

Co-ordination:

Discovering God's World of Order, Chaos and New Order

by

D. Wesley (Hain) Romberger

This thesis is submitted in partial fulfillment of the requirements
for the degree of Master of Arts in Research in the Department of Ecclesiastical History
at Andover Newton Theological School, and is approved by:

Elizabeth C. Nordbeck

Benjamin Valentin

Date of Approval

To Jason for his unwavering support

CONTENTS

DEDICATION ii
INTRODUCTION 1

Chapter Page

PART ONE: OUR CHAORDAINED WORLD

1. GOD OF CREATION: CHAORDAINED FOR OUR WORLD 12

Defining Chaos Theory

Prigogone and Hock: Finding the Chaordic Way

God our Rock and River?: Exploring Chaordic Theology

The Chaordic Universe

2. GOD OUR BAKERWOMAN: CHAORDAINED FOR OUR ORGANIZATIONS 23

The Chaordic Organization

The Ingredients of a Chaordic Organization

Open-Organization

Self-Organization.

Self-Learning

3. GOD OF POWER: CHAORDAINED ORGANIZATIONAL LEADERS. 37

The Chaordic Leader: From the *Inside*

Know Thyself

Values and Motivations: Loving, Trusting and Risking

Excuse Me God...There's a Power of Choice in My Fork?

The Chaordic Leader: From the *Outside*

Relationships: The Chaordic Core

Visions: Mine, Ours and God's

I'm In Control! Who Has the Power?

Knowledge and Information: The Source of Power and Nourishment

A Final Word of Caution

PART TWO: OUR CHAORDAINED CHURCH

4. GOD OUR GARDENER: CHAORDAINED FOR OUR CHURCH 70

The Church as the Garden of Eden

Coming Out Chaordic

Walking in the Garden of Eden: Looking for Our Unique Chaordinations.

The Rocks of Eden: Original, Old, Ongoing Order

The Frost of Eden: Death, Decay and Letting Go

The Rivers of Eden: Chaos, Creativity and Change

The Winds of Eden: God's Breath Upon Us

The Sun of Eden: God's Energy Upon Us

5. GOD OF DIVERSITY: THE MANY REFLECTIONS OF
CHAORDINATION 90

The Plants of Eden: Our Beautiful Diversity, Our Emerging New Lives

Resources Dealing with Chaos/Transition/Change

Resources Dealing with Classic Church Growth

Resources Dealing with Popular Church Growth/Health

Resources Dealing with Church Renewal/Restructing/Retraditioning

Resources Dealing with Church Mission/Purpose/Vision

Jumping From the Tree of Life: What Never Changes

PART THREE: OUR CHAORDAINED FUTURE

6. GOD OF OUR FUTURE: LIVING OUR CHAORDINATIONS
TOGETHER 101

Chaordained Relationships

Knowing Living

Fearful Living

Loving Living

Just Living

Creative Living

The Chaordained Future

APPENDIX A 113

SELECTED BIBLIOGRAPHY 115

INTRODUCTION

Poetics (A. R. Ammons)

I look for the way
Things will turn
Our spiraling from a center,
The shape
Things will take to come forth in

So that the birch tree white
Touched black at branches
Will stand out
Wind-glittering
Totally its apparent self:

I look for the forms
Things want to come as

From what black wells of possibility,
How a thing will
Unfold:

Not the shape on paper – though
That, too – but the
Uninterfering means on paper:

Not so much looking for the shape
As being available
To any shape that may be
Summoning itself
Through me
From the self not mine but ours.¹

¹ A. R. Ammons “Poetics,” in *A Simpler Way*, Margaret J. Wheatley and Myron Kellner-Rogers (San Francisco: Berrett-Koehler, 1996), 9.

I was such a spoiled, controlling child! My parents, although they tried, simply could not constrain my passion for life, my high level of energy, and my needy tendencies. I fought to eat whatever I wanted and almost always won. I stayed up as late as I wanted to and missed many days of school because of it. I could get my only older sibling in trouble with just one simple whine and I never hesitated to do so. I almost always got my way. I was such a spoiled, controlling child!

At the onset of puberty, at twelve years of age, my life changed dramatically. It began with my first geographical relocation as the son of a United Methodist pastor and my lack of control over that external change. In short, for the first time I had to experience the real anxiety that resulted from turbulent change. Quickly succeeding the first change was the emerging realization of my developing sexuality. This sexuality, I determined, did not only involve consideration of the girls. I liked the boys too! Again, I fought for control over a change that was too powerful for me.

In the 1980s of Central Pennsylvania, and within the context of the Christian faith as I then understood it, there was no room for “homosexuality” and apparently I was a person that was “into that kind of thing.” For a painfully long string of years I punished myself, and ultimately those around me, in order to attempt to regain the perception of control. By seventeen I was utterly lost in the changes, chaos and uncertainties. I developed an ulcer, suffered from depression and anxiety, and still had little power over my own life. By eighteen, I began to give up my attempts for control and followed what appeared to be my only other valid choice, attempted suicide. In retrospect, it was only the grace and power of God that kept me from ever succeeding in what I now recognize as a clearly invalid choice.

By my 20s I became an expert in another seemingly valid choice, avoidance. “If I couldn’t control the uncertainties of my sexuality,” I concluded, “I’ll avoid and repress them.” I simply chose not to be gay as often as I could. I mainly focused on the women I loved (in all forms of that word) and my schooling. With my zealous over-efforts I succeeded greatly in both. While my personal faith became increasingly strong, it also became decreasingly communal. I rarely went to church anymore. I was, after all, still afraid someone might “see through me” and condemn me for my “lustful, perverted thoughts.” “It was bad enough that I considered and explored sex at all,” I believed, “but gay sex was a one way ticket to condemnation and hell!”

Eventually avoidance as a survival tactic reached the unavoidable dead end. I had to find another seemingly valid choice in the face of this personal chaos. This time I chose adaptation. “If I can’t control it or avoid it entirely, I’ll let it control one part of me. Then I’ll still have some control!” Here I compartmentalized not only my behaviors but my very being. I did something “gay” and accepted it for “what is was.” Then I’d simply walk another direction and do something “straight,” accepting that for “what is was.” I was one person acting as if I were two. While a selective few saw the former (the gay Duane), most saw the latter (the straight Duane). Eventually the lack of congruence between being who I knew I was in total (or at the core), and how people identified me, brought me to a fork in the road of life. No, God brought me to such a fork! The others simply frustrated me by naming things long enough that I finally accepted the presence of the fork. I then had a pivotal decision to make: keep living this painfully incongruent life, try suicide again or finally accept who I’d become.

At twenty-five I took my brave first step towards a more healthy direction – in life and in my faith. I refused to be compartmentalized into parts any longer and I “came out of the closet” as a bisexual man. I began to accept myself as a whole person and I courageously accepted the consequences that came along with that decision. My best friend said he “needed time to think about it.” My girlfriend felt betrayed, my brother cried, and my parents reacted in shock and denial. None of them, however, acted on my longstanding fear of being abandoned. Not one person walked out of my life! Not one ended our relationship! But new definitions of all of these relationships did emerge. In fact, healthier relationships emerged. My best friend and I redefined the core of our friendship on something more meaningful than our mutual attraction to girls, my girlfriend became my first uniquely “girl-best friend,” my brother and I began to actually talk to one another in authentic ways, and my parents emerged from only being the teachers in my life to also being the students.

That choice, that decision to be “out,” has been embraced by me for the last ten years. It has not been the easiest road. My needs and desires for control and order in the face of changes, uncertainties and chaos still appeared when future challenges arose. In truthfulness, they often appeared in full force! However, healthier emerging relationships continued to bless my life. Even more importantly, the collective experiences of my earlier life became a foundation to all the experiences that followed. They’ve become a kind of template for testing new knowledge or a lens for experiencing the world. More importantly, they reflected a simple yet profound truth about life that remains an anchor in my spiritual journeying.

Life is full of births, deaths and rebirths. It is full of creations, floods and rainbows. It is full of Egypts, wildernesses, and Promised Lands. It is full of incarnations, crucifixions, and resurrections. It is full of periods of orientation, disorientation, and reorientation. It is full of order, chaos, and new order. That's what life – that's what the Christian life – is all about! We are all in relation with a Timeless God who interacts with us as God our Rock – a source of order – and God our River – a source of chaos. This is the cycle of life and our faith: order, chaos, new order. Life, and the Christian way, are chaordic!

But what is *chaordic* and how does it inform our understandings of today's world and Christian faith? The word *chaordic* is the conceptual child of Dee Hock, founder of the VISA credit card company. In his book entitled *Birth of the Chaordic Age*, Hock suggests that organizations and leaders should embrace the *chaord* world. The chaordic world, as we shall see, consists not merely of order; but of order, chaos and new order.

Our attempts to embrace such a world results in our *chaordinations*. *Chaordination* comes from the joining of the words *cha/os/* and *ordination*. Chaos, as we shall see, involves those dynamic and complex changes that appear disorderly yet have a resemblance of internal patterns. *Chaordination is the Creation-based desire of God which urges all living things and institutions to reflect the threefold chaordic way of order, chaos and new order. For non-humans, chaordination is largely innate and naturally reflective in their ways of living. For humans and human organizations chaordination entails the grace-filled and transforming event which occurs when one (or many) accept(s) the notion of a created(ing) world that naturally reflects the forces of order, chaos and new order. Included in their chaordination are the purposeful actions*

that result from this transformation where one (or many) seek(s) to reflect the chaordic way within their organizations, leaders, and/or personal lives. For people of faith, chaordination also implies the notion of a universe which includes an Ultimate Source of order, chaos and new order, as well as the recognition of a God who is calling us to be reflections of the chaordic way.

Here the use of the word ordination will *not* reflect the typical understanding of those “the church has called...from among the baptized to serve as leaders, to fulfill the role of pastor.”² In this paper the use of the word ordination will *not* consider the journey – or moment – where one receives a laying on of hands and prayer; the ability to become part of an clerical or priestly system; and/or the authority to represent others within a religious body. This paper will *not* consider the empowerment or embodiment of given people nor the functional or representational views of ministry.³ Rather this paper, by using the word *chaordination*, seeks to provide a much more expansive understanding of the word “ordination.”

According to Barbara Brown Taylor, “our baptisms are our ordinations, the moments at which we are set apart as God’s people to share Christ’s ministry, whether or not we ever wear clerical collars around our necks.”⁴ Here there is a reclamation of “Luther’s vision of the priesthood of all believers...[where there is] a body of people

² William H. Willimon, *Pastor: The Theology and Practice of Ordained Ministry* (Nashville: Abingdon, 2002), 30.

³ See Barbara Brown Zikmund, “Empowerment and Embodiment: Understanding of Ministry of the United Church of Christ” in *Theology and Identity: Traditions, Movements, and Polity in the United Church of Christ*, ed. Daniel L. Johnson and Charles Hambrick-Stowe (Cleveland: United Church Press, 1989), 79-89.

⁴ Barbara Brown Taylor, “Vocation” in *Pastor: A Reader for Ordained Ministry*, ed. William H. Willimon (Nashville: Abingdon, 2002), 26.

united by...one common vocation.”⁵ Taylor’s comment is helpful for three reasons: it contains the idea of being “set apart” somehow; it suggests a universal calling/vocation; and it advocates the ordination of “all believers” instead of the chosen, called and/or recognized few. Taylor, however, falls short in reaching the inclusive understanding of the ordination that resides within *chaordination*. To fully consider the radical inclusiveness of our chaordinations we need to consider our changing views of the world, the changing views of our God and the root of the word “ordination.”

A prevalent view within the Newtonian world saw God as a Grand Clockmaker. Here the universe and organizations were likened to machines. Humans were components of these machines and/or masters of it. In this view God was considered the ultimate, supreme being who stood at the top rung of a ladder. He (and it was always a *He!*) somehow *ordered* everyone and everything into his/her/its proper place, rank, role, calling, vocation, relationships, etc. Some suggested that God worked through the forces of destiny, while others suggested that God worked through people who also stood on the higher rungs of the ladder. These people were seen as able and qualified to *order* both things and people on behalf of God. Still others created *orderly* processes, politics and procedures that sustained a predictable and/or uniform system which could determine *who* should be placed *where*, and *when* and *how*...or not! Here the definition of the word *ordain* as “to establish or order by appointment, decree, or law”⁶ reveals its origins. The Newtonian world cared greatly about order and ordination! Ordering and ordaining came from the strong emphasis on order while the voices cried “it was always this way!”

⁵ Barbara Brown Taylor, “Vocation” in *Pastor: A Reader for Ordained Ministry*, ed. William H. Willimon (Nashville: Abingdon, 2002), 26.

⁶ “Ordain.” *Merriam-Webster Online Dictionary*, available from <http://www.m-w.com/dictionary/ordained>; Internet; accessed 22 February 2006.

The emerging worldview of our time reveals that this over-emphasis on order devalued the other forces that also create the larger picture of life, the universe, organizations, leaders, and the Christian faith. Along with this ordering belongs the chaotic and new ordering forces of the universe. Order is one part of a committed couple whose partner is chaos. Together they bring forth new children, new orders. These new orders grow and eventually become orders themselves. These orders likewise partner with chaos, the chaos that emerged for their time, and they have children, more new orders, of their own. This is the chaordic way: order, chaos and new order.

Chaordination recognizes a radically different view of God, the universe, organizations, leadership and the Christian Church. The God of Chaordinations is a God of Surprises. This view recognizes God's ability and desire to reveal God's self to and through anyone or anything of God's choosing. The imprint of God can be found within any part of the Creation. There is no longer a ladder or machine dictating our world. There is a grand dance and God is inviting everyone and everything to come and enjoy the heavenly music. The line between what we have compartmentalized into "secular" and "sacred" categories is being challenged by God's own mysterious workings in the world. Here God's chaordic gifts are being extended to all of the Creation. In this view, God is concerned not only about the placement of order but also the engagement of chaos, and emerging new order, as well. This is a radically different understanding of the roles of chaos and change in the universe! *God is not calling the world into ordination, but chaordination.* Humans and human organizations simply need to recognize and accept the gracious, loving, life-bearing, always-growing, always-present gift being made known to them.

Various authors, organizations and Christian churches are seeking to make such attempts. They are considering whether today's organizations, leaders and churches are being called by the God of Rock (source of order) and River (source of chaos) to be ordained or chaordained? In the information that follows I'll suggest the answer is the latter! Our universe of chaos and order is motivating society and the Church to radically reconsider the concept of ordination where people are no longer being ordained into an orderly world, but chaordained for the chaordic world.

In my attempts to portray the chaordic calling of our world, its organizations, its leaders and its churches, I will explore a myriad of sources. These sources will address the New Sciences, chaos theory, organizational theory, leadership theory, church growth, congregational renewal and other sources seeking the chaordic way. This thesis explores the limitations of the Newtonian worldview and that worldview's over-reliance on such concepts as order, stability and predictability. In its place I will explore the ascending worldview that suggests a universe which is inherently orderly, naturally chaotic and always emerging with new orders and possibilities.

In part one, the first chapter begins with an exploration of the naturally chaordained world/universe and its built-in chaordic ways. The second chapter reviews the chaordic forces of order, chaos and new order in human organizations. The third chapter focuses on individual leaders and how they can embody their chaordinations. Part two, containing chapters four and five, focuses specifically on the Christian faith and churches. Here I will suggest that the Christian faith is naturally aligned with chaordic understandings and can be an example for others who seek the chaordic way. The fourth chapter highlights the chaordination of Christian churches. And the fifth chapter explores

the various ways Christian churches and authors are attempting to apply their understandings of chaordination. Both chapters will explore chaordination through the use of imagination, metaphor and narrative. Finally part three and chapter six will consider the marks of a possible chaordained future for humanity.

Throughout the pages of this work, I will be quoting material from a variety of secular and sacred sources scanning across many disciplines. These references are meant to depict the religious/spiritual nature of the chaordic material as well as the chaordic nature of our God: Our God of Rock *and* River, stability *and* change, order *and* chaos; and our Chaordic God who is calling the world into chaordination.

PART ONE:
OUR CHAORDAINED WORLD

CHAPTER 1

GOD OF CREATION: CHAORDAINED FOR OUR WORLD AND ORGANIZATIONS

Science without religion is lame, religion without science is blind.⁷
(Albert Einstein)

Humanity has long accepted an orderly Newtonian worldview where the world would be likened to a machine.

For thousands of years most people felt they had little control of their fate. Their life course and destiny were in the hands of fickle gods, spirits, demons, and other such like supreme whimsical entities. People lived a short life of uncertainty in an unpredictable world governed by uncontrollable powers and forces. This view has changed....Now many people see a world of order, certainty, and predictability around them. At school and at home and in interacting with others, they have been encouraged to see things through the lens of order. They have become used to seeing and understanding the world on the basis of a set of ideas that originated from the time of Newton. This Newtonian worldview of modern science satisfies man's need for order and enhances the assuredness that indeed he or she does live in an orderly world.⁸

Today we are discovering that the Newtonian worldview is a steam engine train facing its final destination. The universal “clock” of order is echoing its last ticks and tocks. The “well-greased organizations” of predictability are realizing their need for

⁷ Albert Einstein, *The Quotations Page*; available from <http://www.quotationspage.com/quote/24949.html>; Internet; accessed 11 February 2006.

⁸ Uri Merry, *Coping with Uncertainty: Insights from the New Science of Chaos, Self-Organization, and Complexity* (Westport, CT: Praeger, 1995), 15-16.

something more than lubrication. And the “human machines” of reductionism are realizing that their purpose, meaning, and being are simply more than the sum of their collective parts. The Newtonian train of reductionism, compartmentalization, objectivity, certainty, predictability and order is at its “last stop.”

Replacing this orderly mechanical image of the world and all that resides within it, is the idea of a universe in flux, change, chaos and transformation. Today new metaphors are emerging and seeking to address how the world interacts with us, how we interact with the world, and how God interacts with it all. Many suggest water imagery: the ocean, rivers and streams. Others suggest images that deal with movement, such as dance or energy. Still others anthropomorphize the universe and its composites with metaphors of the body, the brain or simply organism.

Regardless of the imagery and metaphors utilized, we are no longer living in the “machine!” We are no longer parts in a machine. We ourselves are no longer machines. We are now part of a new emerging worldview; and this emerging reality involves much more than a thorough refurbishing of the machines. We are not simply the character of Dorothy stepping into the new Technicolor world of Oz where the original items from the set remain but are now in rich colors and hues. Rather, we are like the main characters of the movie, *The Matrix*. We are “waking up” to the realization that while we were once treated like machines, reality and life is foundationally different than what we were taught to believe!

Life, the universe, organizations, and humans are much more dynamic, creative, intelligent and self-sustaining than we previously thought. Authors from multiple disciplines are now encouraging us to stand at the edge of this new world. Everyone is

attempting to integrate order with chaos. But what is chaos and how does chaos theory enlighten the chaotic way?

Defining Chaos Theory

And suddenly from heaven there came a sound like the rush of a violent wind,
and it filled the entire house where they were sitting.
Divided tongues, as of fire, appeared among them, and a tongue rested on each of them.
All of them were filled with the Holy Spirit and began to speak in other languages,
as the Spirit gave them ability.⁹
(Acts 2:2-4 NRS)

Chaos has always been a part of humanity's vocabulary and "primordial chaos" is found in the creation mythologies of many ancient cultures. The roots of "chaos theory," however, begin centuries and centuries after the creation of these creation stories. It arises from the work of two mathematicians: Henri Poincaré and Edward Lorenz. In the early 1900s, Poincaré's work suggested the so-called three-body problem where "there can be orbits which are nonperiodic, and yet not forever increasing nor approaching a fixed point."¹⁰ Chaos theory, however, did not progress rapidly until after the middle of the century.

An early pioneer of the theory was Edward Lorenz whose interest in chaos came about accidentally through his work on weather prediction in 1961. Lorenz was using a basic computer, a Royal McBee LGP-30, to run his weather simulation. He wanted to see a sequence of data again and to save time he started the simulation in the middle of its course. He was able to do this by entering a printout of the data corresponding to conditions in the middle of his simulation which he had calculated last time.

To his surprise the weather that the machine began to predict was completely different from the weather calculated before. Lorenz tracked this down to the computer printout. The printout rounded variables off to a 3-digit number, but the

⁹ Acts 2:2-4. New Revised Standard.

¹⁰ Wikipedia; "Chaos theory"; available from http://en.wikipedia.org/wiki/Chaos_theory; Internet; accessed 02 February 2006.

computer worked with 6-digit numbers. This difference is tiny and the consensus at the time would have been that it should have had practically no effect. However Lorenz had discovered that small changes in initial conditions produced large changes in the long-term outcome.¹¹

Lorenz's observation of the effect of the small onto the larger would result in his work on the "butterfly effect." In short, this idea suggests that "the web of physical relationships that make up our world make it possible for the flap of a butterfly in Tokyo to affect a tornado in Texas."¹² One small change can lead to large changes.

This rich and arithmetic history of chaos theory then explored various definitions for chaos.

Possibly, for the reader without an advanced scientific background in the physical or mathematical sciences, chaos can be understood as the irregular, uncertain and unpredictable forms in which many things change, or in short, unpredictable change. When a system is in a chaotic state there is a particular patterned order in the way it changes as a whole, but the future behavior of its individual components is totally unpredictable.¹³

Perhaps the following offers us the most simple, and concise, definition for our purposes:

"chaos describes a complex, unpredictable, and orderly disorder in which patterns of behavior unfold in irregular but similar forms."¹⁴ Chaos theory is a theory that attempts to explore the complexities of chaos. "The essence of chaos is change. Chaos is not a stable condition or a fixed state. It is a process, it is dynamic"¹⁵ and we're all part of those dynamics! But what happens when this chaos intersects with our established

¹¹ Wikipedia; "Chaos theory"; available from http://en.wikipedia.org/wiki/Chaos_theory; Internet; accessed 02 February 2006.

¹² Richard S. Ascough, "Chaos Theory and Paul's Organizational Leadership," *Journal of Religious Leadership* 1, no. 2 (Fall 2002): 21-43; available from <<http://www.christianleaders.org/JRL/Fall2002/ascough.htm>>; Internet; accessed 01 January 2006

¹³ Merry, *Coping with Uncertainty: Insights from the New Science of Chaos, Self-Organization, and Complexity*, 10-11.

¹⁴ Toby J. Tetenbaum, "Shifting Paradigms: From Newton to Chaos," *Organizational Dynamics* 26, no. 4 (Spring 1998): 24.

¹⁵ Merry, *Coping with Uncertainty: Insights from the New Science of Chaos, Self-Organization, and Complexity*, 11.

orders? Let us turn to the next section where Ilya Prigogine and Dee Hock offer us some suggested answers.

Prigogine and Hock:
Finding the Chaordic Way

In the beginning when God created the heavens and the earth,
the earth was a formless void and darkness covered the face of the deep,
while a wind from God swept over the face of the waters....
Then God said, ‘Let us make humankind in our image, according to our likeness....
(Genesis 1:1-2 & 26a, NRS)

In the year 1978 Ilya Prigogine, a physical chemist from Brussels, received the Nobel Prize in recognition of his work on how random chaotic changes in systems can lead to new patterns of order and stability.¹⁶ Prigogine’s groundbreaking work helped humanity to discern how chaos and order can co-exist. It influenced many in his field and today his ideas “are now being used in technology, sociology, economics, psychotherapy, organizational change, medicine, psychology, astronomy, evolutionary theory, and elsewhere. The ramifications [even] spread to art, the humanities, and philosophy.”¹⁷

In his book, *Birth of the Chaordic Age*, Dee Hock successfully applies Prigogine’s work to the world of human organizations, primarily businesses. If the universe itself creates new order out of order and chaos, are not organizations called to a similar existence? Hock, the founder of VISA and presently the coordinating director of the *Chaordic Alliance*, provides a resounding “yes!” Hock recognizes the call towards chaordic organizations.

¹⁶ Ibid., 44.

¹⁷ Ibid., 44-45.

Chaordic is “1: anything simultaneously orderly and chaotic. 2: patterned in a way dominated neither by order nor chaos. 3: existing in the phase between order and chaos.”¹⁸ Chaordic organization is “any self-organizing, self-governing, adaptive, non-linear, complex organism, organization, community or system, whether physical, biological or social, the behavior of which harmoniously combines characteristics of both chaos and order.”¹⁹ The best kind of organizations, suggests Hock, are those which embrace chaordic notions. The best kinds of organizations are those that embrace their call to chaordination!

Here the metaphors of the universe as oceans or dances come alive. Imagine the universe, an organization, the Church or a person as a stream.

This stream has an impressive ability to adapt, to change the configurations, to let the power shift, to create new structures. But behind this adaptability, making it all happen, I think, is the water's need to flow. Water answers to gravity, to downhill, to the call of ocean. The forms change, but the missions remains clear.²⁰

Imagine how we can further understand our world through dance.

Throughout the universe...order exists within disorder and disorder within order....We've been taught to see [these] things as separate states: One needs to be normal, the other exceptional. Yet as we move into this new territory where paradox is a distinguishing feature, we can see that what is happening is a dance – of chaos and order, of change and stability....Neither one is primary; both are absolutely necessary. When we observe growth, we observe the results of the dance.²¹

Imagine how our orderly God – God Our Rock – and the dynamic God – God our River – calls us to live in a world *created* by the interaction of chaos, order and “a wind from

¹⁸ Chaordic Commons, “Definitions of Chaordic”; available from <http://www.chaordic.org/definitions.html>; Internet; accessed 01 January 2006.

¹⁹ Dee Hock, *Birth of the Chaordic Age* (San Francisco: Berrett-Koehler, 1999), 30.

²⁰ Margaret J. Wheatley, *Leadership and the New Science: Discovering Order in a Chaotic World* (San Francisco, CA: Berrett-Koehler, 1999), 17-18.

²¹ *Ibid.*, 23.

God.” Imagine how we are created like our God of Rock *and* River to *image* and reflect both order and chaos.

God our Rock and River?:
Exploring Chaordic Theology

Rock of Ages, cleft for me,
Let me hide myself in Thee.²²
(Thomas Hastings, “Rock of Ages, Cleft for Me”)

The Christian faith is dominated with images of God as our Rock – our foundation, our security, and our sense of order. It is an image that resonates with one of the deepest psychological needs of humanity: a sense of safety. In those times when we perceive the world as unsafe we can always hide in God our Rock. The suggestion that God might be more than, even contradictory to, God our Rock imagery befuddles some and frightens most. How can we embrace a dynamic God of change, complexity and chaos without losing our God of stability, constancy and order? How can God be our Rock *and* River?

We begin with the assumptions that provide the theological basis for this paper. First, God is our Creator. God is the Initiator and the First Cause of the Creation. Second, God can be revealed and known through God’s Creation. Third, both science and religion can be pathways toward these natural revelations. Fourth, God is also the Triune God and, therefore, inherently relational. God calls humanity to reflect God by being relational. Fifth, humans are *uniquely* created by God. Finally, God’s ways reflect both the source of predetermined grace and the giver of our abilities to exercise free will.

²² Thomas Hastings, “Rock of Ages, Cleft for Me” in *Cyber Hymnal*; available from <http://www.hymnsite.com/lyrics/umh361.sht>; Internet, accessed 03 February 2006.

The first assumption aligns with classical theism where God is simply seen as the source that created the world. The following four assumptions primarily align with panentheistic views of God and/or the works of some process theologians. According to Marjorie Hewitt Suchocki, panentheism can be defined as such:

[T]he panentheistic concept of God considers God eternal in respect to divine character, or the abstract pole in God; temporal in respect to an ability to increase in experience; conscious, or possessing purposes in keeping with the divine character; omniscient, knowing all there is to be known, whether as actual or as potential; and world-inclusive, incorporating the world into the divine self. The world also transcends God in the sense that it is truly other than God, involved in its own processes of becoming. Given the interrelationship of all elements within the world, what each element becomes depends upon its temporal and spatial situation and upon its degree of freedom to become what it will within its own limitations.²³

According to David Ray Griffin, process theologians tend to hold to the following tenets:

- [T]here is no duality between humanity and nature....God did not created nature simply as a backdrop for the divine-human drama...but cherishes individuals of each kind for their own sakes.
- [Not] all individuals have the same degree of intrinsic value....[and] a basis is thereby provided for discriminating value judgments.
- Relations to others are...*internal* to an individual; these relations are constitutive of what the individual is. One's welfare is therefore tied up with the welfare of one's world....The ecological as well as the intrinsic values of all things must be considered.
- God is...pervasive of nature, present in every individual....Each species is worthy of reverence as a unique mode of divine presence.
- [T]he world is [not] a purely contingent product, wholly external to God. Rather God is essentially soul of the universe....
- [E]vil exists because all creatures have some degree of the twofold power to determine themselves and to affect others (for good or ill), which can be influenced but not controlled by God....
- [C]reatures necessarily have the inherent power both to determine themselves (partially) and to influence others – a power that is not overridable by God....
- God is in process and emotionally affected by the world.
- Some process theologians stress...panentheism...,the doctrine that all things are in God and God is in all things.²⁴

²³ Marjorie Hewitt Suchocki, "Panentheism," in *A New Handbook of Christian Theology*, ed. Donald W Musser and Joseph L. Price (Nashville: Abingdon, 1992), 341.

²⁴ David Ray Griffin, "Process Theology," in *A New Handbook of Christian Theology*, ed. Donald W Musser and Joseph L. Price (Nashville: Abingdon, 1992), 384-386.

These panentheistic and process views correlate with my foundational emphasis on God's stable character (a reflection of order) and inherently relational nature (a reflection of change). "God is not only supremely abstract and absolute but also supremely concrete and related: God is dipolar. God's integration of the abstract and the concrete poles constitutes the fullness of God."²⁵ These views also relate to the importance of natural revelation where every living thing reflects the divine. In the world of process theologians God can reside anywhere, and they would concur with my tendencies to utilize the New Sciences as potential sources for knowing God. Finally, process theologians would agree with my conclusion that humans are related yet distinct from other created beings.

I do take, however, one important departure from panentheism and process theology in regard to determinism and the role of grace. My final assumption, I would suggest, emphasizes more strongly God's ability to provide original order that is ongoing and unaffected by humanity. The way of the chaordained will *not* emphasize chaos, process or change by totally eliminating the notion of any stable and unchanging order. I would also suggest that my view about the presence of God's grace (which I believe is a force that resides beyond the character of God) suggests that humans can *respond* to grace, but can not control it. Grace exists with God apart from the world and it is maintained by God regardless of humanity's reactions to it. It is part of the original order and cannot itself be changed by the Creation.

Finally this chaordic theology recognizes the tension that exists between classical theism and panentheism. God is a transcendent structure, our Rock and a source of order.

²⁵ Ibid., 386.

However, God is also a dynamic process, our River and a source of change. Rather than seeking a solution to this tension I am purposefully suggesting our need to exist within it. Rather than creating a theological system that positions classical theism and panentheism as mutually exclusive categories I am suggesting these views can interact together in the chaordic universe.

The Chaordic Universe

...God creates from the future, not the past.²⁶
(Ted Peters)

Within the Newtonian model of the universe Western science always reigned supreme. But “Prigogine's work has helped explain a long-standing contradiction of Western science. If, as science believed, entropy is the rule, then why does life flourish? Why does life result in newness and evolution, not deterioration and disintegration?”²⁷ Perhaps *relationships*, often ignored or understated in a worldview based on reductionism, trump entropy. Perhaps God, also often ignored by Western science, provides us with some answers to these questions.

According to Ascough, in his article on “Chaos Theory and Paul's Organizational Leadership,” relationships are central to our new understanding of the universe.

Chaos Theory arises out of recent investigations of quantum physics [and] the science of quantum physics focuses not on things as did the Newtonian science but on relationships. Relationships are seen as the key to understanding the world that we inhabit. In quantum physics the world is seen as a living organism, a living system, one which continuously renews itself and provides checks and

²⁶ Ted Peters, *God - the World's Future: Systematic Theology for a Postmodern Era* (Minneapolis, Minn.: Fortress Press, 1992), 134.

²⁷ Wheatley, *Leadership and the New Science: Discovering Order in a Chaotic World*, 20-21.

balances to maintain its own well-being. If it falls apart on one level, it reconfigures itself at a different level.²⁸

According to theologian Jürgen Moltmann our understanding of time, the future, the purpose of the Creation, and God's providence demonstrates our need to embrace chaos theory. It provides us with reasons for embracing the new possibilities inherent in life.

What is the future of creation and the goal of providence?...[I]f one supposes that the world is 'unfinished,' then one expects that some day it will be finished and completed....In that case the world's future would consist of its "being" taking the place of its "becoming," its time being replaced by its eternity, and its potentiality becoming actuality. But biblical Jewish and Christian eschatology hopes that God will make creation into God's dwelling place and temple, and that the glory of God, having renewed and completed creation, will 'indwell' it....Therefore, the indwelling of the living God's unbounded fullness does not mean the end, but rather the openness par excellence, of all life systems....These theological insights seem increasingly consistent with the discoveries of modern science. As we now know, chaotic, complex and evolutionary systems of matter and life are built up in such a way as to display a growing openness to time and to abundance of possibilities....This means, however, that we can no longer think of God's being as the highest reality...for all realized potentialities, but rather as the highest possibility and as the enabling of all potential realities.²⁹

Many of us, however, still cling to our familiar God of Rock and those theologies which hold to the Grand Clockmaker running an orderly universe. It is a universe that only *appears* to be inconsistent, dynamic and changing. Worst yet, we believe changes come from an evil source and/or a result of our human sinfulness. Changes, we assume, are contrary to God's grand design and, therefore, are unwelcome in our midst.

In dealing with the Science of Chaos [,however,] it will be necessary to let go of negative reactions and begin to see chaos as a natural phenomenon. As a natural phenomenon, an aspect of how things change in this universe, chaos is neither

²⁸ Ascough, "Chaos Theory and Paul's Organizational Leadership."

²⁹ Jürgen Moltmann, "Reflections on Chaos and God's Interaction with the World from a Trinitarian Perspective," in *Chaos and Complexity: Scientific Perspectives on Divine Action*, ed. Robert John Russell, Nancy Murphy and Arthur R. Peacocke (Berkeley: CA: The Center for Theology and the Natural Sciences, 1995), 209.

good nor bad, it just is. Chaos and (lineal) order are like day and night, winter and summer. They are aspects of natural processes that are part of this world.³⁰

This is the world God created. A world of day and night, winter and summer. A world that is constantly in the process of birth, death and rebirth. A world that is constantly *becoming* towards our future with God. A world that is chaordic and shows human beings the way towards their chaordinations.

³⁰ Merry, *Coping with Uncertainty: Insights from the New Science of Chaos, Self-Organization, and Complexity*, 13.

CHAPTER 2

GOD OUR BAKERWOMAN: CHAORDAINED FOR OUR ORGANIZATIONS

Then an angel of the Lord stood before them,
and the glory of the Lord shone around them, and they were terrified.
But the angel said to them,
'Do not be afraid; for see—
I am bringing you good news of great joy for all the people....'
(Luke 2:9-10 NRS)

The Chaordic Organization

While many individuals can eventually move beyond the Newtonian worldview into the emerging chaordic universe, the moves towards the application of chaordic principles to human organizations tend to introduce fears and concerns. Priesmeyer, in his book *Organization and Chaos: Defining the Methods of Nonlinear Management*, suggests why we must nonetheless move forward.

It is now time for chaos theory to change the way we think about organizations and how we manage them. A new theory may not seem as profound as the discovery that Earth is not the center of the universe, but.... Copernicus' discovery affected primarily astrophysics; it didn't force wholesale revision of virtually every science. Chaos theory is profoundly important stuff...[I]t attacks fundamental beliefs that we hold about our world and puts them into question.³¹

³¹ Henry Richard Priesmeyer, *Organization and Chaos: Defining the Methods of Nonlinear Management* (Westport, CT: Quorum Books, 1992), 5.

“Attack” is word that many do not welcome! But it does feel like that to most of us, like we are being attacked at the very core of our organizations.

Our response to these emerging attacks, a response which we perceive to be quite natural, is to defend our sacred organizations, their traditions and their orderly ways. “Social organizations are a line of defense against the uncertainty of the chaotic elements in the world. People use the institutions to build walls around themselves as shelter from the uncertainty, unpredictability, and turbulence that is part of life.”³² After all we have been through we cannot give into the chaotic or chaordic forces of the world!

In response, we tightly hold onto the reins of control in our organizations. We create, and recreate, structures that will allow us to maintain that sense of control.

Men believe that they can force order, certitude, and predictability on those they interact with by controlling them. They believe they can ensure regularity and assuredness in the behavior of others by having control and power over them – by dominating them. People, therefore, build hierarchic forms of social organizations...in which each higher level has control over the levels below it.³³

Some of these hierarchical structures are quite evident in organizations while others are hidden beneath the surface of vision statements and policies that suggest a different kind of form is being followed. Regardless of the level of organizational transparency, people desperately want control. It is, we continue to believe, our only safeguard against all of these chaotic changes.

We must ask, however, whether control is a worthy and obtainable goal? Can we actually maintain control in such a rapidly changing world where chaordic principles continually redefine “the name of the game?” Is control as essential to the survival of our organizations as we believe? Merry suggests that the search for control is a futile search

³² Merry, *Coping with Uncertainty: Insights from the New Science of Chaos, Self-Organization, and Complexity*, 17.

³³ *Ibid.*, 20-21.

and everyone is losing. “Today, there is no established institution in society that perceives itself as adequate to the challenges it faces.”³⁴ Margaret Wheatley, in her book, *Leadership and the New Science: Discovering Order in a Chaotic World*, provides us with a new way of perceiving this drive for control. “[T]he sense of things being beyond our control and out of control, are but signals [sic] of our failure to understand a deeper reality of organizational life, and of life in general.”³⁵ In our new emerging world of chaordination, control may no longer be the essential ingredient. Like the Newtonian model itself, control appears to be a machine that is out of warranty and outdated for our present and future purposes.

Many organizations, however, continue to reject the new chaordic world in which we reside and how this world is re-forming, re-inventing, and re-designing our organizations. Some organizations accept the presence of these fundamental shifts but fear their inability to adapt to it will result in death. In light of this towering fear of demise they try to go back to the past. They try to turn the organization back around to its roots.

[But] turning a company around is an almost impossible task, because it involves diverting a process from a declining natural course. In nature, such diversions do not happen. No species, unaided, ever succeeded in halting its own extinction. Yet most companies embark on this attempt.³⁶

Our attempts to turn back time lead us to the expected and feared end. Here, organizations try to live out their final days in some type of equilibrium. At this juncture people have lost all hope for a bright future. As Wheatley reminds us, however, our

³⁴ Ibid., 7.

³⁵ Wheatley, *Leadership and the New Science: Discovering Order in a Chaotic World*, 5.

³⁶ Theodore Modis, *Conquering Uncertainty: Understanding Corporate Cycles and Positioning Your Company to Survive the Changing Environment* (New York, NY: McGraw-Hill, 1998), 71-72.

perceived deaths may simply be a result of our failure to accept that we are no longer machines. We are living systems who can choose another way of living.

[T]he search for organizational equilibrium [is]...a sure path to institutional death, a road to zero trafficked by fearful people....[I]n venerating equilibrium, we have blinded ourselves to the processes that foster life. It is both sad and ironic that we have treated organizations like machines, acting as though they were dead when all this time they've been living, open systems capable of self-renewal.³⁷

It is at this juncture of an organization's life span where it must choose to accept its death and demise or consider a new way of working, living and understanding. This is the moment when organizations accept or reject their own call towards chaordination. Now becomes the time for seeing the full spectrum of the chaordic forces in our universe and to accept our places within it.

Be thankful for stability, but know that stability has its drawbacks. It preserves what is learned from the past, but it attacks new ideas. It provides order, but squelches creative approaches that might be born in disorder. Stability is at one end of the chaos continuum; disorder is at the other. Our lives are somewhere in between....³⁸

The brave organizations and individuals that accept living in our chaordic world begin a fascinating, value-laden and spiritual journey towards newness and rebirth. The whole foundation of the organization is changed. They experience metamorphosis and transformation! In this rebirth they find themselves asking a radically different set of questions and they turn to markedly different sources to guide their hands in this brave new state of being. One such source is motivation theory. This is an approach that suggests we don't repress our feelings at work. Imagine how this could transform our organizational lives! It is a revolutionary idea that states we can actually *be human* in our human organizations.

³⁷ Wheatley, *Leadership and the New Science: Discovering Order in a Chaotic World*, 76.

³⁸ Priesmeyer, *Organization and Chaos: Defining the Methods of Nonlinear Management*, 222.

In motivation theory, attention is shifting from the use of external rewards to an appreciation for the intrinsic motivators that give us great energy. We are refocusing on the deep longings we have for community, meaning, dignity, purpose, and love in our organizational lives. We are beginning to look at the strong emotions of being human, rather than segmenting ourselves by believing that love doesn't belong at work, or that feelings are irrelevant in the organization.³⁹

In this emerging, chaordic world nothing could be more important than organizational acceptance of our emotions, feelings and respect for values such as love, trust, mutuality and justice. These emotions are essential to our chaordination. “We need to stop seeking after the universe of the seventeenth century and begin to explore what has become known to us during the twentieth century....[Here] curiosity, not certainty, becomes the saving grace.”⁴⁰ This saving grace of God can transform our organizations. It can give us hope and new life. It can cast out our worst fears and help us to again come to the place where we hear the angels of God saying, “fear not.”

The Ingredients of a Chaordic Organization

Are we beginning to commend ourselves again?
Surely we do not need, as some do,
letters of recommendation to you or from you, do we?
You yourselves are our letter, written on our hearts, to be known and read by all;
and you show that you are a letter of Christ, prepared by us, written not with ink but with
the Spirit of the living God, not on tablets of stone but on tablets of human hearts.
Such is the confidence that we have through Christ toward God.
Not that we are competent of ourselves to claim anything as coming from us;
our competence is from God,
who has made us competent to be ministers of a new covenant,
not of letter but of spirit; for the letter kills, but the Spirit gives life.
(2 Corinthians 3:1-6 NRS)

³⁹ Wheatley, *Leadership and the New Science: Discovering Order in a Chaotic World*, 14.

⁴⁰ *Ibid.*, 8.

Not all cakes are equal in the eyes of humanity and, to be certain, not all cakes are equal to our taste buds. While some might nightly crave German Chocolate cake others become ecstatic at the sight of Carrot Cake. Both, of course, contain similar ingredients: butter, sugar, flour and eggs. But the heart of what makes a German Chocolate cake stand apart from a Carrot Cake is its unique core of ingredients and vice versa. All cakes are composed of particular ingredients that make them be what they are and, just as importantly, their uniqueness naturally draws certain parts of humanity towards them.

It is essential that we consider the contents (ingredients) of organization. The ingredients of a chaordic organization are considerably different than non-chaordic organizations. They stand apart as German Chocolate and Carrot Cake realities. Organizations that have recognized their chaordination and embody chaordic principles are: relational, flexible, dynamic, creative and intelligent. The ingredients of these chaordic organizations are: 1) open-organization; 2) self-organization and 3) self-learning. What follows is an exploration of each of these key ingredients. These ingredients composed “not of letter, but of spirit.”

Open-Organization

Go therefore and make disciples of all nations, baptizing them in the name of the Father
and of the Son and of the Holy Spirit....
(Matthew 28:19 NRS)

In the 1994 book entitled, *Open Organizations: A Model for Effectiveness, Renewal, and Intelligent Change*, the authors put forth a clear argument for the importance of openness within our chaordic organizations. “The framework [for this] Open Organization Model is based on the values of love, justice, truth and

learning...[with] *openness* under[lying] all other values.”⁴¹ One cannot accept the presence of the new order that emerges from the interaction of order and chaos if one has not even opened one’s eyes to its existence within the organization. Only by embracing the values of this model can we see what we are becoming.

By accepting these values – love, justice, truth and openness – we must reconsider the importance of certain dynamics within the organization. We must consider the significance of visioning, control and power. “In open organizations, unity and responsiveness are maintained and enhanced by consistently focusing energy on the definition and achievement of vision, purposes, and goals, rather than on power issues.”⁴² Openness requires that we lay down our arms of power and open our arms of trust, love, justice and sharing.

Sharing must occur within the organization’s vision. Creating and implementing an organizational vision and purpose can never be an individualistic effort in a chaordic organization. Visioning is based on relationships. Relationships alone can determine shared vision and purpose. “Shared purpose binds together the individuals of a group. Without it, there can be no cohesive whole....Shared purpose provides a common map of reality.”⁴³

This map of reality insists not only on “relationships of sharing” but the right kind of “relationships of sharing.” Relationships within an open chaordic organization are not surface relationships, but rather they are relationships that reflect authenticity. They are

⁴¹ Oscar G Mink et al., *Open Organizations: A Model for Effectiveness, Renewal, and Intelligent Change* (San Francisco, CA: Jossey-Bass, 1994), 23-24.

⁴² *Ibid.*, 32.

⁴³ *Ibid.*, 26.

relationships that have been nurtured. They are *quality* relationships and quality requires that individuals embrace the central values of the organization.

Quality relationships are possible only when the people entering into the relationships are reasonably healthy. In other words, they must be capable of entering into and nurturing relationships based on trusting, opening, realizing, and responding to both themselves and others; they must be relatively free of dysfunctional relations; and they must be open to learning.⁴⁴

After an organization begins to embody individuals who are able to be in quality relationships with one another, they can then begin the work of aligning individuals, teams, departments, etc. “Alignment involves understanding how these systems and subsystems interact and making adjustments when they are not in harmony with the whole...[while realizing that alignment] is an ongoing activity.”⁴⁵ The work of alignment involves the continuing recognition of new types of order that are emerging in a chaordic organization, types of order that aren’t fixed, controlling or closed.

One of the most difficult lessons of open organization involves the acceptance of this new type of order. People have long been accustomed to order being synonymous with Newtonian notions of order. All order, they presume, is based on control, power and stability. Even more importantly, all order must be kept within the hands of those who do the ordering. An open chaordic organization, however, dissolves such boundaries around order.

An open organization, by design, has open (or permeable) boundaries – both between the organization and its environment and between individual components within the organization. This openness is prerequisite to the organization's ability to provide quick, relevant responses and to adapt....⁴⁶

⁴⁴ Ibid., 27.

⁴⁵ Ibid., 29-30.

⁴⁶ Ibid., 19.

This openness helps organizations to go into “all the nations.” It also leads to the second ingredient of a chaordic organization, its ability to self-organize according to the changes.

Self-Organization

The whole dance, or drama, or pattern of this three-Personal life
is to be played out in each one of us.⁴⁷
(C.S. Lewis)

A chaordic organization is not merely open. It is also capable of *doing* something with that openness. It organizes the order, the chaos and the emerging new orders. It is self-organizing. According to Merry, “self-organization is...the ordering principle that guides the evolution and development of all complex systems, including living and social structures.”⁴⁸ These systems survive by accepting and embracing their equal forces of order and chaos. This kind of ordering principle is often uncomplicated but pervasive.

Systems are characterized by simple 'rules' that direct localized interactions between the subunits of the system. Despite the simplicity of the rules and the short range of their immediate effects, the system gives rise to the spontaneous emergence of pattern, order, and structure on a global, system-wide scale.⁴⁹

According to many authors, such as Wheatley, “life is about creation....[and] autopoiesis is life's fundamental process for creating and renewing itself, for growth and change....This process is not limited to one type of organism -- it describes life itself.”⁵⁰ Autopoiesis, or self-organization, can then begin with one of life’s smallest entities, a

⁴⁷ C. S. Lewis, *Weight of Glory* (New York, NY: Collier Books, Macmillan Publishing Company, 1996), 153.

⁴⁸ Merry, *Coping with Uncertainty: Insights from the New Science of Chaos, Self-Organization, and Complexity*, 172.

⁴⁹ David A. Wollert, "Complexity Theory as Model and Metaphor for the Church," *Perspective on Science and the Christian Faith* 56, no. 1 (March 2004): 55-59, under “The American Scientific Affiliation (ASA) Website”; available from <<http://www.asa3.org:16080/asa/PSCF/2004/PSCF3-04Wollert.pdf>>; Internet; 08 January 2006.

⁵⁰ Wheatley, *Leadership and the New Science: Discovering Order in a Chaotic World*, 20.

cell. “[T]he principle activity of a living cell, when all its complex metabolic activities are summed up, is the continuing creation of itself.”⁵¹ From those single cells, autopoiesis then lies in the essence of plants, animals and humanity. Plants have a special chaotic place, as we’ll see in following chapters.

Self-organization is also apparent on societal levels. “A variety of...complex systems exhibit autopoiesis, such as the international economy and even human societies.”⁵² Despite the attempt of some human organizations to purposefully avoid self-organizing principles, autopoiesis affects them. “[A]ll of us, even in rigid organizations, have experienced self-organization, times when we recreate ourselves, not according to some idealized plan, but because the environment demands it.”⁵³ None of us can escape the *autopoiesic* world we live in. Gareth Morgan reminds us that “when organizations encounter disaster that immobilizes major functions, the healthy parts often rise to the new challenge.”⁵⁴ All organizations are capable of autopoiesis.

“[L]et us[, therefore,] stand still for a moment and dwell in the realization that we live in a world of inherent order, where paradoxical but natural processes exist for growth and self-renewal.”⁵⁵ Life is about growth, evolution and change. Why do we often tend to resist such growth in our organizations? Perhaps our reactions are due to the way it comes to us. After all, “growth appears from disequilibrium, not balance”⁵⁶ and we tend to cling to the balance. The balance is familiar and provides us with a sense of security. So in the end, many like the idea of organizational growth but the motivation to actually

⁵¹ Wollert, "Complexity Theory as Model and Metaphor for the Church," 57.

⁵² *Ibid.*, 57.

⁵³ Wheatley, *Leadership and the New Science: Discovering Order in a Chaotic World*, 24.

⁵⁴ Gareth Morgan, *Images of Organization: The International Bestseller That Revolutionized How We See Organizations*, Executive ed. (San Francisco, CA: Berrett-Koehler, 1998), 93.

⁵⁵ Wheatley, *Leadership and the New Science: Discovering Order in a Chaotic World*, 90.

⁵⁶ *Ibid.*, 21.

engage in self-change remains elusive. The beauty and grace of the matter is that life and organizations go on nonetheless. We continue to engage in autopoiesis and “despite all the unpredictability, coherent order always emerges out of the randomness and surface chaos.”⁵⁷

But perhaps our reactions are not due to the way autopoiesis comes to us. Perhaps we resist it on different grounds. Perhaps we realize that the acceptance of self-organization necessitates relationships and we would prefer to remain “lone rangers.” According to Wheatley this isolation only serves to take us away from the truth of relating. Our survival depends on relationships and we can’t afford to ignore them.

While we humans observe and count separate selves, and pay a great deal of attention to the differences that seem to divide us, in fact we survive only as we learn how to participate in a web of relationships. Autopoiesis describes a very different universe, one in which all organisms are capable of creating a 'self' through their intimate engagement with all others in their system.⁵⁸

This idea of embracing relationships brings us back to those notions of organizational boundaries which we hold so dear. Many organizations maintain strict boundaries. Self-organizing organizations, however, often reconsider their boundaries and engage in what Daryl Conner calls “nimbleness.”

Nimbleness means more than flexibility. It is a term that conveys speed, grace, dexterity, and resourcefulness. As a nimble operation adjusts itself to unfamiliar pressures, people go beyond merely accommodating the new demands. This kind of enterprise is both malleable within its existing boundaries of operation and capable of redefining those boundaries so it can shift its success formula whenever necessary.⁵⁹

⁵⁷ Morgan, *Images of Organization: The International Bestseller That Revolutionized How We See Organizations*, 222.

⁵⁸ Wheatley, *Leadership and the New Science: Discovering Order in a Chaotic World*, 20.

⁵⁹ Daryl Conner, *Leading at the Edge of Chaos: How to Create the Nimble Organization* (New York, NY: John Wiley & Sons, 1998), 40.

To be in a self-organizing organization built on relationships with others we simply must be flexible with our boundaries, we must obtain nimbleness. We must embrace the ways of order, chaos and new order. We must embrace autopoiesis. Our chaordinations must be “played out in each of one of us.”

Self-Learning

Is there a thing of which it is said, ‘See, this is new’?
It has already been, in the ages before us.
The people of long ago are not remembered,
nor will there be any remembrance of people yet to come by those who come after them.
I, the Teacher, when king over Israel in Jerusalem,
applied my mind to seek and to search out by wisdom all that is done under heaven;
it is an unhappy business that God has given to human beings to be busy with.
I saw all the deeds that are done under the sun; and see,
all is vanity and a chasing after wind.
(Ecclesiastes 1:10-14 NRS)

All humans want to learn! It is an essential desire of the human condition. But what is the best form (or way) of learning?

Real learning gets to the heart of what it means to be human. Through learning we re-create ourselves. Through learning we become able to do something we never were able to do. Through learning we re-perceive the world and our relationship to it. Through learning we extend our capacity to create, to be part of the generative process of life. There is within each one of us a deep hunger for this type of learning.⁶⁰

According to Gareth Morgan, in his best-selling work entitled *Images of Organization: The International Bestseller That Revolutionized How We See Organizations*, organizations can be likened to a brain. Here we discover how chaordic organizations are also learning organizations.

⁶⁰ Peter M. Senge, *The Fifth Discipline: The Art and Practice of the Learning Organization* (New York, NY: Doubleday, 1990), 14.

For organizations to be successful learning organizations, they must develop the capacities to:

- scan and anticipate change in the wider environment to detect significant variations
- develop an ability to question, challenge, and change operating norms and assumptions, and
- allow an appropriate strategic direction and pattern of organization to emerge.⁶¹

The last capacity is perhaps the hardest for chaotic organizations to develop. This suggestion

counters the traditional view of management as requiring strong direction, leadership and control that, in effect, imposes goals and objectives from 'above' for execution 'below'....[Instead] intelligent systems require a sense of the vision, norms, values, limits, or 'reference points' that are to guide behavior....But these reference points must be defined in a way that creates a space in which many possible actions and behaviors can emerge, including those that can question the limits being imposed!⁶²

In short, learning organizations allow new orders to emerge from any part of the organization.

For these learning organizations to be successful they must also acquire skills in double-loop learning. "Single-loop learning rests in an ability to detect and correct error in relation to a given set of operating norms....Double-loop learning depends on being able to take a 'double look' at the situation by questioning the relevance of operating norms."⁶³ While most organizations are quite capable of the former, the latter is essential to a learning, chaotic organization. Double-loop learning helps us to embrace our creative and generative forces. This

⁶¹ Morgan, *Images of Organization: The International Bestseller That Revolutionized How We See Organizations*, 82.

⁶² *Ibid.*, 86.

⁶³ *Ibid.*, 80.

is the basic meaning of a “learning organization” – an organization that is continually expanding its capacity to create its future. For such an organization, it is not enough merely to survive. “Survival learning” or what is more often termed “adaptive learning” is important – indeed it is necessary. But for a learning organization, “adaptive learning” must be joined by “generative learning,” learning that enhances our capacity to create.⁶⁴

Through real, creative, generative learning we find our chaordic world and through chaordained organizations we learn with that the author of Ecclesiastes was mistaken. Life is not all “vanity and a chasing after wind.”

⁶⁴ Senge, *The Fifth Discipline: The Art and Practice of the Learning Organization*, 14.

CHAPTER 3

GOD OF POWER: CHAORDAINED ORGANIZATION LEADERS

All our steps are ordered by the LORD; how then can we understand our own ways?
(Proverbs 20:24 NRS)

The leader used to be in the lead – the first over the hill in battle!

It is an image that is appropriate for certain circumstances.

But it is an image that may have had its time in terms of shaping organizations, because it implies a hierarchy. The dilemma for the future is that we need organizations that are led but don't have leaders.

Who wants to be a leader? Who can be a leader in all this complexity?⁶⁵
(Gareth Morgan)

As we have seen in chapter one, the world of Newtonian notions is coming to a close. Related to this worldview are the traditional models of leadership our organizations follow. Here hierarchies are often controlled by white, heterosexual, middle-aged or older men and women who hold the keys of power and influence. They hold them from their isolated place of prestige where few, if any, others reside. For years some have assumed this is a birthright. “The single biggest error in the traditional model is related to its assumptions about the origin of leadership. Stated simply, the historically

⁶⁵ Gareth Morgan, “Some Questions Concerning Images of Organization: An Interview With Gareth Morgan,” interview by Dr. Gene Ratsoy and Beth Perry, *Imaginization*; available from <http://www.imaginiz.com/provocative/metaphors/questions.html#dialogue>; Internet; accessed 07 February 2006.

dominant concept takes leadership skills as a divine gift of birth, a gift granted to a small number of people.”⁶⁶ Many assumed that these singular, gifted ones have been *ordained* by God to their positions.

Now the God of Rock and River, the God of our Chaordinations, is doing something different for our present time.

It is no longer the leader's task to deal with all problems piece by piece, in a linear and never satisfying fashion. It is no longer the leader's task to move information carefully along restricted pathways, shepherding it cautiously through channels, passing it on guardedly to someone else. This was how leaders were taught to manage in the past.⁶⁷

Those of us with the courage to recognize that we simply do not have the choice of living in the past necessarily learn to consider the reality of our present. Individual leaders especially stop for consideration of this new world.

The human world is snowballing into states of greater turbulence and chaos at faster rates....The major transformations in basic institutions come at a faster rate. It is almost impossible to find a single basic institution that has not gone through at least one major upheaval in our lifetime. All this is taking place, at ever-shortening time periods between each transformation. For individuals, shorter periods between transformations mean that within their lifetimes they must handle transformations that were once dealt with by the next generation.⁶⁸

Leaders by the thousands are joining Gareth Morgan and his line of questioning: Who wants to be a leader during such times? Who can lead in all this complexity?

The answers to these questions seem elusive to us. Leaders recognize that new answers are emerging but they are not certain what to believe, or how to behave, in the present. Authors from a wide variety of disciplines offer words of encouragement,

⁶⁶ John P. Kotter, *Leading Change* (Boston, MA: Harvard Business School Press, 1996), 176.

⁶⁷ Wheatley, *Leadership and the New Science: Discovering Order in a Chaotic World*, 102.

⁶⁸ Merry, *Coping with Uncertainty: Insights from the New Science of Chaos, Self-Organization, and Complexity*, 112.

support and challenge. Among these authors is Uri Merry, who provides an outline on how leaders tend to behave in our chaordic world and organizations.

When individuals, organizations, and societies face uncertainty engendered by basic change in their environment they generally react to it in a number of ways. These ways of reacting can be differentiated into...modes of behavior.

- A. Repeating former behavior over and over again
- B. Varying behavior slightly and predictably
- C. Adapting new behaviors
- D. Transiting through a chaotic crisis
- E. Transforming to a new more complex mode of functioning⁶⁹

“Repeating former behavior” is a natural reaction. Leaders are accustomed to being in control and assume they can regain it through discipline, diligence and perseverance. When that search becomes futile they let go of the control, but only with caution. “Varying behavior slightly and predictably” is the next step towards the chaos and change, but it’s a baby step. Eventually, many leaders then come to recognize that they need to “adapt new behaviors” to remain alive in their contexts.

In the stress evoking climate of the end of an era, a growing number of people are seeking ways to adapt themselves to the new conditions....When they have at their disposal a wide range of novel behaviors and are able to utilize them to adapt effectively to changed circumstances, they are functioning at the edge of chaos.⁷⁰

This “edge of chaos” enters them into the world of chaos and order. If “adapting new behaviors” appear successful, a leader would then come to embrace the reality of the chaordic world by “transitioning through the chaotic crisis.” According to William Bridges, in his book *Managing Transitions*, this is the behavioral stage where the leader accepts the three steps of transition: not mere *change*, but *transition*.

The starting point for dealing with transition is not the outcome *but the ending that you’ll have to make to leave the old situation behind....Transitions start with an ending....Once you understand that transition begins with letting go of*

⁶⁹ Ibid., 122-23.

⁷⁰ Ibid., 129.

something, you have taken the first step in the task of transition management. The second step is understanding what comes after the letting go: *the neutral zone*. This is the psychological no-man's-land between the old reality and the new one....It is the chaos into which the old form dissolves and from which the new form emerges. It is the seedbed of the new beginning you seek.⁷¹

This seedbed is Bridges' final step – entering *a new beginning* – and it's the first stage in accepting one's transformation. It is the first stage in accepting that God may be transforming a person into a state of chaordination. Merry's final mode of behavior, “transforming to a new more complex mode of functioning,” actualizes Bridges' final step of a “new beginning.” Now the leader can accept the new life given to him/her. “If individuals after passing through a transition stage, have the ability to find ways of transformation to a higher state of functioning, that will enable them to live with a world that is more complex and uncertain.”⁷² Transformational leadership, as we shall see, is a significant part of living in a chaordic world.

Today's transformational organization leaders are no longer the members of American's status quo, the power brokers of society, the strong arms of the systems or even the ones in control. “[I]f organizations are to respond successfully to diversity and change, they need people who can think, learn, and adapt, who are flexible and creative, innovative, and collaborative.”⁷³ They need people who know themselves, their motivations and values, and their ability to adapt and choose. They also need leaders who value relationships, empowerment, shared purpose and vision, and the flow of knowledge. We turn now to this type of leadership: a leadership that has been

⁷¹ William Bridges, *Managing Transitions* (Cambridge, MA: Perseus Book Group, 2003), 7-10.

⁷² Merry, *Coping with Uncertainty: Insights from the New Science of Chaos, Self-Organization, and Complexity*, 134.

⁷³ Mink et al., *Open Organizations: A Model for Effectiveness, Renewal, and Intelligent Change*, 9.

chaordained by the God of Power, the God of Rock and River, and the God who both “orders our steps” and creates new potential ways.

The Chaordic Leader: From the *Inside*

Leaders for today’s orderly and constantly changing world require the assessment of leadership principles, beliefs and behaviors from *within* the individual as well as beliefs and behaviors that flow on the *outside*. The journey inward consists of three areas. The first considers a leader’s level of self-awareness. The second area analyzes a given leader’s value system and motivations. The final area examines a leader’s ability to choose. Let us then begin this journey about leadership with an exploration of how chaordained leaders engage in inward reflection, that is, how they answer the call to “know thyself.”

Know Thyself

The wisdom of the prudent is to understand his way; But the folly of fools is deceit.⁷⁴
(Proverbs 14:8)

If you have a skeleton in your closet, take it out and dance with it.⁷⁵
(Carolyn MacKenzie)

Fear! It can grip us at the very core of our being. Fear! It makes our minds race with anxiety, worry and doubt. Fear! It makes our hearts beat too fast and turns our stomachs into knots. Fear! It makes our souls shrink from the demons attacking our very

⁷⁴ Proverbs 14:8. American Standard Version.

⁷⁵ Carolyn MacKenzie, “Know Thyself Archives,” *Legend Inc. Com*, available at <http://www.legendinc.com/Pages/ArchivesCentral/QuoteArchives/KnowThyself.html>; Internet; accessed 09 February 2006.

existence. Fear is one of the powerful feelings in our lives. Fear is one of the perpetual forces in our lives. It is overcome by nothing except the power and force of love! But when we consider the kind of world we live in, when we consider our callings to chaordination, when we consider our need to “know thyself” we frequently respond with/in/from *fear*.

The chaordic world in which we find ourselves is filled with constant change and inconsistencies. Some have entitled this response to the world “future shock.” “Toffler’s (1971) version of the eruption of uncertainty in people’s lives is called ‘future shock’ [and] some of the symptoms are anxiety, hostility to authority, violence, physical illness, depression,...apathy”⁷⁶ and fear!

When society and organizations encourage (or force!) leaders to look within they not only sense the fear, but often an increase in that fear. When those in relationships with the leader suggest s/he learns to “know thyself” they tend to react with heightened fear. After all, when we look inside there is often more to be frightened about! “[T]he magnificent uncertainty of our era heightens our underlying existential anxiety, the anxiety we must repress in order to live our daily lives.”⁷⁷ Many individuals, and leaders, avoid self-reflection at all costs knowing that to look inward “is to risk seeing a maelstrom of partial beings in conflict.”⁷⁸ We prefer to repress and go on believing we are “fine” and living in a fine, orderly world.

⁷⁶ Merry, *Coping with Uncertainty: Insights from the New Science of Chaos, Self-Organization, and Complexity*, 10.

⁷⁷ Jean Lipman-Blumen, “Why Do We Tolerate Bad Leaders? Magnificent Uncertainty, Anxiety, and Meaning,” in *The Future of Leadership: Today’s Top Leadership Thinkers Speak to Tomorrow’s Leaders*, ed. Warren Bennis, Grethen M. Spreitzer and Thomas G Cummings (San Francisco, CA: Jossey-Bass, 2001), 126.

⁷⁸ Merry, *Coping with Uncertainty: Insights from the New Science of Chaos, Self-Organization, and Complexity*, 9.

Repression then becomes the primary response to our chaordic world and chaordained leadership. Instead of engaging in self-reflection and facing our fears we find ways to rebuild the walls of safety around us. This is our way of avoiding self-change and fear.

In their immediate environment such as family, workplace, leisure activities, people do all they can to build around themselves a cocoon of certainty in the form of repetitive or slight variable (torus) behaviors. When they are troubled by changing circumstances they make every effort to return to their former regular, reliable ways of functioning.⁷⁹

Leaders, however, need to accept the natural process of change that occurs within individuals and their behaviors. Leaders, in fact, must develop a capacity to change their *own* behaviors. After all, if leaders can not accept their own fear and their own ability to change they can not model it for anyone else in the organization. Our chaordination forces us to respond. Modeling is essential in our chaordic organizations! “The most potent lever for change is modeling the change process for other individuals.”⁸⁰

The first step in accepting our own fears and developing our abilities to change is coming to terms with who we are, what we do, and how we believe others perceive us. “[A]ll potential leaders need to ask leadership questions of their egos.”⁸¹ This self-reflective work is encapsulated by Carl Rogers’ notion of “congruence,” that is, “the degree of overlap between what you are and what you perceive yourself to be.”⁸² Congruence encourages self-reflection in a changing world and a changing self, which brings one to new chaordic understandings. “To fulfill your purpose, you must match

⁷⁹ Ibid., 128.

⁸⁰ Quinn, *Deep Change : Discovering the Leader Within*, 148.

⁸¹ Philip Slater, "Leading Yourself," in *The Future of Leadership: Today's Top Leadership Thinkers Speak to Tomorrow's Leaders*, ed. Warren Bennis, Grethen M. Spreitzer and Thomas G Cummings (San Francisco, CA: Jossey-Bass, 2001), 110-11.

⁸² Mink et al., *Open Organizations: A Model for Effectiveness, Renewal, and Intelligent Change*, 25.

opportunity with your desires and goals....To achieve balance, you must understand your strengths and limitations and appreciate how to maximize those strengths while accepting and adapting to those limitations.”⁸³ It is important to distinguish here that congruence does not mean leaders need to seek to align their sense of self with their role. In fact, Senge warns us that, too often, “we are trained to be loyal to our jobs – so much so that we confuse them with our identities.”⁸⁴ Rather congruency seeks the appreciation of our different perceptions of self, not the appreciation of self in relation to our respective roles.

This movement towards congruency lessens our fears as we self-reflect. It allows us to accept, embrace and join the multiple parts of our being. Once we have obtained a level of congruency some fears may remain, but the work of self-reflection continues. To “know thyself” is to constantly engage in self-reflection and observation. Merry outlines nine components of the life-long process that helps leaders accept their own places in the chaordic world and the chaordained self. Self-reflection involves:

1. Functioning at the Edge of Chaos – This involves the realization of “the range where life has sufficient stability to maintain itself and also the degree of creativity and novelty to deserve being called life.”
2. Evolutionary Learning – Any type of self-reflection that “will further our advance from adaptation to changes in the environment to conscious coevolution with it.”
3. Accepting Uncertainty – Realizing that “the ability to function in a world that is full of surprises is enhanced by knowing it is so, accepting it as such, and also being aware of its positive contributions.”
4. Constructing Beliefs – “Living in a chaotic fractal world necessitates people recognizing the part they themselves play in constructing their own beliefs....[This does not] mean that anything goes [but] an uncertain, unpredictable environment is one to which a person must constantly find a fit. There are many ways to fit, none of which is the only one or the correct one.”
5. Creating Ourselves – The work of self-reflection involves the leader’s ability “to cope with uncertainty, [as] people will need to enhance their inherent self-creating nature....As long as [leaders] are alive they are in a never-ending process of regeneration.”

⁸³ Ibid., 25.

⁸⁴ Senge, *The Fifth Discipline: The Art and Practice of the Learning Organization*, 18.

6. The Mutable Self – “This modification is a shift from orientation toward stability of self in terms of seeing the self as an object to orientation, toward seeing the self as a process...[O]rientation to change and the ability to shift among self concepts is typical of the mutable self.”
7. Dis-Identification – When leader become aware how one's self identifies self with roles, ideas, belief systems, etc. “The ability to disidentify may be an essential ingredient of a person's ability to function effectively at the edge of chaos. The ability to disidentify allows a person to escape bondage to one set of behaviors and gives him the freedom of choice of a variety of behavioral options.”
8. The Observing Self – “[B]eing able to maintain a state of consciousness of being fully aware of what [you] are engaged in within the environment together with a hold on [your]self as the focal point from which to decide in what to engage. This entails awareness of awareness....”
9. Enhanced Creativity – When leaders recognize that “both chaos and creativity appear to have common roots [and].....an age of chaos demands the release of the hidden reserves of creativity lying untapped within mankind”⁸⁵

The intrapersonal world of fear can only lead us to stagnation. Growth, creativity, love and life itself demand that we lessen our fears and accept the changing forces of life. To become chaordained leaders we need to accept that the “wisdom of the prudent” is self-reflection. We need to accept the skeleton in our closets and “dance with it.”

Values and Motivations:
Loving, Trusting and Risking

God of love and God of power,
Grant us in this burning hour
Grace to ask these gifts of Thee,
Daring hearts and spirits free.
God of love and God of power,
Thou hast called us for this hour.⁸⁶

(Gerald H. Kennedy, “God of Love and God of Power”)

I give you a new commandment, that you love one another.
Just as I have loved you, you also should love one another.
(John 13:34 NRS)

⁸⁵ Merry, *Coping with Uncertainty: Insights from the New Science of Chaos, Self-Organization, and Complexity*, 141-153.

⁸⁶ Gerald H. Kennedy, “God of Love and God of Power” in *Cyber Hymnal*; available from <http://www.cyberhymnal.org/htm/g/l/glovgpow.htm>; Internet, accessed 05 February 2006.

Fear may be the most perpetual force in our lives, but love is the most powerful. Genuine fear ultimately leads to stagnation, but genuine love ultimately leads to creation. Fear brings out our need for redemption, but love is what ensures our salvation. Fear brings death, love brings life! Together these two forces transform us into new and emerging lives. Together they show us the way towards chaordination. However, as we have discussed above, in the face of our changing world we tend to become overwhelmed by the frequent force of fear. In doing so, we often find ourselves in a standstill against the most powerful force: love. But in our chaordic world “we would do well to ponder the realization that love is the most potent source of power.”⁸⁷ This power of love, in turn, brings forth two additional values of leadership which are essential: trust and risk-taking. Together these three values create the chaordained leader.

Why do leaders resist the power of love? Why do they tend to prefer the familiar force of fear over the lasting power of love? For certain, almost all of today’s leaders have been instructed that love has no place in their organizations. Does it? Can we avoid it? How should we respond to these kinds of questions? Margaret Wheatley offers us one vital answer.

It’s simple; just be loving! Why has expressing love become such a problem when it’s a fundamental human characteristic? This is where I think we have over analysed and over complexified something that is known to everyone alive. Babies know how to unleash love. It’s all about our relationships and being available as a human, rather than as a role. It’s about being present and being vulnerable and showing what you’re feeling.

We need to get away from the belief that you can run an organization using what are called objective measures or objective processes, which are actually just completely de-humanized. The fear of love in organizations is that it makes your life as a leader far more complex.⁸⁸

⁸⁷ Wheatley, *Leadership and the New Science: Discovering Order in a Chaotic World*, 40.

⁸⁸ Margaret J. Wheatley, “The Servant-Leader: From Hero to Host,” interview with Larry C. Spears at The Greenleaf Center for Servant-Leadership in Indianapolis, Indiana, *Madonna: Prayer and Spirituality for*

A chaordained leader embraces the complexity and truly desires the value of love in his/her life and in his/her leadership and organization. After all, the “fear of love” was not always present in the leader’s heart. Someone created that fear. Something turned love into an unappreciated and disrespected value.

It is strange perhaps to realize that most people have a desire to love their organizations....They fall in love with the identity that is trying to be expressed. They connect to the founding vision. They organize to create a different world....But then we take this vital passion and institutionalize it. We create an organization. The people who loved the purpose grow to disdain the institution that was created to fulfill it. Passion mutates into procedures, into rules and roles. Instead of purpose, we focus on policies....Too often, organizations destroy our desires. They insist on their own imperatives. They forget we are self-organizing. Sometimes, so do we.⁸⁹

To become a genuine leader in today’s chaordic organizations one must remember and embrace the power of love in his/her life. One must fight the remaining “machine” that suggests that the organizational laws should dictate the human heart. Chaordained leaders must embrace their self-creating selves and they must bring love back into their leadership, their organizations and their world. Nothing is more essential to leadership than love! How does one begin? The answer is so simple, “just be loving.”

When leaders learn to love again, trust naturally flows forth. Trust, like love, is often elusive in organizations, but it is essential if leaders wish to embrace their chaordination. It is essential if leaders wish to encourage their organizations to embrace their own chaordinations. According to Thomas A. Stewart, in his article entitled “Trust Me on This: Organizational Support for Trust in a World Without Hierarchies,” there are

Today’s Christian, (Sept.-Oct. 2004); available at <http://www.madonnamagazine.com.au/articles/0409wheatley.html>; Internet; accessed 10 February 2006.

⁸⁹ Margaret J. Wheatley and Myron Kellner-Rogers, 57.

three sources of trust that occur in a “network” based organization. These three sources are likewise apparent in chaordic organizations.

[The first source of trust] is competence: I can trust you if I believe you’re good at what you do....

[The second source is] “communities of practice”....where work and (particularly) learning occur....Communities of practice support trust because they create and validate competence....

[The third source is commitment where] trust obviously depends on the degree to which people are willing to support the organization’s purposes.⁹⁰

When a leader is able to demonstrate his/her competence, his/her appreciation for communities of practice and his/her commitment to the organization, trust naturally blossoms. The only remaining value a leader needs to consider then becomes “risk-taking.” But can risk-taking be a value?

Risk-taking is not often seen as a value, that is, a principle that is intrinsically valuable. Like love, risk-taking is not part of the Newtonian model for leadership. It *creates* unpredictability in a world that glorifies order. But leaders who are embracing their own chaordinations and seeking to take risks will cause waves. In the end brave chaordained leaders “are willing to accept the necessary risk because it is the right thing to do. They care enough to risk dying for the organization, which would kill them for caring.”⁹¹

⁹⁰ Thomas A Stewart, "Trust Me on This: Organizational Support for Trust in a World Without Hierarchies," in *The Future of Leadership: Today's Top Leadership Thinkers Speak to Tomorrow's Leaders*, ed. Warren Bennis, Grethen M. Spreitzer and Thomas G Cummings (San Francisco, CA: Jossey-Bass, 2001), 70-74.

⁹¹ Robert E. Quinn, *Deep Change : Discovering the Leader Within* (San Francisco, CA: Jossey-Bass, 1996), 158.

Excuse Me God...
...There's a Power of Choice in My Fork?

God holds each of us by a string.
When we sin, we cut the string.
But God ties it up again, making a knot.
Each time our wrongdoing cuts the string,
God ties another knot drawing us up closer to Him.⁹²
(Meister Eckhart)

Most of the shadows of life are caused by standing in our own sunshine.⁹³
(Ralph Waldo Emerson)

Chaordination, with all of its merits, does not solve one of humanity's greatest theological and philosophical quandaries: the paradox of a life that appears to be both predetermined yet also created by human agency. The chaordic, even just chaos, contains both elements. Priesmeyer reminds us that "chaotic behavior is entirely deterministic [and]...[w]e are struggling with the idea that anything random can emerge from anything deterministic."⁹⁴ Alongside this kind of predeterminism are bifurcation points highlighting free will. They stress a leader's autonomy, power and ability to choose.

On the road throughout life people are often faced with basic decisions that have major implications for their life course....Prigogine named these points of choice bifurcations, that is, points of forking or branching....Each path may lead in a completely different direction and open the possibility for entirely different ways of self-organizing....⁹⁵

⁹² Meister Eckhart, "Know Thyself Archives," *Legend Inc. Com*, available at <http://www.legendinc.com/Pages/ArchivesCentral/QuoteArchives/KnowThyself.html>; Internet; accessed 09 February 2006.

⁹³ Ralph Waldo Emerson, "Know Thyself Archives," *Legend Inc. Com*, available at <http://www.legendinc.com/Pages/ArchivesCentral/QuoteArchives/KnowThyself.html>; Internet; accessed 09 February 2006.

⁹⁴ Priesmeyer, *Organization and Chaos: Defining the Methods of Nonlinear Management*, 220.

⁹⁵ Merry, *Coping with Uncertainty: Insights from the New Science of Chaos, Self-Organization, and Complexity*, 50.

“Bifurcation points,” in fact, “signal potentials for self-organization and the evolution of new form.”⁹⁶ Both determinism and free will are forces in the chaordic world.

As we have seen above, fear is a pervasive force in the lives of individuals, and certainly for leaders. In the face of these bifurcations many leaders simply choose to follow the established power. “[G]enerally the organization will first choose the path that appears to be the less threatening and easiest to put into practice....[E]ven if a path of change will be seen to have more far-reaching results, if it will be seen to cause major upheaval, it will not be chosen first.”⁹⁷ Often leaders blindly accept the wisdom and power of the organization and simply follow suit. First they conform their *behaviors* with others as they “follow a flock that considers it unruly behavior to go to another tree even if that tree is better for the flock”.⁹⁸ Following their behavioral patterns, leaders then conform to organizational *beliefs*. However, while “our repeated patterns of belief give us comfort, confidence, and predictability,...they also restrict us.”⁹⁹ Leaders who blindly conform are not only hurting their leadership, but their organizations as well. Priesmeyer offers us some hope in chaordained leadership. “There are roads that guide us and there are [others]...to follow. We can choose to follow the same roads each day, or we can choose to take different ones. Viewed this way, it is conceivable to guide our own beliefs.”¹⁰⁰

Chaordained leaders must move beyond their own fears and accept the ever changing world in which their organizations live. For the sake of self, and their

⁹⁶ Morgan, *Images of Organization: The International Bestseller That Revolutionized How We See Organizations*, 226.

⁹⁷ Merry, *Coping with Uncertainty: Insights from the New Science of Chaos, Self-Organization, and Complexity*, 53.

⁹⁸ Priesmeyer, *Organization and Chaos: Defining the Methods of Nonlinear Management*, 222.

⁹⁹ *Ibid.*, 223.

¹⁰⁰ *Ibid.*, 223.

organizations, they must realize that “it is only as we begin to discern the outlines of the patterns in the chaotic transitions that we return to human agency the ability to affect its future.”¹⁰¹ Leaders cannot assume that organizational conformity will lead to organizational success and growth. They must enter the chaos even if they must first enter it alone. They must remember that life is filled with chaos and choices. They must accept that “we must continually choose between deep change or slow death”¹⁰² in this chaordic world. This is their new source of power and it helps one to move beyond the “shadows” they have created by “standing in our [their] sunshine.”

The Chaordic Leader: From the *Outside*

Having considered the chaordic leader from within, we now turn to an examination of leadership from the *outside*. The journey outward consists of four areas. The first area deals with relationships. The second considers the creation of vision, purpose and meaning. The third focuses on the important topic of power. The final area emphasizes the role of knowledge. We begin this exploration by first discussing relationships and how chaordained leaders relate with others.

Relationships: The Chaordic Core

For just as the body is one and has many members,
and all the members of the body, though many, are one body,
so it is with Christ....
Now you are the body of Christ and individually members of it.
(I Corinthians 12:12 & 27 NRS)

¹⁰¹ Merry, *Coping with Uncertainty: Insights from the New Science of Chaos, Self-Organization, and Complexity*, 114.

¹⁰² Quinn, *Deep Change : Discovering the Leader Within*, xiii.

In a Christian community, everything depends upon whether each individual is an indispensable link in a chain. Only when even the smallest link is securely interlocked is the chain unbreakable. A community which allows unemployed members to exist within it will perish because of them. It will be well, therefore, if every member receives a definite task to perform for the community, that he may know in hours of doubt that he, too, is not useless and unusable. Every Christian community must realize that not only do the weak need the strong, but also that the strong cannot exist without the weak. The elimination of the weak is the death of the fellowship.¹⁰³
(Dietrich Bonhoeffer)

If love is the most important element of a chaordained leader's *inward* journey, relationship is the most essential element for his/her *outward* journey. The two, in truth, inform one another. Our genuine love creates our desire to be in relationships with others and our genuine relationships create a spirit of love. In the lives of leaders relationships matter! In fact, as Wheatley reminds us,

in the quantum world relationship is the key determiner of everything. Subatomic particles come into form and are observed only as they are in relationship to something else. They do not exist as independent 'things.' There are no basic 'building blocks'....These unseen connections between what were previously thought to be separate entities are the fundamental ingredient all of creation.¹⁰⁴

Like love, we have forgotten the inherent power of the unseen connections that are relationships. Our expiring Newtonian world continues to affect many leaders and their views about the necessity of quality relationships. These leaders

create order by conceptually breaking up the natural interconnectedness between things. In their minds they give different names to things, create boundaries around them, categorize them, and seek the certainties, constancies, and regularities in their relationships. The order people create in their minds imposes itself on the world of objects around them.¹⁰⁵

¹⁰³ Dietrich Bonhoeffer, *Daily Christian Quote*, available at <http://dailychristianquote.com/dcqfellowship.html>; Internet; accessed 09 February 2006.

¹⁰⁴ Wheatley, *Leadership and the New Science: Discovering Order in a Chaotic World*, 11.

¹⁰⁵ Merry, *Coping with Uncertainty: Insights from the New Science of Chaos, Self-Organization, and Complexity*, 20.

As victims of the “machine” many leaders believe healthy organizations monitor, name and control relationships. These leaders are only dehumanizing people. They go on believing that relationships, like love itself, can create chaos. Of course, they are right! Genuine relationships will often create chaos! Chaos is part of our world, our organizations, and our leadership. It naturally flows into all relationships. We cannot avoid chaos and we cannot avoid being in relation with one another. The chaordained leader must find another way! S/he must learn how to embrace both internal and external relationships.

Relationships *inside* a chaordic organization recognize the importance of self-awareness and the function of roles. “To perform effectively, every member must perform his or her role in full awareness of how that role affects the whole. They must make ongoing adjustments to their behavior to ensure that the whole can perform the highest level possible.”¹⁰⁶ Leaders accept this truth and model it in their lives. They demonstrate their awareness of their unique role in the system and how it *honestly* affects others. They also encourage reflection among others within the organization so they, too, can recognize how each affects the other.

These internal effects of relating tend to demonstrate themselves in two ways: collaboration and contribution. Collaboration “involves being well informed about how your particular function and processes affect the entire organization – even those parts of the organization not directly in the cause-and-effect chain.”¹⁰⁷ Contribution “involves the ability to focus on relevant data, the ability to collect the data, evaluate it, interpret it

¹⁰⁶ Mink et al., *Open Organizations: A Model for Effectiveness, Renewal, and Intelligent Change*, 26.

¹⁰⁷ *Ibid.*, 28.

thoughtfully, and then use it to respond to opportunities.”¹⁰⁸ Leaders exemplify and encourage both demonstrations of genuine relating.

Chaordained leaders must also be attuned to their relationships with people *outside* of the organization. These relationships also matter. In fact, they are of great significance! Not only does attention to these relationships allow a leader to be “proactive or transformative rather than reactive....”¹⁰⁹ but it also brings attention to the fundamental truth of relationships in our world. Everything and everyone is connected! Again, we can not avoid being in relationship with others. Even if there is real separation between two people we still inherently have the power to affect one another. Scientists refer to this as “action-at-a-distance.”

Physicists have observed a level of connectedness among seemingly separate particles, even if separated by huge distances....John Bell constructed a mathematical proof to show that 'instantaneous action-at-a-distance' could occur in the universe....physicist Alain Aspect conducted actual physical experiments proving that elementary particles are, indeed, affected by connections that exist invisibly across time and space....No matter the distance, at the moment one electron is measured for its spin...the second electron will instantaneously display a[n]...opposite spin....[Here] electrons are linked by non-visible connections; they are, in fact, an indivisible whole that cannot be broken into parts, even when separated by space.¹¹⁰

Some leaders care little about “action-at-a-distance” or, worse yet, they *fear* its truth. These leaders continue to recognize that relationships can bring chaos, but they wrongfully assume that chaos can *only* usher in trouble. These leaders attempt to control all relationships. They are primarily concerned about one thing: purity. They want their organizations to remain pure, unaffected by what they *perceive* as unnatural and potentially dangerous forces. These kinds of leaders hold substantial power and, in doing

¹⁰⁸ Ibid., 30.

¹⁰⁹ Ibid., 18.

¹¹⁰ Wheatley, *Leadership and the New Science: Discovering Order in a Chaotic World*, 41.

so, they are responsible for the well-being of numerous relationships. A chaordained leader recognizes another path: relationships are essential in the chaordic world and they are the essence of chaordained leadership. For organizations to exist we need every “indispensable link in a chain.” We are, after all, one body with “many members.”

Visions:
Mine, Ours and God’s

Then I saw a new heaven and a new earth;
for the first heaven and the first earth had passed away, and the sea was no more.
And the one who was seated on the throne said,
‘See, I am making all things new’....
Also he said, ‘Write this, for these words are trustworthy and true.’
(Revelation 21:1 & 5 NRS)

When you and I hurt deeply, what we really need is not an explanation from God but a revelation of God. We need to see how great God is; we need to recover our lost perspective on life. Things get out of proportion when we are suffering, and it takes a vision of something bigger than ourselves to get life's dimensions adjusted again.¹¹¹
(Warren W. Wiersbe)

Visioning is a necessary part of chaordination. It helps leaders recognize their *outward* commitment to others and the organization. It can also, however, create polarities and tensions. We know that “without a genuine sense of common vision and values there is nothing to motivate people beyond self-interest.”¹¹² Self-reflection lends itself to such self-interest and chaordained leaders will need to accept that there will often be a tension between their work of self-reflecting and visioning. We also know that some understandings of charismatic leadership suggest that leaders have a hope “that followers

¹¹¹ Warren W. Wiersbe, *Daily Christian Quote*, available at <http://dailychristianquote.com/dcqsuffer.html>; Internet; accessed 09 February 2006.

¹¹² Senge, *The Fifth Discipline: The Art and Practice of the Learning Organization*, 274.

will view work as an expression of themselves,”¹¹³ but no one should consider that his/her role *equals* the true core self. The possibility of this dynamic reminds leaders of yet another tension that can occur within the visioning process.

Chaordic leaders must learn to live with such tensions. It is, after all, often visionary leaders who will be called upon to create the necessary “deep changes” in the organization and “to make radical change, one must move to the root, the origin or archetype.”¹¹⁴ This movement to “the root” understands that significant changes recognize that “an influential vision reflects the insight of an individual or group that has deeply contemplated the core issues”¹¹⁵ An organization can not engage in visioning if no one is willing to make considerable core changes! A chaordained leader recognizes and models such truth.

Finally, leaders must also recognize that visioning is not limited to the boundaries of their organizations. Too frequently organizations and their leaders assume that their vision is “in house.” On the other hand, others have managed to think on societal terms, but have often failed to recognize their limitations in the chaordic world they live in.

Despite an urgent need, change in a humanly desirable direction may not be taking place at all, or may be taking place at such a rate so as to be irrelevant. Mankind's belief in its happening may lead into complacent inactive passivity. People need hope, but making an ideology of social change taking a benevolent direction deflects energy from what needs to be done. Hopefully the coming era will ease some of humanity's problems. But one should heed the warning not to confuse the desirable with the inevitable.¹¹⁶

¹¹³ Peter Guy. Northouse, *Leadership: Theory and Practice*, 2d ed. (Thousand Oaks, CA: Sage Publications, 2000), 135. Also see Weber, M. *The Theory of Social and Economic Organizations*. New York: Free Press, 1947. Trans. By T. Parsons; and Shamir, B., House, R. J., & Arthur, M. B. *The Motivational Effects of Charismatic Leadership: A Self-Concept Based Theory*. *Organizational Science* (4)4, 1993, 577-594.

¹¹⁴ Quinn, *Deep Change : Discovering the Leader Within*, 199-200.

¹¹⁵ *Ibid.*, 199-200.

¹¹⁶ Merry, *Coping with Uncertainty: Insights from the New Science of Chaos, Self-Organization, and Complexity*, 156.

Leaders seek to remind the organization of both its responsibility to the world and their limitations in effecting it during the visioning process. Some leaders will naturally feel dismayed against the reality of not confusing “the desirable with the inevitable.” Many see the world as hurting and suffering. Their loving response is to empower themselves and others to help. A chaordained leader, however, can embrace his/her values of loving, trusting and risking by *also* relying on the “vision of something bigger.” It is a vision of a new chaordic world. It is a vision of “a new heaven and a new earth.” It is a vision where even leaders no longer have *all* the control and power.

I’m In Control! Who Has the Power?

If you want to test a man's character, give him power¹¹⁷
(Abraham Lincoln)

The prophets prophesy lies,
the priests rule by their own authority,
and my people love it this way.
But what will you do in the end?¹¹⁸
(Jeremiah 5:31 NIV)

If *ultimate* control and power are no longer equated *solely* with leadership what kind of control do leaders hold, where is the power being distributed and what affirming models of leadership can chaordained leaders consider? Leaders must begin by recognizing that their (often!) overactive drives for control and power are also inherited from the Newtonian model. They must recognize that these drives have themselves produced *considerable* emotional pain. After all, “a cliché of the Industrial Age was that

¹¹⁷ Abraham Lincoln, *Zaadz*, available at <http://www.zaadz.com/quotes/topics/power>; Internet; accessed 11 February 2006.

¹¹⁸ Jeremiah 5:31. New International Version.

it was lonely at the top. But it was only the need to control people that made it lonely.”¹¹⁹
Our God of Rock and River urges us to embrace a different way.

Leaders in a chaordic organizational can resist the isolating pressures of having to “control everything.” The first step of resistance begins with the recognition that they are following an antiquated model and it ends with the realization of the costs that accompany such obedience.

If people are machines, seeking to control us makes sense. But if we live with the same forces intrinsic to all other life, then seeking to impose control through rigid structures is suicide. If we believe that there is no order to human activity except that imposed by the leader, that there is no self-regulation except that dictated by policies, if we believe that responsible leaders must have their hands into everything, controlling every decision, person, and moment, then we cannot hope for anything except what we already have – a treadmill of frantic efforts that end up destroying our individual and collective vitality.¹²⁰

Chaordic leaders do *not* hold the ultimate power nor try to control everything!

The second step of resistance involves a healthier emerging understanding of power and control. Merry suggests that “there are limits both to predicting and controlling what will happen to nations, organizations, families and individuals....Design and guidance to some degree appear to be possible, but not control.”¹²¹ According to Wheatley, “when leaders strive for equilibrium and stability by imposing control, constricting people's freedom and inhibiting local change, they only create the conditions that threaten the organization's survival.”¹²² In short, chaordic leaders must learn to restrain their drives for control and power, for their own sake and for the sake of the organization itself.

¹¹⁹ Slater, "Leading Yourself," 115.

¹²⁰ Wheatley, *Leadership and the New Science: Discovering Order in a Chaotic World*, 25.

¹²¹ Merry, *Coping with Uncertainty: Insights from the New Science of Chaos, Self-Organization, and Complexity*, 52.

¹²² Wheatley, *Leadership and the New Science: Discovering Order in a Chaotic World*, 89.

If chief leaders of organizations no longer hold absolute control and power, where are these being distributed? According to John Kotter, in his book *Leading Change*, “in a slow-moving world, all an organization needs is a good executive in charge. Teamwork at the top is now essential....In a fast-moving world, teamwork is enormously helpful almost all the time.”¹²³ Wheatley suggests that this move towards teams is already upon us.

There are increasing reports of organizations that have given up any reliance on permanent structures. They have eliminated rigidity – both physical and psychological – in order to support more fluid processes whereby temporary teams are created to deal with specific and ever-changing needs.¹²⁴

These temporary teams not only have both control and power, but they have them in a chaotic light. They represent emerging “new orders” that rise from the interaction of order and chaos. When a mission, goal or action becomes evident, teams take the control and lead the way. When that mission, goal or action is finished, diminished or no longer relevant, the team dissolves and new teams take the control.

Ultimate power and control are no longer *permanently* held by a chosen few. Rather, leaders share these forces with others and these shared forces rise and fall with various individuals during a given period of time. It is important to note, however, that *sharing* power does not equate with *giving* power away. Chaordained leaders must recognize that they can not give power away. They also must recognize that people will often be afraid to embrace it. “Empowerment cannot be delegated. We can only develop an appropriate empowering environment where people will have to take the initiative to empower themselves....”¹²⁵

¹²³ Kotter, *Leading Change*, 162.

¹²⁴ Wheatley, *Leadership and the New Science: Discovering Order in a Chaotic World*, 82.

¹²⁵ Quinn, *Deep Change : Discovering the Leader Within*, 228.

Chaordic leaders do remain unique. They are separated from the roles of others in the organization. They hold particular power, control and position. Quinn reminds us, for example, that a unique individual can make changes with his/her power, but it will involve risk-taking.

One person can make a change in an organization. However, deep change comes at a great cost. Enacting change means taking some risks. When we take the necessary risks, we become self-empowered. We begin to better align our internal self with our external world. As our internal power base grows, we become confident and make genuine progress toward our goal. We become energized and slowly begin to recognize that we can make a difference. We begin to understand that one person really can change the system.¹²⁶

If chaordained leaders recognize their unique role as leaders, their limited power and control in today's world, and the need for empowerment within their organizations, then a need for relevant leadership models is imperative. Many have suggested that our emerging chaordic world requires “‘transformational leadership,’ which values innovation and creativity and envisions the future, versus ‘transactional leadership,’ quid pro quo, which values and assumes a stable world.”¹²⁷ Let us then close this section on power and control by exploring transformative versus transactional leadership.

In his book entitled *Leadership: Theory and Practice*, Peter Northouse reflects on the importance of this classification by reviewing the classic work, *Leadership*, by political sociologist James MacGregor Burns.

Burn distinguishes between two types of leadership: transactional and transformational. Transactional leadership refers to the bulk of leadership models, which focus on the exchanges that occur between leaders and their followers. Politicians who win votes by promising no new taxes are demonstrating transactional leadership. Similarly, managers who offer promotions to employees who surpass their goals are exhibiting transactional leadership....

¹²⁶ Ibid., 219.

¹²⁷ Mink et al., *Open Organizations: A Model for Effectiveness, Renewal, and Intelligent Change*, 10-11.

In contrast...transformational leadership refers to the process whereby an individual engages with others and creates a connection that raises the level of motivation and morality in both the leader and the follower. This type of leader is attentive to the needs and motives of followers and tries to help followers reach their fullest potential. Burns points to Mohandas Gandhi as a classic example of transformational leadership. Gandhi raised the hopes and demands of millions of his people and in the process was changed himself.” (132)¹²⁸

As the word itself puts forward, *transactional* leadership is focused on “transactions” within an organization – i.e., *the exchanges* that exist between leaders and followers. *Transformative* leadership, however, considers the “transformations” of its fellow members and self. The later focuses on relationships, sharing, motivations and values. Leaders seek to help others and self reach their greatest *potential*. There is a desire to *transform* into something new.

Transformative leadership aligns itself with chaordination. Unlike the transactional model it appreciates the “new order” which arises from the natural forces of order and chaos. It reflects the importance of relationships, values and shared vision. It seeks a new life through loving, trusting and risk-taking verses a death through controlled environments with powerfully predictable orders of systematic exchange. “If the transactional paradigm comes from internalizing the organization, the transformational paradigm comes for transcending the organization. The transformational process involves a rebirth – a deep personal change – a hero's journey from which the leader emerges empowered and empowering.”¹²⁹

But how do chaordained leaders embrace this model of transformative leadership? Quinn and Northouse offer some suggestions. According to Quinn, transformative leadership reflects the following principles and understandings:

¹²⁸ Northouse, *Leadership: Theory and Practice*, 132.

¹²⁹ Quinn, *Deep Change : Discovering the Leader Within*, 126.

- *This paradigm does not assume personal survival but instead vision realization at any cost.* If the vision lives and thrives, it does not matter if a leader is fired, assassinated, or humiliated. The vision itself is far more important than personal survival....
- *The organization is viewed not just as a technical or apolitical system but also as a moral system.* There are values and principles that are more powerful than the political interests of any particular coalition.
- A transformational leader will develop a plan of action, mobilize the workforce, and unleash power by vocalizing the core values of the system. Their source of credibility is their behavioral integrity. *A leader must walk the walk and talk the talk....*
- When it comes to authority, *the leader is self-authorizing....*
- *The transformational paradigm transcends the rational planning process.* It is concerned with deep change – with exploring new areas, trying new methodologies, and reaching new goals. The means to the desired end cannot be specified; they can only be learned as part of a risky, action-learning process.
- To help convey a vision, *a transformational leader will often engage in symbolic communication,* creating vivid mental images for followers. These images provide a general guideline, as opposed to a specific directive.
- Throughout the process of imparting a vision, *the leader engages in unconventional behavior.* The leader's actions are often beyond normal expectations and outside the rules of self-interest. For this reason, the transformational leader is difficult to understand.¹³⁰ (emphases added)

According to Northouse, there are four factors, or 4 *I*'s, of transformational leadership. The 4 *I*'s are as follows:

Idealized influence or charisma: “It describes leaders who act as strong role models for followers; followers identify with these leaders and want very much to emulate them. These leaders usually have very high standards of moral and ethical conduct and can be counted on to do the right thing. They are deeply respected by followers, who usually place a great deal of trust in them. They provide followers with a vision and sense of mission....”

Inspirational Motivation: “[L]eaders who communicate high expectations to followers, inspiring them through motivation to become committed to and part of

¹³⁰ Ibid., 124-26.

the shared vision in the organization....Team spirit is enhanced by this type of leadership....”

Intellectual Stimulation: “[L]eadership that stimulates followers to be creative and innovative, and to challenge their own beliefs and values as well as those of the leader and the organization....It promotes followers’ thinking things out on their own and engaging in careful problem solving....”

Individualized Consideration: “[R]epresentative of leaders who provide a supportive climate in which they listen carefully to the individual needs of followers. Leaders act as coaches and advisers while trying to assist individuals in becoming fully actualized.”¹³¹ (emphases added)

In sum, Quinn and Northouse collectively suggest that a transformative leader in a chaotic organization focuses on visioning, modeling, empowering, motivating, morality, self-integrity, self-understanding, experimentation, communication and risk-taking. Apart from the transactional model and its focus on stability, order and control, the principles of the transformative model can assist leaders in embracing their own chaotic organizations.

It is important to note that some have suggested a number of critiques concerning the transformative model. An essential point of concern revolves around the considerable power that a transformative leader still holds and its potential for being abused.

Transformational leadership is concerned with changing people’s values and moving them to a new vision. But who is to determine if the new directions are good and more affirming?...The charismatic nature of transformational leadership presents significant risks for organizations because it can be used for destructive purposes.¹³²

With all of its merits, transformative leadership for a chaotic leader will *not* eliminate the major concern of many organizations, the abuse of power. As long as anyone holds power there will be the potential to misuse it. A hope for this model, however, is its emphasis on sharing and its capability to recognize where power lies in

¹³¹ Northouse, *Leadership: Theory and Practice*, 137-38.

¹³² *Ibid.*, 147-48.

our world today: knowledge. In the chaordic organization *knowledge* is power! As long as knowledge is distributed and shared within the system the potential for transformative leaders to abuse others is minimized. How leaders distribute knowledge then becomes a reflection of their power and will assist chaordic leaders in “test[ing] their character.”

Knowledge and Information:
The Source of Power and Nourishment

...how dangerous is the pursuit of knowledge and
how much happier is that man who believes his native town to be the world
than he who aspires to be greater than his nature will allow.¹³³
(Mary Wollstonecraft Shelley)

Knowledge is an unending adventure at the edge of uncertainty.¹³⁴
(Jacob Bronowski)

The chaordic world thrives in information technologies, mass media and ever-changing environments. In such a world, “knowledge is becoming the new source of power and will supplant both force and wealth as the basic resources of power.”¹³⁵ The questions leaders must ask of this emerging chaordic world are: Who tends to hold the knowledge and information? “Is...the power shift to a knowledge base...the privilege of a small minority or the natural right of all?”¹³⁶ What follows are attempts to answer such questions.

History provides us with numerous examples of unjust and unloving leadership based on monopolies of knowledge. According to Merry, the unequal distribution of

¹³³ Mary Wollstonecraft Shelley, *The Quotations Page*; available from <http://www.quotationspage.com/quote/30873.html>; Internet; accessed 11 February 2006 quoting *Frankenstein*.

¹³⁴ Jacob Bronowski, *The Quotations Page*; available from <http://www.quotationspage.com/quote/27439.html>; Internet; accessed 11 February 2006.

¹³⁵ Merry, *Coping with Uncertainty: Insights from the New Science of Chaos, Self-Organization, and Complexity*, 160.

¹³⁶ *Ibid.*, 167.

knowledge can also lead to unhealthy leaders in the future. The effects of their leadership could have disastrous effects.

The butterfly effect of the actions of an autocratic ruler or a small group of fanatics can undermine democracy and cause worldwide disasters. A power-hungry dictator or a small group of extremists in the instability period before a major bifurcation can set history back for ages....When knowledge is sparsely spread among populations this danger is greater.¹³⁷

Knowledge is power and chaotic leaders must recognize that they should *not* hold ultimate knowledge or information any more than they should hold ultimate power and control. “[O]rganizational intelligence is not something that resides in a few experts, specialists, or leaders.”¹³⁸ Knowledge must be shared!

Wheatley is among those thinkers who accurately recognize the importance of the equal distribution of knowledge. First, she bravely suggests that leaders must recognize that organizational survival depends on it. Knowledge is not *only* power, it is a fundamental source of organizational life.

Instead of the limiting thought that “information is power,”...beg[in]to think of information as “nourishment.” This shift keeps...attention on the fact that information is essential to everyone, and that those who have more of it will be more intelligent...than those who are starving.¹³⁹

Second, Wheatley suggests that sharing knowledge increases productivity. She reminds leaders that “restricting information and carefully guarding it doesn't make us good managers. It just stops good people from doing good work.”¹⁴⁰

Many leaders, however, resist such distribution of knowledge. These leaders remain entrenched in the Newtonian machine and its definition of productivity. In doing so, they fail to understand the emerging role of knowledge itself.

¹³⁷ Ibid., 168.

¹³⁸ Wheatley, *Leadership and the New Science: Discovering Order in a Chaotic World*, 99.

¹³⁹ Ibid., 101.

¹⁴⁰ Ibid., 106.

The role of information is revealed in the word itself: in-formation....When a new structure materializes, we know that the system has in-formed itself differently....For a system to remain alive, for the universe to keep growing, information must be continually generated....The greatest generator of information is the freedom of chaos, where every moment is new....Of course, such freedom is exactly what we try to prevent.¹⁴¹

This lack of freedom ushers in the familiar reins of control. Many leaders will choose control over information sharing. But “if information is to function as a source of organizational vitality, we must abandon our dark cloaks of control and trust in its need for free movement, even in our own organizations. Information is necessary for new order....”¹⁴²

Information and knowledge, as with power and control, must be shared by chaordained leaders. Without the distribution of knowledge, chaordic leaders risk the creation of monsters in this midst. Shelley suggests in her classic work, *Frankenstein*, that “the pursuit of knowledge” is “dangerous,” but it is only the monopoly of knowledge that leads to danger. Chaordic leaders must strive to inspire people to, in fact, “be greater than [their] nature will allow.” They must inspire them to be transformed and transformations require the acquisition of knowledge. Leaders of chaordic organizations inspire all people to ride the “unending adventure at the edge of uncertainty” that comes with more knowledge, new knowledge, shared knowledge...knowledge.

A Final Word of Caution

In this chapter we have explored the characteristics and qualities of a chaordained leader. I have suggested that such a leader must embark on an *inward* journey of self-reflection and awareness; they must embrace values such as love, trust, and risk-taking;

¹⁴¹ Ibid., 96-97.

¹⁴² Ibid., 97.

and they must embrace the power of choosing. I have suggested their *outward* journey reflects the magnitude of relationships and visions, the need for sharing power and the importance of distributing knowledge.

We must end, however, with one final word of caution. In sum, the above sections suggest leaders create organizations that are egalitarian, democratic and/or participatory. This move is not without one particular flaw! It is a flaw that is again attached to the often pervasive force of fear.

Because democratic institutions require that we look to ourselves, they also generate anxiety...Participative management in organizations, a noble movement toward democracy, often generates so much anxiety – in leaders and followers alike – that it dwindles into thinly disguised authoritarianism. What does it mean when the leaders of an organization say that Joe isn't a "team player"? Most often it signifies that Joe is not sufficiently obedient, that he doesn't always follow his leaders.¹⁴³

Chaordained organizations and leaders must always be aware of the possibility of creating a new form of authoritarianism. They must be certain that their attempts to embody all the principles listed in this chapter will not be mutated into a new form of manipulation, deceit or denial where people are still being controlled. Rather, they must always recall that the world will naturally insist on the genuine expression of the chaordic.

Churches must do likewise! To that end, we turn now to the next two chapters. These pages seek to address the chaordinations of one particular type of organization that inherently comprehends the chaordic way: churches. How is the God of Rock and River calling churches to their chaordinations and how are they reflecting the chaordic way for the world? In attempting to answer this question I now invite you into part two of this

¹⁴³ Lipman-Blumen, "Why Do We Tolerate Bad Leaders? Magnificent Uncertainty, Anxiety, and Meaning," 133.

paper. Here we will engage in an imaginative exercise that explores the world of metaphor, the world of flora and the world of personal and communal narrative. Here we explore the unique places found within the Garden of Eden tended by the Gardening God.

PART TWO:
OUR CHAORDAINED CHURCH

CHAPTER 4

GOD OUR GARDENER: CHAORDAINED FOR OUR CHURCH

There's more than one answer to these questions;
pointing me in a crooked line.
The less I seek my source for some definitive;
the closer I am to fine.¹⁴⁴
(Emily Saliers, "Closer To Fine")

Before we consider the chaordinations of the Church we need to recall words from the introductory section of this paper.

Life is full of births, deaths and rebirths. It is full of creations, floods and rainbows. It is full of Egypts, wildernesses, and Promised Lands. It is full of incarnations, crucifixions, and resurrections. It is full of periods of orientation, disorientation, and reorientation. It is full of order, chaos, and new order. That's what life – that's what the Christian life – is all about! We are all in relation with a Timeless God who interacts with us as God our Rock – the source of all order – and God our River – the source of all chaos. This is the cycle of life and our faith: order, chaos, new order. Life, and the Christian way, are chaordic!¹⁴⁵

Christians and Christian organizations have naturally embodied the chaordic way and they have sought to share this path with the world. Various stories from their sacred Scriptures, many of their doctrines and theologies, and even their belief in personal

¹⁴⁴ Emily Saliers, "Closer To Fine" in *Lyricz.net*; available from <http://www.lyricz.net/1/Indigo+Girls/80854>; Internet, accessed 27 February 2006. This song was first recorded and performed by the Indigo Girls.

¹⁴⁵ Duane Romberger, *Chaordination*, 5.

transformations or conversions are all reflections of the chaordic. Long before Ilya Prigogine or Dee Hock published their respective works the Church was already living out its chaordination. Pressing questions remain, however. Do our churches still know it? Do they recognize and claim their chaordinations or have they forgotten this simple yet rich truth of the Christian faith? And are they still reflecting the chaordic (and Christian!) way for others? How can churches help humanity to finally turn off the artificial, dehumanizing “machines” of the Newtonian world and realize that the less they seek “some definitive” the closer they are to being “fine,” a chaordic kind of “fine?” The following chapters seek to answer such questions and we begin our journey with the godly creation of one gentle, dynamic, small, single being... a *plant*.

The Church as the Garden of Eden

And the Lord God planted a garden in Eden, in the east;
and there he put the man whom he had formed.
Out of the ground the Lord God made to grow every tree
that is pleasant to the sight and good for food,
the tree of life also in the midst of the garden,
and the tree of the knowledge of good and evil.
A river flows out of Eden to water the garden,
and from there it divides and becomes four branches.
The name of the first is Pishon; it is the one that flows
around the whole land of Havilah, where there is gold;
and the gold of that land is good; bdellium and onyx stone are there.
The name of the second river is Gihon;
it is the one that flows around the whole land of Cush.
The name of the third river is Tigris, which flows east of Assyria.
And the fourth river is the Euphrates.
(Genesis 2:8-14 NRS)

A garden is evidence of faith. It links us with all the misty figures of the past who also
planted and were nourished by the fruits of their planting.¹⁴⁶
(Gladys Taber)

¹⁴⁶ Gladys Taber, “Stillmeadow Sampler” in *Wisdom Quotes*; available from <http://www.wisdomquotes.com/000360.html>; Internet; accessed 15 March 2006.

The organisms that are the best reflections of chaordination in the universe are *not* humans. No human organizations are, likewise, the best reflections of chaordination. Actually, the most chaordic life forms are non-human and even non-animal. The best images of chaordination are those life forms that represent presence, patience, silence, stillness and strength. Yet they also represent activity, interactivity, bending and self-sustaining. The organisms that represent the foremost essence of chaordination are *flora*. Imagine it! The most chaordained beings are plants, trees and flowers! Surprisingly, it is these living entities that can remind churches how they demonstrate to humanity, human organizations and the universal Church the finest reflections of our living God of Rock and River. “How?” you wonder. Consider the following.

The Church is often seen as the Body of Christ. In this metaphor we are one body of Christ composed of various parts with many differing functions. Like all metaphors the Body of Christ has its limitations. The particular inadequacy I would like to highlight lies in the inability of this metaphor to account for the life of the parts that can exist when they are physically removed from the body. A hand, for example, can not survive unattached from the body. No part of the body can survive without its attachment to the whole. A resulting dynamic can be an emphasis on wholeness of the body over its individual parts. The *difference* can not apparently survive without its physical connection to the *oneness*.

This is an intriguing ecclesiastical consideration that is especially apparent among congregationally based denominations, such as my own, where local churches can (and do!) survive quite independently of the church body universal. Many “megachurches”

and community churches are similar. Many would even suggest that those churches from hierarchical or highly ordered denominations are still largely “doing it on their own.” The metaphor of the Church as the Body of Christ does not account for such autonomy.

This critique stated, however, the incarnational quality of the Church remains important in our considerations. Combined with this consideration are our attempts to find an incarnational metaphor that *fully* reflects *both* the wholeness *and* individuality of churches. There is yet another metaphor that I believe we can consider; it is one that I feel practically reflects a true sense of our separateness *and* connectedness, wholeness *and* individuality, oneness *and* difference. It is an incarnational metaphor that is not likened to representations of a role or function, a human life, an animal life or another organization. It does not even point solely at Jesus, although Jesus certainly encouraged our gaze in the right direction.¹⁴⁷ In this metaphor, the Church is best represented as plant life. *The Church is the world of flora. The universal Church is the everlasting “Garden of Eden.”*

This is what the Church is striving to be as it embodies its own chaordination. It is individually and collectively attempting to reflect the ways of being that are inherently known to flora, that is, the essence of the Garden of Eden. With this metaphor God our Creator, Rock and River is also seen as God our Gardener. “Yahweh is the gardener who plants a garden or vineyard”¹⁴⁸ and in God’s creation we can see God’s grace, love and power.

¹⁴⁷ John 12:49-50, New King James Bible. “For I have not spoken on My own authority; but the Father who sent Me gave Me a command, what I should say and what I should speak. And I know that His command is everlasting life. Therefore, whatever I speak, just as the Father has told Me, so I speak.”

¹⁴⁸ Walter Brueggemann. *Theology of the Old Testament* (Minneapolis: Fortress, 1997), 255.

Jesus Christ, who often pointed us to look towards the Garden and Gardener, is likewise a gardener. Consider the agricultural images Jesus used in his parables: soil, grain, rocky ground, fruit, weeds, fig trees, seed, sowers, etc. (i.e. Mark 4; Luke 13:6-9; Luke 21:29-30). Jesus truly valued the world of flora for some reason. Perhaps the reason goes beyond the allegorical nature of his parables or the agrarian world into which Jesus was incarnated. Perhaps there is another reason why Jesus chose fruits from the grain (bread) and vine (wine) for his sacramental symbols. Perhaps it was not a mere mistake when Mary encountered the risen Christ outside his tomb and initially mistook him for someone else... for a gardener. Perhaps within the life of Jesus Christ and within the Easter resurrection story and symbols Jesus is encouraging churches to remember that God is our Gardener and they are God's flora. Perhaps we are only now seeing how the Church is God's Garden of Eden for the world.

The Garden of Eden, of course, brings forth an array of theological considerations. It is important that I then clarify my own assumptions as I suggest this metaphor. While I recognize the Fall event and the expulsion from the Garden, I do not consider humanity's original sin as one of disobedience nor do I consider the expulsion as a venue for explaining the inherently sinful nature of worldly matter. The first humans' sin, I believe, was their "hiding from God." Adam and Eve believed that their act of disobedience meant they had to separate themselves from their relationship with God. This attempt to separate themselves was their sin and the Garden of Eden metaphor seeks to highlight salvation through a restored relationship with God and others. The expulsion itself, I would suggest, simply does not offer adequate justification for believing the Creation can no longer be holy or a source of God's revelation. Rather I stand with

Romans 1:20 which states that “ever since the creation of the world his eternal power and divine nature, invisible though they are, have been understood and seen through the things he has made.” We can see God and God’s way through the flora and through this Garden of Eden metaphor.

The Church in this metaphor, along with all plant life, naturally seeks to be part of the chaordic world built on order, chaos, emerging order, relationships and growth. Churches embody the chaordic nature of the Garden in their *separate* ways of being, doing and believing. Diversity is entirely expected and accepted in this metaphor. In the Garden of Eden, in the dominion of flora, there has always been diversity. In the Garden the parts are fully connected *and* separate, whole *and* parts, one *and* many. There is only one Garden, one chaordination, one way of living life. The Christian expressions of this oneness, however, are as varied as the many species of flora. Churches need only to see it and then...“come out.” They need to “come out” for the world to see!

Coming Out Chaordic

Hope deferred makes the heart sick, but a desire fulfilled is a tree of life.
(Romans 1:20 NRS)

Do you have eyes, yet fail to see?
(Mark 8:18 NRS)

Recall the autobiographical story that introduced this paper. It is my personal story and deals with my acceptance of the chaordic ways of Creation and the Christian faith as I struggled with the romantic changes in my own life. It is a story that culminated when I reached a bifurcated point. There, I had to decide to walk the path of

death or “come out” and live. I chose, with the love, grace and power of the Gardening God, to “come out.” This is everyone’s story! We all have our own “closets!”

The mainline churches are also on this journey. Like many gay, lesbian, bisexual and transgender persons, churches are also struggling to “come out.” They are struggling to accept their natural chaordic orientation. They are struggling to embody the inherent chaordic truths of the world and the Christian faith and to live them authentically. They are standing at their points of bifurcation and considering the choice where they could fully accept themselves as ones who are being called by God to be chaordained entities and share that news with humanity. Today many churches are choosing new life. *Churches are “coming out” chaordic!*

But the manifold Garden of Eden they represent means they “come out” in different expressions just as surely as some queer folks “come out” as lesbian, gay, bisexual, transgender, etc. The results of these dynamics are reflections of various groupings that seek to embody the chaordic way: the way of life, death and rebirth; the way of order, chaos and new order. Within the Garden of Eden, the universal Church, there are *many* expressions of the *one* chaordic living.

In the Garden some trees, such as giant sequoias, are extremely old. These trees could be likened to many ancient Catholic and Orthodox communities. Some trees, such as spruce and aspen, are not nearly as old but are not young either. These trees could be compared with most mainline Protestant denominations. Finally, young tree saplings could be representations of megachurch movements or paradenominations.

Under these various trees, local churches reside and can be likened to shrubbery, plants and flowers. Many churches are large fixed shrubs that have been around for quite

some time. Some churches embody perennials and are seeking to be reinvented between the seasons of life. Finally, some churches could be likened to annuals and are bright, young, new church starts.

All of these groupings are expressions of the Christian chaordic way. They vary on their reflections about life/birth, death/decay and new life/rebirth but each of them hungers for its chaordination. All of them wish to embody the Proverbs. Each are expressions of hope for a “desire fulfilled” that can make them part of the tree of life. All of them are reflections of the chaordic Garden of Eden for those who have eyes that *do* see.

Walking in the Garden of Eden: Looking for Our Unique Chaordinations

I come to the garden alone
While the dew is still on the roses
And the voice I hear falling on my ear
The Son of God discloses.¹⁴⁹
(C. Austin Miles, “In the Garden”)

In this Garden of diverse flora the chaordic arises in interaction with other natural forces and matter: rocks, frost, rivers, wind and the sun. Within the Garden of Eden metaphor rocks can be equated with original, old, ongoing order. Snow and frost are equal to the decaying and dying forces in our chaordic lives. Rivers, streams and simply water are likened to chaos, creativity and change. The wind and air represent God’s breath and life force as well as our inherently relational world. Finally, the sun represents God’s transforming energy upon us.

¹⁴⁹ C. Austin Miles, “In the Garden” in *Cyber Hymnal*; available from <http://www.cyberhymnal.org/htm/i/t/g/itgarden.htm>; Internet, accessed 21 February 2006.

Recall the familiar garden hymn! “In the Garden” we hear a voice where “the Son of God discloses” our paths towards chaordination – a path we can show others. The following sections attempt to reflect the disclosures shown from the Son and our Gardening God. Let us then consider the forces, matters and kinds of flora that reside in the universal Church, the Garden of Eden.

The Rocks of Eden:
Original, Old, Ongoing Order

[O]ne is like a man building a house, who dug deeply and laid the foundation on rock;
when a flood arose, the river burst against that house but could not shake it,
because it had been well built.
(Luke 6:48 NRS)

Growing up in a pastor’s family meant Sundays were always special days. It was not simply because they were days of worship, important as that was for my Christian growth and development. It was also because my parents showed me how each Sunday afternoon was a purposeful time of Sabbath. It was a time when the family would purposefully seek rest. This rest was often found in God’s creation.

I spent the first twelve years of my life living right outside of Hershey, PA. The town was a quaint place frequently filled with the sweet aroma of chocolate. During our family’s Sabbath time we would often visit Chocolate World. My young, chubby arms would quickly seek an array of goodies: cookies the size of my face, chocolate bars covered with chocolate written words that I could pick and sweet, small kisses. After filling my heart’s desire with these succulent sweets, and when the seasons allowed for it, my family would also visit a different kind of attraction. We would head up the hill towards Hershey Gardens.

Hershey Gardens was composed of many individual gardens and each had its own unique purpose. The Seasonal Garden displayed thousands of brightly colored tulips in the Spring, a wide array of multicolored annuals during the Summer and red, yellow, orange and purple chrysanthemums in the Autumn. The Perennial Garden contained Spring daffodils and rhododendrons, Summer coneflowers and black-eyed susans, or more bold-colored chrysanthemums in the Autumn. Mrs. Hershey's Rose Garden contained fragrant roses planted long ago by Mrs. Hershey herself. The Oak Grove contained quiet, mighty oaks and the Rock Garden featured large rocks surrounded by evergreens, dogwoods, Japanese maples and English holly.

Hershey Gardens was a magical garden filled with beauty, color, and diversity. It was also a garden that was carefully arranged and managed with precision, order and rocks. There were marked cement paths from one sub-garden to the next. There were rocks interspersed among plants in almost every garden. There were substantial rock borders around many displays of plants, flowers or trees. Finally, there was the Rock Garden that featured many large rocks. The Hershey Gardens had rock-ness. This rock-ness has always been there. The gardens depended on them for order. The Hershey Gardens were, and continue to be, quite orderly.

To embrace the chaordic, one must recognize that rocks are just as central to the Garden of Eden as anything else. Consider the importance of rocks in the life of flora. Rocks are composed of minerals. Once a rock is weathered by the wind, water or other rocks it adds its minerals to the soil. Rocks, in fact, are the primary matter that creates soil and, of course, almost all plant life depends on this soil to live. Rocks can also act as

aquifers and bring water to plant life. This water is another source of life. Rocks are simply essential to the very life of plants.

Old order is essential to the Garden, to the Christian way and to life itself. Almost all kinds of flora simply need rocks in their environment. Almost all churches and denominations simply need original, old, ongoing order in their lives. Order is *not* the enemy of the chaordic way. The claims from some kinds of churches which suggest order and tradition are irrelevant in our chaordic world are simply wrong! Order is an essential component of it. Order helps us towards our chaordinations. Without order we would have no beginnings, no connections to our past and traditions, no ongoing identity or vision and no sense of ongoing life. Without order the Church would not survive.

Order of this kind provides soil for almost *all* churches. In doing so, order contains the Christian minerals that these churches need to survive. Order also interacts with chaos, just as rocks interact with river waters. They are not separate or mutually exclusive forces. Order, like aquifers, has the power to direct the chaos and changes to the churches. Chaos and changes can help order distribute itself among churches just as weathered rocks distribute their minerals into the soil. In sum, order is an essential part of the chaordic Garden of Eden. Order is the rock of our foundations. When the normal rivers of chaos become devastating flood waters, the wise man shows us that our churches are “well built” because we have some order.

The Frost of Eden:
Death, Decay and Letting Go

[T]he secret ministry of frost
Shall hang them up in silent icicles,
Quietly shining to the quiet Moon.¹⁵⁰
(Samuel Taylor Coleridge)

If there is no resurrection of the dead,
then Christ has not been raised;
and if Christ has not been raised,
then our proclamation has been in vain and your faith has been in vain.
(I Corinthians 15:13-14 NRS)

Much of plant life and much of the Garden of Eden experiences the cold forces of Winter storms and Autumn frosts. As a nature mystic who has spent his entire life in the Northeastern part of the United States, I have taken numerous walks surrounded by frosted plants or snow covered trees. During such nature walks I have often considered the immensity of the trees that created my path. I considered the weight of the snow upon their branches and the dormant life they hold. They always appeared in transition to me; not dead, but not fully alive either.

The various flowering plants and shrubs surrounding them had different fates. Some could withstand the frost I recalled from my high school biology class. During wintry days I looked and wondered what resided under the snow and realized some plant forms would rise again in newness while others had lived their short time on this earth. Occasionally I would even encounter the forces of humanity: a knife that vandalized a tree's bark, the remnants of burnt firewood, litter placed among the good soil, and

¹⁵⁰ Samuel Taylor Coleridge, "Frost At Midnight." *Poetry Archives*, available at <http://www.emule.com/poetry/?page=poem&poem=455>; Internet; accessed 21 February 2006.

numerous signs of impending urbanization and pollution. “Death and decay,” I often realized, “are simply part of our world.”

Death and decay occur in the Garden of Eden. They are a natural and necessary part of the chaordic way. New life can only come after some form of death. Even in my personal journey of “coming out” a death occurred. The physical death was avoided but I died to living a double life. I learned to let-go of all of those behaviors and thoughts that prevented my full expression of total self. I laid down the incongruence that resulted from living such a life. I said goodbye to all of those forces and behaviors that resisted my desire to be whole, authentic and true. I was a butterfly emerging from a cocoon, realizing that my time as a caterpillar was no longer “me.” I allowed that part of me that was no longer healthy or useful to die.

Many churches do not want to deal with death, decay or letting go. These are, perhaps, the most resisted parts of “coming out chaordic.” Resistance to the chaordic way, as we have seen in the previous chapters, is a common response to our chaordinations. Typically, it is a resistance built on denial, fear and anxiety. These are, we remember, the most pervasive forces in our world. Love, however, remains the most powerful force and the Gardener’s love consistently urges new life from us.

The frost of Eden affects all churches and it knows the power of the Gardener’s love during such times. No church can avoid its wintry ways. Churches cannot afford to ignore the force of death and decay. However, differing forms of flora (and Church) can and should respond to the chaordic forces of death in different ways. Many of the trees and shrubs – representing Catholic, Orthodox, Protestant faiths and some local churches – may only enter a dormant period. They will not die but they are not fully alive either.

They are in transition. They are being transformed by the chaordic forces of the Gardener and will be born again in the Spring as similar yet new beings. The perennial churches may also be born anew. They will be reinvented from their time of death and decay, similar but new. The local churches representing annuals, however, may completely die. Their purpose in the Garden may have been dynamic but short lived. Others annuals might surprise us! In the created world, leaps of evolution can occur and a life force can be significantly transformed over time. In God's Garden of Eden, miracles occur every day and some annuals might actually be transformed into shrubs. The chaordic forces are mysterious.

Despite the known and unknown powers of our chaordinations, the frost has a "secret ministry" that is being revealed to us. Stated simply, if there is "no resurrection of the dead," there can be no new life. All churches need to experience the force of death, decay and/or letting go in order to be reborn. Death is central to the Christian, and chaordic, way. Avoid it and it will eventually catch up with you. Embrace it and you will move on into new life.

The Rivers of Eden:
Chaos, Creativity and Change

Jesus said to her, 'Everyone who drinks of this water will be thirsty again, but those who drink of the water that I will give them will never be thirsty. The water that I will give will become in them a spring of water gushing up to eternal life.'

(John 4:13-14 NRS)

I'm not sure about a life after this
God knows I've never been a spiritual man
Baptized by the fire, I wade into the river
that runs to the promised land.¹⁵¹
(Billy Joel, "The River of Dreams")

As a very young child I had one special playmate, my great Aunt Minnie. She was the prime example of an older Pennsylvania Dutch woman. She was a loving, funny and kind woman with a strong work ethic. Among her hard work was the creation of gardens and flowerbeds. One year she arrived at our home in early Spring and assisted my mother with her flowerbed. Eager to see her I offered what help I could. She seemed grateful to have me as her little helper and she provided me with various age-appropriate tasks. After what seemed hours of discussing, digging and deciding we finally arrived at an end. The flowerbed was complete. Everything was planted in all its glory as God's own handiwork.

Just then it began to rain. Then it quickly began to rain hard! Then it quickly began to rain very hard! We all dashed inside the front door to avoid being soaked. After removing my shoes I ran to the window in the front room of our ranch home to check on the well-being of the flowers we had just lovingly planted. I instantly became horrified by the sight that lay through the rain-streaked window. Surrounding each delicate flower was a vast amount of water. In fact, the whole flowerbed appeared to be drowned out by the rushing rain waters. I immediately began to cry.

Hearing my sobs, my mother and Aunt Minnie joined me in the room and inquired about my tears. "They're going to die!" I exclaimed between two whimpers.

¹⁵¹ Billy Joel, "The River of Dreams." *Billy Joel*, available at http://www.billyjoel.com/frameset_discography.html; Internet; accessed 21 February 2006.

“Who are going to die?” my mother asked, a worried look upon her. “The flowers are going to die,” I said with tears now streaming down my round face. At this response I saw my mother’s worried look transfigure into a gentle smile while my great aunt extended her arm upon the shoulder of my moistened T-shirt. She leaned in and spoke to me in her loving and accented voice, “Oi, oi, oi child. The flowers von’t die. They need the rain. The flowers will be chust fine. You chust wait and see.”

Moments later the rain slowed down immensely and the waters rapidly began to creep from the top of the flowerbed. I looked out the window again and saw with tear-stung eyes that the flowers were, in fact, “chust fine.” They made it through the rainfall. The waters did not kill them. In fact, as I saw over the next few weeks, the water indeed helped them to grow. Aunt Minnie was such a wise, loving woman. She understood the chaordic ways of water, the river, chaos, creativity and change.

All plant life needs water. None can survive without the waters of rains, streams or rivers. Plants receive essential minerals from water. Rivers often weather down rocks in order to provide additional minerals from them. The process of photosynthesis requires water. While some seeds are planted, others are passed on by the forces of water. And in the Garden of Eden, as in all of gardens, the Gardener knows the importance of the river, of water. The two golden rules of a garden are: 1) water generously but infrequently and 2) water whenever plants show signs of wilting or dropping. For any plant to survive the Garden of Eden needs the waters of the river.

Chaos, creativity and change are the river waters in our churches and denominations. As with death and decay many will respond with resistance to the forces of the river. They are fearful, as I was with Aunt Minnie, that the waters will overwhelm

us! Kill us! Make us not living anymore! “We’ll die” they exclaim, “and we hate when our faith makes us die again!” Waters have this destructive power and death, as we have seen, is part of our chaordic way. However, most river waters frequently do not seek our deaths, natural as that may be. Rather most simply provide us with a chance to grow. Plants never refuse the river water; why should we?

From the river of chaos we receive minerals of truth, life and even our own rocky order. These minerals help us to evolve, survive and/or grow anew. From the river of creativity our valued seeds of love, trust and risk-taking can be spread to others. We need the water to spread the Gospel message. It helps to connect us. From the river of change we recognize our need for infrequent but generous watering, especially when our churches start to look like they are wilting. All plant life needs the chaordic power of the river. The river alone can provide the “spring of water gushing up to eternal life” that “runs to the promised land.” Our chaordinations require the river-based ways of chaos, creativity and change.

The Winds of Eden:
God’s Breath Upon Us

A Garden is a lovesome thing, God wot!
 Rose plot,
 Fringed pool,
 Ferned grot --
 The veriest school
 Of peace; and yet the fool
 Contends that God is not --
Not God! in gardens! when the eve is cool?
 Nay, but I have a sign:
 ’Tis very sure God walks in mine.¹⁵²
 (Thomas Edward Brown)

¹⁵² Thomas Edward Brown, “My Garden.” *Poet’s Corner*, available at <http://www.theotherpages.org/poems/brown20.html>; Internet; accessed 21 February 2006.

You lift me up on the wind, you make me ride on it,
and you toss me about in the roar of the storm.
(Job 30:22 NRS)

In the 1996 movie entitled *Phenomenon* George Malley, played by John Travolta, lives in a small town where everyone knows him. George is a nice guy, a good auto mechanic, and a dependable friend. But on his 37th birthday George begins to change. After seeing a bright light in a night sky George's seemingly unremarkable life takes a mystifying and wondrous turn. George begins to develop telekinetic powers and he develops a sudden insatiable appetite for learning. In one scene an over-energized and frantic George is working his garden at a rapid speed. Quietly, a swaying tree in the wind captures his attention. George releases a garden hoe from his hand and begins to observe the tree's movement. George gradually aligns his body's movement with the tree, gently rocking himself back and forth. The wind in the tree becomes a guide. He has found his natural pace again.

Wind and air are also essential in the lives of flora and our life in the Garden of Eden. In nature, it is wind that often assists flowers to pollinate and reproduce. The wind carries their pollen. Wind, like water, can also weather the rocks that provide soil for plant life. Sometimes the wind even blows the rocky minerals from one location to another, thus giving plants in other areas the minerals they need to survive. Finally, wind distributes the essence of life, oxygen and carbon dioxide, which are needed by all living things. Plants need the wind. The Church needs the wind too.

Our Gardening God is the source of this force. Wind/air has been displayed in such times as the beginning of Creation and the beginning of the early Church. The

breath of the Creator God and the winds of the Holy Spirit are essential to our chaordained lives. They fill the unseen space that connects us together. Wind is the life force of God and all creation.

Churches walking the chaordic path recognize the power of God's wind. They realize the importance of their relationships with all other human beings. They accept the power of the windy Holy Spirit that can create daughter churches through chaordic pollination. They accept the Holy Spirit as it creates mergers and ecumenical gatherings through the dispersing of Christian minerals to different religious bodies. They accept the winds of evangelism and outreach that also carry these minerals to other areas. Most importantly, chaordained churches recognize that the source of wind gives them life itself. Without the breath and wind of the Gardening God nothing would exist. There would have been no forms of any kind of original order. God alone is our Gardener in the Garden and only God's breath can help us be in the being, learn to "come out chaordic" and learn to "ride the wind."

The Sun of Eden:
God's Energy Upon Us

When the night has been too lonely, and the road has been too long,
And you think that love is only for the lucky and the strong,
Just remember in the winter far beneath the bitter snows,
Lies the seed, that with the sun's [Son's] love, in the spring becomes the rose.¹⁵³
(Amanda McBroom, "The Rose")

I adore Bette Midler! She is a brave, bold, loving and eccentric woman who has empowered herself through many artistic mediums. She is also a mother to the queer

¹⁵³ Amanda McBroom, "The Rose." *bettelyrics.com*, available at <http://www.bettelyrics.com/r.htm>; Internet; accessed 21 February 2006. This song was first performed by Better Midler in the movie entitled, *The Rose*.

man's world. She was a pioneer who reached out to that community long before it was acceptable, profitable or en vogue. She was not afraid to "come out" as an ally and I stand with millions of queer men in admiration of her for that decision. I unapologetically love Bette!

Among my many favorite Bette songs is her sentimental piece entitled *The Rose*. This song, from the movie *The Rose* which starred Bette and depicted the life of Janis Joplin, spoke to me at many points along my young years. It gave me hope that love still existed in the world, that some people could recognize how I hoped to experience it, and how love often requires waiting. It is a waiting that comes from the Gardener's love which helps our seeds of love, my seed of love, blossom. It is a cheesy song really! But we can not deny that it contains powerful messages we all hear: love exists and it grows. It only needs some help from an outside source.

Amanda McBroom, author of the lyrics for *The Rose*, likens love to a rose. This rose depends on the love of the sun in order to grow. Human love begins as a rose seed and only "with the sun's love, in the spring becomes the rose." Roses and all plants need the sun. Without the energy of the sun no plant can engage in photosynthesis, the vital process of its life. Love, Amanda and Bette suggest, is the same.

The sun (and Son!) of the Gardener God provides the Church with the *energy* of the Christian life. This energy consists of God's desires for justice, mercy, faith, hope, truth, power and most importantly, love. This energy provides us with the very process of the chaotic Christian life. Without these values churches have absolutely no reason to exist, order themselves, change themselves or grow anew. Without these values, we may lose ourselves and our core identity among the changes. These values come directly

from our God and they are a central energy force telling us what we are, how we do things, how we become and what we share with others.

All churches naturally seek this energizing, love-centered chaordic way which provides them with the strength and energy for their mission to the world. All churches desiring chaordination seek to be the seed that, through God's love, can become "the rose." Just as important, they seek to show others the chaordic path of the Gardening God and its many reflections of life in The Garden of Eden and the world.

CHAPTER 5

GOD OF DIVERSITY: THE MANY REFLECTIONS OF CHAORDINATION

The Plants of Eden: Our Beautiful Diversity, Our Emerging New Lives

I know that if odour were visible, as colour is,
I'd see the summer garden in rainbow clouds.¹⁵⁴
(Robert Bridges)

Resources that seek to address the changing world, the changing Church and changing forms of leadership abound in today's ecclesiastical venues. They are a diverse lot, as the Garden of Eden is diverse, and they demonstrate to humanity how God's creation and the chaordic way are inherently diverse. As with flora, however, we can determine patterns of similarity. We can see certain groupings and/or approaches that emerge from the diversity. I've named the groupings in the last chapter as I drew parallels between the following:

- 1. Extremely old trees (i.e. giant sequoias) can be likened to...**
...well established church traditions and communities
(i.e. Roman Catholic and Orthodox)
- 2. Old trees (i.e. spruce and aspen) can be likened to...**

¹⁵⁴ Robert Bridges, "Testament of Beauty." *Quote Garden*, available at <http://www.emule.com/poetry/?page=poem&poem=3530>; Internet; accessed 21 February 2006.

- ...most historically mainline denominations
(i.e. United Methodist, Presbyterian, Baptist, United Church of Christ and Lutheran)
- 3. Young tree saplings can be likened to...**
...megachurches and paradenominational movements
- 4. Shrubbery can be likened to...**
...well established local churches
- 5. Perennials can be likened to...**
...well established local churches that are purposefully trying to reinvent themselves
- 6. Annuals can be likened to...**
...new churches and new church starts

Each of these groupings also consists of a diverse array of tree, shrub, perennial and annual *types*. Each type seeks to embrace the chaordic way. These types can be likened to the various *approaches* found within church resources. Each of these approaches holds a different emphasis in the chaordic Garden of Eden. These approaches include 1) a focus on the chaos/transition/change experienced by churches; 2) classical church growth; 3) popular church growth/health; 4) church renewal (restructuring, retraditioning, etc.); and 5) those emphasizing the importance of mission, purpose and/or vision. Many of these sources highlight the importance of new forms of leadership and reflect the information already discussed in chapter three. Many individual sources also, of course, mention more than one of these approaches. This categorizing is by no means conclusive or the “only way to go!” This stated, and for mere sake of structuring the conversation with a kind of temporary order, the information that follows will be a consideration of the chaordic ways of representative books under each distinct approach.¹⁵⁵ Each seeks its chaordination among the “rainbow clouds” that shine for the world to see.

¹⁵⁵ Please see Appendix A for a list of resources which reflect each of these five approaches.

Resources Dealing with Chaos/Transition/Change

These books emphasize the power and presence of the river waters. They recognize that the Church no longer lives in the Newtonian world and the machine, which cared *only* about order, is seen as dead or dying. The constant changes, they suggest, are part of a new way of life. These changes must be included in the life of the church.

Although different sources emphasize the level of change, the depth of change, and the kind of responses churches should have towards change, all clearly recognize the chaordic value of chaos and change. In *Leading Change in Congregations* Rendle reminds our chaordained leaders that “people need help with the change process itself.”¹⁵⁶ Chaordained churches need to embrace the positive aspects of chaos. He goes on to suggest that leaders recognize that it is “critical to attend to and understand the steps and stages of the transition period....”¹⁵⁷ Leading the changes for a chaordained person entails the recognition of the letting go process, of needed deaths and good-byes.

In *Leading Congregational Change* the authors suggest that in many churches “deep change is needed.”¹⁵⁸ In doing so, they immediately recognize that the chaordic world contains a different kind of change than the previous world held. They go on to evaluate the chaordic nature of change that leads toward transformation. They state that “the key concepts of congregational transformation – such as God’s call for transformation, the central role of spiritual vitality, the sequential nature of effective

¹⁵⁶ Gilbert R. Rendle, *Leading Change in Congregations: Spiritual and Organizational Tools for Leaders* (Bethesda, MD: Alban, 1998), 2.

¹⁵⁷ Ibid.

¹⁵⁸ Jim Herrington, Mike Bonem and James H. Furr, *Leading Congregational Change: A Practical Guide for the Transformational Journey* (San Francisco: Jossey-Bass, 2000), xii.

change, and the learning disciplines – are essential and universal.”¹⁵⁹ Churches seeking the chaordic way must look upon these central concepts of congregational transformation. It is their path towards chaordination and they show the world the importance of focusing on “the changes.” These sources prophetically declare that God is a God of Surprises. As my own denomination, the United Church of Christ, testifies, “God is still speaking,”

Resources Dealing with Classic Church Growth

This approach is informed by the work *Evaluating the Church Growth Movement* edited by Gary L. McIntosh. The introductory section of this book suggests this approach was formed by a missionary named Donald A. McGavran. The approach focuses on evangelism and lists the following three principles: “realiz[ing] God wants his lost children found and enfolded....discovering the facts of church growth....[and] developing specific plans based on the facts discovered.”¹⁶⁰ This chaordic venue holds a slight emphasis on the importance of the Garden’s rockiness. There is always original order within the Christian path and it is sustainable. Some changes may re-inform the order but they do not replace it. The rock appears to be sustained primarily by the sun’s light. In this light, “one thing is certain: the Church Growth movement is alive and well.”¹⁶¹

¹⁵⁹ Ibid.

¹⁶⁰ Gary L. McIntosh, “Introduction,” in *Evaluating the Church Growth Movement*, ed. Gary L. McIntosh (Grand Rapids, MI: Zondervan, 2004), 15-16.

¹⁶¹ Ibid., 23.

Resources Dealing with Popular Church Growth/Health

This approach embraces a wider array of church growth/health beliefs and principles than those explained by the Classic Church growth venue. In common, these resources join in their concern about the well-being of local churches and they put forth ideals that encourage chaotic churches to live well and grow. Most of these books highlight the importance of “learning from God’s creation”¹⁶² and/or learning from organic models of growth as a way towards their chaotic future and mission to humanity. Here there is an attempt to seek the evolving interactions that exists between rocks and rivers, order and changes.

Some, such as *AquaChurch*, note the alluring tendency among churches to only want to follow the ways of order, thus failing to see that “the map is not the way”¹⁶³ towards church growth. Others challenge the limitations of their fellow chaotic partners who emphasize church *renewal* and suggest that it is *not* possible for churches to “be born over and over again”¹⁶⁴ In a similar vein, others such as *Rekindling the Mainline*, highlight that “new church development is a priority task”¹⁶⁵ and the best way towards new growth. Still, others severely strain the chaotic way itself by suggesting that church growth can occur by following “biblical growth principles that can *reverse* [emphasis added]...slow but steady death.”¹⁶⁶

¹⁶² Christian A. Schwarz, *Natural Church Development: A Guide to Eight Essential Qualities of Healthy Churches*, 4th ed. (St. Charles, IL: ChurchSmart Resources, 2000), 8.

¹⁶³ Leonard Sweet, *AquaChurch* (Loveland, CO: Group, 1999), 13.

¹⁶⁴ Thomas G. Bandy, *Kicking Habits: Welcome Relief for Addicted Churches* (Nashville: Abingdon, 2001), 14.

¹⁶⁵ Stephen C. Compton, *Rekindling the Mainline: New Life through New Churches* (Bethesda, MD: Alban, 2003), 104.

¹⁶⁶ William M. Easum, *The Church Growth Handbook* (Nashville: Abingdon, 1990), 11.

Almost all of these resources, however, put forth some growth principles that recognize the forces of order and chaos/change in the Church. These principles can focus on specific areas of church life that can be grown anew and help “shape a new congregation for the future.”¹⁶⁷ These areas include worship, spirituality, evangelism, small groups, leadership, relationships, visioning, communications, education, missions, programming, planning, hospitality, the building and more.

One noticeable exception is *Healthy Congregations* which focuses much less on the individuals areas of the church than the church as a chaordic *system* capable of new health and growth. It emphasizes the following view: “Health is wholeness. Health means all the parts are working together to maintain balance. Health means all the parts are interacting to function as a whole. Health is a continuous process, the ongoing interplay of multiple forces and conditions.”¹⁶⁸

Resources Dealing with Church Renewal/Restructuring/Retraditioning

The resources from this approach spend less time emphasizing the newness of the chaordic way and focus instead on the re-informing and re-imagining ways of our chaordinations. This approach, as with classical growth, tends to emphasize the importance of order. Unlike the classical growth approach, however, there is a slight increase in the importance of change. But this increase does not equate the power of the river with the power of the rock. Here the changes churches are experiencing are viewed as less drastic than in some other resources and the original churches are encouraged to find a renewed and transforming life based on the re-imaginings of the original order.

¹⁶⁷ C. Jeff Woods, *Congregational Megatrends* (Bethesda, MD: Alban, 1996), vii.

¹⁶⁸ Peter L. Steinke, *Healthy Congregations: A Systems Approach* (Bethesda, MD: Alban, 1996), vii.

Hadaway's *Behold I Do a New Thing* outlines this approach and it clarifies that these sources are about "congregational revitalization or renewal...not about church growth or decline."¹⁶⁹ Here the chaordic, self-organizing churches are called upon to transform themselves. This transformation often involves an analysis of *tradition*. In *Mainline to the Future*, the author suggests that tradition is not merely order but rather it can represent change or new birth as well. "Traditions are not only static. Unless they are dead traditions, they are dynamic, changing, always in the process of being interpreted and adapted to meet new circumstances..."¹⁷⁰ Butler Bass speaks in similar terms and calls on churches to engage in fluid re-traditioning which is "the inverse of formal traditionalism, because it willingly innovates with forms (and changes its external appearance) while attempting to return (at some level) to a historic core of practices and beliefs."¹⁷¹ In this chaordic approach, there is an attempt to balance order/stability with chaos/change; and it hopes for a new order that will go on valuing them both. It is an approach which suggests that humanity finds equal value in the tri-fold forces of order, chaos/change and new order.

Resources Dealing with Church Mission/Purpose/Vision

The final approach that seeks to embrace the chaordic way of flora, of the Garden of Eden, includes those resources which emphasize the presence of the Sun in the Garden. Here mission, purpose or vision in the life of the Church or churches is seen as

¹⁶⁹ C. Kirk Hadaway, *Behold I Do a New Thing: Transforming Communities of Faith* (Cleveland, OH: Pilgrim, 2001), x.

¹⁷⁰ Jackson W. Carroll, *Mainline to the Future: Congregations for the 21st Century* (Louisville: Westminster John Knox, 2000), 14.

¹⁷¹ Diana Butler Bass, *Practicing Congregations: Imagining a New Old Church* (Bethesda, MA: Alban, 2004), 43.

primary. Many of these sources emphasize the paradigm shifts we have experienced and they encourage churches to remain clear in the understanding of self. They ask chaotic churches to know their unique place in the Garden.

The landmark book, *Once and Future Church*, clarifies the importance of this approach saying, “within each change of paradigm, roles and relationships change and power shifts. New structures develop. New directions emerge....But always, the focus is mission.”¹⁷² Here the church recognizes its peculiarity and seeks “not to make the gospel credible to the modern world, but to make the world credible to the gospel.”¹⁷³ Identity, purpose, vision and mission inform the way churches interact with the order and chaos that surround them. Essential to this walk is their level of authenticity, self-knowledge, self-respect, faithfulness and purpose. *Faithfulness*, Easum suggests, means to “follow Jesus...to make disciples who make a difference in the world.”¹⁷⁴ *Purpose*, Warren suggests, means “you have no foundation”¹⁷⁵ until you understand why your church exists. The chaotic way knows itself and can chart the courses of order, chaos and new order. The church’s unique chaotic coordination is to reflect the chaotic way for the world!

Jumping From the Tree of Life: What Never Changes

You will find something more in woods than in books.
Trees and stones will teach you that which you can never learn from masters.¹⁷⁶
(Saint Bernard)

¹⁷² Loren B. Mead, *Once and Future Church: Reinventing the Congregation for a New Mission Frontier* (Bethesda, MD: Alban, 1991), 8.

¹⁷³ Stanley Hauerwas and William H. Willimon, *Resident Aliens: Life in the Christian Colony* (Nashville: Abingdon, 1989), 24.

¹⁷⁴ William M. Easum, *Unfreezing Moves: Following Jesus into the Mission Field* (Nashville: Abingdon, 2002), 9.

¹⁷⁵ Rick Warren, *Purpose Driven Church* (Grand Rapids: Zondervan, 1995), 81.

¹⁷⁶ Saint Bernard, *The Quotations Page*; available from http://www.quotationspage.com/quotes/Saint_Bernard; Internet; accessed 21 February 2006.

The whole creation is on tiptoe to see the wonderful sight of the children of God coming into their own.¹⁷⁷
(Romans 8:19 NTME)

Up to this point we have been exploring the unique way Christian churches embody the chaordic way. We have encouraged churches to “come out chaordic” and indeed many have already made such brave attempts. We have also been thoroughly exploring an analysis of the Church as the Garden of Eden where various matters, forces, energies, flora and types of certain flora reside in a chaordic way of living. We have considered the power of the orderly rock, the frosty forces of death and decay, the chaotic and creative river waters, the wind-filled breath of God’s lifeforce and God’s energies of justice, mercy, faith, hope, truth, power and most importantly, love. All suggest chaordic lessons from which the world can learn.

We have then reviewed the various approaches and reflections of a wide array of church resources that are seeking to help churches embrace their unique chaordinations. Each held a different perspective about the Christian faith, the chaordic way and their chaordinations. Each provides humanity with suggestions on how people might uniquely embody the chaordic way. One task remains. Here we ask our final questions for this chapter: Does anything ever stay the same? Does anything avoid changing or growing? Does the Christian faith promote any ideas of constancy to the world?

The world, leaders and churches can easily become overwhelmed by their chaordinations. As we have seen, these Newtonian-infused people and organizations are simply not used to such concepts. While our Gardening God of Rock and River is clearly calling us to such living, we can also find rest in knowing that even in this chaordic world

¹⁷⁷ Romans 8:19, New Testament in Modern English by Phillips.

some things may *never* change. I close this chapter, therefore, with some personal speculation. What follows are seven points of the Christian faith that appear to remain steadfast throughout the ages. Accompanying each point are some suggested biblical references that reflect on the suggested item.

First, that there will *always* be change is a constant for us (Ecc. 3:1-8) and through learning and prayer we can come to see this constant as beneficial and holy. Second, that there is a relationship between God and humanity never changes (Mat. 28:20b). In our world filled with corporate layoffs, divorces and frequent relocations, God is always with each of us. God is always in relationship with humanity. Third, the desire of churches to share the good news of this godly relationship does not change (Mat. 28:19). Fourth, the wind and sun of God (the lifeforce, justice, mercy, power and love of God) remain constant reflections of our God (Job 34:12; Isa. 30-18; Exo. 34:6; 1 Peter 4:11; Psa 136). Fifth, the desire of churches to reflect these ways of God seek to never change (Phi. 1:30). Six, the Christian desire to worship God does not change (Mat. 4:10; Luk 4:8). And finally, the Church's hope to serve the world through all of the above remains steady throughout every day, time, era and paradigm shift (1 Peter 4:8).

These seven statements could represent the heart of the Christian faith and its mission to the world. They seek to reflect the Tree of Life in the chaotic Garden of Eden. They remind humanity of God's presence among the forces of order, death, chaos, new order, transitions, letting go, self-reflection, power shifts, love, visioning and all that involves chaordination. They remind us that each of our unique chaotic ways is tied by our mutual understandings that being chaotic requires a "leap of faith." This means refraining from our desires to have the final word with God, others and life itself. This

entails a journey where we simply trust God, follow God's revelation from the Creation and then take the plunge. Today, all of humanity is standing on the branches of the Tree of Life, ready to "come out" chaordic and poised to jump in faith. "The whole creation is on tiptoe," waiting for us to "come into our own" and embrace the chaordic ways! Go ahead...jump into the interplay of order, chaos and new order! Jump into the Garden of Eden! Jump into the chaordic world, the chaordic organization and the chaordained forms of leading! *Go ahead...jump into your future of chaordained relationships!*

PART THREE:
OUR CHAORDAINED FUTURE

CHAPTER 6
GOD OF OUR FUTURE:
LIVING OUR CHAORDINATIONS TOGETHER

Chaordained Relationships

The worst sin toward our fellow creatures is not to hate them, but to be indifferent to them: that's the essence of inhumanity.¹⁷⁸
(George Bernard Shaw)

Science may have found a cure for most evils; but it has found no remedy for the worst of them all - the apathy of human beings.¹⁷⁹
(Helen Keller)

The good neighbor looks beyond the external accidents and discerns those inner qualities that make all men human and, therefore, brothers.¹⁸⁰
(Martin Luther King Jr.)

As we have seen throughout the pages of this paper there is *one* chaordic way. Gleanings from the New Sciences, chaos theory, organizational theory, leadership theory, church growth and church development resources collectively demonstrate the presence of a chaordic cycle of order, chaos/change and new order in our world. The chaordic

¹⁷⁸ George Bernard Shaw, "The Devil's Disciple" in *The Quotations Page*; available from http://www.quotationspage.com/quotes/George_Bernard_Shaw/; Internet, accessed 15 March 2006.

¹⁷⁹ Helen Keller, "My Religion" in *The Quotations Page*; available from http://www.quotationspage.com/quotes/Helen_Keller/; Internet, accessed 15 March 2006.

¹⁸⁰ Martin Luther King Jr., "Strength to Love" in *The Quotations Page*; available from http://www.quotationspage.com/quotes/Martin_Luther_King_Jr./; Internet, accessed 15 March 2006.

way, and our chaordinations, always involves the continued interaction between these necessary forces.

We have also seen that there are many reflections of our chaordinations. Sources from the corporate and Christian worlds have demonstrated how human organizations and leaders embody their chaordinations in diverse ways. Some of these sources put an emphasis on original order, others focus on the importance of chaos and change, and still others highlight the need for new orders. All of them, nonetheless, respect the chaordic flow of life and they acknowledged the presence of the tri-fold forces of order, chaos and new order in our world, organizations and/or leaders. For Christians and other faith communities there are the additional acknowledgements of an Ultimate Source which created these three forces as well as the need for humans to respond to the call by the Gardening God.

We then close our conversation about chaordination with one unexplored question: How can humanity, human organizations and people of faith embody their diverse chaordinations while also moving towards a collective future with the Creation, Church and/or world? Our answer, our starting point, lies within each of us. One begins where the human condition requires us to begin: *with the “self” in relation with “others.”*

This path of the chaordained begins with the immediate displacement of apathy. Here apathy is seen as “the worst sin” and the most corrupt “evil” in our universe. It is a paralyzing remnant from the Newtonian machine that we no longer desire. It represents the weeds that try to take over our Garden. In the name of objectivity, rationalism, professionalism, etc. humanity was told to be “less human” and to become apathetic; but

the chaordained God beckons and the chaordic world reflects a new truth. The forces of order, chaos and new order constantly remind us of our bonds with all living things. To care little about ourselves will only seek to injure our world and to care little about our sisters and brothers will ultimately cause suffering for the “self.”

The chaordained individual embraces both a genuine journey of self-reflection and the ever-present interconnectivity that exists between all living things. A chaordained person stands with Dr. Martin Luther King and answers his chaordic call for people to “discern...those inner qualities that make all men human and, therefore, brothers” and sisters. Genuine self-reflection and caring relationships are intrinsically bonded energies in our world! Together they represent “chaordained relationships.”

The first mark of the ideal chaordained relationship, as suggested above, is the refusal to give in to apathy. The second mark is the recognition of interconnectivity even as one seeks to engage in self-reflection. The third mark is the courage to overcome the fear of living the chaordic life. The fourth mark lifts up the importance of love in the chaordic way. The fifth mark embraces justice in and for our chaordic world. The sixth mark welcomes the creative forces among chaordained humans. And the final mark briefly imagines our new, emerging and chaordained future together.

Knowing Living

A man who becomes conscious of the responsibility he bears toward a human being who affectionately waits for him...will never be able to throw away his life.

He knows the “why” for his existence,
and will be able to bear almost any “how.”¹⁸¹

(Victor Frankl)

We do not believe in ourselves until someone reveals that deep inside us is valuable,
worth listening to, worthy of our trust, sacred to our touch.
Once we believe in ourselves we can risk curiosity, wonder, spontaneous delight or any
experience that reveals the human spirit.¹⁸²

(e e cummings)

Man is the only creature that refuses to be what he is.¹⁸³

(Albert Camus)

The finest reflections of our unique chaordinations occur as we engage in the journey of knowing thyself and knowing that self in relation to others. Our authentic contributions in this life can occur when we reflect on, and accept, the particularities of our own chaordinations. However, his self reflection is not to be confused with those approaches which suggest that knowledge of self necessarily includes forms of separation from others. Genuine self-reflection, embracing one’s autonomy, and accepting one’s God-given powers are not equal to any path that creates selfishness, self-centeredness, isolation, rapid individualism or over-reliance on one’s own abilities. Rather the God of Surprises and the chaordic way, create dynamics where one engages in self-reflection *because* of the authentic relationships s/he already belongs to.

¹⁸¹ Victor Frankl, *Wisdom Quotes* from http://www.wisdomquotes.com/cat_humanity.html; Internet, accessed 15 March 2006.

¹⁸² e e cummings, *Wisdom Quotes* from http://www.wisdomquotes.com/cat_humanity.html; Internet, accessed 15 March 2006.

¹⁸³ Albert Camus, *The Quote Garden* from <http://www.quotegarden.com/human.html>; Internet, accessed 15 March 2006.

e.e. Cummings suggests belief in ourselves occurs when others see and name what is “valuable” and “sacred” within us. This is a worthy journey of self-reflection for a chaordained person. It begins by recognizing the influence of others that has helped to create one’s self. Victor Frankl also reflects the chaordic path as he suggests that the knowledge of others who “affectionately wait...for [us]” during our times of self-reflection provides us with the very reason for our own existence. Others wait while we reflect on our own chaordinations and that connection gives humanity purpose and meaning. Our perceptions of being “alone” during times of self-reflection are a mirage, one often created by fear. We are *never* alone.

The true path of “knowing thyself” should never end in separation from others; rather it should lead us to the opposite response. Genuine reflection of self always leads to new and/or renewed relationships with others. Living our chaordinations together requires that individuals not only discern the unique beauty of their personal being but also the joy of living that can only blossom when one is in the relationship with others. In the world of complex ordering, pervasive chaos and emerging new orders, it could be no other way. We are intrinsically connected to one another and one’s growth (or lack thereof) will always necessarily affect the ability for others to grow.

Understanding and embracing your own chaordination affects the world you live in. The chaordained person will seek to become more than “the only creature that refuses to be what he is.” Faithful introspection will lead to a more faith-filled world. Self-reflection that transforms self will create a transforming world. *Know thyself* and your order, *change thyself* among your own chaos, *be thyself* in your new and emerging ways and you can become a more energetic partner in the chaordained dance of life!

Fearful Living

[W]e now know that the human animal is characterized by two great fears that other animals are protected from: the fear of life and the fear of death.¹⁸⁴
(Ernest Becker)

If one is forever cautious, can one remain a human being?¹⁸⁵
(Alexander Solzhenitsyn)

Only when we are no longer afraid do we begin to live.¹⁸⁶
(Dorothy Thompson)

What if people not only fear dying, as we have seen in previous chapters, but equally fear living? What if people are too afraid to dance the chaordained dance of life? What if people are too fearful of their own power within their chaordained relationships? How does one move towards one's chaordination in the face of such fear? Peace activist and author Marianne Williamson suggests that only liberation from our own fears of self-power – liberation from our own fears of dancing – will liberate others from their fears.

Our deepest fear is not that we are inadequate. Our deepest fear is that we are powerful beyond measure. It is our Light, not our Darkness, that most frightens us. We ask ourselves, who am I to be brilliant, gorgeous, talented, fabulous? Actually, who are you NOT to be? You are a child of God. Your playing small does not serve the world. There is nothing enlightening about shrinking so that other people won't feel unsure around you. We were born to make manifest the glory of God that is within us. It is not just in some of us; it is in everyone. As we let our own Light shine, we unconsciously give other people permission to do the same. As we are liberated from our own fear, our presence automatically liberates others.¹⁸⁷

¹⁸⁴ Ernest Becker, *Wisdom Quotes* from http://www.wisdomquotes.com/cat_fear.html; Internet, accessed 15 March 2006.

¹⁸⁵ Alexander Solzhenitsyn, *The Quotations Page*; available from http://www.quotationspage.com/quotes/Alexander_Solzhenitsyn/; Internet, accessed 15 March 2006

¹⁸⁶ Dorothy Thompson, *Wisdom Quotes* from http://www.wisdomquotes.com/cat_fear.html; Internet, accessed 15 March 2006.

¹⁸⁷ Marianne Williamson, *Wisdom Quotes* from http://www.wisdomquotes.com/cat_fear.html; Internet, accessed 15 March 2006.

Chaordained relationships recognize that we do not act in isolation from others. Our response creates light for others to respond to. One person's courage feeds another person's courage.

What would the world look like if humanity ceased its fears of living? How would the Creation respond if everyone was an energetic part of the dance? What would the Christian faith resemble if more churches emphasized a repentance – a radical *change* of one's personhood – that did not stress legalism or dogmatism but a departure from our fears of being in God-given chaordained relationships? What if the world learned to “let go” of its fears and embrace the chaordic forces of love and justice?

Loving Living

There is an energy field between humans.
And, when we reach out in passion, it is met with an answering passion
and changes the relationship forever.¹⁸⁸
(Rollo May)

Where there is love there is life.¹⁸⁹
(Mohandas K. Gandhi)

The first duty of love is to listen.¹⁹⁰
(Paul Tillich)

Your task is not to seek for love, but merely to seek and find
all the barriers within yourself that you have built against it.¹⁹¹
(Rumi)

¹⁸⁸ Rollo May, *Wisdom Quotes* from http://www.wisdomquotes.com/cat_love.html; Internet, accessed 15 March 2006.

¹⁸⁹ Mohandas K. Gandhi, *Wisdom Quotes* from http://www.wisdomquotes.com/cat_love.html; Internet, accessed 15 March 2006.

¹⁹⁰ Paul Tillich, *Wisdom Quotes* from http://www.wisdomquotes.com/cat_love.html; Internet, accessed 15 March 2006.

¹⁹¹ Rumi, *Wisdom Quotes* from http://www.wisdomquotes.com/cat_love.html; Internet, accessed 15 March 2006.

Love is the central force, the “energy field,” within all human relationships which flows when “barriers within [ourselves]” allow it the freedom it needs to dance. Love, in its many glorious forms, has the power of ushering in creativity and change within all chaordained relationships. If societal norms are the “order” of human relationships and emerging chaordained relationships represent the kind of “new order” we seek then love is the chaotic energy that brings us to our new goals. This love is often more than a visceral reaction to another human being. Loving is “listening!” Loving is living!

Love, like truth and beauty, is concrete. Love is not fundamentally a sweet feeling; not, at heart, a matter of sentiment, attachment, or being “drawn toward.” Love is active, effective, a matter of making reciprocal and mutually beneficial relation with one's friends and enemies.

Love creates righteousness, or justice, here on earth. To make love is to make justice. As advocates and activists for justice know, loving involves struggle, resistance, risk. People working today on behalf of women, blacks, lesbians and gay men, the aging, the poor in this country and elsewhere know that making justice is not a warm, fuzzy experience. I think also that sexual lovers and good friends know that the most compelling relationships demand hard work, patience, and a willingness to endure tensions and anxiety in creating mutually empowering bonds.

For this reason loving involves commitment. We are not automatic lovers of self, others, world, or God. Love does not just happen. We are not love machines, puppets on the strings of a deity called “love.” Love is a choice – not simply, or necessarily, a rational choice, but rather a willingness to be present to others without pretense or guile. Love is a conversion to humanity – a willingness to participate with others in the healing of a broken world and broken lives. Love is the choice to experience life as a member of the human family, a partner in the dance of life, rather than as an alien in the world or as a deity above the world, aloof and apart from human flesh.¹⁹²

After we seek repentance from our fears of living we are converted to a loving living.

We are converted to chaordained relationships that recognize the need for self-reflection,

¹⁹² Carter Heyward, “Passion for Justice” in *Wisdom Quotes* from http://www.wisdomquotes.com/cat_love.html; Internet, accessed 15 March 2006.

the need for choosing, the need for commitment, the need for relating and the need for healing justice in our world.

Just Living

Sooner or later, man has always had to decide whether he worships his own power or the power of God.¹⁹³
(A. J. Toynbee)

We must rapidly begin the shift from a 'thing-oriented' society to a 'person-oriented' society. When machines and computers, profit motives and property rights are considered more important than people, the giant triplets of racism, materialism, and militarism are incapable of being conquered.¹⁹⁴
(Martin Luther King, Jr.)

When will our consciences grow so tender that we will act to prevent human misery rather than avenge it?¹⁹⁵
(Eleanor Roosevelt)

If loving living brings us to our fifth mark of chaordained relationship, just living, then humanity's love for power is our greatest obstacle in obtaining this end. Humans who lust for power (or more power) to the point of worshipping their "own power" (or desired power) deny the power of the Loving Chaordic God. They fall astray from just and loving chaordained relationships. They fail to hear another call from the voice of Dr. Martin Luther King urging humanity to move towards a "person-oriented society" where machines and the Newtonian machine never take precedence over the justice that must reside among the people of the Earth.

¹⁹³ A. J. Toynbee, *The Quotations Page*; available from <http://www.quotationspage.com/quote/9384.html>; Internet, accessed 15 March 2006.

¹⁹⁴ Martin Luther King, Jr., *Wisdom Quotes*; available from http://www.wisdomquotes.com/cat_justice.html; Internet, accessed 15 March 2006.

¹⁹⁵ Eleanor Roosevelt, *Wisdom Quotes*; available from http://www.wisdomquotes.com/cat_justice.html; Internet, accessed 15 March 2006.

Dehumanization necessarily creates injustice. Only by returning human values and emotions to our organizations and world can justice thrive. Only when we embrace the power of self-reflection with relationships, the power of order with chaos and new order, and the power of love with justice can humanity learn to “prevent human misery rather than avenge it.” For the chaordained person living in chaordained relationships, a more just world is only an arm’s reach away, albeit a creative reach.

Creative Living

It is the creative potential itself in human beings that is the image of God.¹⁹⁶
(Mary Daly)

Creativity requires the courage to let go of certainties.¹⁹⁷
(Erich Fromm)

Odd how the creative power at once brings the whole universe to order.¹⁹⁸
(Virginia Woolf)

The future is uncertain... but this uncertainty is at the very heart of human creativity.¹⁹⁹
(Ilya Prigogine)

According to Mary Daly the creative potential of human beings is itself the *imago Dei*, “the image of God.” Our creative abilities are the best reflection of God within us and the sixth mark of our chaordained relationships. From the wellspring of our individual and collective creative endeavors, humans can embrace the chaos and “let go of the certainties.” Here we can engage not only in artistic forms of creativity but

¹⁹⁶ Mary Daly, *The Quotations Page*; available from http://www.quotationspage.com/quotes/Mary_Daly/; Internet, accessed 15 March 2006.

¹⁹⁷ Erich Fromm, *Wisdom Quotes*; available from http://www.wisdomquotes.com/cat_creativity.html/; Internet, accessed 15 March 2006.

¹⁹⁸ Virginia Woolf, *Wisdom Quotes*; available from http://www.wisdomquotes.com/cat_creativity.html/; Internet, accessed 15 March 2006.

¹⁹⁹ Ilya Prigogine, *The Quotations Page*; available from http://www.quotationspage.com/quotes/Ilya_Prigogine/; Internet, accessed 15 March 2006.

creativity in organizing, creativity in leading and creativity in living. The “odd...creative powers” of the chaordic world can assist us in our growths towards new orders and it can help us to accept our God-given calls towards our chaordinations. The future may be uncertain, as Prigogine suggests, but this is the way of “human creativity.” What we will become can only be determined by our immediate decisions to be creative in our present chaordained relating.

The Chaordained Future

Until the day when God shall deign to reveal the future to man,
all human wisdom is summed up in these two words – “Wait and hope.”²⁰⁰
(Alexandre Dumas)

The day will come, after harnessing space, the winds, the tides, and gravitation,
we shall harness for God the energies of love.
And, on that day, for the second time in the history of the world,
we shall have discovered fire.²⁰¹
(Pierre Teilhard De Chardin)

If we embrace the chaordic life and our chaordained relationships we are still left with one question about humanity’s collective future: How do we *live in the waiting*? How do we *wait* for a new future still unknown to us? Embracing humanity’s chaordained future can be gleaned from a Christian response, as seen in the season of Advent. For Christian churches Advent is a season of waiting. In Advent, churches not only remember the waiting that came with the Christ-child’s entry into the world, they also wait presently for the second coming of Christ. It is not an impatient or apathetic

²⁰⁰ Alexandre Dumas, “The Count of Monte Cristo” in *The Quotations Page*; available from http://www.quotationspage.com/quotes/Alexandre_Dumas/; Internet, accessed 15 March 2006.

²⁰¹ Pierre Teilhard De Chardin. *Toward the Future* (London: Collins, 1975), 86-87.

kind of waiting but an active and reflective waiting that resides in the spirits of peace, joy, hope and love.

This is how the chaordained person living in chaordained relationship can wait with others for their collective chaordained future. Humanity can embrace the chaordic way as a pathway to new kinds of *peace* and better forms of justice. People must express every possible moment in *joyful* creativity. They must continually *hope* for a better world that can (and will!) come from the new orders still not seen. And they must *love!* They must “harness for God the energies of love” that will keep them in warm company as they wait.

Our chaordained future is already becoming and will become again and again. Our chaordained lives embrace this chaordic way as natural and holy. We only need to engage in the active, reflective and Adventful waiting that resides in the waters, the dance and the Garden of our chaordinations. New life will always emerge from the workings of our individual lives, our leaders, our organizations and our world. God our Rock and River waits with us. God of our Resurrection, Future and Chaordinations *will* rise again! For certain, our God always has!

APPENDIX A

Resources Dealing with Chaos/Transition/Change

- Bandy, Thomas G. *Coaching Change: Breaking Down Resistance, Building Up Hope*. Nashville: Abingdon, 2000.
- Dale, Robert D. *Leadership for a Changing Church: Charting the Shape of the River*. Nashville: Abingdon, 1998.
- Herrington, Jim Mike Bonem and James H. Furr. *Leading Congregational Change: A Practical Guide for the Transformational Journey*. San Francisco: Jossey-Bass, 2000.
- Rendle, Gilbert R. *Leading Change in the Congregations: Spiritual and Organizational Tools for Leaders*. Bethesda, MD: Alban, 1998.
- Weems, Lovett H. *Take the Next Step*. Nashville: Abingdon, 2003.

Resources Dealing with Classic Church Growth

- McIntosh, Gary L. ed., *Evaluating the Church Growth Movement*. Grand Rapids, MI: Zondervan, 2004.

Resources Dealing with Popular Church Growth/Health

- Bandy, Thomas G. *Kicking Habits: Welcome Relief for Addicted Churches*. Nashville: Abingdon, 1997.
- Compton, Stephen C. *Rekindling the Mainline: New Life through New Churches*. Bethesda, MD: Alban, 2003.
- Easum, William M. *Church Growth Handbook*. Nashville: Abingdon, 1990.
- Kimball, Dan. *Emerging Church: Vintage Christianity for New Generations*. Grand Rapids, MI: Zondervan, 2003.
- Schwarz, Christian A. *Natural Church Development: A Guide to Eight Essential Qualities of Healthy*. Carol Stream, IL: ChurchSmart Resources, 1996.
- Steinke, Peter L. *Healthy Congregations a Systems Approach*. Bethesda, MD: Alban Institute, 1996.
- Sweet, Leon@ard. *AquaChurch*. Loveland, CO: Group Pub., 1999.
- Woods, C. Jeff. *Congregational Megatrends*. Washington, D.C.: Alban, 1996.

Resources Dealing with Church Renewal/Restructuring/Retraditioning

- Bass, Diana Butler. *Practicing Congregation: Imagining a New Old Church*. Herndon, Va.: Alban, 2004.
- Carroll, Jackson W. *Mainline to the Future: Congregations for the 21st Century*. Louisville, KY: Westminster John Knox, 2000.
- Hadaway, C. Kirk. *Behold I Do a New Thing: Transforming Communities of Faith*. Cleveland, OH: Pilgrim, 2001.
- Robinson, Anthony B. *Transforming Congregational Culture*. Grand Rapids, MI: W.B. Eerdmans, 2003

Resources Dealing with Church Mission/Purpose/Vision

- Easum, William M. *Unfreezing Moves: Following Jesus into the Mission Field*. Nashville: Abingdon, 2001.
- Hauerwas, Stanley, and William H. Willimon. *Resident Aliens: Life in the Christian Colony*. Nashville: Abingdon, 1989.
- Mann, Alice. *Can Our Church Live?* Bethesda, MD: Alban, 1999.
- Mead, Loren B. *Once and Future Church: Reinventing the Congregation for a New Mission Frontier*. Bethesda, MD: Alban, 2001.
- Warren, Rick. *Purpose Driven Church*. Grand Rapids, MI.: Zondervan, 1995.

SELECTED BIBLIOGRAPHY

- Ascough, Richard S. "Chaos Theory and Paul's Organizational Leadership." *Journal of Religious Leadership* 1, no. 2 (Fall 2002: P. 21-43. 01 January 2006
<<http://www.christianleaders.org/JRL/Fall2002/ascough.htm>>.
- Bandy, Thomas G. *Kicking Habits: Welcome Relief for Addicted Churches*. Nashville: Abingdon, 2001.
- Bass, Diana Butler. *Practicing Congregations: Imagining a New Old Church*. Bethesda, MD: Alban, 2004.
- Carroll, Jackson W. *Mainline to the Future: Congregations for the 21st Century*. Louisville: Westminster John Knox, 2000.
- Compton, Stephen C. *Rekindling the Mainline: New Life through New Churches*. Bethesda, MD: Alban, 2003.
- Conner, Daryl. *Leading at the Edge of Chaos: How to Create the Nimble Organization*. New York, NY: John Wiley & Sons, 1998.
- Easum, William M. *The Church Growth Handbook*. Nashville: Abingdon, 1990.
- . *Unfreezing Moves: Following Jesus into the Mission Field*. Nashville: Abingdon, 2002.
- Griffin, David Ray. "Process Theology." In *A New Handbook of Christian Theology*, ed. Donald W Musser and Joseph L. Price, 383-388. Nashville: Abingdon, 1992.
- Herrington, Jim, Mike Bonem, and James H. Furr. *Leading Congregational Change: A Practical Guide for the Transformational Journey*. San Francisco: Jossey-Bass, 2000.
- Hadaway, C. Kirk. *Behold I Do a New Thing: Transforming Communities of Faith*. Cleveland, OH: Pilgrim, 2001.
- Hauerwas, Stanley and William H. Willimon, *Resident Aliens: Life in the Christian Colony*. Nashville: Abingdon, 1989.
- Hock, Dee. *Birth of the Chaordic Age*. San Francisco: Berrett-Koehler, 1999.
- Kotter, John P. *Leading Change*. Boston, MA: Harvard Business School Press, 1996.
- Lipman-Blumen, Jean. "Why Do We Tolerate Bad Leaders? Magnificent Uncertainty, Anxiety, and Meaning." In *The Future of Leadership: Today's Top Leadership*

- Thinkers Speak to Tomorrow's Leaders*, ed. Warren Bennis, Grethen M. Spreitzer and Thomas G Cummings, 125-38. San Francisco, CA: Jossey-Bass, 2001.
- McIntosh, Gary L. "Introduction." In *Evaluating the Church Growth Movement*, ed. Gary L. McIntosh, 7-28. Grand Rapids, MI: Zondervan, 2004.
- Mead, Loren B. *Once and Future Church: Reinventing the Congregation for a New Mission Frontier*. Bethesda, MD: Alban, 1991.
- Merry, Uri. *Coping with Uncertainty: Insights from the New Science of Chaos, Self-Organization, and Complexity*. Westport, CT: Praeger, 1995.
- Mink, Oscar G, Barbara P. Mink, Elizabeth A. Downes, and Keith Q. Owen. *Open Organizations: A Model for Effectiveness, Renewal, and Intelligent Change*. San Francisco, CA: Jossey-Bass, 1994.
- Modis, Theodore. *Conquering Uncertainty: Understanding Corporate Cycles and Positioning Your Company to Survive the Changing Environment*. New York, NY: McGraw-Hill, 1998.
- Moltmann, Jürgen. "Reflections on Chaos and God's Interaction with the World from a Trinitarian Perspective." In *Chaos and Complexity: Scientific Perspectives on Divine Action*, ed. Robert John Russell, Nancy Murphy and Arthur R. Peacocke, 205-10. Berkeley: CA: The Center for Theology and the Natural Sciences, 1995.
- Morgan, Gareth. *Images of Organization: The International Bestseller That Revolutionized How We See Organizations*. Executive ed. San Francisco, CA: Berrett-Koehler, 1998.
- Northouse, Peter Guy. *Leadership: Theory and Practice*. 2d ed. Thousand Oaks, CA: Sage Publications, 2000.
- Priesmeyer, Henry Richard. *Organization and Chaos: Defining the Methods of Nonlinear Management*. Westport, CT: Quorum Books, 1992.
- Quinn, Robert E. *Deep Change : Discovering the Leader Within*. San Francisco, CA: Jossey-Bass, 1996.
- Rendle, Gilbert R. *Leading Change in the Congregation*. Bethesda, MD: Alban Institute, 1998.
- Schwarz, Christian A. *Natural Church Development: A Guide to Eight Essential Qualities of Healthy Churches*, 4th ed. St. Charles, IL: ChurchSmart Resources, 2000.

- Senge, Peter M. *The Fifth Discipline: The Art and Practice of the Learning Organization*. New York, NY: Doubleday, 1990.
- Slater, Philip. "Leading Yourself." In *The Future of Leadership: Today's Top Leadership Thinkers Speak to Tomorrow's Leaders*, ed. Warren Bennis, Grethen M. Spreitzer and Thomas G Cummings, 103-15. San Francisco, CA: Jossey-Bass, 2001.
- Suchocki, Marjorie Hewitt. "Panentheism." In *A New Handbook of Christian Theology*, ed. Donald W Musser and Joseph L. Price, 340-342. Nashville: Abingdon, 1992.
- Steinke, Peter L. *Healthy Congregations: A Systems Approach*. Bethesda, MD: Alban, 1996.
- Stewart, Thomas A. "Trust Me on This: Organizational Support for Trust in a World Without Hierarchies." In *The Future of Leadership: Today's Top Leadership Thinkers Speak to Tomorrow's Leaders*, ed. Warren Bennis, Grethen M. Spreitzer and Thomas G Cummings, 67-80. San Francisco, CA: Jossey-Bass, 2001.
- Sweet, Leon@rd, *AquaChurch*. Loveland, CO: Group, 1999.
- Taylor, Barbara Brown. "Vocation." In *Pastor: A Reader for Ordained Ministry*, ed. William H. Willimon, 22-30. Nashville: Abingdon, 2002.
- Tetenbaum, Toby J. "Shifting Paradigms: From Newton to Chaos." *Organizational Dynamics* (Spring 1998): 22-31.
- Warren, Rick. *Purpose Driven Church*. Grand Rapids: Zondervan, 1995.
- Wheatley, Margaret J. *Leadership and the New Science: Discovering Order in a Chaotic World*. San Francisco, CA: Berrett-Koehler, 1999.
- _____. "The Servant-Leader: From Hero to Host," interview by Larry C. Spears at The Greenleaf Center for Servant-Leadership in Indianapolis, Indiana, *Madonna: Prayer and Spirituality for Today's Christian* (Sept.-Oct. 2004); available at <http://www.madonnamagazine.com.au/articles/0409wheatley.html>; Internet; accessed 10 February 2006.
- Wheatley, Margaret J. and Myron Kellner-Rogers. *A Simpler Way*. San Francisco: Berrett-Koehler, 1996.
- Willimon, William H. *Pastor: The Theology and Practice of Ordained Ministry*. Nashville: Abingdon, 2002.
- Wollert, David A. "Complexity Theory as Model and Metaphor for the Church." In *Perspective on Science and the Christian Faith* 56, no. 1 (March 2004): 55-59

The American Scientific Affiliation (ASA) Website. 08 January 2006
<<http://www.asa3.org:16080/asa/PSCF/2004/PSCF3-04Wollert.pdf>>.

Woods, C. Jeff. *Congregational Megatrends*. Bethesda, MD: Alban, 1996.

Zikmund, Barbara Brown. "Empowerment and Embodiment: Understanding of Ministry of the United Church of Christ." In *Theology and Identity: Traditions, Movements, and Polity in the United Church of Christ*, ed. Daniel L. Johnson and Charles Hambrick-Stowe, 79-89. Cleveland: United Church Press, 1989.