



**CHRISTIAN REFLECTIONS
ON THE LEADERSHIP
CHALLENGE**

EDITED BY JAMES M. KOUZES AND BARRY Z. POSNER

OVERVIEW

Christian Reflections on the Leadership Challenge

SUMMARY

This Study Circle Guide (SCG) is designed to accompany the book *Christian Reflections on The Leadership Challenge*¹, edited by James M. Kouzes and Barry Z. Posner. It can be used on its own or in conjunction with *RCLF 101—RC Leadership Formation 101: Taking up The Leadership Challenge as a Regnum Christi Apostle*, an RC Spirituality online training course taught by Regnum Christi (RC) member and Executive Coach, Katie Lundstrom of Firm Foundations Inc. at www.rcspirituality.com.

Kouzes and Posner first published their leadership model in an award-winning 1987 best-seller, *The Leadership Challenge*, now in its 6th edition.² As John C. Maxwell's foreword to *Christian Reflections on the Leadership Challenge* states:

“Though originally aimed at a general leadership market, the message of *The Leadership Challenge* ... could have been lifted from the pages of scripture.

The collection of successful Christian leaders who authored the chapters of *Christian Reflections on The Leadership Challenge* share their insights on faith and leadership in light of *The Five Practices of Exemplary Leadership*® identified by Kouzes and Posner — Model the Way, Inspire a Shared Vision, Challenge the Process, Enable Others to Act, and Encourage the Heart.

The Leadership Challenge model has been chosen as the framework for the North American territory's leadership formation program because it is an ideal framework for contemplating and discussing the leadership modeled by Christ, the particular call to leadership entailed in being his apostle, and our charismatic call as Regnum Christi members to form Christian leaders for society. In addition to being backed up by over 30 years of research and tested by over two hundred scholars across a variety of settings, the model is simple and practical.

CATEGORIES OF INTEREST

Leadership Development; Human Formation; Apostolic Formation; Service Leadership; General.

MATERIALS NEEDED

- Each participant should have a copy of *Christian Reflections on The Leadership Challenge*, the Study Circle Guide, the Bible³, the *Draft General Statutes of the Regnum Christi Movement* (Draft GSRC), and a *Regnum Christi Member Handbook* (RCMH). Participants need a copy of this study guide.
- **OPTIONAL:** *Christian Reflections on The Leadership Challenge* provides the five practices and ten commitments of exemplary leadership, but does not list or describe the specific 30 behaviors associated with these practices. Although listed in the SCG it is highly recommended that you purchase a copy of *The Leadership Challenge* by James M. Kouzes and Barry Z. Posner or enroll in *RC Leadership Formation 101: Taking up The Leadership Challenge as a Regnum Christi Apostle* at www.rcspirituality.com.
- **OPTIONAL:** Copies of the following: *Constitutions of the Congregation of the Legion of Christ* available on Amazon and the *Statutes of the Consecrated Women of Regnum Christi* and the *Statutes of the Lay Consecrated Men of Regnum Christi* (the latter only in Spanish) available on www.regnumchristi.org.⁴

WHO CAN PARTICIPATE?

Anyone. And everyone.

For those of us who recognize that the call to be an apostle is *de facto* a call to be a leader, the model's most valuable assertion is that leadership is not a genetic predisposition or

1 Kouzes, J. M., & Posner, B. Z. (2004). *Christian reflections on The leadership challenge*. San Francisco, CA: Jossey-Bass.

2 Kouzes, J. M., & Posner, B. Z. (2017). *The leadership challenge: how to make extraordinary things happen in organizations*. Hoboken, NJ: Leadership Challenge, A Wiley Brand.

3 All scripture quotations are taken from the New American Bible, Revised Edition (NABRE)

4 See *Statutes of the Consecrated Women of Regnum Christi* at <http://www.regnumchristi.org/comissione/wp/wp-content/uploads/Statutes-CRC-First-draft-English-version.pdf> and *Statutes of the Lay Consecrated Men of Regnum Christi* at <http://www.regnumchristi.org/rcstatutes/wp-content/uploads/2017/05/%5B31%5D%20Estatuto%20de%20los%20Laicos%20Consagrados%20del%20Regnum%20Christi.pdf>.



SESSION I

Foreword (Pages ix–xi)

Chapter One: Leadership Is Everyone’s Business (Pages 1–6)

Chapter Two: The Five Practices of Exemplary Leadership (Pages 7–38)

OVERVIEW

In Chapter One, Kouzes and Posner, developers of The Five Practices of Exemplary Leadership Model® (a.k.a. Leadership Challenge® model), briefly review their research journey and dispel various leadership myths. They describe the genesis of the book and its purpose as a field guide for leaders, providing brief biographies of the Christian leaders who authored Chapters Three to Seven.

In Chapter Two, Kouzes and Posner then provide an overview of The Five Practices, describing each of these in terms of two corresponding commitments and providing case studies. They provide a helpful summary chart of the practices and commitments on page 38.

I. STUDY AND DISCUSSION QUESTIONS

1. In the foreword, Maxwell implies that leadership is a choice. Do you agree? Why or why not?
2. Sometimes it causes people discomfort to think of themselves as “choosing” to be a leader. What might be some of the concerns or fears behind this feeling? What do you think a Christian response to this feeling is, according to Maxwell? What is the response of a Regnum Christi member, according to Statute 39 of the Draft GSRC and numbers 335–337 of the RCMH?
3. What was your initial reaction to the following claim in Chapter One?

“The truth is that leadership is an observable set of skills and abilities that are useful no matter where you are. And leadership, like any other skill, can be strengthened, honed and enhanced, given the motivation and desire, the practice and feedback, and the proper role models and coaching. (p. 4)

What leadership “myths” does this challenge and what are the implications for the individual if this statement is true? Do you agree? Why or why not?

4. Brainstorm and discuss the differences you might expect to see between a group of people who see leadership in terms of “positional leadership” versus a group that holds the conviction that “leadership is for everyone”? In other words, if everyone felt equally responsible for exercising the practices and commitments listed on page 38, what types of attitudes and behaviors would you expect to see?
5. If Regnum Christi were to subscribe to “the myth that leadership is something inherent in the DNA or is found only at the highest levels of the organization, whether it’s the executive suite or the pulpit,” discuss the impact on the fulfillment of its mission as described in 335–337 of the *Regnum Christi Member Handbook*. (p. 2)
6. Share the story of someone that you have known and found to be an “exemplary leader.” Would you describe this person as a leader with a servant’s heart (a servant leader)? Are you able to point to one or more of the Ten Commitments listed in the chart on page 38 as being particularly characteristic of this person? What behaviors demonstrated this commitment to you?

II. THE LEADERSHIP OF JESUS

- Mt 4:18–22 — The Call of the First Disciples
- Lk 5:1–11 — The Call of Simon the Fisherman
- Mt 28:16–20 — The Commissioning of the Disciples
- Mt 25:14–30 — The Parable of the Talents

In the foreword, Maxwell observes that “When seen through the lens of a servant’s heart, leadership becomes not just a job but a calling.” (p. x)

Do a group reflection (*lectio divina*) on one or more of the above passages. Discuss the scriptural basis for seeing leadership as a calling and a calling as leadership. Consider the potential impact of accepting or not accepting our calling to leadership as Christians. (See Appendix A for a suggested method.)



III. FULLY LIVING OUR RC IDENTITY

Compare the following texts in light of our Christian and charismatic “calling” to leadership. Identify and discuss any interesting complementarity or distinctions you see. Is there anything that you find particularly inspiring? Is there anything that you find challenging?

DRAFT GENERAL STATUTES OF REGNUM CHRISTI

39. LEADERSHIP: A TALENT AT THE SERVICE OF EVANGELIZATION

Regnum Christi members aim to be disciples of Christ and to be apostles like him, sent to proclaim the Gospel to all humanity. Because they want the Kingdom of God to be present and to renew society:

1. they seek to develop and put into practice their capacity to inspire, guide, or form others, following Christ’s example;
2. in their apostolic activity they seek to help others develop that same capacity;
3. to the extent of their possibilities they evangelize the people who influence society in various areas, trying to be simple and selfless in their dealings with them and always giving testimony to the truth[.]

REGNUM CHRISTI MEMBER HANDBOOK

335. To reach all people, the Movement chooses as its apostolic methodology to work from vertex to base. This consists in forming lay people to transform the circles in which they move, to be themselves evangelizers of others. The purpose of this is for people to spread the light of the Gospel in their natural surroundings, as salt of the earth and yeast in the dough: parents in their homes, doctors in their hospitals, teachers in their schools, students in their universities, workers in their factories, merchants in their shops and businessmen in their businesses.

337. Today, too, the Church needs Catholic leaders, that is to say, people who are motivated, formed and capable of exercising a positive influence in every sector of social life, through their personal witness, their word and their gospel charity. In this sense, and in virtue of the power of their own baptism, every Christian can and must become a leader in his milieu, and help his neighbor to have a personal experience of Christ and the vitality of the Church.

STATUTES OF THE CONSECRATED WOMEN

6. Christ sets the example of reaching out to people in the concrete aspects of their life. The principles of apostolic action are guided by a profound respect for the dignity of each person. Significant principles, amongst others:

1. Integral formation of apostles and the development of their leadership;
2. Evangelization of those who have or could have influence in their environments[.]

COMMUNIQUE: SOME ELEMENTS OF THE IDENTITY OF THE CONSECRATED WOMEN OF REGNUM CHRISTI

III.21.A. [W]hatever mission and apostolic activity we carry out, we live it following the example of Christ who, throughout his life, personally formed and accompanied his apostles. As Regnum Christi, we seek to form Christian apostles and leaders for society; as consecrated women, we do so with a maternal heart.

CONSTITUTIONS OF THE LEGION OF CHRIST

4. MISSION OF THE CONGREGATION

In their mission of forming apostles, Christian leaders at the service of the Church, Legionaries make present the mystery of Christ gathering the Apostles around him, revealing to them the love of his heart, forming them and sending them out to collaborate with him to build up his Kingdom (See Mk 3:13–14; Mt 10:5–10; 28:18–20). Consequently:

1. Legionaries should bring others to live out their baptismal calling to the full, fostering the spiritual growth, the integral formation and the apostolic outreach of the men and women, including Regnum Christi members, who are called to develop and exercise their leadership at the service of Jesus Christ who transforms the personal, family, professional and social life of all people.

STATUTES OF THE LAY CONSECRATED MEN OF REGNUM CHRISTI

Without excluding any type of apostolate, the members of the association direct their apostolic action principally to: the evangelization and apostolic projection of people, especially those of greater influence in the different spheres of society, so that they put their talents and services at the service of the Kingdom of God.



NOTES

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SESSION 2

Chapter Three: Reflections on Model the Way

PERSONAL PREPARATION

Read pp. 39–52 of *Christian Reflections on the Leadership Challenge* and answer the Questions for Reflection, p. 52.

I. STUDY AND DISCUSSION QUESTIONS

1. “Modern man listens more willingly to witnesses than to teachers, and if he does listen to teachers, it is because they are witnesses.”⁷

How are John C. Maxwell’s five principles for modeling the way critical for evangelization in the modern world? (p. 42)

2. Maxwell points out that “[r]egardless of their past, God still calls men and women to serve Him in leadership roles.” (p. 41) What biblical figures does this bring to mind? Is there another leadership myth here to be dispelled?
3. What do you think are the primary values of the most important leadership role model in your life (or one of them)? How did this person convey these values?

4. Describe for the others how a particular value is serving you as a guide in your life and leadership right now. Are you currently transmitting this value to others and how? If you have shared Maxwell’s experience of not knowing how to share your faith, can you now see a possibility of sharing it through your transmission of this value? (p. 44)

5. Jesus models a way of leadership that does not always fit the leadership criteria of the world. Pope Francis has observed that “if at times our efforts and works seem to fail and produce no fruit, we need to remember that we are followers of Jesus ... and his life, humanly speaking, ended in failure, the failure of the cross.”⁸

How will the values arising from our core convictions as Regnum Christi members sustain us in moments of apparent failure? (See RCMH numbers 133–172)

6. Right now, as a team/committee, is there some way in which Jesus might be asking you to “model the way” in either your section, your locality or your local church by building consensus around a certain Christian value? Or, is there a prior need to ask for feedback from others in order to know if your team/committee is acting in accord with your professed values as Regnum Christi members?

PRACTICE	COMMITMENT	BEHAVIORS TO MODEL THE WAY ⁹
Model the Way	<p>Find your voice by clarifying your personal values.</p> <p>Set the example by aligning actions with shared values.</p>	<ul style="list-style-type: none"> ○ Sets a personal example of what he/she expects of others ○ Makes certain that people adhere to the principles and standards that have been agreed upon ○ Follows through on promises and commitments he/she makes ○ Asks for feedback on how his/her actions affect other people’s performance ○ Builds consensus around a common set of values for running our organization ○ Is clear about his/her philosophy of leadership

7 Words of Pope Paul VI addressed to the members of the Council of the Laity on October 2nd, 1976 and included by him in the Apostolic Exhortation on *Evangelization in the Modern World* (Evangelii Nuntiandi), 41.

8 Pope Francis, *Vespers with Clergy and Religious*, New York, 25 September 2015.

9 For an in-depth understanding of these practices and behaviors, we encourage you to obtain a copy of *The Leadership Challenge: How to Make Extraordinary Things Happen in Organizations* by James M. Kouzes and Barry Z. Posner. 6th ed. Hoboken, NJ: The Leadership Challenge, 2017.



II. THE LEADERSHIP OF JESUS

- o John 13:1–15 — Washing of the Disciple’s Feet
- o Mark 10:35–45 — Ambition of James and John

The Gospels are written records of the words and deeds of Jesus Christ. Choose and read one of the above Gospel passages. Imagine the disciples looking back to these words and deeds of Jesus after the events of the Passion and Resurrection had passed and discussing them with one another. Share your reflections on what made the leadership modeled by Jesus unique for those who witnessed it? What did they see as the source of his character and credibility? What core convictions and values did he transmit to his first followers and how?

III. FULLY LIVING OUR RC IDENTITY

Compare the following texts in light of the five leadership behaviors listed above and the Christian and charismatic importance of “modeling the way” for others as Regnum Christi members. Identify and discuss any interesting complementarity or distinctions you see. What common values can be identified? Is there anything that you find particularly inspiring? Is there anything that you find challenging?

DRAFT GENERAL STATUTES OF THE REGNUM CHRISTI MOVEMENT

5. IDENTITY OF THE REGNUM CHRISTI LAY MEMBER

§1 Regnum Christi lay members are Catholics who personally accept and live a divine vocation to live their baptismal commitments in the midst of temporal realities according to the charism of Regnum Christi.

§2 They bring to the Movement their secular nature, by which they extend Christ’s presence in the world and radiate the light of the Gospel in their family, professional and social life.

25. THE VIRTUE OF CHARITY

Movement members follow Christ’s example in certain characteristic expressions of charity by:

1. being generous in their self-giving to God and others, with prompt, simple, and creative service. One of the best expressions of love is giving of one’s time;

2. being merciful to all, especially to those who are most in need. They are moved by the needs of others and practice spiritual and corporal works of mercy;
3. practicing charity in thoughts and words that come from a meek and humble heart, and speaking well of others whenever possible. Without neglecting justice, they avoid slander, and practice and promote apologizing, forgiveness, reconciliation and peace;
4. treating others in a polite, pleasant, friendly, kind and simple way, which shows their appreciation for the dignity that they and others have as children of God.

REGNUM CHRISTI MEMBER HANDBOOK

25. ... [T]he mission of the Regnum Christi Movement can be summed up in one word: love. Its mission consists in bringing the greatest number of people to know God’s love deeply, as the ultimate explanation of the redemption wrought by Christ; in bringing them to live in love by practicing the authentic and generous charity Christ preached and demanded; and in striving to make God’s merciful love known to all mankind by tirelessly preaching the gospel, so as to achieve the conversion of hearts and build a civilization of Christian justice and love.

STATUTES OF THE CONSECRATED WOMEN

10. The consecrated women have a specific calling to imbue every dimension of their life with Christ’s authentic charity and with his humanizing and merciful gaze towards humanity. Striving to form a humble heart like Christ’s, they live charity through attentive service; understanding; and a joyful, detached and loving self-giving for the sake of their brothers and sisters. Likewise, as an expression of this same charity, they seek to live and build unity and a family spirit in the Movement and in the Church.

CONSTITUTIONS OF THE LEGION OF CHRIST

10. The heart of the Legion’s spirit is charity, which entails universal and considerate self-giving to one’s neighbor. Therefore, Legionaries should foster a creative and self-sacrificing attitude of service, treat others with goodness and simplicity, learn to be merciful with their neighbor’s weakness, praise what is good, reject envy and avoid backbiting and gossip.



NOTES

Two columns of horizontal lines for taking notes.



SESSION 3

Chapter Four: Reflections on Inspire a Shared Vision

PERSONAL PREPARATION

Read pp. 53–68 of *Christian Reflections on the Leadership Challenge* and answer the Questions for Reflection, p. 68.

I. STUDY AND DISCUSSION QUESTIONS

1. The first lesson that David McAllister-Wilson draws from leaders who have inspired others with the Christian vision is that “inspiration and vision emerge from suffering.” Share a “teachable lesson” you have learned from your own personal struggles or that you feel Regnum Christi has learned through its organizational struggles.

2.  For I know well the plans I have in mind for you,... plans for your welfare and not for woe, so as to give you a future of hope ...¹⁰

says the Lord through the Prophet Jeremiah. What do you think might be the plans and dreams that our Lord has for you and the members of your current Regnum Christi Study Circle? What do you aspire for this group to be? What do you think our Lord aspires for it to be?

3. If McAllister-Wilson’s assertion that a successful organization is more like a choir than a soloist is accurate, and “Christian leadership is the ability to encourage everyone to sing off the same page,” what actions could you take as a team/locality to encourage full participation of all the “voices” in your locality right now? (CRLC, 60)

4. How would I describe Regnum Christi, a charismatic Movement inspired by the Holy Spirit with a particular vision for evangelization in the Church today, to someone who has never heard of it? What stories could I tell?

5.  How Christian leaders plant the vision is key to the practice of inspiring a shared vision. (p. 61)

Is your group familiar with Regnum Christi’s strategic vision for evangelizing the territory of North America? Is there a vision for the evangelization of your locality? What is it? How is it going? How is this group intentionally sharing and communicating that vision with others? Brainstorm the different ways in which this group can be planting the seeds of the vision in the hearts and minds of other Regnum Christi members and in the hearts and minds of others you serve in your locality and milieu.

6. Why does McAllister-Wilson say that “Christian leadership is more like being on a sailboat than a rowboat” (p. 67)? What are some implications of this analogy for how you, as a group, exercise leadership in the section/locality/diocese/community?

7. As individuals, do any of you have specific aspirations for evangelizing your milieu? What are the shared aspirations for evangelization within your group? End this section with a spontaneous prayer, with each one praying for the intentions of the one sitting on their right, asking God to grant them the graces needed to fulfill the aspirations and desires that the Holy Spirit has planted in his/her heart.

¹⁰ Jeremiah 29:11 (NABRE)



PRACTICE	COMMITMENT	BEHAVIORS TO INSPIRE A SHARED VISION ¹¹
Inspire a Shared Vision	<p>Envision the future by imagining exciting and ennobling possibilities.</p> <p>Enlist others in a common vision by appealing to shared aspirations.</p>	<ul style="list-style-type: none"> ○ Talks about future trends that will influence how our work gets done ○ Describes a compelling image of what our future could be like ○ Appeals to others to share an exciting dream of the future ○ Shows others how their long term interests can be realized by enlisting in a common vision ○ Paints the “big picture” of what we aspire to accomplish ○ Speaks with genuine conviction about the higher meaning and purpose of our work

II. THE LEADERSHIP OF JESUS

- Mt 5: 3–12 — The Beatitudes¹¹
- Mt 25:31–40 — The Judgment of the Nations
- Lk 10:25–37 — The Good Samaritan

Do a group reflection (*lectio divina*) using one of the passages above. What are some of the key elements of the “big picture” Jesus is giving us? Do you find the vision for humanity that he presents to be appealing, compelling or ennobling? Why or why not? (See Appendix A for a suggested method.)

III. FULLY LIVING OUR RC IDENTITY

David McAllister-Wilson claims that “Christianity ... is a vision about both the present and the future, and that vision is the Kingdom of God.” (p. 56). Compare the following texts in light of our call to “inspire a shared vision” as Christians and members of Regnum Christi. Identify and discuss any interesting complementarity or distinctions you see. Is there anything that you find particularly inspiring? Is there anything that you find challenging?

DRAFT GENERAL STATUTES OF THE REGNUM CHRISTI MOVEMENT

13. SPIRITUALITY OF THE KINGDOM

§1 The Movement is inspired and directed by the ideal of bearing witness to, proclaiming, and expanding the Kingdom of Christ. Its motto “Christ our King, Thy Kingdom Come!” expresses this longing. Therefore, Regnum Christi members, following the inspirations of the Holy Spirit:

1. seek to clothe themselves with Christ in their hearts and works, so that he may reign in their lives through a progressive configuration with Him, and
2. allow themselves to be permeated and moved by Christ’s love for all people, seeking that he may reign in the heart of all people and society.

REGNUM CHRISTI MEMBER HANDBOOK

13. The Regnum Christi name and the motto of its members, “Thy Kingdom Come!” mean above all that we aspire to cooperate with the Church in establishing Christ’s Kingdom and making it a reality in the world. This kingdom is Christ himself, when he is known, loved and imitated by every person. It is his Gospel of love when it becomes the rule of life in every heart. ...

101. The mission stems from a deep, personal experience: your living and life-changing encounter with Christ. ... More than structures and programs, the mission needs men and women who have experienced God’s love in their own lives and feel called to work tirelessly to proclaim and extend his Kingdom using every licit and good means until Jesus Christ reigns in the hearts of men and societies.

STATUTES OF THE CONSECRATED WOMEN OF REGNUM CHRISTI

8. CHRIST-CENTEREDNESS

The spirituality of the consecrated women is eminently Christ-centered. A consecrated woman’s life is imbued with the experience of the personal, real, passionate and faithful love of Christ. She fixes her gaze upon the heart of Christ the King, who came to this earth to establish

¹¹ For an in-depth understanding of these practices and behaviors, we encourage you to obtain a copy of *The Leadership Challenge: How to Make Extraordinary Things Happen in Organizations* by James M. Kouzes and Barry Z. Posner. 6th ed. Hoboken, NJ: The Leadership Challenge, 2017.



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SESSION 4

Chapter Five: Reflections on Challenge the Process

PERSONAL PREPARATION

Read pp. 69–81 of *Christian Reflections on the Leadership Challenge* and answer the Questions for Reflection, p. 81.

I. STUDY AND DISCUSSION QUESTIONS

- Patrick Lencioni claims that “the only way to make a real difference is to do so humbly, without regard for recognition, ego, pride, even self-preservation.” (p. 72)

Share with the group an example of someone who has modeled this for you. How did their humility contribute to making the difference?

- Pope Francis has shared his dream of a “missionary option,”

“that is, a missionary impulse capable of transforming everything, so that the Church’s customs, ways of doing things, times and schedules, language and structures can be suitably channeled for the evangelization of today’s world rather than for her self-preservation.”¹³

In sharing this dream, the Pope is challenging Catholics to “try out new and innovative ways to evangelize”.

What innovative evangelization efforts have you observed or attempted in recent years? How did it “challenge the process”?

- Is your team/committee facing a recurring struggle or problem? Brainstorm ways in which you could generate some small wins in the next month.
- Has your team recently been disappointed/elated by an event or activity that you had organized? Did you take time to ask yourselves what you could learn from this experience? When can you schedule time to have this conversation?
- Lencioni underlines the need of psychological hardiness in order to face the suffering that inevitably comes with the call to Christian life and leadership. (p. 77) Read Statute 18 of the Draft GSRC aloud and discuss reasons why the virtue of fortitude is given such emphasis by Regnum Christi members. What can this tell us about our charism?
- As a group, is there a learning opportunity that you could take advantage of or create in the next 6 months (i.e. some further leadership training, communication skills development, exploration of new evangelization tools and programs, etc...)?

PRACTICE	COMMITMENT	BEHAVIORS TO CHALLENGE THE PROCESS ¹⁴
Challenge the Process	<p>Search for opportunities by seeking innovative ways to change, grow and improve.</p> <p>Experiment and take risks by constantly generating small wins and learning from mistakes.</p>	<ul style="list-style-type: none"> ○ Seeks out challenging opportunities that test his/her own skills and abilities ○ Challenges people to try out new and innovative ways to do their work ○ Actively searches for innovative ways to improve what we do ○ Asks “What can we learn?” when things don’t go as expected ○ Identifies measurable milestones that keep projects moving forward ○ Takes initiative in anticipating and responding to change

¹³ *Evangelii Gaudium*, 27. http://w2.vatican.va/content/francesco/en/apost_exhortations/documents/papa-francesco_esortazione-ap_20131124_evangelii-gaudium.html.

¹⁴ For an in-depth understanding of these practices and behaviors, we encourage you to obtain a copy of *The Leadership Challenge: How to Make Extraordinary Things Happen in Organizations* by James M. Kouzes and Barry Z. Posner. 6th ed. Hoboken, NJ: The Leadership Challenge, 2017.



II. THE LEADERSHIP OF JESUS

- John 6:1–15 — Multiplication of the Loaves
- Luke 10:25–37 — The Good Samaritan
- Mark 3:1–4 — The Man with the Withered Hand
- Mark 12:13–17 — Paying Taxes to the Emperor
- Mark 12:41–44 — The Widow's Contribution

Do a gospel reflection (*lectio divina*) using one or more of these passages, contemplating the ways in which Jesus challenges our human expectations. (See Appendix A for a suggested method.)

III. FULLY LIVING OUR RC IDENTITY

Compare the following texts in light of 'challenging the process'. Identify and discuss any interesting complementarity or distinctions you see. Is there anything you find particularly inspiring? Is there anything you find challenging?

DRAFT GENERAL STATUTES OF THE REGNUM CHRISTI MOVEMENT

4. PRINCIPAL WAYS TO CARRY OUT THE MISSION

Movement members seek to respond to the main requirements of evangelization wherever they find themselves and without excluding any kind of apostolate. They undertake initiatives and establish apostolic works aimed especially at proclaiming the faith and spreading Catholic doctrine, forming youth and young adults, promoting marriage, the family, and vocations, educating, evangelizing professional and cultural environments, promoting social justice and practicing the works of mercy.

33. ENCULTURATION

§1 Evangelization is only complete when it brings the Gospel to life in the culture of those who receive it. ...

§2 The apostolic action of the Movement must constantly adapt to the needs and conditions of time and place, and use the most suitable methods for relating to particular cultures.

42. APOSTOLIC ZEAL

To meet the primary needs of evangelization, Regnum Christi apostles employ initiative and creativity to develop new apostolic projects or join existing ones ...

STATUTES OF THE CONSECRATED WOMEN OF REGNUM CHRISTI

6. PRINCIPLES OF APOSTOLIC ACTION

Christ sets the example of reaching out to people in the concrete aspects of their life. The principles of apostolic action are guided by a profound respect for the dignity of each person. Significant principles, amongst others:

§4 Adaptation to times, places, and cultures;

7. AREAS OF APOSTOLIC ACTION

Without excluding any type of apostolate, the consecrated women of Regnum Christi offer the Church a style of evangelization according to their charism. They fulfill their work of evangelizing especially by proclaiming the faith; educating; pastoral work with children, youth and families; evangelizing culture; formation of the woman; formation of consecrated persons; and works of Christian charity.

CHAPTER COMMUNIQUE: ON LEGIONARY FORMATION AND THE RATIO INSTITUTIONIS

21. ... It is essential that from the first stages of formation a Legionary should acquire a practical knowledge of how to do apostolate in Regnum Christi, form himself as a formator of apostles, begin developing the ability to work in a team with other members of the Movement and the capacity to adapt apostolic methods to the needs of the people whom he would evangelize.

NOTES



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SESSION 5

Chapter Six: Reflections on Enable Others to Act

PERSONAL PREPARATION

Read pp. 83–98 of *Christian Reflections on the Leadership Challenge* and answer the Questions for Reflection, p. 98.

I. STUDY AND DISCUSSION QUESTIONS

1. “Leadership is a team effort.” (p 87) Have you ever been a part of a team or work group that stands out in your memory as your best experience of team work ever? Share this experience, describing what made it such a great experience. What was the leader’s role? How did this experience affect you?
2. Nancy Ortberg, of Willow Creek Church, places a lot of emphasis on the need for trust: “Teamwork and collaboration can only happen when people trust each other.” (p. 89) Discuss some reasons for why you might think this true. She goes on to claim that “child-like trust in God, ... is the courage of a leader.” (p. 89) Do you think she is right? Why?
3. Discuss the concept of what Nancy calls the “ministry of questions” and how asking questions creates a collaborative environment. Why do you think Nancy makes the observation “[c]ollaboration builds trust,” not “trust builds collaboration?” (p. 89)
4. Working “person-to-person” has been a longstanding principle governing Regnum Christi’s apostolic action and “personal accompaniment” [is one of five ways in which lay members “live and develop their vocation” in Regnum Christi.” (RCMH, 325; Draft GSRC 51) Read

numbers 338–342 of the RCMH aloud. How might the specific behaviors identified by Kouzes and Posner for enabling others to act help us as RC apostles in accompanying others?

5. “A wise leader strengthens people by giving power away.” (p. 90) Apart from being apostles, we all have other leadership roles, as parents, older siblings, bosses, supervisors, or mentors to a younger person at work or in Regnum Christi. Discuss the possible consequences, good and bad, when we give power away in each of these situations and entrust important tasks to the other person. Is there a way in which you, as an adult team or section, could offer to collaborate with the youth or young adult sections to accompany and strengthen them in some aspect of their formation?
6. How’s your talent radar? In the course of doing this SCG as a group, what strengths and talents have you been able to observe in the other members? Go around the room and have each person identify a strength that they have seen in another member of the group. Have that person respond whether or not they can see this strength in themselves and if they feel they have been able to put it at the service of others and of the Church in some way.
7. Is there someone whose influence has made you “a better person and leader because of the time spent with [them]?” (p. 86) Share a personal story that can underline the critical connection between servant leadership and motivation? Or swap a few hero stories of people in the community whose example has edified you and called you higher.¹⁴

PRACTICE	COMMITMENT	BEHAVIORS TO ENABLE OTHERS TO ACT ¹⁵
Enable Others to Act	<p>Foster collaboration by promoting cooperative goals and building trust.</p> <p>Strengthen others by sharing power and discretion.</p>	<ul style="list-style-type: none"> <input type="radio"/> Develops cooperative relationships among the people he/she works with <input type="radio"/> Actively listens to diverse points of view <input type="radio"/> Treats others with dignity and respect <input type="radio"/> Involves people in the decisions that directly impact their performance <input type="radio"/> Gives people a great deal of freedom and choice in deciding how to do their work <input type="radio"/> Ensures that people grow in their jobs by learning new skills and developing themselves

¹⁵ For an in-depth understanding of these practices and behaviors, we encourage you to obtain a copy of *The Leadership Challenge: How to Make Extraordinary Things Happen in Organizations* by James M. Kouzes and Barry Z. Posner. 6th ed. Hoboken, NJ: The Leadership Challenge, 2017.



II. THE LEADERSHIP OF JESUS

- o Lk 10:1–3 — Sending of the Seventy Two
- o Mk 8:27–29 — But who do you say that I am?

☞ Jesus has been called the greatest leader of all time because he demonstrated servant leadership and made his disciples into team players. (p. 87)

Do a group reflection (*lectio divina*) using one or more of the passages above, contemplating the ways in which Jesus enabled others to act by fostering collaboration and strengthening individuals. (See Appendix A for a suggested method.)

III. FULLY LIVING OUR RC IDENTITY

In light of the importance of enabling others to act by fostering collaboration and strengthening individuals, compare the following texts. Note any links to the behaviors listed for this practice and that all members are called to exercise leadership with one another in these ways. Identify and discuss any interesting complementarity or distinctions you see. Is there anything that you find particularly inspiring? Is there anything that you find challenging?

DRAFT GENERAL STATUTES OF REGNUM CHRISTI

21. UNITY IN DIVERSITY

§1 All members and branches of the Movement are equal in dignity and co-responsibility for safeguarding the charism, which they live in the form proper to them according to their respective states and conditions of life.

§2 There is a relationship of complementarity among the various branches or forms of life that make up the Movement. Therefore, the members of each branch or way of life:

1. embody and develop their particular identity;
2. know and value the identity of the members of the other branches, as well as their specific contribution to the Regnum Christi mission.

22. SPIRITUALITY OF COMMUNION

The charismatic nature of the Movement requires that its members cultivate a spirituality of communion that includes:

1. listening and valuing dialogue as a path desired by God for living the mission of the Church and the Movement, according to the relational nature of the person;
2. maturing fraternal relationships and recognizing the presence of God in the other. It also includes making the joys and sufferings of others their own, appreciating their personal gifts and bearing one another's burdens with love, while rejecting competitiveness, mistrust and envy[.]

PERSONAL AND COMMUNITY ACTION

40. Regnum Christi members carry out their apostolate in personal and communal action, in teamwork and in an organized and efficient way. They make use of the methodological principle “do, help others do, and let others do”.

63. THE TEAM

§1 The lay members ordinarily form part of a team. The team is the natural setting where the members develop their Regnum Christi lifestyle.

§2 A team is a group of members united in Christian fraternity to help each other in their sanctification, formation and apostolic work, following the example of the first Christian communities. It is the most basic unit of the Movement's structure for the lay members.

§3 Teams, as communities of apostles, can be organized in various ways according to the concrete circumstances of each Regnum Christi locality.

64. THE ENCOUNTER WITH CHRIST

The Encounter with Christ is the center of team life. In it the members, as a community of faith and under the light of God's Word, examine their Christian life, discern what the Lord expects of them in evangelizing the reality of the world in which they live, encourage each other in the following of Christ and enkindle their apostolic zeal.

REGNUM CHRISTI MEMBER HANDBOOK

352. INSPIRE OTHERS FOR THE MISSION

This is one of the most important principles in our Movement's apostolic methodology and it is expressed in three interconnected aspects, “Do, Get, Let.”

- o A. “DO”: Means effectively and responsibly doing your part in fulfilling the mission.



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SESSION 6

Chapter Seven: Reflections on Encourage the Heart

PERSONAL PREPARATION

Read pp. 99–116 of *Christian Reflections on the Leadership Challenge* and answer the Questions for Reflection, p. 116.

I. STUDY AND DISCUSSION QUESTIONS

1. In Chapter 7, Ken Blanchard, author of *The One Minute Manager* confesses that it was only after the success of this book and thirty years of researching leadership that he came to realize “that Jesus is the greatest leadership role model of all time.” (p. 102)

Would you have to make a similar confession? In the course of completing this SCG, have you seen Jesus and his leadership in a new light? How?

2. Ken Blanchard repeats several times, “You have to make it a high priority to catch people doing things right,” implying the benefits more than he actually describes them. (p. 112) What would you expect these benefits to be if a leader is doing this? What would be the impact of a leader doing the opposite?
3. Blanchard points out that “character and other fundamental heart qualities are critical indicators for determining behavior.” (p. 103)

List some of the fundamental heart qualities that he identifies as affecting a leader’s behavior, whether for the good or for the bad. Can you add to these?

4. “Each member lives [the spirituality of Regnum Christi] from an experience of the personal, real, passionate and faithful love of Christ.” (DGSRC, Statute 14)

Discuss how this aspect of our spirituality, our experience of Christ’s unconditional love for us, is meant to shape our hearts when it comes to understanding and exercising leadership as Regnum Christi members.

5. “Servant leadership begins with a clear and compelling vision that excites the passions and the commitment of those that follow.” (p. 107)

What vision of the future and/or what values resonated with you personally when you were first attracted to Regnum Christi? After discussing these, are there common vision elements or common values that stand out for their ability to set your “hearts burning” as a group, like the heart of those disciples Christ approached on the way to Emmaus? (Luke 24:32) Is this burning manifested in the apostolic ventures or activities of the group? Could it be?

6. “Every day leaders face hundreds of challenges to their intentions to be servant leaders and to encourage the hearts of others.” (p. 115) Share and discuss what you find to be some of the most common of these daily challenges or obstacles.
7. In emphasizing the principle of working person-to-person, the RCMH reminds us that “it is important not to let the organizational tasks and the institutional structures stifle our attentiveness, cordiality and family spirit in our interaction with others.” (RCMH, 342)
8. Does your group/section/locality have a culture of stopping to recognize and thank people for their contributions? Is there someone that you as a group would like to find a creative and personalized way to recognize for their commitment to RC or to the local parish, school, or community? Brainstorm together and make it happen.



PRACTICE	COMMITMENT	BEHAVIORS TO ENCOURAGE THE HEART ¹⁶
Encourage the Heart	<p>Recognize contributions by showing appreciation for individual excellence.</p> <p>Celebrate the values and victories by creating a spirit of community.</p>	<ul style="list-style-type: none"> ○ Praises people for a job well done ○ Makes it a point to let people know about his/her confidence in their abilities ○ Makes sure that people are creatively recognized for their contributions to the success of our projects ○ Publicly recognizes people who exemplify commitment to shared values ○ Tells stories of encouragement about the good work of others ○ Gets personally involved in recognizing people and celebrating accomplishments

II. THE LEADERSHIP OF JESUS

- Mt 8:5–13 — The Healing of a Centurion’s Servant
- John 2:1–10 — The Wedding at Cana
- Mk 6:30–32 — Jesus calls the apostles away by themselves to rest

Do a group reflection (*lectio divina*) using one or more of the passages above, contemplating how Jesus jumped at any chance we gave him to encourage our hearts. (See Appendix A for a suggested method.)

III. FULLY LIVING OUR RC IDENTITY

The leadership practice “Encourage the Heart” entails the commitment to “creating a spirit of community.” For Christians, the Trinity, the “consubstantial communion” of Father, Son and Holy Spirit, is the ideal model for community.¹⁷ In fact, “the whole Christian life is a communion with each of the divine person” and, as a consequence, “Regnum Christi fulfills its mission in communion and builds communion in the mission.”¹⁸

Communion, as defined by Benedict XVI, is “union of being with the one recognized.”¹⁹ Consider the texts below and discuss the significance of recognizing/knowing the identity and value of each of the branches that make up the community of Regnum Christi. In the course of doing this Study Circle, have you discovered differences and/or complementarities between the branches that you had

not seen before? Is there anything that you find particularly inspiring in this reality? Is there anything that you find challenging? Do you see any behaviors to adopt or avoid that might foster the spirit of communion in your locality?

DRAFT GENERAL STATUTES OF THE REGNUM CHRISTI MOVEMENT

21. UNITY IN DIVERSITY

§1 All members and branches of the Movement are equal in dignity and co-responsibility for safeguarding the charism, which they live in the form proper to them according to their respective states and conditions of life.

§2 There is a relationship of complementarity among the various branches or forms of life that make up the Movement. Therefore, the members of each branch or way of life:

1. embody and develop their particular identity;
2. know and value the identity of the members of the other branches, as well as their specific contribution to the Regnum Christi mission.

22. SPIRITUALITY OF COMMUNION

The charismatic nature of the Movement requires that its members cultivate a spirituality of communion that includes:

1. listening and valuing dialogue as a path desired by God for living the mission of the Church and the Movement, according to the relational nature of the person;

¹⁶ For an in-depth understanding of these practices and behaviors, we encourage you to obtain a copy of *The Leadership Challenge: How to Make Extraordinary Things Happen in Organizations* by James M. Kouzes and Barry Z. Posner. 6th ed. Hoboken, NJ: The Leadership Challenge, 2017.

¹⁷ Catechism of the Catholic Church, 248

¹⁸ Catechism of the Catholic Church, 264

¹⁹ Pope Benedict XVI., *Jesus of Nazareth: From the Entrance Into Jerusalem to the Resurrection — Holy Week, Part Two*, p. 83.



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SESSION 7

Chapter Eight: Leadership Is A Relationship

PERSONAL PREPARATION

Read pp. 119–126 of *Christian Reflections on the Leadership Challenge*.

I. STUDY AND DISCUSSION QUESTIONS

1. “It’s not just what he said, it’s also how he behaved that makes [Jesus’] story significant in the leadership literature,” claim Kouzes and Posner. (p. 119) What important “behaviors” do you see Jesus adding to his preaching in the Gospels? Did this make him a more ‘effective’ leader? Why?
2. “Leadership is a relationship between those who aspire to lead and those who choose to follow.” (p. 119) What is the relationship between being a good follower and being a good leader for a Christian? Why might non-Christians also recognize the need for this relationship between leading and following? Discuss why and how Christians in particular must be both good followers and good leaders.
3. Kouzes and Posner identify credibility as the foundation of all leadership relationships. Do you remember the two essentials of credibility? Can you identify a prominent public person who has demonstrated both of these essentials in some way and/or a public person who has failed to demonstrate one or both of them? From the perspective of Christian anthropology and the state of society around you, what are some possible explanations for why people may or may not have these two essentials in place?
4. “[F]aith informs and supports leadership, no matter the context.” (p. 119) How does your faith inform the different leadership roles you play in your life (i.e. family, work, Church, social circle, etc.)? How does it support you in your leadership roles? To answer, you may find it useful to refer back to the five practices of exemplary leadership we have covered in this study circle: Model the Way, Inspire a Shared Vision, Challenge the Process, Enable Others to Act, and Encourage the Heart.
5. Kouzes and Posner assert that “Leadership is personal. It’s not about them; ultimately it’s about you and me.” (p. 121) What are the implications of this for those of us who have accepted Christ’s mandate to “Go ... and

make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all that I have commanded you.” (Matthew 28:19–20)

6. “The instrument of leadership is the self, and the mastery of the art of leadership comes from the mastery of the self.” (p. 122) Discuss this claim in relation to the Catholic understanding of the interplay between grace and our free will and the need to cultivate habits of virtue. In reading the final pages of Chapter 8, what are some of the numerous human and Christian virtues being referred to or implied when the authors say that leaders “serve”, “sacrifice” and “keep hope alive”? (pp. 122–126)
7. In Chapter One of *Christian Reflections on The Leadership Challenge*, Kouzes and Posner invited you to ask yourselves, “How am I going to fully use myself to make a difference in the world?” (p. 6)

Now that your team/group has finished this book, take a moment to ask: “Is there any way in which Jesus is asking us to fully use ourselves and these five leadership practices right now to make a difference in our section? locality? parish? diocese?” Make a group resolution to take up ‘the leadership challenge’ in some particular way in the next few months or year.

II. THE LEADERSHIP OF JESUS

- Luke 5:1–11; John 21:1–19 — Jesus and Peter
- Luke 19:1–10 — Jesus and Zacchaeus
- Luke 10:38–42; John 11:1–7; 17–44 — Jesus and Martha
- Luke 10:38–42; John 12:1–8 — Jesus and Mary of Bethany
- John 15:1–17 — The Vine and the Branches

Do a group reflection (*lectio divina*) using one or more of the passages above, contemplating how Jesus grounded the calling of his disciples in a personal relationship. (See Appendix A for a suggested method.)



III. FULLY LIVING OUR RC IDENTITY

Regnum Christi has traditionally placed an emphasis on the importance of personal accompaniment for each members through regular spiritual direction and regular dialogue with one's team leader (for lay members without vows) or with one's community superior/director (for members who take on the evangelical counsels by vows).

Contemplate the following texts in light of the research that confirms the importance that personal relationships play in leadership and in getting people engaged. Identify and discuss any interesting complementarity or distinctions you see. Is there anything that you find particularly inspiring? Is there anything that you find challenging?

DRAFT GENERAL STATUTES OF THE REGNUM CHRISTI MOVEMENT

38. ACCOMPANIMENT

The mission of forming convinced apostles who aspire to the fullness of life in Christ requires accompaniment. In Regnum Christi, accompaniment is understood as close, constant and generous personal attention. It is meant to help people be open to grace and collaborate with it so they can respond to the questions and challenges they face. Both the one who accompanies and the one accompanied seek God, who comes to meet us on our path in each other.

60. ACCOMPANIMENT

Accompaniment in Regnum Christi (see no. 38) is a shared responsibility between the lay member, who ought to seek it, and the Movement, which must offer it.

61. SPIRITUAL DIRECTION

Movement lay members seek regular spiritual direction as a traditional means offered by the Church for spiritual growth. Through it, they learn to discern God's will and to embrace it with love.

62. DIALOGUE WITH THE TEAM LEADER

The team leaders accompany each member of their teams, helping each one as a friend and brother or sister on their path of personal and apostolic growth through frequent dialogue.

STATUTES OF THE CONSECRATED WOMEN OF REGNUM CHRISTI

6. PRINCIPLES OF APOSTOLIC ACTION

...The principles of apostolic action [for the consecrated women] are guided by a profound respect for the dignity of each person. Significant principles, amongst others: §1. Personal accompaniment in the search for holiness;

51. SPIRITUAL DIRECTION

§2 [Consecrated women] go confidently to their spiritual director, motivated by faith and love, in an atmosphere of freedom and respect, for the sake of receiving adequate accompaniment.

55. PERSONAL DIALOGUE WITH THE DIRECTOR AND FORMATORS

As a means of accompaniment and formation:

§1 For each stage of consecrated life, consecrated members have personal dialogue with their director or corresponding formator, according to the frequency set down in the Rule.

§2 Personal dialogue is an encounter, enlightened by faith, about fundamental aspects of the life of consecration according to the charism.

STATUTES OF THE LAY CONSECRATED MEN OF REGNUM CHRISTI

32. Each member has a spiritual director, to which he goes frequently.

87.1 The members of the association have personal dialogue with the person in charge or their corresponding formator according to the frequency established in the Rule.

CONSTITUTIONS OF THE LEGION OF CHRIST

59. SPIRITUAL DIRECTION

Motivated by the desire to know and embrace God's will and to grow spiritually, Legionaries should seek spiritual direction from an experienced priest.

60. PERSONAL REVIEW WITH THE SUPERIOR

§1 Our religious, moved by faith and love for Jesus Christ, are to approach their superiors with trust, to whom they freely and on their own initiative open their hearts. In this way they can receive the appropriate accompaniment according to the specific needs of each stage of their life.



APPENDIX A

Steps for a Small Group Lectio Divina¹⁶

1. Take a Scripture passage on the theme. It is helpful for each person to have their own copy of the passage.
2. Give everyone time to read the passage silently, slowly, and reflectively.
3. As you read, underline any word or phrase which particularly strikes you.
4. After everyone has finished reading, ask each person to share with the group the word or phrase which most struck them. (No elaboration at this point—just state the word or phrase.)
5. Next, go around the group and have each person tell why this particular word or phrase struck them. What it was within their own experience that responded to this particular word or phrase.
6. Go around the group again asking each person, or just those who volunteer, to say what significance these insights might have for the group or for themselves.
7. Finally, after a brief period of silent reflection upon what has been shared, ask each person to “gather up” in a prayer of praise, gratitude or petition, the thoughts or sentiments flowing from the shared faith experience.

¹⁶ Adapted from *Lectio Divina: On The Meaning Of A Call* at <http://www.usccb.org/beliefs-and-teachings/vocations/lectio-divina-on-the-meaning-of-a-call.cfm>



APPENDIX B

Peer Group Coaching

ONGOING SESSIONS

Optional session for teams or those team members who want to continue helping each other build their leadership capacity as individuals and as a group.

WHAT IS PEER GROUP COACHING?

Peer group coaching is a method that enables people to learn from others in similar positions by engaging in regular dialogue about mutually relevant issues. In this case, issues related to the exercise of leadership. The value of peer group coaching lies in two things: mutual accountability for personal development goals and the generation of “ah-ha” moments for one another. The primary focus of these sessions will be to continue to integrate new leadership tools and concepts into your leadership practices, helping you to produce more results such as:

- greater personal and team effectiveness
- increased levels of emotional intelligence
- improved communication effectiveness
- stronger ability to build, rebuild, and strengthen important relationships
- better physical and emotional health

FORMAT AND FREQUENCY

3–5 participants meeting in person or via conference/video call once a month.

BASIC STRUCTURE (60 MINUTE MEETING)

In the first meeting, the members should establish times to meet and a basic understanding of each other’s. Respect for how much information members are willing to disclose is understood. Key to successful peer group coaching are active listening and asking good questions.

TIME	CONTENT
15 min	Participants come prepared and discuss a specific situation in which they would like coaching. Examples include a recent leadership challenge, communication breakdown, area you feel stuck, etc.
15–30 min	Take turns addressing each person’s situation, trying to identify and focus on: <ol style="list-style-type: none">1. A particular related practice or behavior of The Five Practices of Exemplary Leadership® (The Leadership Challenge®)2. A particular area of the problem related to the Body/Emotions/Language of the Observer (OAR training)
15 min	Identify an area of intentional practice until the next coaching session; Share any “Ah-ha’s”

MATERIALS NEEDED

Members should have access to the following shared formation materials for easy reference, but are encouraged to share new resources with each other.

- Their personal Leadership Strengthening Plan.
- Books: *The Leadership Challenge*® by James M. Kouzes and Barry Z. Posner and/or *Christian Reflection on The Leadership Challenge*® edited by James M. Kouzes and Barry Z. Posner; *Language and the Pursuit of Leadership Excellence* by Chalmers Brothers & Vinay Kumar.

