

A SYSTEMATIC STUDY OF SPIRITUALITY

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LEADERSHIP

Moses - A Model for Today's Leaders

Diploma Essay

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INTRODUCTION

For some time now I have been asking myself whether it is possible to merge spirituality and business; faith together with knowledge attained at the Faculty of Economics and Business; active spirituality with experience gained during the many years that I have worked in my profession. During the past ten years I have been employed in the upper echelons of management as Chief Executive Officer at a reputable financial institution and so am well acquainted with the duties, responsibilities and problems which arise in positions of leadership. I have attended numerous leadership seminars abroad among which I would like to highlight the four-semester Strategic Management Studies at the Management Center Europe (MCE) in Bruxelles. I have observed that spirituality, religion and faith are concepts which still have not found their place in business, for it is deeply ingrained that one is to assert oneself in the workplace without relying on God's help. Selfishness has become the norm for leaders, moreover it has become moral to be such, and is now coined as *self-sufficient individualism* for there has occurred a crucial shift from serving society to serving the self.

Since leadership is of crucial importance in every workplace, numerous seminars dealing with various concepts of leadership appeared in the West about ten years ago, and large numbers of books have been written, the goal of which is to mould successful leaders by taking them down the path of egoism and self-sufficiency. However, all of these myriad concepts of leadership today, just like fashion, come and go. They are sustained also in the same way as fashion, namely by a constant recycling of the past without providing in-depth solutions to problems posed by an ever-changing world.

In this paper what is sought in the Holy Scripture is an example of leadership, a biblical model and perennial leadership traits, which current trends cannot engulf, and an ever-changing world can neither alter, nor deny. The fundamental principles are identical for leaders in business and politics, for managers, ministers, principals, heads, priors, rectors, etc. Whether one is leading a country - a people, an institute or firm, the rules are the same.

The goal of this paper is to find similarities and differences between leaders portrayed in the Holy Scripture and those depicted in today's expert literature; also, to demonstrate that the Holy Scripture is the Living Word even today, as well as a resource for those seeking a stronghold and definitive instructions on leadership. Although it is thousands of years old, the Word is applicable even today: „...as it was in the beginning is now and ever shall be world without end.“ All that is needed is to glean the message - update and apply it. Since the connection between business and spirituality has been neglected, as is evident in numerous books on leadership which lack a spiritual dimension, the goal of this paper is to help to rediscover the spiritual in conducting business by maintaining a firm trust in God, and also to substantiate the thesis that one can work and be a successful leader by relying on God. Through faith in His Presence one may find at the Wellspring the guidelines for leadership and a message for the leaders of today. A comparison between the traits of today's leaders and those of Moses, and between the contemporary transformational process and the process of transformation as implemented by Moses seems to be the optimal path toward confirming the posited thesis.

As analytic-synthetic and logical methods were being applied in the elaboration of the theme, and based on knowledge confirmed in practice, a personal stance evolved. The method of reflection and the comparative method were used in studying available literature, such that elements from Holy Scripture might be examined with reference to acclaimed contemporary expert literature.

1. THE CONTEMPORARY CONCEPT OF LEADERSHIP

In academic literature, in the English language alone, there are over 350 definitions on the concept of leadership, says M.L. Chibber in his article on leadership.¹ This fact in itself speaks of the general confusion which prevails in regard to defining this term and also speaks of its complexity. One definition often used in the public sphere is that of Lord Moran, personal physician to Sir Winston Churchill, which he based on his observations of top world leaders: „Leadership is the capacity to frame plans which will succeed and the faculty to persuade others to carry them out in the face of all difficulties – even death.“²

The book *Leadership – Theory and Practice*, a leadership course textbook for postgraduate students worldwide and in Croatia as well, states: „The sentence: 'Leadership is...' may be completed in many ways. 'R. M. Stogdill'³ has given a survey of research done and has concluded that „, there are almost as many different definitions of leadership as there are persons who have attempted to define the concept.“⁴ According to B.M. Bass⁵ some definitions of leadership treat it as a core group process. Thus, a leader is envisioned as being at the center of group changes and activities and as embodying the desires of the group. Other approaches define leadership from the personality perspective, namely that leadership is a combination of particular attributes and traits of the individual which enable him to incite others to implement a task. One of the briefest of definitions is : Leadership is influence. True leaders have a huge impact on the people around them and the ability to attract like-minded followers.⁶

John Maxwell⁷ also emphasizes that leadership embodies influence upon people and that, as influence grows, leadership levels grow also. According to Maxwell, the essence of leadership is people following a person because they wish to do so, not because they must. Relationships are the most crucial element in leadership, claims Maxwell. Leadership, many agree, is not a matter of power which overrides others, but rather the ability to empower others. Leadership is a relationship, not a position.

Despite the large number of different conceptions of leadership, the key elements thereof may be gleaned as follows: leadership is a process, and it is influence. It unfolds in a

group context and involves attainment of a goal which is always the result of a change of some sort. With these factors in mind, we shall be using the following definition of leadership, namely, that leadership is a process whereby one individual influences a group for the purpose of achieving a change which is the common goal of the group. Today, change occurs so quickly that we constantly speak of the transformation of something old into something new. We often witness a novelty of some kind appearing on the scene, and it would seem that it has not even experienced a quickening, when change already appears approaching on the horizon - a change toward a new transformation. Therefore the term transformational leadership is totally suited to our swiftly changing world.

1. 2. Transformational Leadership

According to the writings of the renowned leader Jack Welch⁸ transformational leadership is a process which changes individuals and it includes emotions, values, ethics, standards and long-term goals. Transformational leadership involves an exceptional form of influence because it moves followers to accomplish more than is usually expected of them. Therefore concern for people and satisfaction of their needs is important. This is a process which often incorporates charismatic and visionary leadership.

P. G. Northouse gives the following definition:

„Transformational leadership is a process which occurs when one or more persons engage with others in such a way that leaders and followers raise one another to higher levels of motivation and morality. This type of leader is attentive to the needs and motives of followers and tries to help followers reach their fullest potential.. Mohandas Gandhi is a classic example of transformational leadership. Ghandi raised the hopes and demands of millions of his people, and, in the process, was changed himself.”⁹

Today in the business world, which is undergoing a change-transformation process, we speak of four fundamental phases: identifying needs, planning, appointing a leader and implementation. The book *Business Process Excellence*¹⁰ states that every phase may involve several activities. In the transformational leadership process the first three phases are the simplest in terms of the activities which distinguish them, while the fourth phase involves the

most complex and most numerous activities, and so will be described in special detail in this paper.

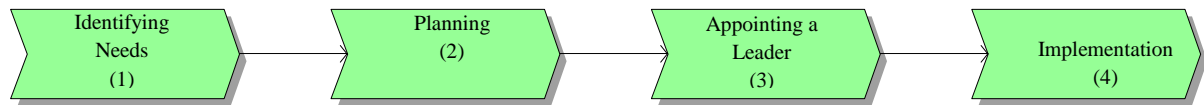


Figure 1. *The Process of Transformational Leadership*

We may say that a need has generated the idea and prompted the initiative, the plan has been framed and the goal outlined, the leader appointed and now „all“ that remains is for the leader to do is to begin implementation. The implementation phase is composed of ten activities all of which today's business world is acquainted with.

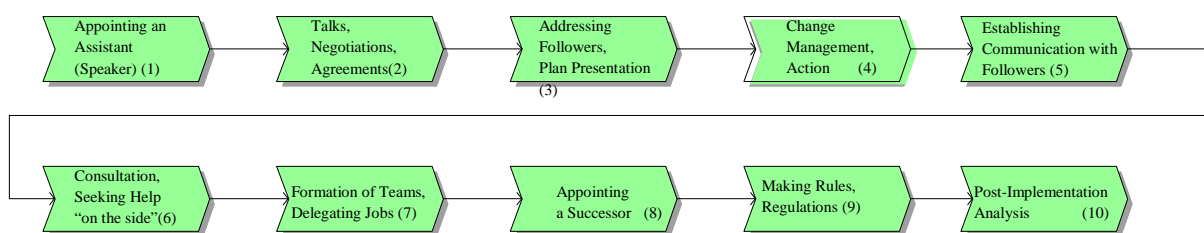


Figure 2. *The Process of the Transformation Implementation Phase*

Appointing an Assistant and Spokesperson - The leader has been appointed, has taken up his duties and accepted his responsibilities for future work. His first task is to find assistants, if possible like-minded persons devoted to a common goal, and in recent times, a spokesperson for public relations and communication. The reason for this is that, regardless of how clear an idea may be to the sender of a communiqué, his message may be laden with poorly chosen words, oversights, lack of coherence, awkward sentence structures, phrases, unnecessary use of slang and unexplained implications. This lack of clarity and precision, which can prove to be very costly, may be eliminated by devoting special attention to the manner in which one

speaks. Most information is conveyed orally through gestures and facial expressions, that is, by means of non-verbal communication, therefore caution is advised.¹¹

Negotiation - The second activity in the process sequence is talks, agreements, negotiations with potential co-workers and competitors for the purpose of removing all potential obstacles and misunderstandings, so that goal achievement may be begun with as few problems as possible.

Addressing the People – The third activity is addressing the people, introducing the goal, presenting the plan, becoming acquainted with activities and the time required for plan implementation. Future success is contingent upon this activity, for if people do not know where they are going and why, and what their goal is, they will not know what is expected of them. In this part of the process, the leader introduces himself by means of his plan and program, and the people decide whether to follow or not to follow this leader.

Change Management – The fourth activity is managing change, and for this to occur, skill and proficiency in change management are required. This is the most difficult and , time-wise, the longest activity. The difficulty lies in overcoming resistance to change. One of the prerequisites for this, as business experts and psychologists claim, is good communication. Each detail must be communicated so that people may be set free of their fear of change.¹² Implementing change is a complex process. Just as the changes themselves are important, so too is respect for the sequence of activities in implementing change. If any one activity in this process is skipped, the change implementation outcome may become uncertain. Likewise, each of these activities lasts a certain period of time, and if they are not carried out adequately, the accomplishment of change implementation may be at stake.

A phenomenon constantly accompanying change implementation is resistance to change. This is so because change *per se* alters a familiar order of things and a familiar situation. Change brings with it an unfamiliar, uncertain situation and for this reason people resist change. It must be said again and again that the best method for overcoming resistance and avoiding fear of the unknown, is communication.¹³

Communication with People and Motivation – In order for the leader to gain the respect of his followers, good mutual communication must be established, that is, the leader must be prepared to listen and hear what the people have to say. Effective communication is also a prerequisite for the development of mutual trust without which it is very difficult to achieve any goal.

Despite the fact that communication is employed in all phases of the management process, it is especially important for the leadership function. Communication is a transmission of information from sender to receiver on condition that the receiver has understood the information. Communication is also a means of modifying behavior, implementing change and achieving goals. Regardless of whether it is being employed in church, the family, the boy scouts, a firm, or the government and its ministries, the transmission of information from one to the other individual is absolutely essential. Connecting people for the purpose of achieving a common purpose is the basic function of communication. Without communication change implementation is not possible.¹⁴

Collaboration with Consultants – The sixth activity occurs usually somewhere at the half-way mark when „losing sight of“ the goal occurs, when activities accumulate which are not given priority of implementation and when the leader seems to think he must do it all himself. At this stage, advice is required from someone „standing on the sidelines“, experts say, because the job is undergoing a crisis, and attainment of the goal and deadlines are in jeopardy. This occurs mostly because the leader is doing most of the work himself instead of allocating-delegating tasks with complete confidence to his closest co-workers.

By 'delegating' we mean transferring assignments and authority to those recipients who shall be responsible for carrying them out. The skill, or rather ability to delegate, that is, transfer authority and responsibility is considered one of the most important leadership skills. One of the first to experience the convenience of delegating authority was Moses in the exodus of the Israelites from Egypt. Since that time until today, many leaders have been convinced of the necessity for delegation.¹⁵

Formation of Teams and Choice of Co-Workers – The forming of teams and training of co-workers is an activity which ensues after advice has been accepted from consultants, when the leader begins, more so than before, to delegate tasks, to transfer authority and to demonstrate

that he has confidence in others. Many „lose the race to the finish line“ in the course of this activity because they think they must do everything themselves, and that others are not sufficiently capable or professional.

Preparation and Choice of a Successor – The eighth activity is a sign telling us that the work of transformation is nearing its goal. Experts, professors at business colleges and leaders with experience now recommend the choice of a successor - one who will be trained as the leader for a new task and will take over for the leader in the existing situation. Expert literature is full of recommendations on mentorship of the successor, but in practice this does not occur. The greatest hindrance in carrying out this activity are the leaders themselves who seem to think that they are irreplaceable.

Appointing a successor is closely tied to delegating, transferring one's tasks and responsibilities. In this process of delegating, certain difficulties arise either in terms of the unwillingness of senior staff to transfer authority and responsibility to subordinates, or in terms of subordinates' unwillingness to accept the authority and responsibility allocated to them. Those in authority are of the opinion that they can do every job better than their subordinates. On the other hand, subordinates find it easier to ask the boss to solve problems, rather than accept the authority and responsibility for finding a solution themselves.¹⁶

Rules, Regulations, Procedures, Instructions, Counsel, Admonishment – Implementation is now at the phase at which it is necessary to document activities carried out up until this time, to make laws, statutes, regulations, work procedure, work instructions and thus to make the work easier for those who, after the goal has been achieved, will be continuing with their usual tasks in new circumstances.

Procedures are plans which establish the necessary mode of carrying out future activities. These are chronological sequences of required procedures. They are action guidelines, not reflection guidelines: they specify the exact manner in which a particular activity must be carried out. Rules explicitly dictate specific actions or the refrainment from the same, and do not at all permit the freedom to decide. Rules differ from procedures in that they direct actions without specifying a time sequence. Rules and procedures, by their nature, are created in order

to discourage deliberation, and are to be used only when people are not to act at their own discretion.¹⁷

Experience Transfer and Special Admonishment – The tenth activity is called post-implementation analysis. This is the time for an analysis of what was done well, but also of what was neglected; the time for sharing experience and giving valuable admonishment to leaders and forthcoming generations. Experience is precious, therefore one should always utilize the experience of previous generations and enrich it with new technologies.

The change implementation process described is applicable in all areas of employment, from government and politics to farming co-operatives and non-profit organizations. It is written about identically in academic books on processes, on change management and contemporary leadership. Still, the unfolding of the process is not possible without a good and capable leader.¹⁸

1.3. The Contemporary Leader

Transformational leaders are recognized as change agents and good models who can create and shape a clear vision, who demand that their followers satisfy high standards, who behave in such a way that others want to trust them, and who give significance to life and work. An approach of this kind emphasizes that leaders should understand the needs and motives of followers and should adjust to these. Jack Welch pointed out at a business meeting that the most important traits of a leader are genuineness and frankness, and he asserted that leaders should inspire people to follow them with enthusiasm and confidence as they embark on change implementation.

The book *The Secret Language of Leadership* brings up numerous perspectives on leaders and on requisite leadership traits.

Kouzes and Posner developed their model by doing leadership surveys. They interviewed more than a thousand three-hundred middle and high level managers in private and public organizations and asked them to describe their best personal experiences as leaders. Based on an analysis of this content, Kouzes and Posner developed practices for leaders which 80% of the examinees use. Kouzes' and Posner's process consists in five basic practices – phases

which enable leaders to achieve exceptional results. These are: modelling the way, inspiring a shared vision, challenging the process, enabling others to act and encouraging the heart.²⁰

Thus, the process for leaders may be depicted and described as follows:²¹

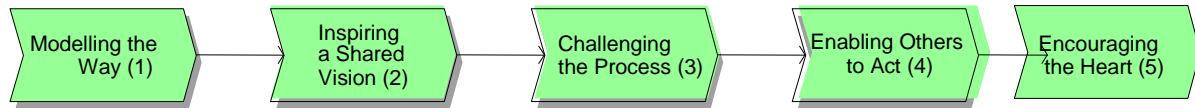


Figure 3. *The Process for Leaders*

(1) Research has demonstrated that in order to model the way, leaders must be unequivocal with respect to their personal values and philosophies. They must develop a personal attitude and convey it to others. Model leaders are an example to others through their behavior. They also keep their promises, they are devoted, and they assert common values shared by others. (2) Successful leaders create challenging visions which can steer the behavior of people. They can visualize positive outcomes in the future and transfer them to others. (3) Leaders who are ready to change the status quo and to confront the unknown, challenge the process. They are prepared to take risks and learn from their mistakes. (4) Exceptional leaders are successful in working with people. (5) They build trust and promote cooperation in their relationships with others. Teamwork and cooperation are highly valued by them. They listen attentively to diverse perspectives and relate to others with dignity and respect.

An ingrained attitude has been established that leaders are born, not made. It is said that the leadership trait is innate, that is, some are born with certain extraordinary characteristics which predetermine them as leaders. As opposed to this mode of thinking, the behavioral leadership theory is based on the conduct of successful leaders, and it examines whether there is something common to the behavior of successful leaders. According to this theory, leadership can be learned.²²

Today's leaders and experts on leadership, as far as is known, do not rely on the Bible in determining their leadership role , nor do their books mention Moses, a leader who guided his people in accordance with all the rules of transformational leadership. It may be demonstrated through the Holy Scripture that Moses, long ago, delineated the path for the leaders of today.

2. MOSES

Data on the birth of Moses, his life at the Egyptian royal court and his mission have been taken from the Book of Exodus, and his final instructions to the people from the Book of Deuteronomy.

2.1. Upbringing and Schooling

Moses' life began in an unusual way. Owing to his mother's ingenuity he was saved in a floating basket. He was found by the Pharaoh's daughter who took him to the royal harem where he was raised with other children. It was in this environment that his schooling was begun. He learned to read and write Egyptian hieroglyphs and the cuneiform script, studied their laws and achieved expertise in various skills and fields. This is not the first time that a foreigner was raised in this way and that he occupied positions of responsibility in the army, in the priesthood or in civil administration.²³

In the first stage of his life, Moses grew in the cultural environment of Egypt and there he accepted the standards imposed upon him. A life of this kind would enable him to successfully carry out his future mission. In the language of today one might say that he was 'schooled abroad', but in fact God was preparing, moulding and instructing him in his school of life. Though he enjoyed the privileges reserved for royalty, Moses perceived that the Egyptians were embittering the lives of the Hebrews through hard labor: „reduced them to cruel slavery“ (Ex 1:13). The young Moses successfully mastered the task of determining his identity and committing himself to the broader community of which he was a part. The incident which occurred when he became outraged by the inhuman treatment of an Egyptian toward his kinsman, is indicative of his character. Moses reacted radically. (Ex 2:11). He decided to attack in the same measure, and immediately thereafter attempted to wipe away any trace of evidence. Resolute and quick, he does not tolerate injustice; unrelenting in the moral distinction between good and evil - these are Moses' characteristics.

His people, whom he was defending, did not acknowledge his authority, but ascribed to him murderous intent rather than protective motives. His people did not view him as their protector, while the Pharaoh withdrew his support, and so Moses faced an identity crisis which was exacerbated by the very rejection of his own people. He was alone, belonging to neither one side nor the other and therefore fled to the land of Midian. There he rescued seven shepherdesses from abuse, helped them, interceded for them: „Then Moses got up and defended them and watered their flock. When they returned to their father Reuel, he said to them, 'How is it you have returned so soon today?' They answered, 'An Egyptian saved us from the interference of the shepherds. He even drew water for us and watered the flock.“ (Ex 2:17-19) Again we see an indication of his need to intercede for others, for those in distress, those who are weaker, but we see also his profound sense of service to others. He rescued the shepherdesses „from the hands of the foe“, which was to be his life's mission.

In the second phase of his life Moses began a family, became a father and faithful servant of God. As the years passed, Moses withdrew and lived a quiet shepherd's and family life, and was given no indication whatever that God had a different plan for him.

2. 2. Vocation and Mission

The third stage of Moses' life began with his encounter in the burning bush with God. Herewith began Moses' vocation and mission.

„I have witnessed the affliction of my people in Egypt and have heard their cry of complaint against their slave drivers, so I know well what they are suffering. Therefore I have come down to rescue them from the hands of the Egyptians and lead them out of that land into a good and spacious land, a land flowing with milk and honey, the country of the Canaanites, Hittites, Amorites, Perizzites, Hivites and Jebusites. So indeed the cry of the Israelites has reached me, and I have truly noted that the Egyptians are oppressing them. Come, now! I will send you to Pharaoh to lead my people, the Israelites, out of Egypt.' He answered, 'I will be with you; and this shall be your proof that it is I who have sent you: when you bring my people out of Egypt, you will worship God on this very mountain.'“ (Ex 3:7-12)

Moses was given a task – to free from bondage an entire nation in a foreign land. This is far beyond the capability of one man. The encounter with God allowed him to experience his own limitations and exposed him, a mere human being, to the transcendent. Normally undaunted, he now was experiencing fear. Moses' mission, “Go and assemble the elders of the

Israelites, and tell them: The Lord, the God of your fathers, the God of Abraham, Isaac and Jacob, has appeared to me and said: I am concerned about you and about the way you are being treated in Egypt; so I have decided to lead you up out of the misery of Egypt into the land of the Canaanites, Hittites, Amorites, Perizzites, Hivites and Jebusites, a land flowing with milk and honey.“ (Ex 3:16-17)

Immediately following God's command, Moses posed a grave question. „Who am I?“ (Ex 3:11). He lacked self-confidence, lacked feelings of security, had no faith in himself. He questioned his identity. Thereafter, he wished to come to know the one who was sending him: he wished to know, „What is his name?“ (Ex 3:13). Now he feared for his authority and credibility before the Israelite community in Egypt, „But,“ objected Moses, „suppose they will not believe me?“ (Ex 4:1). After much persuasion and promise of support, Moses resumed his self-examination „...I am slow of speech and tongue.“ (Ex 4:10). Even at the expense of God's wrath he tried again and again to escape the assignment. He said, „If you please, Lord, send someone else!“ (Ex 4:13) God has nothing against his chosen one's sincere expression of resistance and of the difficulties that lie ahead in his mission - his doubts and fears.

The entire text on Moses' vocation demonstrates God's pedagogical approach. Great was God's confidence in Moses when He assigned to him the task of delivering an entire nation from bondage. God allowed Moses to express all his personal difficulties beginning with the question as to who he is (Ex 3:11), his lack of eloquence and confidence in public (Ex 4:10), and went as far as his well-known „evasion“ (Ex 4:13). This is the longest dialogue with God in the Bible. It is a long and frank conversation. God openly defines his own identity (Ex 3:14). Feelings are not disguised, God permits Moses' anger to be expressed (Ex 4:14).²⁴

Thus, God did not reply: you are the only one empowered, but rather. „I Am that I Am.“ That which gives us our identity, which will give Moses authority, is God's identity, his presence: „Go then! It is I who will assist you in speaking and will teach you what you are to say.“ (Ex 4:12). With God's authority and identity Moses is assigned leadership, and he embarks on his way to accomplish the assignment entrusted to him by God. This was an enormous task for Moses who was „...a very modest man, more so than any man on earth.“ (Num 12:3)

2.3. Transformational Leadership

In this section all phases of transformational leadership, as also all activities of the implementation phase portrayed in the section on the leaders of today, are described after the example of Moses.

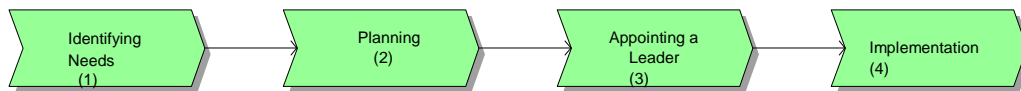


Figure 1. *The Transformational Leadership Process*

Moses saw the suffering of his people, perceived their need, but the plan was God's, and God assigned to Moses his leadership role with the promise to help in fulfilling the plan.

The implementation phase consists in ten activities all of which are known today in the business world. Below is a presentation of all activities after the pattern of the exodus of the Israelites out of Egypt, that is, we shall be referring to the distant past.

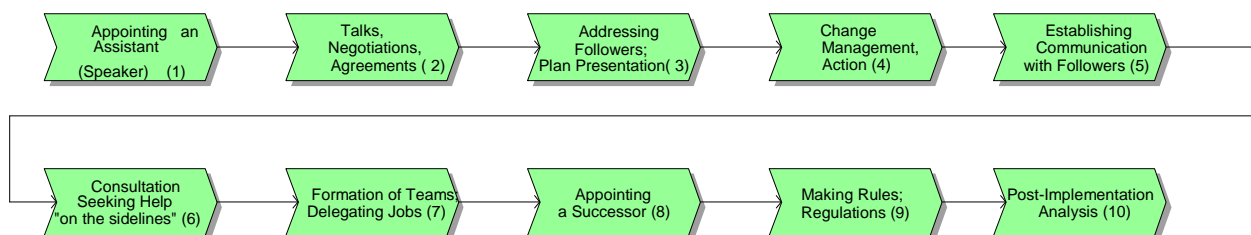


Figure 2 *The Process of the Transformation Implementation Phase*

Appointing an Assistant and Spokesperson – Moses was given an assistant in his service, a spokesperson which today is the norm in public service and large firms. They are appointed so that the head person may be protected from ill-advised comments and that public criticism, perhaps even ridicule or discharge, be avoided. Moses was not afraid of being discharged. He was afraid lest, due to his speech defect, the people should consider him unreliable, and God's plan would thereby be at stake.

In a unique way, which is common to the Bible, Moses is portrayed as a great man, yet not as a super-human figure. One text describes him as a modest man (Num 12:3). His actions to evade God's mission, and the imperative that his brother Aaron become his spokesman, suggest his timid nature.²⁵ „If you please Lord, I have never been eloquent, neither in the past nor recently...“ (Ex 4:10) he says humbly. Consequently, God appoints Aaron as his spokesman.

Negotiation - As the Lord commanded, Moses went to see Pharaoh. Pharaoh heard his demand and rejected it. „Who is the Lord that I should heed his plea to let Israel go?“ Pharaoh understood Moses' demand to mean a rebellion of the slaves. „What do you mean, Moses and Aaron, by taking the people away from their work? Off to your labor! Look how numerous the people of the land are already,“ continued Pharaoh, „and yet you would give them rest from their labor!..Increase the work for the men, so that they keep their mind on it and pay no attention to lying words.“ (Ex 5:2; 5:5; 5:9) Moses approached Pharaoh several times. Negotiations were difficult. Pharaoh had power and his proper goal, and for this reason was difficult to negotiate with. „Leave my presence,“ Pharaoh said to him, „and see to it that you do not appear before me again! The day you appear before me you shall die!“ Moses replied, „Well said! I will never appear before you again.“ (Ex 10:29-30) Negotiations were concluded unsuccessfully, but God's intervention was yet to come.

Contemporary books speak of negotiation skills, of the need for cunning and caution. The titles themselves of these books, such as „Swimming with Sharks,“ reveal that negotiation is a difficult task. Moses was not good at negotiating and without the help of God, he would not have succeeded.

Addressing the People – The first thing we note is that Moses is constantly addressing his people: „These are the words which Moses spoke to all Israel beyond the Jordan...“; „Moses began to explain the law of the land of Moab...“; „Give this order to the people...“ (De 1:1; 1:5; 2:4) „The Israelites did as Moses had commanded...“ (Ex 12:35) „All the Israelites did just as the Lord had commanded Moses and Aaron.“ (Ex 12:50). „Then the Lord said to Moses, „Tell the Israelites...“ (Ex 14:1) „Therefore, say to the Israelites. „I am the Lord. I will free you from the forced labor of the Egyptians and will deliver you from their slavery. I will rescue you by my outstretched arm and with mighty acts of judgement. I will take you as my own people, and you shall have me as your God. You will know that I, the Lord, am your God when I free you from the labor of the Egyptians...“ (Ex 6:6-7) God initiates, guides, delivers and wants the people to know this, while Moses is his co-worker and intermediary. All events and plans are put forward before the people, nothing is hidden for the sake of personal interests. „...They feared the Lord and believed in him and in his servant Moses.“ (Ex 14:30)

Whether at work or in politics, wherever there is no genuine and open communication, interpersonal relationships become unsound, and wrong decisions are made. People do not trust a leader who is ambiguous because they presume he is hiding something. The leader, on the other hand, assumes he has more power over people if he does not convey all the information, rather leaving a part only to himself.

Change Management – The central event in the Israelites' deliverance from bondage is the passing through the Red Sea. However, we must first look into another event, namely, the direct complaint of a people who felt trapped: an onslaught against Moses who had undertaken the great task of deliverance. They incriminated him.

Wedge between the sea and the mountains, with great waters ahead and Pharaoh's warriors behind, the people of Israel were confronted with their first great test of faith, and they were panic-stricken. They shouted at God and accused Moses of treason.²⁶ The exodus and path to freedom not only were at stake, but were turned bottom-side-up. Deliverance from bondage for them meant „death in the desert.“ Logically they reasoned that it is better to be a slave in Egypt, than a cadaver in the desert. All of Moses' efforts were rendered worthless, were trampled. All that he had undertaken was now without value in the eyes of his accusers, all was shrouded in darkness. Still, God parted the waters to ensure their safe passage to the other side, then allowed the waters to return. Thus, Pharaoh's army was drowned.²⁷ Israel finally

understood the truth behind Moses' words. „The Lord himself will fight for you, you have only to keep still.“ (Ex 14:14)

In the desert the people soon grew thirsty and hungry. They rebelled for there was neither fruit, nor vegetables, nor fish to be had as in Egypt. We know how often the people rebelled against Moses and God's plan of deliverance from Egyptian bondage: the entire nation on the one side, and Moses with his mission on the other.

„Here in the desert the whole Israelite community grumbled against Moses and Aaron. The Israelites said to them, „Would that we had died at the Lord's hand in the land of Egypt, as we sat by our fleshpots and ate our fill of bread! But you had to lead us into this desert to make the whole community die of famine!“ Then the Lord said to Moses, „I will now rain down bread from heaven for you. Each day the people are to go out and gather their daily portion; thus will I test them, to see whether they follow my instructions or not. On the sixth day, however, when they prepare what they bring in, let it be twice as much as they gather on the other days.“ (Ex 16: 2-5)

The people were informed as to the plans, events and activities that awaited. No secretive, hidden or manipulative words were spoken. „...You have stayed long enough at this mountain. Leave here and go to the hill country ...“ „You have wandered round these highlands long enough; turn and go north.“ (De 1:6; 2:3) This is an invitation to make a change, and in the business world it is known as *change management*. This is an exceptionally difficult task for leaders since the first reaction to change is always resistance.

Communicating with and Motivating People - Moses listens to his people, hears their pleas, reflects on them, appropriates what is good and responds saying that the proposal will be accepted. „Then all of you came up to me and said...“, „Agreeing with the proposal...“ (De 1: 22-23). Thus, there is continuous dialogue: he listens, hears, responds, speaks and makes decisions based on their proposals. „But you refused to go up, and after defying the command of the Lord, your God, you set to murmuring in your tents...“ (De 1: 26-27) Here we have, first, a reaction to change, then despondence. These are all situations in which leaders will find themselves. What does Moses do? „But I said to you, 'Have no dread or fear of them'.“ (De 1: 29-30). Moses emboldens them, is unrelenting and will not be discouraged by their actions because his 'employer' is God whom he works for and answers to.

Collaboration with Consultants – Moses did everything himself, he knew not how to delegate tasks, however the burden of leadership was too heavy, and Jethro's practical suggestion to reorganize and appoint responsible persons proved to be a good one.

„The next day Moses sat in judgement for the people, who waited about him from morning until evening. When his father-in-law saw all that he was doing for the people, he inquired, „What sort of thing is this that you are doing this for the people? Why do you sit alone while all the people have to stand about you from morning till evening?“ „Moses answered his father-in-law, „The people come to me to consult God. Whenever they have a disagreement, they come to me to have me settle the matter between them and make known to them God's decisions and regulations.“ „You are not acting wisely,“ his father-in-law replied. „You will surely wear yourself out, and not only yourself but also these people with you. The task is too heavy for you; you cannot do it alone. Now, listen to me, and I will give you some advice, that God may be with you. As the people's representative before God, bringing to him whatever they have to say, „Enlighten them in regard to the decisions and regulations, showing them how they are to live and what they are to do. But you should also look among all the people for able and God-fearing men, trustworthy men who hate dishonest gain, and set them as officers over groups of thousands of hundreds, of fifties and of tens. Let these men render decisions for the people in all ordinary cases. More important cases they should refer to you, but all the lesser cases they can settle themselves. Thus your burden will be lightened, since they will bear it with you. If you do this, when God gives you orders you will be able to stand the strain, and all these people will go home satisfied. Moses followed the advice of his father-in-law and did all that he had suggested. He picked out able men from all Israel and put them in charge of the people as officers over groups of thousands, of hundreds, of fifties, and of tens. They rendered decisions for the people in all ordinary cases. The more difficult cases they referred to Moses, but all the lesser cases they settled themselves. Then Moses bade farewell to his father-in-law, who went off to his own country.“ (Ex 18:13-27)

Jethro's advice was taken. Moses demonstrated both greatness and humility, and Jethro paved the way for today's group consultants and their services.

Formation of a Team and Selection of Co-Workers - „...Alone, I am unable to carry you. ...So I took outstanding men of your tribes, wise and experienced, and made them your leaders...“ (De 1:9-15). This is selfless, genuine acknowledgement which is seldom found, but signifies frankness, humility and knowledge of self, of one's capabilities, but also of the people one is leading. In the business world we would say we are dealing with the formation of a team and establishing teamwork. In politics we might say we are dealing with elections to ministerial posts and various offices with clear directions as to what the candidates are to be like. A leader must concern himself with the execution of the task at hand (mission, job or goal). In order to succeed, he must build his team as a tightly-knitted group and edify individuals such that they give the group the best of their ability. Therefore, we can say that the function of leadership involves balancing the demands of the task at hand, the needs of the

individual and the needs of the group in order to fulfill one's mission. Moses accomplished this in a most supreme way.

Preparation and Choice of a Successor – Moses accepted his final instructions from God. His life was approaching its end as he looked out over the Promised Land. God now chose Joshua as Moses' successor, his right hand. He was authorized to lead the people in place of Moses. As the Lord commanded, Moses encouraged and emboldened Joshua and so relinquished the invaluable experience of attaining one's goal. „Then Moses summoned Joshua and in the presence of all Israel said to him, „Be brave and steadfast, for you must bring this people into the land which the Lord swore to their fathers he would give them; you must put them in possession of their heritage. It is the Lord who marches before you; he will be with you and will never fail you or forsake you. So do not fear and be dismayed.“ (De 31:7-8)

This is a transfer of knowledge and also of authority, the preparation of a successor. In the world of politics and business this is a very familiar situation and is stressed theoretically on all levels of leadership. However, the number of those who actually practise this is small since everyone seems to think of himself as being irreplaceable and his leadership position perennial. Moses, without any trace of envy, jealousy or selfishness imparted all of his wisdom to Joshua. He was a true mentor to him.

Rules, Regulations, Procedures, Instructions, Counsel and Admonishment - Moses admonished the Israelites to obey the Lord. He instructed and indicated to them that they were to guard against idolatry, not to forget their greatest value, not turn their backs on the one who delivered them from bondage. Unfortunately however, the people quickly dismissed this from their minds. He gave them laws, orders, commands and demanded that the people obey and execute them.

Establishing a Judicial System – „I charged your judges at that time, listen to complaints among your kinsmen, and administer true justice to both parties even if one of them is an alien. In rendering judgement do not consider who a person is; give ear to the lowly and to the great alike, fearing no man, for judgement is God's. Refer to me any case that is too hard for you and I will hear it. Thereupon I gave you all the commands you were to fulfill. (De 1:16-18) So simple and yet sufficient for those who are prepared to honor instructions given. „You

shall appoint judges and officials throughout your tribes to administer true justice for the people in all the communities which the Lord, our God, is giving you. You shall not distort justice; you must be impartial. You shall not take a bribe; for a bribe blinds the eyes even of the wise and twists the words even of the just.“ (De 16:18-19)

Establishing a Tithing System – „Each year you shall tithe all the produce that grows in the field you have sown;“ (De 13:22) Income tax - expressed very clearly as the obligation of each individual. Perhaps someone attempted to evade it, but this is difficult to believe. Also, a Jubilee Year was established. „At the end of every seven-year period you shall have a relaxation of debts...“ (De 15:1). There would be no hunger in the world if the rich were to pardon - write off - the debts of the poor.

Selection and Installation of Rulers – „...Should you then decide to have a king over you like all the surrounding nations, you shall set that man over you as your king whom the Lord, your God, chooses. He whom you set over you as king must be your kinsman: a foreigner, who is no kin of yours, you may not set over you.“ (De 17:14-15)

A look into the history of the Croatian people demonstrates the number of times that Croats neglected Moses' counsel and „paid the price.“

Experience Transfer and Special Admonishment – Admonishment was given on succumbing to temptation: „When the people became aware of Moses' delay in coming down from the mountain, they gathered around Aaron and said to him, 'Come make us a god who will be our leader...“ (Ex 32:1) „With that, the Lord said to Moses, „Go down at once to your people, whom you brought out of the land of Egypt, for they have become depraved. They have soon turned aside from the way I pointed out to them, making for themselves a molten calf and worshiping it, sacrificing to it and crying out, 'This is your God, O Israel, who brought you out of the land of Egypt!' I see how stiff-necked this people is,' continued the Lord to Moses. (Ex 32:7-9) „When Moses realized that, to the scornful joy of their foes, Aaron had let the people run wild.“ (Ex 32:25) „On the next day Moses said to the people, „You have committed a grave sin. I will go up to the Lord, then; perhaps I may be able to make atonement for your sin.“ (Ex 32:30)

Moses spoke unequivocally about the sin of the people and promised to intercede for them so that God may forgive them; he prompted and encouraged the people, but also confronted them with the choice between life or death, blessing or damnation. Obedience brings with it blessings, victory, peace, fertility and prosperity. Disobedience brings with it illness, hunger, defeat, bondage and ultimately exile, loss of property and all of life's joys.²⁸

Moses admonished especially about the perils of the temptation to compromise with false religion, having learned his lesson in the desert when the people made a golden calf to worship. Anyone who enticed people to such actions had to be punished. The death penalty was prescribed for idolatry. Idolatry brought damnation upon the people. He established the regulation he deemed beneficial, admonished about the most frequent and most dangerous form of idolatry, gave instructions for the admission of newcomers. He warned especially and was very clear, even rigorous, about false prophets, miracle-workers and those who entice in secret saying, „If your own full brother, or your son or daughter, or your beloved wife, or our intimate friend, entices you secretly to serve other gods...” (De 13:7) „Let there not be found among you anyone who immolates his son or daughter in the fire, nor a fortuneteller, soothsayer, charmer, diviner, or caster of spells, nor one who consults ghosts and spirits or seeks oracles from the dead...” (De 18:10-11) Moses is unequivocal: respect for the Law brings blessings upon the people and individuals, while the lack of respect brings damnation.

Facing imminent death, he addresses therefore in the fields of Moab in the east of Jordan the assembled people for the last time. The book of Deuteronomy conveys his farewell addresses which are at the same time his last will and testament and which, along with the divine, also have supreme human authority. The language of these speeches, embellished with the pulsating rhythm of forceful sentences, solemn fullness of festive speech patterns and key words, containing also elements of rhetoric, is an expression of personal effort and touches directly our human hearts. Moses condenses for his listeners the time when they shared a common fate and depicts hope-filled opportunities, but also points out the dangers which will be a threat to them in the future. His words admonish, prompt and entreat as he gives his people instructions on life in Canaan. He promises the people blessings if they obey God's laws, and damnation if they transgress them.²⁹

Moses gave instructions, received from God, to future generations and invited the people to be faithful and obedient. Israel shall soon find itself amongst pagan peoples. It shall taste the exhilaration of victory. Prosperity will bring unheard of growth in their living standard. There will be many opportunities for enjoyment. However, all this brings also with it certain

dangers: the threat of losing their identity as the People of God, the threat of false pride and self-praise for all they have achieved; the threat of excluding God from their plans. Still, if they surrender to God, the past will sustain them on the right path to the future. For this reason Moses impels them as follows: 'Call to mind! Do not forget! Remember Egypt! Remember the desert!...Remember what you were like!...Remember God's love and his power, his concern, his laws, his judgement! And may the memory of this keep you humble , devoted, obedient!' To quote the Holy Scripture: “...Call to mind what the Lord, your God, did to Pharaoh and to all Egypt...”“Remember how for forty years now the Lord, your God, has directed all your journeying in the desert, so as to test you by affliction...”“Bear in mind and do not forget how you angered the Lord, your God, in the desert...” (De 7:18; 8:2; 9:7). „And now Israel , what does the Lord, your God, ask of you but to fear the Lord, your God , and follow his ways exactly, to love and serve the Lord, your God with all your heart and all your soul, to keep the commandments and statutes of the Lord which I enjoin on you today for your own good?“ (De 10:12-13)

2. 4. An Analysis of Moses' Actions and Characteristics

At the end of every job it is important to look back on the work in its entirety, to make a post-implementation analysis, to revert back to achieved business results, manner of leadership, the leader and his characteristics which left an imprint on the whole business process.

Moses manifested two fundamental business results: firstly, unification of the people, having created one nation out of twelve tribes and, secondly, deliverance from bondage, having led them out of Egypt (Ex 3:16-18). Through his mode of leadership he achieved the following results: (1) He instilled in the people trust and hope for a better future. They believed him and followed him even though they sometimes grumbled (Ex 15:24; 17:3). (2) He led the people as far as the antechamber to the Promised Land. He fulfilled the promise that he made, and, despite many hardships on the journey, he did not relent (De 5:1-2; 7:18; 8:2; 9:7). (3) He guided the people, took care of them, acted as intermediary between God and men. Moses did not allow the people to turn away from God, to forget Him (Ex 14:31). He spoke to them , instructed them, pointed out dangers and was an example to them. He was

genuine, he neither lied nor deceived people. (4) He prompted them to action, to progress, supported them in their enthusiasm for the attainment of their goal (Ex 14:14; De 1: 29-30).

Moses' basic traits are clearly evident:

1. He knew himself well, his weaknesses and capabilities (Ex 3:7-12; Ex 4:1; Ex 4:10).
2. He developed his character, was humble and responsible at the same time (Ex 4:12-14).
3. He had perseverance, remained steadfast on the path to his goal, was unrelenting even during the most difficult stages of the journey (Ex 14:14).
4. He was selfless (Ex 18:13-27).
5. He relied on God for all things, God was the leader and he his co-worker (De 31:7-8).

Moses learned what it means to know oneself, how to develop one's character, what perseverance means and what selflessness means. From Moses' actions it is evident that he is neither greedy nor seeks shortcuts to success, and therefore his personal integrity is never at stake. He seeks no favors over others and is honest by nature. He seeks nothing for himself, his devotion is steadfast and firm. When a man possesses such virtues, then his thoughts, words and actions are in harmony. He says what he thinks, and does what he says. Two-facedness is completely foreign to his nature. This gives him credibility, and therefore people trust him, for only a person worthy of trust can become a true leader.

Moses relied on God, asked God for all things, worked together with God thus realizing God's goal for the well-being of others, rather than his personal goals and did so without looking to his own interests. Moses' example clearly demonstrates that responsibility for the common good means to place the good of the community before one's own concerns and desires. He set the criteria for conscientiousness in leadership and the implementation of work methods. God and man stand in the centre as partners in fashioning a better world. He was a leader through whom God worked. „Moses did exactly as the Lord had commanded him.“ (Ex 40:16). Power did not deprave him in the least.

„As the people grumbled against Moses saying: What are we to drink?...“ (Ex 15:24) Despite all complaints, Moses always remained the people's intermediary before God and would „fall prostrate“ before Him, prostration being the condition of humility and supplication. Every leader today is faced with the same issue, for rarely is a task brought to its

completion, and the leader subsequently applauded and approbated. At some stage, each leader will taste the bitterness of rebellion and derogation.

Do they then do as Moses did? Perhaps a rare few, since in the world there is no school or college where attendees might learn that which Moses learned in God's school. Frequent complaints in the course of the journey through the desert impelled Moses again and again to seek God who promised never to forsake him (Ex 15:23-25). His involvement in God's powerful works, on the entire journey from Egypt to Canaan, demonstrated that God had confidence in him, and it helped the people to learn respect for and acceptance of God. In other words, his authority had its source in Moses' connectedness to God and had nothing to do with knowledge, expertise and skills. In this way Moses set the foundations for the Chosen People on which future generations would build their national and spiritual consciousness.

3. PERENNIAL LEADERSHIP TRAITS

In the books *Developing the Leader Within You* by John Maxwell, *The Secret Language of Leadership* by Stephan Denning, *Leadership* by Peter Northouse, *Managing for the Future* by Peter Drucker or *Winning: The Answers* by Jack Welch, but also in books by other experts in the field of leadership, we can find recommendations and prerequisites for developing the necessary leadership traits which all cited authors indicate. These are: knowing yourself, developing your character, perseverance and selflessness.

Learn to know yourself – „Gnothi seauton“, inscribed on a Greek temple indicates to us what we are, what our values are and what we are capable of. The Nobel prize winner Alexis Carrel, in order to stress the need for self-knowledge, titled one of his many books „Man, the Unknown.“ Peter Drucker³⁰ at the Bled School of Management (Slovenia) surprised everyone with the topic of his lecture. Rather than speaking on management success, he focused on the following topic: „First manage yourself because the only competitive advantage you have is you yourself.“ Drucker claims that the essential elements of the leadership crossword puzzle namely, managing your self and personal development, are of primary importance.

I see clearly the difference between successful people and the great majority of other, for the most part, average people. The difference lies in the fact that leaders who head successful companies primarily manage themselves successfully: they are very much aware of their strengths and weaknesses which is truly rare in the business world and, generally speaking, in life – it is surprising to see how many people actually know very little about what they are good at and what they are not good at. You will not find this out until you embark on the path of personal development and thus discover your personal qualities. Many successful people that I know, and they are not many, are systematically involved in determining the fields they are good at and other fields which they shall include on their list of weaknesses.³¹

Moses also begins his mission with his own personal development and the question „Who am I...?“ (Ex 3:11). Leadership truly begins by learning to know yourself and to manage yourself, and continues by working on your weaknesses. This is crucial because people at the top are always role models to others, they lead others by example. We can thus derive therefrom that one must first „make the man,“ and the leader will be moulded subsequently in accordance with his character. For this reason character must be developed continuously. To paraphrase

D. Hutchens, the better my understanding of myself, the stronger my feeling is that I must do something extraordinary.³²

Develop your character – One experienced and very esteemed leader, a general in the U.S. Army and World War II veteran, Matthew B. Ridgeway, wrote that character is marked by self-discipline, devotedness, readiness to accept responsibility and admitting failure. It is marked by selflessness, modesty, humility, readiness for sacrifice whenever necessary, and in his opinion, faith in God.³³ Persons with a strong character implement human values in their lives: their thoughts, words and deeds are congruent. A leader is one who asks: „What is expected of me? What can I do for you? Such questions are asked only by a person with a strong character.

Moses starts to develop his character from the moment he notes that the Egyptians are embittering the lives of the Hebrews with hard labor: „...and reduced them to cruel slavery“ (Ex 1:13). The young Moses masters the task of determining his identity and deciding on the broader community to which he belongs.

Persevere – In recent history Winston Churchill gave the best lesson ever on perseverance at a conference at which all were expecting him to reveal the secret behind leadership. He uttered his famous speech in six words. „Never, never, never, never give up.“

Moses' perseverance is best described through events such as the people's thirst and hunger in the desert and their consequent rebellion because no fruit, vegetables, or fish were available to them as they had been in Egypt. The people often rebelled against Moses and God's plan of deliverance from Egyptian bondage. On the one side is an entire people, while on the other side is Moses with his mission. Still, he does not relent.

Be selfless – Mohini Panjabi³⁴ considers selflessness a trait of the true leader, even though personal interest is inherent in selflessness, since in giving one always receives something for one self. In an interview M. Panjabi says that one receives in return to the same degree that one gives. Whatever one does or thinks in a spirit of selflessness will surely be of help to many people. On the other hand, if one thinks exclusively of oneself and one's personal advancement, this empowerment will not occur. A leader's selflessness opens the door to others, wins their trust and cooperation.³⁵

Moses did not think of himself but rather of his people and therefore was able to relinquish the entry into the Promised Land to Joshua (De 31:3-7).

The answer to the question, 'What sort of leader is needed in the world today?' is to be found in M. L. Chibber's *Ancient Teachings on Leadership* which confirms all that has been said heretofore regarding leaders:

A leader must possess persuasion skills to help people in their implementing of a plan to its completion, despite difficulties, discouragement and failure. Whoever strives to become a leader must possess self-awareness (which implies knowledge of one's abilities and weaknesses). A true leader must have what may be called individual (or personal) character and national character. Only such persons can become true leaders. By rejecting selfish interests, divisions between mine and yours, a true leader must devote himself to the well-being of all and safeguard the reputation of his country. On all occasions he must march ahead of others and not conduct himself as though giving orders from behind-the-scenes. His life must be an example to others. Today's world must have leaders who will be leaders in action. Only a person who promotes truth, rectitude, peace and non-violence, who therefore experiences joy and who can share this joy with others, may be called a leader. Aside from these virtues, a true leader must be selfless, pervaded by the spirit of sacrificiality and steadfastness. In his heart he must cultivate the desire to help others and strive to gain their approval through service. He must be prepared to bear the greatest of sacrifices for others. A leader is one who relinquishes all thoughts of possession, who strives only for the well-being of society and endeavors to be a model human being.³⁶

In this description of the contemporary leader one may easily identify Moses' traits. Contemporary leaders describe the requisite traits for those who are yet to become leaders, but they do not make mention of Moses, nor do they speak of Moses' reliance on God in all things. Thus, the perennial traits of leaders are evident in all that has been cited, but there is one characteristic as well which has been lost in the course of history. Still, we may say that a biblical conception of leadership is present in the contemporary foundations of leadership.

CONCLUSION

Moses is one of many biblical role models in the Holy Scripture, a leader who exhibits perennial leadership traits, traits which current trends cannot engulf, nor can an ever-changing world alter or deny them. There are five features which characterize Moses, four of which are spoken of by today's business experts. One of Moses' traits, reliance on God, has not been found in the expert literature of today, but we may conclude that it was precisely this trait which shaped Moses as a leader.

The leader whom God uses possesses a leader's heart, has a great goal in life. Through God's grace he is able to remove all obstacles from his life, to communicate his credibility, to inspire respect and deliver consistency, and also, to earn trust owing to the fact that he has developed personal discipline, an identity, personal convictions, values and business ethics. The leader who has placed himself completely at God's disposal can be recognized by his not needing to prove himself, having nothing either to lose or to hide. He knows how to persevere in prayer and to study the Word of God in order to discover what the Word meant in the past to native listeners, and also to discover the universal and timeless principle to be learned and action to be taken in response to the Word. Leaders of this kind know that God chooses individuals to carry out certain tasks, and also that he gives them the ability to do so.

Now, also, people are in need of a leader for they have been enslaved by the „Egypt of today“: democracy, freedom, a life without God, self-complacency, and perilous surroundings. They need to be led out of the crisis involving recession, unemployment, financial over-debtedness, depression, apathy, enslavement to the material world. Moses demonstrates what is to be done, and the New Testament asserts: „Each of you looking to others' interests rather than to his own.“ (Phil 2:4). In the Gospel of St. Mark we find Jesus' response to the question of who might prove to be a good leader:

„Jesus Called them together and said. „You know how among the Gentiles those who seem to exercise authority lord it over them, their great ones make their importance felt. It cannot be like that with you. Anyone among you who aspires to greatness must serve the rest; whoever wants to rank first among you must serve the needs of all. The Son of Man has not come to be served but to serve – to give his life in ransom for the many.“ (Mk 10:42-45)

Moses' example demonstrates that, in order to save his people, he was compelled to

leave his wife and children with his father-in-law for a time, which illustrates that becoming a leader may undermine one's personal life. Leaders must take upon themselves new and stressful responsibilities: they must cease activities which they know and love to do and begin to undertake new and unfamiliar activities. Leaders must abandon themselves to the unknown and, by making mistakes and learning from them, to seek advancement with an awareness of previous unsuccessful attempts and without assurance of future success. To be a successful leader sometimes entails sacrificing one's self in order to achieve a goal.³⁷

Leaders such as Moses are needed today in the world - leaders who do not see themselves as lords over a group, rather as God's co-workers striving to achieve a common goal. The Word of God portrays Moses as a leader who discovers his great goal in life, who, in developing his own spirituality of an alliance relationship with God, finds strength therein. He also finds solutions to overcoming all obstacles on his journey.

To the question in the Introduction of this paper, of whether it is possible to combine the spiritual with the business world, we may say, yes, it is possible for this has been demonstrated by examples of people who incorporate a biblical conception into the foundations of their business dealings. One such example in the world today is most certainly J.D. Beckett.³⁸ In his book *Mastering Monday* he states that he has begun to discover how the Bible, without rival, may be applied to everyday life. Likewise, he discovered in how far the biblical view was foreign to much of what he had begun to accept through his training and experience. Having made a detailed study of the Bible, he noticed the strong emphasis on absolutes and also on character.³⁹

J.D. Beckett discovered that the Book of Wisdom itself is a true gold mine of practical wisdom and insight. He writes of his surprise at hearing a speaker at a business meeting say: Do you want advice on how to do business? Take the Bible and read the Book of Wisdom. Beckett arrived at the firm conviction that the miraculous timeless truth of the Word of God lies at our fingertips and is invaluable. Even the Bible itself testifies to its own valuableness and credibility. „Your every word is enduring; all your just edicts are forever“ says the writer of Psalm 119, l. 160. When speaking of its permanence, he says „Your word, Lord, stands forever; it is firm as the heavens.“ (Ps 119, l. 89) The Bible, claims Beckett, is far more than a theoretical standard.

It is a trustworthy and practical compass which may be used to direct our lives. His experience illustrates that the Bible can be a practical help in steering the business decisions that we make. The Bible is *an incredible refuge, a firm and trustworthy guide*. To Beckett it became a sort of business compass. The more time he devoted to it, the better instructed, inspired and encouraged he was by timeless truths which permeate every pore of our life, including everyday aspects of doing business. A long time hence, after we are dead and gone, the Word of God shall endure. Its truth is valid for all time and all generations.⁴⁰ Moses' leadership traits are valid for all time and all generations.

ENDNOTES

¹ M. L. Chibber, Dr.Sc., a retired general of the Indian Army, is an instructor at the Indian Military Academy and Staff College for the training of defence forces. He is the founder of the *Military Institute for National Integration*, Defence Advisor and long-time Executive Director of the *Management Development Institute* in New Delhi..

² <http://www.quantum21.net/?component=q21&id=747> (October 11, 2012.)

³ Ralph Melvin Stogdill, Professor at The Ohio State University, Columbus, whose research was published in the book: *A Survey of Theory and Research*, <http://www.getcited.org/pub/101405544>.

⁴ Peter G. NORTHOUSE, *Vodstvo – teorija i praksa* [Leadership – Theory and Practice] Zagreb, 2010, 2.

⁵ Bernard M. Bass, Professor at Binghamton University, Binghamton N.Y., U.S.A., wrote a series of books on leadership, http://www.nwlink.com/~donclark/leader/leadcon.html#bass_theory.

⁶ Cf. <http://nlpcentar.com/article.php?id=50> (October 11, 2012.)

⁷ John Maxwell is the author of more than sixty books on leadership.

⁸ <http://www.poslovni.hr/tag/jack-welch-5888> (December 10, 2012.)

⁹ Peter G. NORTHOUSE, *Vodstvo-teorija i praksa* [Leadership-Theory and Practice] Zagreb, 2010, 176.

¹⁰ Cf. August-Wilhelm SCHEER, Ferri ABOLHASSAN, Wolfram JOST, Mathias KIRCHMER, *Business Process Excellence*, Springer, Berlin, 2002, the entire book is the basis for a process approach to transformation and constitutes a logical whole together with *Business Process Management*

¹¹ Heinz WEIHRICH & Harold KOONTZ, *Menedžment* [Management], Zagreb, 1994, 548.

¹² Cf. August-Wilhelm SCHEER, Ferri ABOLHASSAN, Wolfram JOST, Mathias KIRCHMER, *Business Process Change Management*, Springer, Berlin, 2003, the entire book is the basis for an understanding of the approach to transformation and constitutes a logical whole together with *Business Process Management*

¹³ Heinz WEIHRICH & Harold KOONZT, *Menedžment* [Management], Zagreb, 1994, 572.

¹⁴ *Ibid.* 537.

¹⁵ Pere SIKAVICA and Mijo NOVAK, *Poslovna organizacija* [Business Organization] Zagreb, 1999, 449.

¹⁶ Pere SIKAVICA and Mijo NOVAK, *Poslovna organizacija* [Business Organization] Zagreb, 1999, 450.

¹⁷ Heinz WEIHRICH & Harold KOONTZ, *Menedžment* [Management], Zagreb, 1994, 125-127.

¹⁸ Cf. August-Wilhelm SCHEER, Ferri ABOLHASSAN, Wolfram JOST, Mathias KIRCHMER, *Business Process Excellence*, Springer, Berlin, 2002, the entire book is the basis for a process approach to transformation and constitutes a logical whole together with *Business Process Management*.

¹⁹ Jack Welch, a renowned chemical engineer, is primarily a business man who from 1981 to 2001 held the position of chairman and CEO of General Electric. In 2006 his wealth was estimated at 720 million dollars.

²⁰ Cf. Stephan DENNING, *Tajni jezik liderstva* [The Secret Language of Leadership] Zagreb, 2009, 87.

²¹ Cf. Peter G. NORTHOUSE, *Vodstvo-teorija i praksa* [Leadership-Theory and Practice] Zagreb, 2010, 188-190.

²² Pere SIKAVICA and Mijo NOVAK, *Poslovna organizacija* [Business Organization] Zagreb, 1999, 440.

²³ Pat & David ALEXANDER, (Handbook), *Enciklopedijski biblijski priručnik* [Encyclopedic Handbook to the Bible] Second Supplemented Edition, Zagreb 2011, 160.

²⁴ <http://www.ffdi.unizg.hr/amdg/mojsije.htm>, Niko Bilić, Lecture Notes, (October 11, 2012.)

²⁵ Pat & David ALEXANDER, (Handbook.), *Enciklopedijski biblijski priručnik* [Encyclopedic Handbook to the Bible] Second Supplemented Edition, Zagreb 2011, 206.

²⁶ Pat & David ALEXANDER, (Handbook), *Enciklopedijski biblijski priručnik* [Encyclopedic Handbook to the Bible] Second Supplemented Edition, Zagreb 2011, 165.

²⁷ *Ibid.*, 166.

²⁸ Pat & David ALEXANDER, (Handbook), *Enciklopedijski biblijski priručnik*, [Encyclopedic Handbook to the Bible] Second Supplemented Edition, Zagreb 2011, 203.

²⁹ Georg BRAULIK, *Mali komentari Biblije - Stari Zavjet - Mojsijeva oporuka* (German-Croatian translation) [A Small Bible Commentary – The Old Testament – Moses' Last Will and Testament] Zagreb 1988, 5-6.

³⁰ Peter F. Drucker, (1909 - 2005), publisher, lecturer and advisor and unique figure in intellectual circles and the business world. The fact that he is remembered as the „father of management“ speaks volumes.

³¹ Peter F. DRUCKER, Upravlajte prvo sobom [Manage Yourself First] in: *qLife*, 1 (2011) 3, 101-103.

³² David HUTCHENS, Dilema malog leminga-svrhovitost i vizija u životu lidera [The Lemming Dilemma – Living with Purpose and Leading with Vision] in: *qLife*, 2 (2010) 2, 43.

³³ *Ibid.*, 44.

³⁴ Mohini Panjabi, holds a Bachelor's Degree in History and in Political Science from the University of New Delhi in India and a Diploma in Journalism. She is the President of BKWSU (The *Brahma Kumaris World Spiritual University*) USA and serves as the Regional Coordinator for North America,

Latin America and the Carribean. The *BKWSU* is an esteemed international organization, with its headquarters in India, whose representatives participate actively in the work of the United Nations. Moved by the honesty, simplicity and authenticity of the organization which promotes spiritual knowledge and the return to true internal values, Mohini Panjabi joined about fifty years ago to take part in fulfilling its mission.

³⁵ Mohini PANJABI, Biti lider, [On Being a Leader] in: *qLife*, 2 (2010) 2, 110.

³⁶ M. L. CHIBBER, Drevna učenja o liderstvu [Ancient Teachings on Leadership] <http://www.quantum21.net/?component=q21&id=746> (January 21, 2013.)

³⁷ Stephan DENNING, *Tajni jezik liderstva* [The Secret Language of Leadership] Zagreb, 2009, 87.

³⁸ John D. Beckett, Chairman and CEO of R.W. Beckett Corporation (Elyria, Ohio, www.beckettcorp.com), which with its newly annexed firms has become one of the leading producers in the world of residential and commercial heating systems. He took over his father's small family business and created a firm with over 600 employees and has an annual turnover of more than 100 million dollars.

³⁹ John D. BECKETT, *Voljeti ponedjeljak* [Mastering Monday] Zagreb, 2010, 75.

⁴⁰ Stephan DENNING, *Tajni jezik liderstva* [The Secret Language of Leadership] Zagreb, 2009, 87.

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