

Servant Leadership at Celebration



Celebrating 45 Great Years

A Legacy of Leadership



A Legacy of Leadership

ROBERT K. GREENLEAF
R D #1, OLD STREET ROAD
PETERBOROUGH, N. H. 03458

May 29, 1971

Mr. J.B.Lowe, President
Texas Distributors, Inc.
Dallas, Texas

Dear Mr. Lowe,

It was nice of you to write. I am enclosing a reasonably up to date resume. Under separate cover I am sending several things I have written, some old, some recent.

I am about half retired and live here in the pleasant hills of Southern New Hampshire.

Occasionally I venture forth to do some consulting work which I have done on a free lance basis since I retired from AT&T seven years ago.

Currently I am working on two pieces to follow up the Servant as Leader. The first to be finished, probably, and I hope this year, is called The Institution as Servant. The next one is The Servant as a Person. If my steam holds out I may ultimately put the three of them together in a book. But there is a sort of finality about books that scares me and I may leave that step to someone else.

I keep in touch with Tom Palmer at TCU in Fort Worth and we have a tentative date for me to meet with a group there. If it comes off I will let you know.

I will be interested to know what you do with copies of Servant as Leader.

Sincerely,

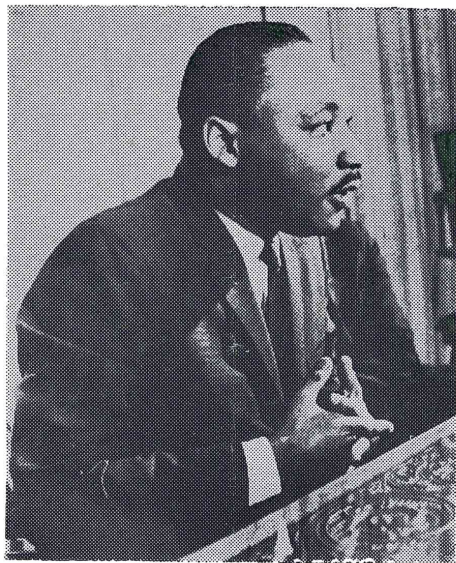


MEMORIAL SERVICE

— FOR —

DR. MARTIN LUTHER KING

1929 - 1968



Sponsored By

THE GREATER DALLAS COUNCIL OF CHURCHES

MR. JOHN B. LOWE, President

REV. LOUIS A. SAUNDERS, Executive Director

— AND —

INTERDENOMINATIONAL MINISTERS ALLIANCE

REV. S. M. WRIGHT, President

REV. B. L. McCORMICK, Secretary

APRIL 7, 1968 — 2:00 P.M.

PEOPLES BAPTIST CHURCH

3119 Pine Street

Dallas, Texas

JOSEPH PRINTING CO., "MASTER PRINTERS," 2733 WARREN, DALLAS

ORDER OF SERVICE

Dr. I. B. Loud, Pastor, St. Paul Methodist Church Presiding

Organ Prelude—

Scripture Rev. V. T. Thompson,
Pastor, Kirkwood C. M. E. Church

Prayer Dr. Robert H. Wilson,
Pastor, St. John Baptist Church

Hymn—"Battle Hymn of The Republic" Combined Choirs

TRIBUTE TO DR. MARTIN LUTHER KING (Two Minutes):

Rabbi Levi A. Olan
Temple Emanu El

Rev. B. L. McCormick
President, South Dallas N.A.A.C.P.

Mr. John B. Lowe
President, The Greater Dallas Council of Churches

Bishop Thomas K. Gorman or His Representative of
The Catholic Diocese of Dallas

Mr. Clarence A. Laws
(Deputy) Regional Director Office for Civil Rights
Department of H. E. W.

Rev. Louis A. Saunders
Executive Director, The Greater Dallas Council
of Churches

MEMORIAL ADDRESS Dr. Caesar Clark
Pastor, Good Street Baptist Church

Summation Rev. S. M. Wright

CHANT—"We Shall Overcome"

Benediction Rev. G. T. Thomas, President
Baptist Ministers Union of Dallas and Vicinity

TALKING WITH PEOPLE

The first Christmas after John XXIII was made Pope he visited a prison and talked with the prisoners. In the course of these conversations a prisoner said to him, "I am a condemned murderer. Is there any hope for me?" John did not answer him; he threw his arms around him and embraced him warmly.

John was thoroughly Catholic in his opposition to atheistic communism. But he loved the Russian people and their leaders, all of them. On his eightieth birthday John received a warm congratulatory message from Nikita Krushchev. When Krushchev's son-in-law was in Rome he asked for an audience with the Pope. John received him warmly, over the vigorous opposition of the Curia. John talked to everybody in the spirit of love for the person, no matter what they believed or what they had done. Every person was seen as sacred, redeemable.

John Woolman, an eighteenth century Quaker, was such a person. Woolman spent thirty years of all the time he could spare from earning his living, travelling afoot or on horseback up and down the East coast talking to Quaker slaveholders (who were numerous and affluent) with gentle nonjudgemental argument with the aim of persuading them to free their slaves. His was a major influence in bringing the Society of Friends to be the first religious group in the US formally to condemn slavery and forbid that practice among its members. By 1770 no Quakers held slaves. What if there had been fifty John Woolmans, or just five, carrying on this gentle persuasion for the hundred years prior to 1860, it might have averted that dreadful war. Some historians of the period now hold that just a little alleviation of the tension in the 1850's might have had that effect.

Both John XXIII and John Woolman were dedicated journal keepers. Woolman's has survived as a literary classic. The journals of both men amply document their pervasive loving attitude toward all people. Both were accepted as friends by those whose views and practices they unequivocally opposed. And both were powerfully persuasive. Both carried a communicable charge of human spirit that will linger long in its influence. Neither of them erected a barrier that hindered their talking to people, any people.

With the models of these two great men before me I wonder about some of the tactics used today by people who oppose apartheid in South Africa (as I do.) If I were in my prime years today (I'm now 81) and if I had a viable business in, or trading relationship with, South Africa, I would stay in there as long as I could stand the heat from the shrill voices who are demanding that I get out. I would do this

because I agree with Ralph Waldo Emerson's judgment of over 100 years ago (in his little known essay Works and Days) that "the greatest meliorative force in the world is selfish huckstering trade." In a world that is threatening to blow up any minute I would stay with a viable business in South Africa because I have a firm feeling that we should stay with rather than reduce, the few meliorative forces that we have. I feel the same about the recent trade embargo with Nicaragua -a tragic mistake and a tactical error when what we really want to do with these people is to get some ideas over to them. Trade is one of the few effective meliorative forces and it is large enough to make a difference.

Why is selfish huckstering trade effective as a meliorative influence? Because, I believe, traders tend not to be assertively judgmental about the people they trade with. They are mostly friendly people. They may have their private views about how others ought to behave or think, but they choose to talk to people they trade with about matters of mutual interest. They don't try to reform people. They will trade with anybody anywhere; some of them will even trade with the enemy in time of war. They are an important glue that holds the world together.

"Selfish huckstering trade is the greatest meliorative force in the world" is a tenable generalization because it is difficult to think of any other calling that is as numerous and whose practitioners are so universally in contact around the world- friendly, conversational, nonjudgemental. Few businessmen are saints, but I suspect that the proportion is as great as among lawyers, doctors, teachers, preachers.

It has been my privilege to have as a close friend one successful Dallas, Texas businessman who was a true saint- as close to Pope John in temperament as one is likely to find anywhere. When the first suit was brought to integrate the Dallas schools, this fellow (no longer with us) convened a group of seven blacks, seven hispanics, and seven whites to talk about what solution would be best for Dallas. He told the Federal Judge who would hear the case what he was doing, and the judge said, "Whatever your group of twenty-one will agree on unanimously will be my decision." The group worked and worked but they couldn't get past twenty in agreement. My friend finally went to the judge and told him that they had failed, they had one among them who wasn't ever going to agree to anything. The judge replied, "I'll take twenty."

Another Dallas business man told me that at any civic meeting the blacks and the hispanics always gathered around Jack Lowe because they knew that he loved them and understood them

Nearly everybody who is trying to manage or lead something in this imperfect and strife-torn world confronts a

dilemma of some sort. Sometimes it is all or partly of their own making; it is nonetheless a dilemma. The South Africans are in a real dilemma, and I suspect that they know it and many would like a way out. They are dreadfully wrong as I see it; but if I were an American businessman operating in that country, and if (as I believe I would be) I were deeply involved in conversations with the whites about their dilemma, I suspect that a prudent course of action to get out of that dilemma would not seem as clear as it does to some people from this distance.

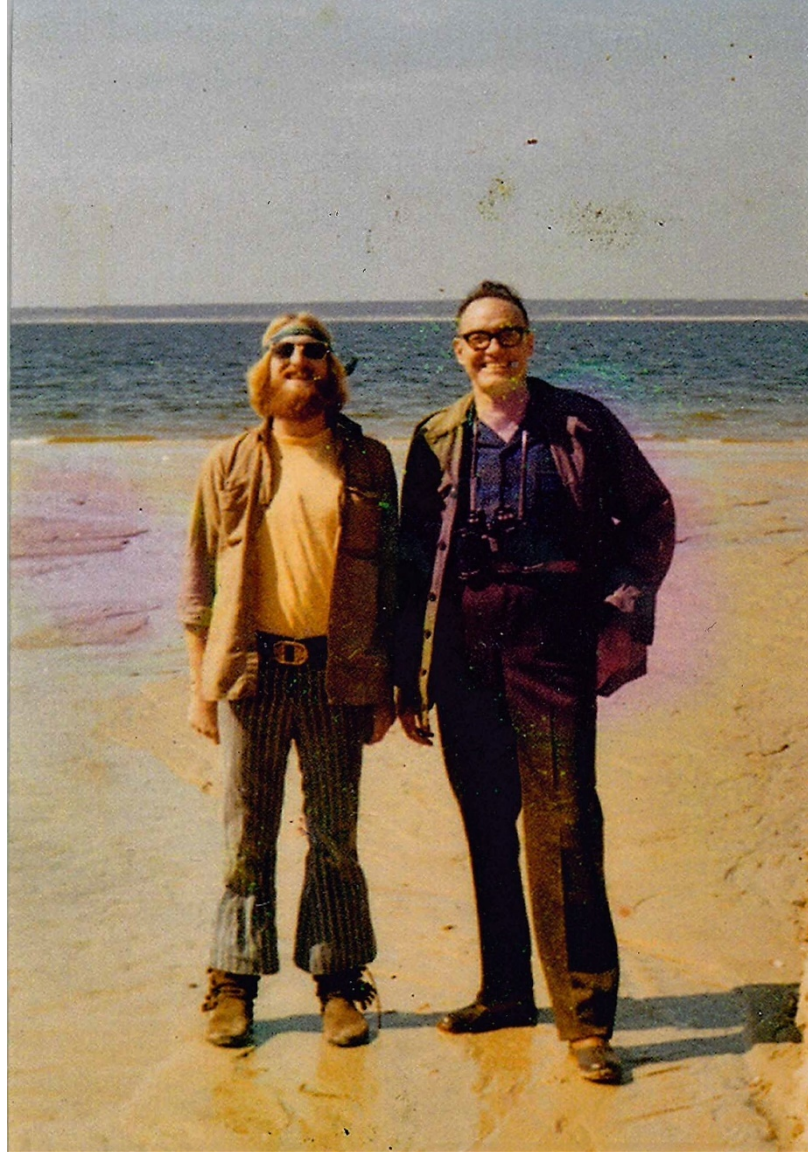
I am by temperament a gradualist (confirmed by long experience) when it comes to changing institutions. They can be changed by coercion, sometimes quickly, but the long term result may not be so good when that is done. It works better when institutions heal themselves rather than having change forced on them. Part of my conviction about the efficacy of trade as a meliorator is that it is gradual; it is a healing from within.

I can imagine my friend Jack Lowe as an American businessman in South Africa. He would live and work with the whites as if he were one of them. And he would get to know and be accepted by the blacks as their friend. It would be just as natural for him as was his work in Dallas. And because of his radiant love for all people, the whites would be assured by this. He could become a meliorative force that only a white businessman is likely to become.

The Jack Lowes of this world are rare. But those with the potential to become what Jack as I knew him did become do exist. It is for those who are disposed to be servants to find them and nurture their spirits. The key is what John XXIII acknowledged on his death bed about the three great mentors that guided his early development: "They loved me, they helped me, I had a lot of encouragement."

To find those with the potential, and to love, help, and encourage will take a lot of talking with people. And those whose spirits are so nurtured will need to learn to talk with people because that is how their meliorative influence will be made potent.

Celebration: The Beginning



Celebration: The Beginning

	LUNCH	DINNER
1.25	VEG BURGER ^{GRILLED TUNA}	UNI-MEAT LOAF
1.00	CREAM CHEESE, WALNUT, RIPE OLIVE	CHICKEN KIEV
1.00	AVACADO AND ALFALFA SPROUTS	BAKED SNAPPER ALMONDIN
1.00	PLAIN OMELET	SERVED WITH SALAD,
1.50	MUSHROOM CHICKEN OMELET	BROWN RICE AND FRIED OKRA
	BELL PEPPER	CHOICE OF BREAD
	SIDE DISHES	OMELET (SUPER
	TOSSED SALAD	
	BROWN RICE .02/seasoning	
	FRIED EGGPLANT OKRA	
	FRIED EGGPLANT EGGPLANT	
	VEGETABLE STEW	
	SOUP D'JOUR	
	BEAN D'JOUR	
	DESSERT D'JOUR	
	BREAD YOGURT	FOR TABLE -
	SOUR DOUGH	HONEY, BEET JAM
	RYE AN RAISIN	
	SUNFLOWER SEED	
	DRINKS:	
	APPLE JUICE	
	CARROT JUICE	
	TEAS (SEVERAL) ICED + HOT	
	COFFEE	

Baked potatoes?

Celebration: The Begining



Celebration: The Beginning



Celebration: As We Grew



In March 1971, wanting to bring people of all ages and cultures together, we built a restaurant out of real stone, wood, copper, and leather where we would serve good food to good people. It worked – you came and came again.

Celebration: As We Grew



Spirit of Fun



John Graves, Friend and Mentor



John Graves, Friend and Mentor



Busquemos la gran alegría del
haber hecho (Let us seek the
great pleasure of having done)
– Juan Ramon Jimenez

Friends of the Brazos & Texas Water Trails



Friends of the Brazos River

*Working to restore and ensure a clean,
healthy, flowing Brazos River for
present and future generations*

Friends of the Brazos & Texas Water Trails



Friends of the Brazos & Texas Water Trails



From the kids:

“We pack up our belongings. We pack all of our tools and gear. We pack up all of our food. We put all in our little boats. We take them down the river, searching for a nice place to unpack everything again – a place to live, a place to sleep. The next day, the trip was over. On the trip, I learned what a river trip is. I learned that it’s possible to survive on just what you NEED, and you don’t need to have all the luxuries that we have regularly at home. I had so much fun on the trip, and I really worked hard. It’s a good life when I am working hard with people close to me.”

“I survived while have fun, and now greatly miss that fun. I was there alongside thirty-one other students pushing themselves just as hard as I was pushing myself and the result was great. A big synchronized team was born that could canoe through a river, climb a mountain, you name it. I think of the possibilities for the rest of the year. We can accomplish anything with twice the productivity as before.”

“As we canoed through it, everything was quiet and nice. No one was yelling or even talking. It was one of the magical moments when people get silent and no one expects anyone to do or say something.”

Our Leadership Team

