leadership delivers change. In this case, a city transformed for the better.

Furthermore, the Stogdill definition highlights the interpersonal interactions between one person and a group; and also between leaders and followers.⁶⁰ It is the interactions between leaders and followers that create and provide leadership. Crossman and Crossman citing Rost summarise thus, “In sum, followers are active agents in the leadership relationship, not passive recipients of the leader’s influence.”⁶¹ So in later discussions of leadership it is important to remember that it is both individuals, the community of leaders/followers/stakeholders, and the process that is being discussed.

A further question arises as to which leadership theories would be most appropriate for the city context that is being discussed here. Ladkin emphasises the importance of context to the type of leadership that is most effective in any particular situation,⁶² as do Doh and Quigley.⁶³ This suggests that whilst many different leadership theories and approaches may prove effective in a city context, there may be some that are more effective than others. Therefore, in a city context, which guiding principle can help us choose which leadership theories are most likely to be appropriate and successful? It was suggested earlier that the church faced a choice of immersing itself in the city and working for the ‘common good’, or creating an alternative counter cultural community and disengaging from the city and its

⁵⁸ R.M. Stogdill, *Handbook of Leadership* (New York: The Free Press, 1974), 3.

⁵⁹ Peter G. Northouse, *Leadership, theory and practice* (7th ed., Thousand Oaks: Sage, 2016), 6.

⁶⁰ Jackson and Parry, *A very short, fairly interesting and reasonably cheap book about studying leadership*, 12.

⁶¹ Brian Crossman and Joanna Crossman, “Conceptualising Followership – A Review of the Literature,” *Leadership* 7(4) (2011), 484.

⁶² D. Ladkin, *Rethinking Leadership: A New Look at Old Leadership Questions* (Cheltenham: Edward Elgar Publishing, 2010), 29.

⁶³ J.P. Doh and N.R. Quigley, “Responsible Leadership and Stakeholder Management: Influence Pathways and Organizational Outcomes”, *The Academy of Management Perspectives*, Vol 28, No 3, (2014), 263.

life. The term 'common good' implies that a church seeking this approach will benefit the wider city, but also itself. That is, both a city *and* a church transformed for the better. Within the multitude of various leadership theories that could be chosen, responsible leadership, and entrepreneurial leadership (including the elements of social entrepreneurship and social innovation), would seem to be two significant approaches that attempt to deliver leadership for the 'common good'. Maak describes responsible leadership as, leadership that "contributes to building social capital and ultimately to ... *the common good*."⁶⁴ Doh and Quigley also talk about responsible leadership 'creating value for the community'.⁶⁵

Similarly, regarding the practice of social entrepreneurship, Bickley in describing the role of the Church of England Commissioners in providing grants to innovative church projects designed to bring positive social change, says that projects 'seeking the common good' are a key factor in their decision making.⁶⁶ In support of this, Weerawardena and Mort state that, "the primary purpose of the social entrepreneur is to create superior social value for its clients."⁶⁷

Therefore, it is these leadership approaches that will be the focus of subsequent discussion.

⁶⁴ T. Maak, "Responsible Leadership, Stakeholder Engagement, and the Emergence of Social Capital", *Journal of Business Ethics*, Vol 74, (2007), 329.

⁶⁵ Doh and Quigley, "Responsible Leadership and Stakeholder Management", 261.

⁶⁶ Paul Bickley, *Doing good Better: The Case for Faith Based Social Innovation* (London: Theos, 2017), 43.

⁶⁷ Jay Weerawardena and Gillian Sullivan Mort, "Investigating social entrepreneurship: A multidimensional model", *Journal of World Business* 41, (2006), 25.

Precursor to Responsible and Entrepreneurial Leadership

Cameron discusses the concept of virtuousness in leadership, and particularly responsible leadership.⁶⁸ A brief discussion of the concept of virtuousness is worthwhile here before proceeding to the main leadership theories of responsible and entrepreneurial leadership.

Cameron argues that to be virtuous in the human context is to understand that it is a standard universally accepted to represent the best of the human condition.⁶⁹ For the Christian community, the concept of virtuousness could be connected to the biblical commandment to “be perfect therefore, as your heavenly Father is perfect,” Matthew 5:48. The provision of grace and forgiveness in the gospel message does not negate this exhortation, and we trust in God’s sanctifying work to enable it. This is a high standard indeed to be applied to the life that Christians are called to live in their role as “Ambassadors for Christ,” (2 Corinthians 5:20), i.e. as representatives of the kingdom of God. This would include the practice of leadership in the church and city contexts.

Virtuous leadership may not be a leadership theory in its own right, but it could be considered as an undergirding characteristic to all leadership theories and practices, but particularly responsible and entrepreneurial leadership. Cameron cites several authors who claim that virtuousness is an attribute of responsible leadership.⁷⁰ Virtuousness is said to go beyond being ethical in leadership as this speaks of doing no harm, and aims for compliance, obeys the law.⁷¹ Whereas, virtuousness aims for the best and cannot be exceeded.⁷² I wonder if ethical behaviour can become virtuous if driven by biblical values, e.g. “going the

⁶⁸ K. Cameron, “Responsible Leadership as Virtuous Leadership,” *Journal of Business Ethics*, Vol 98, (2011), 26.

⁶⁹ Cameron, “Responsible leadership as Virtuous Leadership,” 26.

⁷⁰ Cameron, “Responsible leadership as Virtuous Leadership,” 27.

⁷¹ Cameron, “Responsible leadership as Virtuous Leadership,” 27.

⁷² Cameron, “Responsible leadership as Virtuous Leadership,” 27.

extra mile” (Matthew 5:41)? Leadership practiced in a virtuous manner does not depend on the response or practices of others, e.g. city civic organizations, it does not require them to be virtuous in return as it is an end goal in itself.⁷³

An interesting alternative to the virtuous ethic is the utilitarian ethic, both approaches could underpin responsible or entrepreneurial leadership. The organisation Street Pastors⁷⁴ is a possible example of a city-based work where one partner (local churches) operates from a virtuous ethic, and the other partner (Police) operates from a utilitarian ethic. The street pastors help, and care for vulnerable people out on the streets. The church operates from a ‘Good Samaritan’ virtuous approach (Luke 10:25-37), i.e. doing good because it is the right thing to do. The police operate from a utilitarian ethic where the means are not necessarily the most important aspect, i.e. they just want to see less crime in the local area.

With regard to entrepreneurial leadership, we find reference in the literature to virtuous behaviour, Peredo and McLean citing Mort et al describe the social entrepreneur as being, “entrepreneurially virtuous”.⁷⁵ Similarly, Bickley citing Vanhoozer describes social innovation as, “a form of *virtuous* perception and disciplined improvisation....”⁷⁶

In terms of what a responsible or entrepreneurial leader practicing virtuously would look like, Cameron says that it, “focuses on elevating, flourishing, and enriching outcomes.”⁷⁷ It is interesting to note that Harter uses the same word, ‘flourishing’, when he asks the challenging question of prospective leaders of, “How does your leadership advance the

⁷³ Cameron, “Responsible leadership as Virtuous Leadership,” 29.

⁷⁴ “Street Pastors,” <https://www.streetpastors.org/about-us-1/>, and <https://www.streetpastors.org/about-us/what-is-a-street-pastor-/>, (July 2020).

⁷⁵ Ana Maria Peredo and Murdith McLean, “Social Entrepreneurship: A Critical Review of the Concept,” *Journal of World Business Studies* 41 (2006), 59.

⁷⁶ Bickley, *Doing good Better*, 32.

⁷⁷ Cameron, “Responsible leadership as Virtuous Leadership,” 27.

cause of human flourishing?”⁷⁸ This question seems to capture the essence of desired effective leadership outcomes in a city. Cameron provides further virtuousness description in a non-exhaustive list: caring, compassionate support, forgiveness, inspiration, meaning, respect, integrity, and gratitude.⁷⁹ When measured in a business setting, higher levels of virtuousness resulted in higher performance.⁸⁰ There may be other factors at play that contribute to the improved performance; but it may be possible to suggest that as a minimum, virtuous leadership is enhancing other leadership or business practices. Cameron describes this as an ‘amplifying’ effect.⁸¹ In a city transforming church context it might be possible to extrapolate the same expectations.

Therefore, in discussing responsible and entrepreneurial leadership as appropriate leadership strategies for a city transforming church, it is assumed that they should be delivered in a virtuous manner.

Responsible Leadership

The theory of responsible leadership is a relatively new development and has arisen partly to reflect the fact that the concept of responsibility is claimed to be missing from existing leadership theories,⁸² and also in response to significant business failures attributed to bad leadership, e.g. the 2008 financial crisis. In addition, the discussion around corporate

⁷⁸ Nathan Harter, “Magnitudes: Leadership for Something Greater than Yourself,” *Humanitas* Vol. XXVI, Nos. 1 and 2 (2013), 157.

⁷⁹ Cameron, “Responsible leadership as Virtuous Leadership,” 31.

⁸⁰ Cameron, “Responsible leadership as Virtuous Leadership,” 32.

⁸¹ Cameron, “Responsible leadership as Virtuous Leadership,” 29.

⁸² Nicola M. Pless, and Thomas Maak, “Responsible Leadership: Pathways to the Future”, *Journal of Business Ethics* 98 (2011), 3.

business responsibility has been significant following environmental and social issues associated with pollution and social incidents resulting from Exxon Valdez, Brent Spar, Bhopal, and the Nike sweat shops.⁸³ People are expecting the value of social responsibility to be demonstrated in the way that business operates, and is led. Pless and Maak citing Waldman and Galvin are explicit, “and that it is actually this element that is at the heart of what effective leadership is all about. In a nutshell, to not be responsible is not to be effective as a leader.”⁸⁴

Whilst the responsible leadership theory is often discussed extensively in the context of the business and charity domains, the basic tenets could be appropriately applied to a member of wider civil society such as the Christian Church community.

In order to help visualise and understand the theory of responsible leadership, its definition, characteristics, and principal activities will next be discussed. In describing responsible leadership, Pless understands it to be, “values-based and thorough ethical principles driven relationship between leaders and stakeholders who are connected through a shared sense of meaning and purpose through which they raise one another to higher levels of motivation and commitment for achieving sustainable values creation and social change.”⁸⁵

The aspects of the creation of value and social change (presumed to be positive) are particularly noteworthy as they speak of transformation for the better. Pless builds on this idea by saying that a responsible leader aligns “the idea of effectiveness with the idea of corporate responsibility by being an active citizen and promoting active citizenship inside

⁸³ Pless and Maak, “Responsible Leadership: Pathways to the Future,” 3.

⁸⁴ Pless and Maak, “Responsible Leadership: Pathways to the Future,” 3.

⁸⁵ Pless, N. M. “Understanding responsible leadership: Role identity and motivational drivers,” *Journal of Business Ethics*, 74(4) (2007), 438.

and outside the organization.”⁸⁶ The *citizen* terminology speaks of being engaged in city life in a positive manner, and would fit well with the idea of public theology making better citizens. This engagement might require the church on occasion to be confrontational. Shannahan would challenge churches in this regard with respect to the practice of aid giving activities, “Are churches...the prime civil society welfare delivery agencies in an ‘age of austerity’, or are they called, as Dietrich Bonhoeffer put it, to ram a spoke into the ‘wheel of injustice’?”⁸⁷

The Stogdill definition of leadership given previously highlights the fact that leadership is a social process based on relationships.⁸⁸ Pless and Maak specifically describe responsible leadership as being, “less focused on individual characteristics, such as defining the “great man” or the charismatic and transformative leader. Instead, it is geared toward a relational leadership approach based on inclusion, collaboration, and cooperation with different stakeholder groups.”⁸⁹ The activity of working with different stakeholders is a central activity for a responsible leadership approach, responsible leaders bundle the energy of stakeholders and create social capital.⁹⁰ If done proactively by the responsible leader across stakeholders, integrating objectives across the various groups, then they are likely to be seen as visionary or *transformative*.⁹¹

Having said that responsible leadership is less about an individual leader (although individuals practice responsible leadership and act as role models), and more about a

⁸⁶ Pless, “Understanding responsible leadership,” 450.

⁸⁷ Chris Shannahan, “The Canaanite Woman and Urban Liberation Theology,” *The Expository Times*. Vol. 125, no 1. (2013): 14.

⁸⁸ Jackson and Parry, *A very short, fairly interesting and reasonably cheap book about studying leadership*, 12.

⁸⁹ Pless and Maak, “Responsible Leadership: Pathways to the Future”, 8.

⁹⁰ Maak, “Responsible Leadership, Stakeholder Engagement, and the Emergence of Social Capital”, 330.

⁹¹ Doh and Quigley, “Responsible Leadership and Stakeholder Management,” 259.

community of leadership given by leaders and stakeholders together; it is helpful to consider what skills are needed to work with stakeholders to create social capital. A responsible leader would exhibit accountability, dependability, authority, and empowerment.⁹² Doh and Quigley would add personal characteristics of being open, transparent, and confident,⁹³ perhaps humility would be a useful addition. Additionally, Cameron citing Maak and Pless suggests that responsible leaders carry out a number of different roles to include: architect, change agent, citizen, coach, networker, servant, storyteller, steward and visionary.⁹⁴ Some of these items (italicized and underlined) seem to particularly resonate with a city context.

Responsible leadership is not hierarchical or top down in nature, and the leader/follower relationship is more one of leader/stakeholder.⁹⁵ Interestingly, Doh and Quigley talk of a responsible leader providing a flow of positive influence from the *top down* by being inclusive.⁹⁶ The role of developing stakeholder relationships is as a broker, enabler and facilitator.⁹⁷ Furthermore these stakeholder relationships can be diverse, so the leader needs to be versatile with social and ethical intelligence.⁹⁸ The leadership is practiced as leadership of a network of stakeholder relationships.⁹⁹ These stakeholders are both internal and external to the organization. Typical external stakeholders may include, those benefiting from the work, resource providers, and allies who help deliver the work.¹⁰⁰

⁹² Cameron, "Responsible leadership as Virtuous Leadership," 32.

⁹³ Doh and Quigley, "Responsible Leadership and Stakeholder Management," 259.

⁹⁴ Cameron, "Responsible leadership as Virtuous Leadership," 25-26.

⁹⁵ Maak, "Responsible Leadership, Stakeholder Engagement, and the Emergence of Social Capital", 336.

⁹⁶ Doh and Quigley, "Responsible Leadership and Stakeholder Management," 262.

⁹⁷ Maak, "Responsible Leadership, Stakeholder Engagement, and the Emergence of Social Capital," 336.

⁹⁸ Maak, "Responsible Leadership, Stakeholder Engagement, and the Emergence of Social Capital," 340.

⁹⁹ Pless and Maak, "Responsible Leadership: Pathways to the Future," 9.

¹⁰⁰ Sarah H. Alvord, David Brown, and Christine W. Letts. "Social Entrepreneurship: Leadership that Facilitates Societal Transformation – An Exploratory Study," *Working Paper, Center for Public Leadership, John F. Kennedy School of Government*, Harvard University, (2004), 150.

Internal relationships are usually stronger as the group should share common norms, values and goals. Whereas, external groups will start with weaker ties and are possibly unconnected. This must be addressed with key stakeholders.

The responsible leader will work to connect and strengthen these relationships. It should not be assumed that internal relationships are always strong and positive, and work may be needed to harmonise the group, e.g. instil a vision of church to have a set of common goals and values, e.g. to act for city transformation for the better. Indeed, it may be necessary to overcome negativity, suspicion, and perhaps outright hostility in the process of engaging with some stakeholder groups. Leadership of stakeholders in this situation can be like holding a bag full of ferrets at arms length, the trick is to win them over, so that they can be allowed out of the bag to relate more freely and happily together. Eliminating negativity and strengthening positive relationships requires the responsible leader to work hard to move from confrontation to partnership, in so doing they establish the organization as a trustworthy part of the city's community.¹⁰¹ The resulting partnerships of engaged and active stakeholders, is what brings the vision of a transformed city alive,¹⁰² i.e. it is genuinely transformational.

Accepting that the responsible leader has a key role in developing social capital; the following sections will explore the nature of its development and significance to the church practicing responsible leadership.

¹⁰¹ Maak, "Responsible Leadership, Stakeholder Engagement, and the Emergence of Social Capital," 338.

¹⁰² Maak, "Responsible Leadership, Stakeholder Engagement, and the Emergence of Social Capital," 334.

Building Social Capital

Maak, in citing various authors summarises social capital to be features of social organization such as networks, norms, trust, that facilitate coordination and cooperation.¹⁰³ It is the resource of the network of stakeholders that enables positive social change to happen, i.e. it contributes to the 'common good'. Maak citing Coleman and Bourdieu, expands this definition slightly to refer specifically to structures and resources both inside and outside the organization (e.g. church); "social structures and resources both, internal and external to the organization, which allow us to facilitate responsible action and which are inherent to more or less institutionalized relationships of mutual recognition."¹⁰⁴ Similarly, Doh and Quigley,¹⁰⁵ and Freeman and Auster¹⁰⁶ in describing the use of a stakeholder network approach, highlight its importance in developing social capital.

As responsible leadership is an inherently relational and moral phenomenon,¹⁰⁷ it suggests that social capital refers to people. However, it could also include other physical assets that those stakeholder groups possess to benefit the common good. Nahapiet and Ghoshpal state that, "Social capital thus comprises both the network and the assets that may be mobilized through that network".¹⁰⁸ An example of this; the Vine from Lifechurch Warrington undertakes outreach work and drop in sessions to the homeless community of the town.¹⁰⁹ However, as the Vine does not own its own building, the drop in sessions are carried out using a building owned by the homeless community's night shelter run by a

¹⁰³ Maak, "Responsible Leadership, Stakeholder Engagement, and the Emergence of Social Capital," 332.

¹⁰⁴ Maak, "Responsible Leadership, Stakeholder Engagement, and the Emergence of Social Capital," 331.

¹⁰⁵ Doh and Quigley, "Responsible Leadership and Stakeholder Management," 256.

¹⁰⁶ R. Edward Freeman, and Ellen R. Auster, "Values, Authenticity, and Responsible leadership," *Journal of Business Ethics* 98 (2011), 22.

¹⁰⁷ Maak, "Responsible Leadership, Stakeholder Engagement, and the Emergence of Social Capital," 334.

¹⁰⁸ J. Nahapiet, and S. Ghoshal, "Social Capital, Intellectual Capital, and the Organizational Advantage," *Academy of Management Review* 23(2), (1998), 243.

¹⁰⁹ "The Vine," <http://lifechurchwarrington.com/socialaction/>, Lifechurch Warrington, (July 2020).

separate charity, the Room at the Inn.¹¹⁰ In this case the building could be considered part of the social capital of these networked stakeholders. In this situation it is the quality of the relationship that enabled the work. It is this, rather than quantity of relationships that matters in having effective social capital.¹¹¹

Social capital is seen by Maak as vital for healthy communities,¹¹² and the responsible leader will have the challenge of dealing with a complex and diverse group of stakeholders. It must be tempting to reduce the vision, and the methods employed to achieve it in order to get 'buy in' from these stakeholders. Stakeholders may be looking to have their own needs and wants met as part of the process, and it might be tempting to for a church demonstrating responsible leadership to compromise its aims and lose its gospel distinctiveness as a result. However, this would go against the principle of acting virtuously described previously. The principle of seeking to be transformational as well as responsible is key. In seeking to transform a city, going for the lowest common denominator amongst stakeholders as to what can be achieved will compromise this principle. Burns cited by Maak describes responsible leadership as 'transformational leadership'.¹¹³

A good example of responsible leadership and development of social capital can be found in the organization, 'Redeeming Our Communities' (ROC).¹¹⁴ ROC could be described as a parachurch organization. It is not a church itself but it is Christian led, works through partner churches, builds social capital by partnering with multiple faith and non-faith organizations (e.g. police, local council, schools, etc), has a vision for positive social change, is a resource

¹¹⁰ "The Room at the Inn," <https://www.roomattheinn.org.uk>, Room at the Inn, (July 2020).

¹¹¹ Maak, "Responsible Leadership, Stakeholder Engagement, and the Emergence of Social Capital," 337.

¹¹² Maak, "Responsible Leadership, Stakeholder Engagement, and the Emergence of Social Capital," 332.

¹¹³ Maak, "Responsible Leadership, Stakeholder Engagement, and the Emergence of Social Capital," 340.

¹¹⁴ "Redeeming Our Communities," <https://roc.uk.com>, Redeeming Our Communities, (July 2020).

of local activists, credible and trusted, and bridges communications between various organizations.¹¹⁵ These are all aspects of an organization that is practicing responsible leadership. Furthermore, the ROC C.E.O. Debra Green talks of bridgebuilding between stakeholders,¹¹⁶ working with mutual respect,¹¹⁷, acting as a platform to bring people together,¹¹⁸ and importantly from a church transforming perspective being, “salt seasoning society; yeast permeating community; a huge tree emerging and providing safety for the birds that perch in its branches.”¹¹⁹ This further describes responsible leadership in action, and seeking to bring the Kingdom of God to fruition here and now.

Their aim is to create positive social change by creating innovative new local projects. One specific example of this is to create a local ROC centre to meet multiple local needs, one of which is described by Green.¹²⁰ The broad scope of their work and the process of implementation is described by Green, it includes: assign a partner church, suggest a local project, hold a stakeholder gathering, identify a local coordinator to progress the work, follow up with local action groups, review and evaluate in conjunction with ROC national office.¹²¹

¹¹⁵ “About ROC”, <https://roc.uk.com/about/>, Redeeming Our Communities, (July 2020).

¹¹⁶ Debra Green, *ROC Your World: Changing Communities for Good* (Maidstone: River Publishing, 2014), 70.

¹¹⁷ Green, *ROC Your World*, 74.

¹¹⁸ Green, *ROC Your World*, 71.

¹¹⁹ Green, *ROC Your World*, 78.

¹²⁰ Green, *ROC Your World*, 118-121.

¹²¹ Green, *ROC Your World*, 135-141.

Place of Faithful Capital

Graham and Lowe introduce the term ‘faithful capital’, which is derived from consideration of previous definitions of social capital.¹²² They describe it as, “the contribution that can be made by faith-based organizations to the enhancement of social networks which contribute to a healthy civil society.”¹²³ It is a suggested description of faith communities offering an alternative vision of the city narrative of regeneration, which is very much focused on people, compared to the economic goals and practices of other organizations.¹²⁴ The term is helpful in that it helps Christian faith communities to understand their unique role in bringing faith and spiritual aspects to bear on the secular elements, in the overall practice of responsible leadership and development of social capital. In that sense it is not intended as a replacement for the term social capital, but simply highlights a specific component of it.

It could be thought that the term faithful capital is both a specific component of the major category of social capital (faith aspect), and that it also highlights a specific eschatological aspect of human flourishing (bringing the kingdom of God to bear now in the present), as part of the transformation of the city for the better. There may be a small risk of creating an ‘us and them’ attitude by using the term, but as long as the church sees itself as being an embedded, not a peripheral part of the city community and its stakeholder groups,¹²⁵ the risk will remain small compared with the benefit of being reminded of the spiritual aspects that they bring.

¹²² Graham, and Lowe, *What Makes a Good City?* 40.

¹²³ Graham, and Lowe, *What Makes a Good City?* 40.

¹²⁴ Graham, and Lowe, *What Makes a Good City?* 41.

¹²⁵ Maak, “Responsible Leadership, Stakeholder Engagement, and the Emergence of Social Capital,” 336-337.

There is one further aspect worthy of consideration as it applies to the Christian faith community and its participation and leadership with respect to stakeholder groups. The idea of social exchange is a component of social capital development, and it speaks of one individual or group providing a benefit to others which will generate a positive return response from them. However, for the Christian community the principle of servanthood (Matthew 20:26-28), and giving without expecting a return (Acts 20:35), is important. Dees would express this using the parable of the good Samaritan (Luke 10:25-37).¹²⁶ This would reinforce the idea that it might sometimes seem like in stakeholder relationships more is given than is received, but this will build up levels of trust in the long term which will make the relationships sustainable. It also represents virtuousness which advocates doing the right thing, or the good for its own sake.

Responsible and Entrepreneurial Leadership Connections

In transitioning from a discussion about responsible leadership and social capital, to focus on entrepreneurial leadership and expressions of it such as social entrepreneurship and innovation; it is worth noting the importance of social capital and stakeholder networks to both responsible and entrepreneurial leadership approaches. Freeman and Auster in talking of responsible leadership, highlight the need for it to focus on the effect on stakeholders.¹²⁷ Whilst Peredo and McLean talk about the entrepreneur working with, and balancing the needs of multiple stakeholders.¹²⁸

¹²⁶ J. G. Dees, "A Tale of Two Cultures: Charity, Problem Solving, and the Future of Social Entrepreneurship," *Journal of Business Ethics* 111 (2012), 322.

¹²⁷ Freeman, and Auster, "Values, Authenticity, and Responsible leadership," 15.

¹²⁸ Peredo and McLean, "Social Entrepreneurship: A Critical Review of the Concept," 59.

Doh and Quigley make a number of further interesting links and connections between the two leadership approaches. Firstly, at an individual level citing Zhang and Bartol, “*responsible* leaders consider their followers to be important stakeholders, and as such may be able to leverage their unique perspectives to generate both motivation and creativity.”¹²⁹ Secondly, responsible leaders applying a stakeholder approach, “might be better able to manage across cultural boundaries (citing Miska et al., 2013), and identify and anticipate critical...societal problems and trends so that they can respond more appropriately (citing Stahl et al., 2013).”¹³⁰ Being able to lead across cultures may be important in a city context which contains many diverse cultures. Thirdly, that social entrepreneurs (one expression of entrepreneurial leadership)¹³¹ who see their purpose as, “to create innovative solutions to societal problems” (citing Mair & Marti, and Nicholls & Cho), have a tendency towards responsible leadership.¹³² Fourthly, that responsible leaders as part of an empowering stakeholder leadership encourage knowledge flow both internally and externally, and this flow is vital for knowledge creation and *innovation*.¹³³

These aspects of creativity, problem anticipation and identification (opportunity?), knowledge flow, and innovation are all also characteristics of entrepreneurial leadership.¹³⁴ It could therefore be argued that responsible leadership provides a supportive organizational environment and approach for entrepreneurial leadership to flourish.

¹²⁹ Doh and Quigley, “Responsible Leadership and Stakeholder Management,” 256.

¹³⁰ Doh and Quigley, “Responsible Leadership and Stakeholder Management,” 256.

¹³¹ Peredo and McLean, “Social Entrepreneurship: A Critical Review of the Concept,” 57.

¹³² Doh and Quigley, “Responsible Leadership and Stakeholder Management,” 259.

¹³³ Doh and Quigley, “Responsible Leadership and Stakeholder Management,” 263.

¹³⁴ Dees, “A Tale of Two Cultures,” 322,330.

Entrepreneurial Leadership

In seeking to establish a working definition and understanding of what entrepreneurial leadership is, aspects of social entrepreneurship, social enterprises, and the behaviours and characteristics of entrepreneurs will be considered.

Entrepreneurial leadership can be described in two main ways, firstly as behavior where the entrepreneur can, “recognize opportunities, step into a new venture creation, and cope with the challenges and problems.”¹³⁵ Secondly, based on the work of Austrian economist Joseph Schumpeter as “causing innovative change in stuck contexts”.¹³⁶

In terms of traits and characteristics that entrepreneurial leaders would typically exhibit, they would include creativity,¹³⁷ risk taking,¹³⁸ innovation¹³⁹ and problem solving.¹⁴⁰ These characteristics and behaviours are often seen in a context that is changing consistently, and entrepreneurship connects with and causes change itself.¹⁴¹ Drucker cited by Gaddefors and Anderson agrees, and reinforces this by saying that the entrepreneur actively searches for change and seeks to respond to it.¹⁴² Thus, entrepreneurial leadership would seem to fit well within a city context with its many varied and changing activities and cultures. Bickley describes the changing city and hints at the need for innovation and entrepreneurship, “Our social, economic, and political context is changing rapidly and will continue to do so.

¹³⁵ A. Bagheri and Z. Lope Pihie, “Entrepreneurial Leadership: Towards a Model for Learning and Development,” *Human Resource Development International* Vol. 14 No. 4 (2011), 449.

¹³⁶ J. Schumpeter cited by R.Tiplady in Leadership and Change seminar notes, Nazarene Theological College, June 2019.

¹³⁷ Ulhoi, “The Social Dimensions of Entrepreneurship,” 943.

¹³⁸ Ulhoi, “The Social Dimensions of Entrepreneurship,” 940.

¹³⁹ Ulhoi, “The Social Dimensions of Entrepreneurship,” 942.

¹⁴⁰ Ulhoi, “The Social Dimensions of Entrepreneurship,” 942.

¹⁴¹ J. Gaddefors and A.R. Anderson, “Entrepreneursheep and context: when entrepreneurship is greater than entrepreneurships,” *International Journal of Entrepreneurial Behavior and Research*, Vol 23 No 2 (2016) 267.

¹⁴² Gaddefors and Anderson, “Entrepreneursheep and context,” 269.

Faithfully pursuing the common good is unlikely to look like doing the same thing over and over again.”¹⁴³ Dees, in highlighting the aspect of risk in entrepreneurship possibly spotlights the church and calls it to an open door of entrepreneurial opportunity, “The world needs those who are driven by compassion to venture where ‘reasonable people’ would fear to tread, who act in apparently irrational ways, and the drive of *caritas* can take people there.”¹⁴⁴ I see the twin aspects of acting prophetically and faith filled here.

The focus on individual characteristics of entrepreneurs can be limiting in two respects. Firstly, Ulhoi claims that it can underestimate the ability to acquire necessary skills by learning, the impact of the environment, position of the entrepreneur (e.g. gender and race), and the surrounding social network.¹⁴⁵ Secondly, it minimizes the possibility that entrepreneurship can be a group and not just an individual phenomenon.¹⁴⁶ A view supported by Dees cited by Weerawardena and Mort.¹⁴⁷ In this regard entrepreneurial leadership is similar to responsible leadership. Stephan and Uhlaner see the future of entrepreneurship as a social process based on group cooperation, “the ongoing reinterpretation of entrepreneurship as not so much an individualistic, self-interested driven phenomenon, but rather an activity embedded in a social context. The ‘optimal’ social context for entrepreneurship is therefore not an individualistic performance based culture, but rather a social supportive culture, rich in social capital.”¹⁴⁸

¹⁴³ Bickley, *Doing good Better*, 59.

¹⁴⁴ Dees, “A Tale of Two Cultures,” 323.

¹⁴⁵ Ulhoi, “The Social Dimensions of Entrepreneurship”, 939.

¹⁴⁶ Ulhoi, “The Social Dimensions of Entrepreneurship,” 939.

¹⁴⁷ Weerawardena, and Mort, “Investigating social entrepreneurship: A multidimensional model,” 25.

¹⁴⁸ U. Stephan, and L.M. Uhlaner, “Performance based vs Socially Supportive Culture: A Cross-National study of Descriptive norms and Entrepreneurship,” *Journal on International Business Studies* Vol. 41 (2010), 1358.

Entrepreneurs seek to work by connecting and creating with others as part of the entrepreneurial process.¹⁴⁹ This characteristic is also emphasised by Alvord et al.¹⁵⁰ This connecting activity would link well with the stakeholder approach of the responsible leader. Additionally, as social entrepreneurs seek to bring about positive social change, a dimension of responsible leadership may be implicit within this approach.

Having an extensive set of social networks is important for starting new innovative ventures.¹⁵¹ This might be a challenge for a Christian faith community as it might typically have strong local bonds with other local churches and churches within the denomination, but it may be less likely with other potential secular partner organizations due to differences in norms and values. Approaches to overcoming this challenge will be explored in the discussion section that follows.

The focus for the social entrepreneur is to bring positive social change, and contribute to the wellbeing of the human community.¹⁵² Indeed, Gaddefors and Anderson claim that entrepreneurship is transformative and that the, “poor can become rich, and the weak can become strong.”¹⁵³ Alvord et al suggest that social entrepreneurship can be expressed in three main ways: firstly, combine social enterprise with social impacts, which can be run as a non-profit or with profits focus where the enterprise is commercially viable as well as accomplishing social change. An example of this would be the ‘Big Issue’ magazine sold by members of the homeless community; they become independent business people

¹⁴⁹ Gaddefors and Anderson, “Entrepreneursheep and context,” 270.

¹⁵⁰ Alvord, Brown, and Letts. “Social Entrepreneurship: Leadership that Facilitates Societal Transformation,” 145.

¹⁵¹ Ulhoi, “The Social Dimensions of Entrepreneurship,” 941.

¹⁵² Peredo and McLean, “Social Entrepreneurship: A Critical Review of the Concept,” 59.

¹⁵³ Gaddefors and Anderson, “Entrepreneursheep and context,” 270.

supported by profits they make on each magazine sale.¹⁵⁴ Secondly, innovate for social impacts where the problem is addressed first with little concern for business profits, and thirdly, catalyse social transformation which has small impacts at the beginning which create bigger impacts in the long run.¹⁵⁵

This third aspect is particularly interesting when linked with the idea of bricolage introduced by Janssen. He defines bricolage as “making do with any resources at hand to provide innovative solutions for social needs that traditional organizations fail to address in an adequate way.”¹⁵⁶ This concept should provide great encouragement for any organization including the church that has little in the way of resources, that it is still possible to innovate, start small with limited resources, implement and continue with an entrepreneurial process in order to deliver positive social change. A great example of this is the development of the Bromley by Bow Centre. Mawson describes the story from its creation to its present day status in his book *The Social Entrepreneur*. Mawson, an ordained United Reformed Church minister describes its beginnings from a position of having only £400 in the bank, a partially dilapidated church building in Bromley by Bow, and an elderly congregation of 12 people to work with.¹⁵⁷ These were the resources that Mawson had at hand to begin his social entrepreneurship. Mawson cites the prophetic tradition of Ezekiel, in that the social entrepreneur sees that all is not well in the community and becomes a change agent.¹⁵⁸ The fact that social entrepreneurship delivers change, fulfils the principal criteria of leadership as defined previously, which is to deliver change. Mawson began the

¹⁵⁴ Peredo and McLean, “Social Entrepreneurship: A Critical Review of the Concept,” 60.

¹⁵⁵ Alvord, Brown, and Letts. “Social Entrepreneurship: Leadership that Facilitates Societal Transformation,” 136-137.

¹⁵⁶ Frank Janssen, Alain Fayolle, and Amelie Wuillaume. “Researching bricolage in social entrepreneurship,” *Entrepreneurship and Regional Development* Vol 30, No’s 3-4 (2018), 450.

¹⁵⁷ Andrew Mawson, *The Social Entrepreneur: Making Communities Work*, London: Atlantic, 2008, 51.

¹⁵⁸ Mawson, *The Social Entrepreneur*, 3.

work with an initial community project which was to build a boat in the church hall.¹⁵⁹ Several years later the Bromley by Bow centre now provides an inspiring list of community based enterprises and services.¹⁶⁰ From a biblical perspective this story reminds me of Zechariah 4:10, about not despising small beginnings, and Judges 6:14, “go in the strength that you have.” Bricolage is the kindling wood on the fire of social entrepreneurship.

The Social Entrepreneur who seeks to apply business principles to a social enterprise with respect to making profits is seeking a, “double bottom line, they pursue a social mission through a commercial activity,”¹⁶¹A good example of this type of activity is the Message Trust. This Christian organization works within communities to see them transformed, particularly with young people, but also with young people in prison and youth offender institutions.¹⁶² Alongside bringing them to faith in Christ, once out of prison they provide employment and training opportunities within one of the organisation’s nine businesses.¹⁶³The Message see this as part of the discipleship process for individuals. This appears to be holding the balance well of helping people to be effective disciples of Jesus (better church approach), and to become better citizens (better city approach). The businesses are used to help provide resources (financial) to the twin goal of addressing a social need. The dual nature of this type of work, i.e. meeting a social need and running a sustainable business would require a mix of skills, so presumably there would be a team approach to entrepreneurship, or at least after the initial idea is created, the ongoing entrepreneurship is delivered by a team under the direction of a lead entrepreneur. The

¹⁵⁹ Mawson, *The Social Entrepreneur*, 24-25.

¹⁶⁰ “Bromley by Bow Centre”, <https://www.bbbc.org.uk/>, Bromley by Bow Centre, (July 2020).

¹⁶¹ Janssen, Fayolle, and Wuillaume, “Researching bricolage in social entrepreneurship,” 460.

¹⁶² “Prisons and enterprise,” <https://www.message.org.uk/prisons-and-enterprise/> The Message Trust, (July 2020).

¹⁶³ “Enterprise”, <https://www.message.org.uk/enterprise/> The Message Trust, (July 2020).

mixture of individual lead and team collaboration is balanced. Turro et al describe this as “moderate individualism.”¹⁶⁴ It minimises the ‘heroic leader’ view of the entrepreneur. That said, entrepreneurial behaviours could be said to arise from traits, whether those traits are inherent or learned. So the term ‘minimises’, is possibly the appropriate to word to use rather than eliminate.

Peredo and Chrisman identify a number of conditions that encourage the development of community based enterprises (a type of social entrepreneurship). These include, economic crisis, social disintegration, alienation of a community from the mainstream society, environmental degradation, volatility of large businesses.¹⁶⁵ These would seem to be situations found in cities, thus possibly reinforcing the idea of entrepreneurial leadership as an appropriate approach to addressing these issues. The development of a communal approach to entrepreneurship sees the common good as one of its core values.¹⁶⁶ Bickley provides an example of such a work, Sanctus St Marks.¹⁶⁷ This is an example of social entrepreneurship initiated by the local Anglican church St Marks Shelton Stoke on Trent. It has become a Community Interest Company that provides a foodbank, clothing, toiletries, household goods, literacy support and informal advice to asylum seekers.¹⁶⁸ It incorporates enterprise by encouraging people to invest money in local housing to rent out to asylum seekers. It provides services but it is also a community.¹⁶⁹ This would appear to meet Peredo and Chrisman’s understanding of a community based enterprise (CBE), “the CBE serves as an umbrella for local development that provides services as well as opportunities

¹⁶⁴ A Turro, D. Urbano, and M Peris-Ortiz, “Culture and Innovation: The Moderating effect of cultural values on Corporate Entrepreneurship,” *Technological Forecasting and Social Change* Vol. 88 (2014), 363.

¹⁶⁵ A.M. Peredo and J.J. Chrisman, “Toward a theory of community-based enterprise,” *Academy of Management Review* Vol 31 No 2 (2006), 316.

¹⁶⁶ Peredo and Chrisman, “Toward a theory of community-based enterprise,” 323.

¹⁶⁷ Bickley, *Doing good Better*, 54-55.

¹⁶⁸ “Sanctus St Marks,” <https://www.sanctusstmarks.co.uk/>, St Marks Shelton Stoke on Trent, (July 2020).

¹⁶⁹ Bickley, *Doing good Better*, 55.

for the local population.”¹⁷⁰ Sanctus St Marks is an example of a church practicing innovation, Bickley claims that this helps the church evolve and improve¹⁷¹ (i.e. it results in a better church and a better city).

Having now reviewed the two possible leadership approaches for the church to help influence and transform the city for the better, the possible applications of these approaches will now be investigated.

Discussion

The topic of church leadership as discussed in this dissertation is in the realm of a city context. Gaddefors and Anderson suggest that an entrepreneurial leader is influenced by context, and that context is an integral part of the entrepreneurial process.¹⁷² Whilst, Welter appears to suggest that context is an external influencer, context is “circumstances, conditions, situations, or environments that are external to the respective phenomenon and enable or constrain it.”¹⁷³ In a city, these contextual factors may influence what leadership does, but also that leadership modifies (transforms) the context.¹⁷⁴ It may be that a certain type of responsible or entrepreneurial leadership is required for the city as opposed to one operating in a different context. That is leadership that understands the complexity of a city context, and can identify and use the enabling factors, but also overcome the constraining factors. The value of local knowledge in this regard is invaluable, and if it is not inherent in

¹⁷⁰ Bickley, *Doing good Better*, 55.

¹⁷¹ Bickley, *Doing good Better*, 7.

¹⁷² Gaddefors and Anderson, “Entrepreneursheep and context,” 267,269.

¹⁷³ Gaddefors and Anderson, “Entrepreneursheep and context,” 267,269.

¹⁷⁴ Gaddefors and Anderson, “Entrepreneursheep and context,” 269.

the local church community then it should be obtained. Examples of where the local church community can obtain this knowledge are: City Council strategy papers, Government statistical websites such as those provided by the Ministry of Housing, Communities and Local Government (e.g. indices of deprivation can be found here),¹⁷⁵ or unpublished papers such as those generated by a local ROC conversation (available from the local ROC representative). This information could be gathered by a member of the church leadership team, or a trusted church member who through use of their own networks or information management skills can gather it. An exegesis of the neighbourhood can be a helpful undertaking, i.e. looking at what is God already doing in the context, and any relevant demographic information and cultural factors.

Vanhoozer et al,¹⁷⁶ and Moynagh¹⁷⁷ describe the relevance and practicalities of doing this. It is relevant because it helps the church understand its city context and shapes its vision and future activities. Principal activities may include: observation, conversation, experimentation, participation, investigation and imagination.¹⁷⁸ At a practical level this could simply mean joining some local residents associations or community groups, becoming school governors or local councillors, finding out where people gather (e.g. sports, food and drink), and joining them. It is entrepreneurial in approach, in that the context is read in order to discover new opportunities. The information generated may help to avoid providing answers to questions that nobody in the city community is asking. It is carrying out a needs and community assessment which will help the church identify opportunities for

¹⁷⁵ "Indices of Deprivation," <https://www.gov.uk/guidance/english-indices-of-deprivation-2019-mapping-resources>, Ministry of Housing, Communities and Local Government, (August 2020).

¹⁷⁶ Kevin J. Vanhoozer, Charles D. Anderson, and Michael J Sleasman, *Everyday Theology: How to read cultural texts and interpret trends*, (Grand Rapids: Baker Academic, 2007), 15-60.

¹⁷⁷ Michael Moynagh, *Church for every context; An introduction to theology and practice*, (London: SCM, 2012), 249-267.

¹⁷⁸ Moynagh, *Church for every context*, 266.

entrepreneurial involvement, and to focus on areas most likely to be fruitful. It may also identify what the local church could partner with that is already happening. For example in Warrington there is a mentoring programme run by the town youth service which supports struggling high school students.¹⁷⁹ A number of local church members have joined this work to act as mentors.

Further discussion of objectives and practices for leadership of a city transforming church will follow, but first it is helpful to identify the importance of having a well-balanced approach to ecclesial and public theologies. Holding these two theologies in balance may help the church become the best that it can be, which includes a desire to influence and transform the city for the better by creating better citizens. This balancing should help the church avoid the pitfalls of either; becoming overly focused on practical social action with a possible loss of the personally transformative experience of salvation, or withdrawing from the 'worldly' city to focus on building up the church in a spiritual sense and failing to be the salt, light, and yeast of the kingdom of God that prospers the city. This would not be a new approach, Winter cited by Pillay argues that the early church taught a civic responsibility to its members from a Christian standpoint, and that early Christians participated in public life and did not withdraw from the public sphere.¹⁸⁰ However, for some present day churches this might require a refocusing of the content of teaching and discipleship programmes to include this aspect of citizenship; particularly the importance of bringing kingdom values to bear on people's secular employment, which provides opportunity for influence. The

¹⁷⁹"Youth Mentoring,"

<https://www.mylifewarrington.co.uk/kb5/warrington/directory/service.page?id=noWpPJET63o#:~:text=The%20Mentoring%20Programme%20at%20Warrington%20Youth%20Club%20provides,positive%20choices%20through%201%3A1support%2C%20befriending%20and%20fun%20activities>. Warrington Youth Club, (July 2020).

¹⁸⁰ J. Pillay, "The church as a transformation and change agent," *HTS Teologiese Studies/Theological Studies* 73(3), 4352. (2017), 2.

teaching of citizenship should also include a clear vision of what a city transformed for the better would look like, and the role of the church in achieving it. When done well, it can inspire the church community to pursue the vision passionately, always keeping the ‘common good’ in mind. It would also provide opportunity to measure progress towards achieving the goal of a transformed city.

However, more than teaching Christians to be better citizens of a city is required. Invoking the spirit of James 2:14-26 and 1 John 3:17 which speak of faith and deeds working together, it is necessary to provide practical opportunities for church communities to serve and transform the city. The development of various ministries of mercy and justice (e.g. a work to the city’s homeless community such as that undertaken by Glasgow City Mission),¹⁸¹ is one example of how the church can do this.

Keller makes several relevant points with regard to ministries of mercy and justice; it is an expression of mission,¹⁸² that it is the ideal that the whole church is involved in this process not just a small core group of ‘enthusiastic experts’,¹⁸³ and invoking the picture of the Good Samaritan he says of western Christians that, “we need to see that, instead of living on islands of ease, we are all living on the Jericho road”.¹⁸⁴ Ministries of mercy and justice will often focus on poor communities, and in seeking to serve and liberate them to a place of being empowered to lead more successful lives could be considered city transforming. Glasgow city mission for example seek to work holistically with the homeless community to not just prevent rough sleeping by providing accommodation, but provide connected follow

¹⁸¹ Glasgow City Mission, <https://www.glasgowcitymission.com>, Glasgow City Mission, (July 2020).

¹⁸² Timothy Keller, *Ministries of Mercy: The Call of the Jericho Road 2nd Ed.* (Phillipsburg: P and R Publishing, 1997), 83.

¹⁸³ Keller, *Ministries of Mercy*, 156.

¹⁸⁴ Keller, *Ministries of Mercy*, 13.

up services to help recovery from addictions, provide employability skills and job opportunities. This approach is a challenge to western Christians influenced by an individualistic and materialistic culture, but nonetheless requires tackling.

In seeking to transform a city for the better and be more socially transformative, it may be necessary to be more confrontational than would normally be seen in most churches. Brueggemann in highlighting the actions of Jesus, says that on occasion these were, “a scandal, for they violate propriety, reason, and good public order”.¹⁸⁵ Examples of such confrontational actions would include the temple clearing (Mark 11:15-18), and healing on the Sabbath (Matthew 12:9-14), Jesus considered the Sabbath rules oppressive. Bickley suggests that the church should be aiming for “maximum impact” in regard of transformation.¹⁸⁶ Thus, how much ‘force’ should the church use to advance the kingdom of God and transform a city? This might make for interesting further research as to why the church does not appear to mirror Jesus in this regard, should it address this, and how might it go about it. For example if the church wants to truly address the problem of rough sleeping or help those fleeing domestic violence could it make use of its own often empty buildings to do this, or occupy (squat) empty city centre buildings for this use. This latter option is described by Claiborne, and resulted in a number of homeless people being given accommodation by the city authorities.¹⁸⁷ Mobilizing the ecclesia to lobby the local council, and use the local media more consistently to highlight issues could form part of this strategy.

¹⁸⁵ Brueggemann, *The Prophetic Imagination*, 108.

¹⁸⁶ Bickley, *Doing good Better*, 32.

¹⁸⁷ Shane Claiborne, *The Irresistible Revolution* (Grand Rapids: Zondervan, 2006), 53-67.

In talking of ministry of mercy and justice to the city, Keller talks of the reform of societal structures and processes which cause the social problems, and suggests that this (potentially confrontational), is undertaken by national Christian organisations rather than the local church.¹⁸⁸ There is some merit in this approach in that it allows a single-minded focus to be given to a single issue. For example, in regard to debt and poverty, the organization Christians Against Poverty campaigns and lobbies both the U.K government and the finance industry in order to reform the finance industry and associated processes which can result in debt and poverty.¹⁸⁹

However, the local church is sometimes best placed to challenge, due to local knowledge. It is helpful to think of the principle of subsidiarity when undertaking actions to address social needs; i.e. that actions are best taken at the lowest (most local) level possible. Myers emphasizes this,¹⁹⁰ and it would seem to be a sound principle to follow in order to maximize engagement and empowerment of people in their practice of city transformation. In seeking to help vulnerable people such as those fleeing domestic violence or homelessness the church could consider financially supporting appropriate church members to host a vulnerable person to lodge with them? This option looks like the good Samaritan, innkeeper, with possibly an additional counselor opportunity thrown in. Partnering with local agencies to identify vulnerable people could be part of this process. Once recovered, the vulnerable person could be provided by simple volunteering or employment opportunities by the local church, e.g. café serving or community gardening.

¹⁸⁸ Keller, *Center Church*, 325-326.

¹⁸⁹ "Christians Against Poverty," <https://capuk.org/>, Christians Against Poverty, (July 2020).

¹⁹⁰ Bryant L Myers, *Walking With the Poor: Principles and Practices of Transformational Development* (Maryknoll: Orbis, 2011), 53.

Responsible leadership may help draw the church community together around a vision where people are of one heart and mind to understand their place in the city, and their part in God's mission to the world; then entrepreneurial leadership will put legs on the vision and provide the means and tools to do the job.

Creating an entrepreneurial culture within the church community is key, its presence will help the church to become the best that it can be, as well as helping it transform the city by addressing problems and social issues of many types. In terms of helping the church to be the best that it can be for example, Dees talks of charity as one of the cultures influencing social entrepreneurship and that its practice is a means of spiritual development,¹⁹¹ whilst Sennett cited by Dees claims that it "combats sinfulness."¹⁹² In practice people are released to join in the adventure of being a creative and risk taking body advancing the kingdom of God to transform the city; and people can utilize their God given talents and abilities, whether intrinsic to their characters and personalities or supernaturally Holy Spirit imparted. There is a connection here between entrepreneurial leadership and distributed, shared, and servant leadership approaches. Shared and distributed leadership seeks to fully involve and empower the community in the leadership process, e.g. entrepreneurial aspects of problem and solution identification. Servant leadership in seeking positive change, focuses on ensuring that stakeholders achieve and perform to their full potential. Whilst it is not possible to explore these aspects fully within this dissertation, further helpful insights may be gained by further research into these connections.

¹⁹¹ Dees, "A Tale of Two Cultures," 322.

¹⁹² Dees, "A Tale of Two Cultures," 322.

So how can Christian faith communities develop an entrepreneurial culture? Firstly, ensure that leadership structures do not prevent entrepreneurs from operating.¹⁹³ For example, strong hierarchical institutional structures in particular may not provide the empowerment necessary. They can be ambivalent towards innovation through a conservative approach to maintaining the status quo.¹⁹⁴ An environment of permission, supported by resources both financial and people, along with real opportunities to pilot test new things is needed. Mawson describes a group of artist entrepreneurs, disability organizations, and a gardening business beginning under those conditions.¹⁹⁵ Working in partnership with an entrepreneurial hub may help with this if the church leadership is secure enough to try it. An example of such a hub is the Cinnamon Network, which is a para church organization that supports churches to start and develop city transforming projects.¹⁹⁶ Working with such an organization may provide access to training for entrepreneurship, which assumes that it is possible to learn how to be entrepreneurial in approach. This may encourage the emergence of more entrepreneurs.

Secondly, proactively look for entrepreneurs within the church leadership structure, and the wider congregation. It will be necessary not just to provide a supportive environment for entrepreneurial leadership, but to also have entrepreneurs present in the church community.¹⁹⁷ Mawson claims that entrepreneurs are found in all walks of life,¹⁹⁸ this presumably includes churches. The earlier claim by Stephan and Uhlaner that

¹⁹³ Bickley, *Doing good Better*, 16.

¹⁹⁴ Bickley, *Doing good Better*, 26.

¹⁹⁵ Mawson, *The Social Entrepreneur*, 166.

¹⁹⁶ "The Cinnamon Network," <https://www.cinnamonnetwork.co.uk>, The Cinnamon Network, (July 2020).

¹⁹⁷ Tiplady, in Leadership and Change seminar notes, Nazarene Theological College, June 2019.

¹⁹⁸ Mawson, *The Social Entrepreneur*, 164.

entrepreneurship is 'optimal' in a social supportive culture,¹⁹⁹ is worthy of further research. It may enable us to test whether city churches in non-western and more collectivist cultures exhibit greater evidence of entrepreneurial leadership. Additionally, Bickley claims that churches are not particularly engaged in innovation.²⁰⁰ The church, if true to Jesus teaching to be 'one' (John 17:21), could be expected to exhibit mutually supportive characteristics, and therefore innovation. There seems to be an incongruence here which may be worthy of study.

As stated previously, common to both responsible and entrepreneurial leadership is the need to develop social capital and work effectively with other stakeholders to create mutually beneficial networks. This includes aspects of external bridging to other stakeholders. Alvord et al highlight the need for leadership to have a strong bridging capability in order to deliver strong social entrepreneurship;²⁰¹ churches would benefit from being proactive in developing this bridging capacity. It was postulated earlier that churches may find this a challenge to achieve. Nevertheless, it is important to try to overcome this challenge. Research into why, may help identify solutions. One possible solution may be to make use of parachurch organizations that work this way. The ROC organization as part of its processes, facilitates a ROC conversation.²⁰² Examples of these are given by Green.²⁰³ This brings together a wide range of stakeholders including churches, residents, school representatives, volunteer groups, police, and local council to discuss local social issues, and establish ways of working together to change them for the better. A second approach to

¹⁹⁹ Stephan, and Uhlaner, "Performance based vs Socially Supportive Culture," 1358.

²⁰⁰ Bickley, *Doing good Better*, 19,25.

²⁰¹ Alvord, Brown, and Letts. "Social Entrepreneurship: Leadership that Facilitates Societal Transformation," 155.

²⁰² ROC Conversation, <https://roc.uk.com/roc-conversation/>, Redeeming Our Communities, (July 2020).

²⁰³ Green, *ROC Your World*, 97-107.

establish this ethos as part of the church DNA might be to create a church 'civic champion' who works proactively and exclusively on behalf of the church with civic and voluntary bodies to develop these relationships. A third approach may be to simply encourage service in the secular arena as school helpers, foster carers, or youth mentors. A fourth approach may be for the church to establish a work for the local community, e.g. parent and toddler group. All of these approaches require a humble and open-handed leadership mindset, focusing on the 'common good' above self interest.

Conclusion

This dissertation argues for the fact that the church is a city transforming agent of the kingdom of God, participating in the mission of God to influence and transform the city for the better in present history. This better city includes both spiritual and material realms. A vision of this better city has been described which includes these aspects. This mission is best pursued by embracing a balanced theology incorporating ecclesial and public aspects which teaches church members to be both better disciples, and better citizens of the city.

The prophetic nature of church is to challenge the status quo, and energise people to want to transform the city for the better. The leadership of the church is key in helping it to achieve this mission. Whilst many leadership types would work in a city context, both responsible and entrepreneurial approaches are considered particularly relevant, effective, and appropriate. These leadership approaches speak of the desire to serve the 'common good', benefiting both the church and the wider city community. Practicing this leadership virtuously could be expected of a Christian community, and may enhance its effectiveness

to the maximum by aiming to be the best that it could be. A church which embraces its place in wider civil society, will develop an entrepreneurial culture and a broad range of mutually supportive stakeholder networks. It will be unafraid to challenge the status quo of a city often troubled by many social problems.

The church led in a responsible and entrepreneurial manner will have the 'welfare of the city' at its heart. Ultimately, it is simply responding to the call to, "love one's neighbours as oneself, and of allowing oneself to be a channel through which the 'good city' – the new Jerusalem – takes place."²⁰⁴

²⁰⁴ Graham, and Lowe, *What Makes a Good City?* 158.

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