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The formation of pastoral leaders for the 21st-century church

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THE FORMATION OF PASTORAL LEADERS
FOR THE 21st CENTURY CHURCH

by

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ABSTRACT

Mainline Protestant churches are in crisis. In the Episcopal Church, Sunday attendance has declined nearly 25% in the last decade. Clergy with limited leadership skills are unable to help reverse this trend. But the leadership skills clergy need can be taught. After reviewing literature from studies of church growth and the field of leadership studies, I created a list of vital leadership skills and used it as the basis for a questionnaire sent to the ten Episcopal seminaries. After reviewing these quantitative results and qualitative interviews, I identified organizational management and evangelism as relative weaknesses in Episcopal clergy formation. Interviews showed a variety of curricular and extracurricular strategies to form clergy leaders. Drawing on this research and on studies of professional education and leadership pedagogy, I outline a three-year leadership formation curriculum, which will serve as a model for leadership formation at Berkeley Divinity School.
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Introduction

Within one square block of my apartment in a historic inner city neighborhood are three churches. Across the street the red brick church, formerly Congregational, has been renovated into lovely condominiums. The architect retained the stone cathedral threshold at the entry, and thick lead glass windows once designed for stained glass have been replaced to allow natural light into the living spaces. A block and a half down the street an Episcopal parish claims two apostles as namesakes, the two congregations having merged forty years ago. This weekend its members will cast votes to decide whether to merge with a third parish or close. They are filled beyond capacity each Saturday morning when they open the doors to provide food for over 300 people from the food pantry in the church basement. But on Sunday mornings, twenty to thirty members gather to pray in the lofty historic sanctuary, where broken stained glass windows are covered in thick plastic. The Roman Catholic Church across the city park is a beacon of welcome to the neighborhood. Its bell tower rings out hymns across the city. Members from all across the city walk the stairs from the street to enter the three-door threshold, since this parish’s survival has necessitated the diocesan closing of many other neighborhood parishes.

In larger urban centers, architecturally inspiring cathedrals host small congregations without the resources to support their historic properties. When traveling outside the city it is not uncommon to see boarded-up churches in need of
repair in rural towns. There are many reasons for the sea change in American religious life in the 20th century. The social scientist Robert Putnam notes that weekly church attendance in the U.S. declined from about 36% in 1985 to 31% in 2007, part of a steep decline since the mid-1960s.\(^1\) Putnam argues that a series of historical shocks and aftershocks have polarized the American religious landscape. One large portion of Americans moved toward secular life in the 1960s, with a second large portion reacting by moving to more conservative religious forms in the 1970s-80s, and a third large portion moving again to a more secular life in the 1990s-2000s.\(^2\) This movement has particularly weakened mainline churches, as the population shifts toward either conservative Christianity or secularism.

These changes have affected the Episcopal Church profoundly. In the years 2004-2014, Average Sunday Attendance (ASA) in the domestic dioceses of the Episcopal Church declined 24.5%.\(^3\) It is important to state from the outset that attendance numbers and spiritual vitality are not identical. Vibrant small churches with active ministries and spiritual growth are possible, as are seemingly-booming megachurches with little spiritual formation or outreach and a high turnover in membership. Much of the current crisis in the mainline churches, however, is rooted

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2 Ibid., 80.

in the unsustainable tension between shrinking congregations and fixed building and clergy costs. The decline in numbers can create a vicious cycle regarding spiritual vitality. A parish of any size that loses 25% of its membership (and perhaps at least 25% of its income) every decade will not be able to maintain the financial or human resources to stay spiritually vibrant, which will in turn inhibit its ability to attract new members.

This ongoing decline is not, however, uniform across every parish. Leadership plays a major role in parish growth and decline. Kirk Hadaway, the congregational researcher for the Episcopal Church, compared Episcopal parishes whose ASA grew from 2009 to 2013 with those that declined. He found a strong correlation between parishes that are growing and parishes that describe their clergy employing leadership skills.

Christian communities need clergy who possess the skills and capabilities of transformational leaders. Seminary education and formation must provide the necessary training, education, and formation to adequately equip future clergy for the transformational leadership challenges they will encounter as leaders in the church.

Leadership training is a requirement for seminary accreditation by the Association of Theological Schools (ATS). ATS guidelines frame the overall purpose of theological education as “the development of theological understanding, that is, aptitude for theological reflection and wisdom pertaining to a responsible life in faith.” This includes “acquiring the abilities requisite to the exercise of ministry in
that community."ATS calls explicitly for Master in Divinity students to "cultivate the capacity for leadership in both ecclesial and public contexts," but leaves the development of particular leadership skills vague. This allows seminaries to frame their bread-and-butter “practical” courses—pastoral and practical theology, preaching, Clinical Pastoral Education (CPE), and field education—as fulfilling this requirement, without requiring additional leadership training. Seminarians are left to develop the skills that can make or break their parishes’ futures on their own, or through informal mentorships, practicums, and contextual learning.

Christian communities need clergy who possess the skills and capabilities of transformational leaders. Episcopal seminary education must include adequate transformational leadership development in its curriculum to prepare clergy to lead in a changing church. This thesis outlines a comprehensive leadership colloquium to be used in seminary and divinity school formation and education for Episcopal students. That colloquium teaches transformational leadership skills and capabilities that will prepare students to meet the changing landscape of the faith communities they will lead and serve.

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5 Ibid., 63.
Chapter 1: Leadership and Decline in the Episcopal Church

Research on Growth and Decline in the Episcopal Church

In 2014 the Domestic and Foreign Missionary Society of the Episcopal Church published C. Kirk Hadaway’s research, entitled “New FACTs on Episcopal Church Growth and Decline.” His research focuses on the question: why do some congregations grow, while others remain stable in attendance, and others decline? He concludes that there are five elements contributing to congregational growth or decline: setting and demographic makeup, congregational identity, worship, program, and leadership. His findings are based upon parochial report data as well as the 2014 Survey of Episcopal Congregations, which was completed by 762 congregations out of a sample of 1,100. Growth is measured by change in average Sunday attendance (ASA) from 2009-2013 using a 3-category growth/decline variable. He summarizes the sampling method as follows:

Growing churches grew by at least 10% in ASA (20% of the sample). Plateaued congregations experienced change in ASA of +5% to -7.4%. Declining churches declined by 10% or more (45% of the churches). Churches were sampled randomly within these populations. Churches with moderate growth (5.5% to 9.9%) and moderate decline (-7.5% to -9.9%) were excluded in order to examine the characteristics of churches that were more clearly growing, plateaued or declining. Churches were weighted by size as measured in 2009, and represent the size distribution of all Episcopal churches in the United States.

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7 Ibid.
Regional location, age of membership, and the size of the congregation are three elements of a congregation’s background and character that affect its growth but are either part of its composition or beyond its control and cannot be easily adjusted or changed.\(^8\) However, congregational identity, the character of worship, the program and community life of a congregation, and several elements involving clergy tenure, age, or capacity for leadership also influence the growth and decline of congregations. For the purposes of this thesis I will focus on the conclusions in Hadaway’s research most relevant to the formation of clergy leadership. We will notice how three of his categories in particular indicate a dependence on clergy leadership skills: congregational identity, worship, and program and community life.\(^9\)

**Congregational Identity**

Congregational identity is an area of congregational life that does not flourish without leadership. For example, thirty-five to forty percent of congregations were experiencing growth that described their congregation as having a “clear mission and purpose,” being “spiritually vital and alive,” or being “willing to change to meet new challenges.”\(^{10}\) Each of these characteristics of a congregation’s identity is

\(^{8}\) Ibid., 28.

\(^{9}\) Hadaway’s “Leadership” section focuses on the number and full-time status of clergy, age of clergy, year of the priest’s call, and length of tenure, in addition to several leadership characteristics discussed below.

\(^{10}\) Hadaway, “New FACTs,” 26.
undergirded and established by sound clergy and lay leadership. The most important factor in the rating of congregational identity that leads to growth is a congregation being “spiritually vital and alive.”\textsuperscript{11} In the development of a curriculum for clergy leaders we will see the value placed upon clergy committing to practices that fuel their spiritual vitality, which in turn influences the vitality and numerical sustainability of a congregation. Hadaway concludes, “There is life in vital congregations and it is contagious. Such congregations tend to be growing.”\textsuperscript{12}

The demographic and personality characteristics of the parish’s leadership also influence growth. Seven statistical categories measure the role of leadership in growth and decline. These include clergy in six categories and lay leadership in one: a priest’s status (full-time, part time, supply, multiple staff), the age of the priest, the year of a priest’s call, their tenure, the rotation of lay leadership, and as stated earlier their ability to generate enthusiasm and offer clarity of vision.

The younger the priest, the more likely that growth is experienced in a congregation. More than a third of congregations led by a priest under 49 years were growing, declining to 28% with a priest 50-59, and then steeply declining to a low of 9% of churches with a priest 71 years or older.\textsuperscript{13} Congregations with new priests tended to show decline, as did congregations with long-serving priests. As

\textsuperscript{11} Ibid., 29.

\textsuperscript{12} Ibid., 8-10.

\textsuperscript{13} Ibid., 24.
Hadaway writes, “many churches with long-tenured priests are on stable plateaus—
neither growing nor declining very much.” At the same time, churches whose
priest has been present for three years or less are the most likely to be declining.
Leadership that changes frequently is strongly correlated to decline: 80% of
congregations with only supply clergy are declining, while only 8% are growing.

Some significant characteristics of a priest’s leadership are correlated to
growing congregations, especially strategic vision and lay leadership development.
When asked whether their priest is able to “generate enthusiasm,” congregations
that answered “somewhat to not at all” were declining (65%), numbers that
decreased for “quite well” (43%) and “very well” (31%). Only 8% of parishes
where “clear vision” describes the priest “slightly or not at all” were growing, and
65% declining; in parishes in which “clear vision” describes the priest “very well,”
31% were growing and 31% declining. The development of strong teams of lay
leaders had an even stronger correlation. In parishes in which “the same people
tend to serve,” 10% were growing and 65% declining. In parishes with “a lot of
rotation,” 36% were growing and only 21% declining. Other leadership skills were
less strongly but still significantly correlated to growth: effective preaching,

14 Ibid., 30.
15 Ibid.
16 Ibid., 25.
17 Ibid., 26.
18 Ibid., 27.
evangelism, hard work, and being friendly and engaging.\textsuperscript{19} A priest’s ability to “connect faith to daily life” and emphasize the living out of one’s faith showed results in growth. When this element of leadership is present, it is an element in congregational growth.\textsuperscript{20}

Research findings issue a note of caution in assessing the importance of a pastoral leader’s gifts. Objective data on clergy impacted growth more clearly than particular gifts:

Among churches with priests, the relative gifts of the rector/vicar/dean or priest-in-charge were related to growth without controls in effect. It helped to be able to generate enthusiasm, have a clear vision, to get people to work together and even to be a charismatic leader. However, these relationships did not have an independent effect on growth/decline.\textsuperscript{21}

The traits of priests that most clearly correlated to growth and decline were “objective’ characteristics”: age, time of call, and length of clergy.\textsuperscript{22} However, clergy leadership skills were independently correlated with growth and decline to the extent that they shaped the congregation’s own identity, worship, and programming.

\textbf{Worship}

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Hadaway’s research found that congregations experiencing growth are ones willing to take risks and experiment in worship. No correlation was found between different styles of worship and growth.\textsuperscript{23} In fact, quite surprisingly Hadaway concludes:

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Descriptions of the character of worship (joyful, exciting, vibrant and engaging, reverent, etc.) had no independent effect on growth. In past surveys there was an independent negative effect of having very formal, “reverent,” predictable worship. But in the present survey, there is no such strong relationship. Instead, the only strong, independent worship-related influence on growth is seen in the number and type of worship services (even when controlling for congregational size).\textsuperscript{24}
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His conclusions point us to the fact that the style of worship in a congregation is not as important to growth as the centrality of worship in a congregation’s life, reflected by the number and type of worship services. While the description of the character of worship was not independently correlated with growth, congregations using the older rites (Rite 1 and Morning Prayer) are “more likely to be declining,” and those offering worship that is “imaginative, contemporary, ancient-modern or in languages other than English” are much more likely to experience growth.\textsuperscript{25}

Changes to worship practices in any congregation require key leadership skills of conflict resolution, risk taking, and the ability to motivate change. The correlation with number of worship services also suggests a component of entrepreneurial leadership, requiring leaders to try out new worship styles or times.

\textsuperscript{23} Ibid., 12–16.

\textsuperscript{24} Ibid., 29.

\textsuperscript{25} Ibid.
Program and Community Life

Thirty to forty-seven percent of the congregations that place a high value on their life together as a community experience growth. “Food and fellowship are good things,” Hadaway concludes, and “creative chaos is even better.”\(^\text{26}\) The presence of a warm greeting and multiple efforts to contact those who visit, coffee hours that include the welcome and recruitment of new members, and special events and fellowship activities offered on a weekly basis are all noted as making a difference in congregational growth.\(^\text{27}\) Programming for children, when made a priority and even specialty in the program life of a community, contributes to congregational growth. Hadaway concludes from his research that an emphasis on Sunday School is important. In part this is because many Sunday School programs focus on children, and “churches with more children are more likely to grow.”\(^\text{28}\) At the same time, adult religious education is “one of the strongest correlates of growth.”\(^\text{29}\) Religious education for all ages is strongly correlated to congregational growth.

Communications is a vital aspect of programming and it plays an important role in congregational growth. Communities of people, whether newcomers, visitors, 

\(^{26}\) Ibid., 30.

\(^{27}\) Ibid., 18.

\(^{28}\) Ibid., 29.

\(^{29}\) Ibid., 22.
or long time members, need clearly communicated knowledge of programs, events, and activities to be conveyed to them in a consistent and reliable manner. On “electronic engagement,” he writes:

The more a church does, the more likely it is to experience growth. The issue is that of communication and communication comes in a greater variety of forms today. So churches must update their website and Facebook page. Tweets and Twitter feeds, regular emails, podcasts and online posts/streaming of worship and or/sermons, e-newsletters, Wi-Fi at church, online giving, etc. all add to the ongoing connection of the congregation to the member.30

Hadaway notes that a 2005 survey concluded that a church web site was strongly related to congregational growth. But that was a decade ago. Now communications in growing congregations presume that having a web site is a given and that active electronic engagement in a variety of forms is necessary.

30 Ibid., 29.
Chapter 2: Models of Leadership

Leadership Studies Research

In recent years, leadership studies has developed as a field unto itself, influencing many fields of graduate study and professional development across disciplines. Some leadership theories and methods are particularly relevant and applicable to leadership in church congregations. I will highlight several here as they inform and undergird the development of a seminary leadership formation curriculum for clergy and lay leaders.

Adaptive Leadership

Fifteen years ago, Ronald Heifetz, a senior lecturer in public leadership at the Harvard Kennedy School of Government, was invited to speak on leadership to a gathering of Episcopal clergy in the Diocese of Massachusetts, which I attended. His presentation clarified that fields outside the church have a great deal to contribute to the church’s understanding of and teaching on leadership formation. For example, Leadership Without Easy Answers, his first book, corrected the notion that leadership is an innate trait. On this theory, there are born leaders. You either have this innate trait in your personality or not, but it cannot be taught. This notion that the gift or charisma of a leader is something innate has influenced clergy leadership in congregations. The notion that clergy are to be the charismatic leader of the congregation, the hero, the rescuer, has developed an unhealthy, impractical, and ultimately unsustainable model of leadership in congregations. According to Heifetz,
“the function of leadership is to mobilize people, to address their toughest problems.”31 Ultimately, “progress on problems is the measure of leadership.”32 In *Leadership on the Line*, Heifetz and Martin Linsky highlight the importance of the leader being able to “stay alive” through the dangerous process of leading communities through difficult changes. This method of practicing leadership encourages one to step away for reflection, pause, contemplation, and (in spiritual communities) prayer, in order to return to the “the practice field” to lead from the midst of the people.33 Heifetz describes this back and forth movement as that between the balcony and the dance floor.34 It is the practice of engaging and stepping away that develops the ability to adapt to what one is noticing and develop a shared vision by virtue of learning to be both apart from and in the midst of the situation in one’s leadership style. It is a leadership capacity that can be taught, practiced, and refined by leaders with a variety of personalities.

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Heifetz and Linsky also focus on the leader’s stamina and vitality.\(^{35}\) The leader is confronted every day with opportunities to lead through making difficult decisions. They understand the dynamics of clergy leadership well. They write: “To lead is to live dangerously because when leadership counts, when you lead people through difficult change, you challenge what people hold dear—their daily habits, tools, loyalties, and ways of thinking—with nothing more to offer perhaps than a possibility.”\(^{36}\) This school of leadership highlights what is vital for clergy leaders to practice: management of their own vulnerabilities, utilization of self-knowledge in leadership, and ways to sustain themselves spiritually while leading.

**System Leadership**

System leadership offers a helpful lens through which to see the culture of the congregation and the leader’s role in it. It provides a way of thinking about leadership from outside the church that is relevant to congregational leadership. System leadership sets aside the notion of a charismatic leader as the model of leadership and embraces a collective leadership model based on a shared commitment to the health of the whole, empathetically seeing the situation through others’ eyes, building relationships based on deep listening, building networks of


\(^{36}\) Ibid., 2.
trust and collaboration, and knowing when to allow others to lead.\textsuperscript{37} System leaders are willing to start work without a full plan, thereby allowing others to learn by doing. They practice three core capabilities that are relevant to congregational leadership today: the ability to see the larger system, fostering reflection on their own assumptions and holding generative conversations, and shifting from reactive problem-solving to co-creating the future.\textsuperscript{38}

Another method that system leaders employ that empowers new leadership in congregations is learning to redirect attention. This shifts from thinking of the problem as being “out there” (what is wrong with people that they are not coming to our church?) to seeing the problem as “in here.”\textsuperscript{39} Congregations often continue to do what has always been done, hoping it will produce new outcomes. Transforming a system is “ultimately about transforming relationships among people who shape those systems.”\textsuperscript{40} System leaders focus on creating the conditions that can produce change and that can eventually cause change to be self-sustaining.

System leadership creates vitality in congregations by inviting members to engage in creating something new with the energy generated by the collective wisdom of the community. “Knowing that there are no easy answers to truly


\textsuperscript{38} Ibid., 28–29.

\textsuperscript{39} Ibid., 29.

\textsuperscript{40} Ibid.
complex problems, system leaders cultivate the conditions wherein collective wisdom emerges over time through a ripening process that gradually brings about new ways of thinking, acting, and being.” System leadership suggests that leadership is not about executing a plan as much as openness to what emerges as people face truly complex problems. When the plan is developed from a collective group, it has a lasting impact on an organization. Finally, an element of system leadership shared with the ethos of a spiritual community is the element of practice. Just like prayer, system leadership is something that a community and its leaders practice. The tools for this kind of leadership are gained with regular, disciplined practice.

Motivational Leadership

The Alban Institute, which provides consulting and research for congregations and denominations, has long been a valuable resource for clergy leaders. In his work Choosing Change, published through Alban, Peter Coutts looks at congregational change through the lens of motivational theory. Understanding the motives that inspire and shape behavior is an essential analytical step, giving leaders the capacity to reach the outcomes they want and sidestep those they seek.

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41 Ibid., 30.

42 Ibid.

to avoid. He asks, “To what degree do I as a congregational leader consider the motives and motivation among the people of my congregation as I try to encourage change in their behavior?” When sufficient motives come to have sufficient influence, they move people into action. As collections of individuals, congregations “are moved into action when sufficient common motives come to have sufficient influence.” Coutts provides insights into one of the elements of congregational transformation: the process of changing attitudes.

I served as a leader in five congregations that were very different from each other in demographics, racial and ethnic diversity, attendance patterns, community ethos, and liturgical tradition. And yet in each of them—the rural summer parish, large city parish, suburban parish and inner city parishes—I experienced, as a leader, the importance of Coutts’s discovery. People are moved to action “when sufficient motives come to have sufficient influence.” A consistent theme in each of these parishes and the circumstances they were in was the necessity of transformation. They all needed to change the way they were operating, the patterns of their community life, their relationship to their buildings, their neighborhoods, and each other, in order to forge futures as faith communities.

44 Ibid., 4.
46 Ibid., 21–22.
47 Ibid., 33.
Learning how to determine the motives that are driving change and resisting change in each context allows the leader to weigh the strength and influence of each. If a leader is going to change the time for Sunday school, or rearrange choir seating, or move meetings to a different time in the week—or if she decides to disclose her annual giving as a leader and let people know she is privy to their pledge information, in a radical departure for the community—the change will be longer lasting and more fully owned by the community when this leader takes the time to understand who wants things to stay as they are and why, and who is supporting the change and why. If past leaders have never opened the budget conversations to the parish at large and it is time to do so, leaders must look first at why this has never been done and what it will mean, and what the implications are of such a change taking place.

Once a leader understands the motives behind how things are, and what it will mean if they change, they are empowered to lead. This understanding allows them to give community members a forum to reflect on their attitudes, listen to the attitudes of others, and become part of the vision. When Coutts’s strategy is employed before presenting a vision of change for the future, it has the capacity to build community rather than rupture it. A strategy for acknowledging different opinions and perspectives in order to create a shared vision for a community can be the positive outcome of adopting motivational leadership.
Chapter 3: Leadership Formation in Episcopal Seminaries

Research Strategy

Chapters 1 and 2 provide the background and research supporting the conclusion that teaching leadership skills and capacities to clergy is an important element in stimulating congregational growth and vitality in a context of declining church membership. This chapter reviews the research strategy, quantitative research findings, and qualitative impressions gained from interviews. It concludes with an analysis of the findings in the Episcopal seminaries in the United States that participated in the questionnaire on seminary leadership curricula. I solicited responses to a questionnaire on leadership formation and education from the following ten Episcopal Seminaries presently conferring Master of Divinity degrees required for ordination for Episcopal students in North America:

- Berkeley Divinity School at Yale, New Haven, Connecticut
- Bexley Seabury Seminary, Chicago, Illinois
- Church Divinity School of the Pacific, Berkeley, California
- Episcopal Divinity School, Cambridge, Massachusetts
- General Theological Seminary, New York City
- Nashotah House, Nashotah, Wisconsin
- School of Theology at The University of the South, Sewanee, Tennessee
- Seminary of the Southwest, Austin, Texas
- Trinity School for Ministry, Ambridge, Pennsylvania
Virginia Theological Seminary, Alexandria, Virginia

Eight of the ten schools responded to the questionnaire, providing insight into the ways that leadership formation is an element in the curriculum and contextual education of Episcopal seminary students. Interviews with deans and faculty provided data on a variety of opportunities for leadership development in seminary formation. The research questionnaire is included as Addendum A.

**Questionnaire Development**

Drawing on my research in the field of church growth and decline, clergy skills and capabilities needed for leadership, and the field of leadership studies, I developed a list of vital skills necessary for clergy and pastoral leaders. The skills included on the questionnaire are divided into five categories: spiritual leadership, pastoral leadership, organizational management, evangelism, and the use of self-knowledge as a leadership skill. Within these categories, I included the following skills:

**Spiritual leadership**
- formation of a personal spiritual discipline
- ongoing prayer life to sustain leadership
- personal Sabbath-keeping
- knowing and expressing your own faith

**Pastoral Leadership**
- sacramental leadership preparation
- lay leadership development and vocational discernment
- team building
- facilitating community across difference
- establishing trusting pastoral relationships
Organizational Management
- analyzing structures of power and influence
- strategic planning skills
- budget and finance oversight (including fundraising, stewardship, capital campaigns)
- running effective meetings
- building organizational infrastructure (including building/property management, personnel)
- risk taking and vision
- entrepreneurial skills

Evangelism
- interpreting the local context
- engaging the surrounding community
- outreach to visitors
- incorporation of new members

Self-knowledge as a leadership tool
- self-awareness and self-definition
- resilience, recovery from failure, responding to criticism
- conflict resolution
- time management
- work-life balance

In addition to research in leadership studies, this questionnaire draws from two studies: one by Kirk Hadaway and one by John Dreibelbis and David Gortner. Hadaway helps point us toward the traits of congregations that are growing and their pastors. Dreibelbis and Gortner, on the other hand, note several areas in which clergy who were surveyed expressed a need for particular, concrete leadership skills, but were not confident that they possessed these skills. These are both sets of skills we can try to develop while training clergy. I incorporated many of these traits of growing congregations and vital clergy leadership skills into my research. The
following paragraphs will note some of my reasoning behind the skills included in the questionnaire.

*Team building,* including building cooperating congregational relationships, was one of the skills in which ordained leaders lacked education and training, rating their confidence only 2.6 out of 4. But the ability to “get people to work together” was one of the characteristics “most strongly correlated with growth” in Hadaway’s research.

*Establishing trusting pastoral relationships* is the foundation of a clergy leader’s work. It is well worth the time and patience it demands. The business psychologist Max Bazerman, in his book *The Power of Noticing,* isolates the importance of a capacity to notice others, to pay attention to those in the organization or community. This insight from the business world was underscored in an interview with a parishioner who has experienced many styles of leadership in pastors and isolates this capacity as most important. “Know Your Parishioners! Know Your Parishioners! Know Your Parishioners!” she advised. In particular, this advice is crucial when a pastor or clergy leader is new in their role. New leaders

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51 Sharyn Jordan, email message to author.
must watch, listen, wait, and value what has been done before they arrive. Honoring those already in a community builds trusting relationships. As another parishioner wrote, it takes “self-discipline and true listening” to come to know a community before a leader begins implementing shifts in style, programs, liturgy and community life.52

Analyzing structures of power and influence in a congregation is a skill more often sought than taught. Growing in the knowledge of a community and paying attention to the people and practices that are part of it helps a leader in “discerning deeper issues at stake,” a task that has been shown to provide capacity for leading. While 48.7% of clergy expressed a need for this skill, only 35.5% claimed expertise.53 Understanding the patterns that demonstrate how authority is held and how influence flows among members is another needed skill for clergy: 44.7% reported a need, and only 30.5% expertise.54 This skill is central to Coutts’s practice of motivational influence, as it enables the pastor to map resistance to and support for change within a community.

Budget and finance oversight is a major part of clergy life for which clergy reported being underprepared. Organizing fundraising programs and activities, having the capacity to arrange for property improvement, and keeping records were

52 Deborah Callard, email message to author.
54 Ibid.
all organizational and administrative leadership skills that clergy needed but did not feel they possessed with confidence.55

*Risk taking and vision* are often challenging for clergy leaders, due to their faith communities’ grounding in historical institutions relatively slow to change. And yet they are vital to the practice of transformational leadership. In the words of the futurist Bob Johansen, whose work has focused on the role of leaders in shaping and responding to future trends: “The space between judging too soon (the classic mistake of problem solvers) and deciding too late (the classic mistake of academics) is a space that leaders of the future need to love—without staying there too long. Leaders must listen for the future, but make decisions in the present.”56 His point is relevant and applicable to leadership in the church where there remains a strong tether to the past in most ecclesiastical organizations and a simultaneous beckoning into the future. Balancing these tensions, finding the “space between,” is an important skill to be cultivated and practiced.

Willingness to take a risk can often be seen in worship planning. In the study of changes in worship in New FACTs, they find that the churches that are in decline are those most unlikely to engage in new worship styles. When asked whether they had changed their worship in the last three years, changes correlated with growth: no change (17% growing), changed a little (21%) or moderately (18%), changed a

55 Ibid., 37.

lot (36%), and added a different type (34%). An example given is the worship service that invites children to participate and its relationship to growth. Do children read or engage? Never (11% growing), seldom (14%), sometimes (18%), often (28%), always (27%). A new service can fail; children can make public reading mistakes. But the willingness to risk failure or imperfection is central to a spiritually vital community.

A focus on evangelism or growth is often a self-fulfilling prophecy: if the congregation is focused on growing, it will grow. Forty percent of congregations with members engaged in recruiting are growing. When asked, “To what extent are your congregation’s members involved in recruiting new members?” of those who answered “A lot” or “Quite a bit,” 39-40% were growing. This declined for “Some” (21%), “A little” (10%), and “Not at all” (8%). Knowing the community and local context a congregation resides in is vital to engaging the surrounding community and learning how best to accomplish outreach to visitors. A clergy person’s capacity to make personal contact with visitors and lapsed members is often missing from clergy formation: clergy reported confidence of 2.49/4. Multiple efforts at contacting new members and warm greetings by others when they attend church

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58 Ibid., 15–16.
59 Ibid., 18.
make a significant difference in growing congregations.\textsuperscript{61} Developing programming that matters to people’s lives and helping people of all ages learn to live out their faith in daily life are also areas that could be better taught: clergy rated their confidence with these skills only 2.56/4.\textsuperscript{62}

\textit{Self-knowledge} includes a set of vital leadership skills. In leadership studies as well as the study of clergy leadership and its relationship to growth and decline in membership, research shows that self-awareness, self-knowledge, self-definition, and the ability to use these skills as leadership tools are necessary for clergy. To take just one example, 52.2\% of clergy expressed the need to manage personal anxiety in the face of opposition, but only 31.5\% claimed expertise in this key component of \textit{resilience}.\textsuperscript{63}

Researchers for over forty years have noted a tendency toward selection of candidates who are less assertive for ordained ministry. Educational and denominational processes that emphasize conformity to a system and a kind of religious “genetic” prototype discourage “the development of qualities that are associated with effective ministry—inner directedness, assertive strength, and

\textsuperscript{61} No visitors or no contact (only 4\% growing), minimal efforts to contact (16\%), some efforts (19\%), warm greeting and some effort to contact (29\%), warm greeting and multiple efforts to contact (33\%). See Hadaway, “New FACTs,” 18.

\textsuperscript{62} Dreibelbis and Gortner, “Beyond Wish Lists,” 37.

\textsuperscript{63} Ibid., 38.
willingness to be directive.” The encouraging news in this research is that these neglected qualities can be developed through direct practice and engagement with the character formation of individuals. Competencies required include “increased and more diversified means of reading congregations and communities, managing and setting goals grounded in broader theological aims for congregations and communities, conflict negotiation, community-building and organizing for purposeful action.” What these conclusions point to is the fact that religious leadership needs to “shift from community maintenance to community building.” This is a shift that both clergy and lay leaders can make together, particularly if clergy leaders are well formed in these skills and capacities in seminary.

Conflict resolution is central to the health and growth of congregations. Of congregations with no conflict, 35% were declining, and of those with minor conflict, 39%. But with only one serious conflict, 52% were declining, and the trend increased for congregations with two to three serious conflicts (59% declining) or four or more (62%). While the ability to resolve conflicts and mediate differences to grow fellowship in community is important to preventing congregational decline, clergy did not express confidence in their skills, rating their confidence at 2.66/4 in

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64 Ibid., 39.
65 Ibid., 40.
66 Ibid., 46.
their ability to “Mediate group conflicts.” Dreibelbis and Gortner highlight the problem of conflict resistant pastors. A pastor senses a call to his or her line of work in order to offer the pastoral skills they possess: being compassionate, empathetic, and nurturing. A pastor who is “always nice” is not what is wanted or needed in conflict and yet both pastor and congregation suffer from the illusion that it is. Clergy leaders are rarely formed in conflict resolution or prepared for how this element of leadership is an essential tool in parish work. Dreibelbis and Gortner report that “few Episcopal priests indicated clear communication strategies for either congregational or community contexts. They were rarely explicit or strong in self-understanding during decision-making processes, often defaulting to reactive modes.”

With the addition of skills in spiritual and pastoral leadership, this questionnaire includes a sampling of skills from across the diverse skillsets clergy need, with an emphasis on leadership skills not traditionally taught by seminaries and academic divinity schools.

**Quantitative Research Findings**

The following graphs present the findings of my questionnaire on leadership formation, answered by 8 of the 10 Episcopal seminaries in the United States.

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69 Ibid., 46.

70 Ibid., 38.
Respondents were given the option to respond separately for curricular and co-curricular leadership formation. They were also invited to elaborate in more detail on any of the leadership topics on the questionnaire.

The question asked was: To what extent does your seminary include preparation for leadership in any of the following areas/skills? Please rate 1-5 with the following scale as a guide:

<table>
<thead>
<tr>
<th>Scale</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Limited or None (this is not a part of the curriculum)</td>
</tr>
<tr>
<td>2</td>
<td>Some (electives or extracurriculars are available in this area)</td>
</tr>
<tr>
<td>3</td>
<td>Average (all students have some formation in this area)</td>
</tr>
<tr>
<td>4</td>
<td>Strong (we emphasize formation in this area)</td>
</tr>
<tr>
<td>5</td>
<td>Excellent (this is a real strength of our program)</td>
</tr>
</tbody>
</table>

Figures 3.1 and 3.2 show the average and median self-reported rating for each category and skill. When the average is higher than the median, this means that one or two schools reported unusually high numbers. Look to those as areas of strength for analysis below. When the average is lower than the median, this means that one or two schools reported unusually low numbers.
Figure 3.1. Average and Median by Category

![Average and Median: By Category](image)

Figure 3.2. Average and Median by Skill

![Median and Average: Individual Skills](image)
Table 3.1. Average and Median Report of Skills

<table>
<thead>
<tr>
<th>Skill</th>
<th>Average</th>
<th>Median</th>
</tr>
</thead>
<tbody>
<tr>
<td>formation of a personal spiritual discipline</td>
<td>4.15</td>
<td>5</td>
</tr>
<tr>
<td>ongoing prayer life to sustain leadership</td>
<td>3.85</td>
<td>4</td>
</tr>
<tr>
<td>personal Sabbath-keeping</td>
<td>2.69</td>
<td>2</td>
</tr>
<tr>
<td>knowing and expressing your own faith</td>
<td>3.04</td>
<td>3</td>
</tr>
<tr>
<td><strong>Spiritual Leadership</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>sacramental leadership preparation</td>
<td>4.77</td>
<td>5</td>
</tr>
<tr>
<td>lay leadership development and vocational discernment</td>
<td>2.12</td>
<td>2</td>
</tr>
<tr>
<td>team building</td>
<td>2.62</td>
<td>2</td>
</tr>
<tr>
<td>facilitating community across difference</td>
<td>3.00</td>
<td>3</td>
</tr>
<tr>
<td>establishing trusting pastoral relationships</td>
<td>2.62</td>
<td>3</td>
</tr>
<tr>
<td><strong>Pastoral Leadership</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>analyzing structures of power and influence</td>
<td>2.33</td>
<td>2</td>
</tr>
<tr>
<td>strategic planning skills</td>
<td>2.25</td>
<td>2</td>
</tr>
<tr>
<td>budget and finance oversight</td>
<td>2.42</td>
<td>2</td>
</tr>
<tr>
<td>running effective meetings</td>
<td>2.42</td>
<td>2</td>
</tr>
<tr>
<td>building organizational infrastructure</td>
<td>2.08</td>
<td>2</td>
</tr>
<tr>
<td>risk taking and vision</td>
<td>2.42</td>
<td>2</td>
</tr>
<tr>
<td>entrepreneurial skills</td>
<td>2.33</td>
<td>2</td>
</tr>
<tr>
<td><strong>Organizational Management</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>interpreting the local context</td>
<td>2.88</td>
<td>3</td>
</tr>
<tr>
<td>engaging the surrounding community</td>
<td>2.88</td>
<td>3</td>
</tr>
<tr>
<td>outreach to visitors</td>
<td>2.50</td>
<td>3</td>
</tr>
<tr>
<td>incorporation of new members</td>
<td>2.50</td>
<td>2.5</td>
</tr>
<tr>
<td><strong>Evangelism</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>self-awareness and self-definition</td>
<td>3.62</td>
<td>4</td>
</tr>
<tr>
<td>resilience, recovery from failure, responding to criticism</td>
<td>3.10</td>
<td>3</td>
</tr>
<tr>
<td>conflict resolution</td>
<td>2.92</td>
<td>3</td>
</tr>
<tr>
<td>time management</td>
<td>2.77</td>
<td>3</td>
</tr>
<tr>
<td>work-life balance</td>
<td>2.69</td>
<td>3</td>
</tr>
<tr>
<td><strong>Self-knowledge</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>3.05</td>
<td>3</td>
</tr>
</tbody>
</table>
Table 3.2. Average and Median Report of Skills – Highest to Lowest

<table>
<thead>
<tr>
<th>Skill</th>
<th>Average</th>
<th>Median</th>
</tr>
</thead>
<tbody>
<tr>
<td>sacramental leadership preparation</td>
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<td>2.88</td>
<td>3</td>
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<td>2</td>
</tr>
<tr>
<td>building organizational infrastructure</td>
<td>2.08</td>
<td>2</td>
</tr>
</tbody>
</table>

Table 3.3. Categories – Highest to Lowest

<table>
<thead>
<tr>
<th>Category</th>
<th>Average</th>
<th>Median</th>
</tr>
</thead>
<tbody>
<tr>
<td>Spiritual Leadership</td>
<td>3.46</td>
<td>4</td>
</tr>
<tr>
<td>Self-knowledge</td>
<td>3.05</td>
<td>3</td>
</tr>
<tr>
<td>Pastoral Leadership</td>
<td>2.99</td>
<td>3</td>
</tr>
<tr>
<td>Evangelism</td>
<td>2.73</td>
<td>3</td>
</tr>
<tr>
<td>Organizational Management</td>
<td>2.32</td>
<td>2</td>
</tr>
</tbody>
</table>
Analysis of Findings

Seminaries are consistently confident in their capacity to equip leaders with knowledge of spiritual leadership. Two noted practices in this arena that need attention are a student’s ability to express their own faith, and the discipline of Sabbath keeping. Of all the spiritual practices, Sabbath keeping was the most difficult and least practiced discipline taught in seminary curriculums or contextual education.

Formation in evangelism focused on communities more than individuals. Seminaries are teaching students some of the tools necessary in evangelism, such as interpreting the local context and engaging the surrounding community (average 2.88 out of 3 each). They are less focused on outreach to visitors and incorporating new members (average 2.5 out of 5 each), which are tasks of evangelism essential to growing congregations.

Consistent across the spectrum of seminary leadership formation was an absence or recognized weakness in the areas of organizational management and administration, as well as lay leadership development. Because lay leadership development is an essential skill in growing a congregation, this skill needs focused attention. The median score compiled by the research for team building, lay leadership development, and organizational management skills was 2, which states that “electives or extra-curriculars are available in this area,” but that students do not necessarily receive any formation in these skills. The typical Episcopal seminary
graduate today, then, learns basic skills of parish administration either during a
curacy or on the fly as a rector.

I was encouraged to find that conflict resolution (average 2.92, median 3) and
facilitating community across difference (average and median 3) were recognized by
seminaries as a vital part of the education of every student, given their importance
in research on growing congregations. At the same time, they were not given as
central and strong a rating as spiritual leadership.

Qualitative Impression

The Academic Dean, Vice President for Academic Affairs, and Professor of
Bible, Culture and Interpretation at the Episcopal Divinity School focused on the
Contextual Education program offered for their Master of Divinity students as the
latest achievement in leadership formation in their seminary curriculum. The
program involves an eight hour per week internship in a “non-profit organization,
doing non-worship-focused ministry” during the first year in the three-year Master
of Divinity program.\footnote{Episcopal Divinity School Launches New Contextual Education Program, Episcopal Divinity
The learning emphasis during this contextual education
module is on “appreciative inquiry and anti-racism work.”\footnote{Angela Bauer, interview by Cathy George, May 5, 2016.}
During the second and
third year of study, seminarians enroll in two 350-hour placements. One may be a
Clinical Pastoral Education program (CPE), the other is in a parish or other setting.
In one of these placements, a student’s learning goals must be “justice-related.” During the second and third year, while enrolled in these placements the student participates in a monthly practicum to reflect on their learning in a peer feedback group facilitated by a mentor. The goals of the Contextual Education program reflect a strong emphasis on the skills of facilitating community across difference, analyzing structures of power and influence, interpreting local context, and engaging the surrounding community.

**General Theological Seminary**’s Director of Integrative Programs and Lecturer in Pastoral Theology spoke of their new efforts in leadership development and formation for their Master in Divinity students. Field Education is central to leadership formation and students receive course credit and have specific learning goals and benchmarks that accompany the field education experience. In response to bishops’ expressed needs for clergy who can immediately step into positions of leadership in their dioceses, the Dean and Director have developed programs preparing clergy to enter into parish management. “We learned there are certain things like financial best practices, a basic overview of church tax law, that students generally graduate without.” First-year students visit and are exposed to different priestly, non-parish-based ministries that are located in New York City, such as direct service opportunities. In the second semester students visit parishes, learning

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73 “Episcopal Divinity School Launches New Contextual Education Program.”

74 Emily Wachner, interview by Cathy George, May 17, 2016.
contextual analysis and ethnography practices. The field education practices in which students are placed offer “real opportunities for leadership success, failure, and learning.”75 A clergy support group model of action-reflection, closely mirroring a CPE experience, was added for the middle year. A didactic element is included in a series of six “integrative seminars” offering 2-3 credits in pastoral theology.

Senior year is called the “Wisdom Year.” Systems leadership theory is taught alongside field education practices that place students in positions where they have real opportunities for leadership success, failure, and learning. Students work 20 hours a week in a compensated position in a parish, which offers mentorship, engaging students in action-reflection work. “For students who are used to being told that they are leaders, and they’re chosen because they’re leaders,” the Director suggested, “it’s important to see leadership as something all people can exercise. It’s kind of like the baptismal covenant. It’s really in line with our theology.”76

At the School of Theology at Sewanee, I spoke with the Director of Contextual Education and Lecturer in Pastoral Theology, who highlighted the importance of spiritual leadership in their curriculum. Personal spiritual disciplines, prayer life and Sabbath-keeping are taught in three pastoral theology courses that are part of the core curriculum required for first year Master of Divinity students.77

75 Ibid.
76 Ibid.
77 Kammy Young, interview by Cathy George, May 17, 2016.
Her experience in congregation-based community organizing taught her the importance of training leaders in the capacity to know and express their own faith. In two core courses students work on public narrative. The Transforming Congregations and Communities course teaches community organizing and Leadership Development Initiative practices, relationship building strategies with coaching and guidance from mentors. Sacramental leadership is thoroughly covered in the liturgics core courses. In the course in field education, students have the opportunity to participate in sacramental leadership and in action-reflection with mentors. She sees the most room for growth in the core curriculum around leadership development, team building, and building community across difference.

A Leadership Development Initiative webinar provides exposure to organizational management, and running effective meetings. Students also engage in leadership opportunities and practices in seminary. Every committee of the seminary's life and work includes students, and in some cases students are the point person or the facilitator, with a faculty member named as chair of the committee. Spiritual Leadership is in the core curriculum for Master of Divinity students, covered in Introduction to Christian Spirituality required in the first year, Pastoral Theology I their second year, and Pastoral Theology II their third year.

One year of field education is required, concurrent with a contextual education plenary course. This allows for the introduction of congregational models, leadership, and conversations on topics such as styles of leadership and family systems theory. Also concurrent with field education is a colloquy, a one-hour
theological reflection and skill-building course in which they are learning how to listen to congregation members. Students bring ministry situations to the Colloquy, a class which they lead, to theologically reflect on them with each other. One student facilitates the discussion, while another is the presenter, and another leads a process observation before the close of class. They learn a rhythm of facilitating, presenting, reflecting, and evaluating that contributes to leadership development. Evangelism comes into play as students are provided with resources for “diving deeper,” by writing a paper to share with their peers that dedicates a section to evangelism. David Gortner's *Transforming Evangelism* is the focus of two class sessions. His model allows every student to be exposed to self-knowledge as a leadership tool that is incorporated in the skill-building part of field education. Middler evaluations are used to encourage self-awareness and self-definition. A conflict resolution session using Speed Leas's *Discover Your Conflict Management Style* asks students to become acquainted with their own style of leading others.

At Nashotah House, the faculty “distribute leadership training across formation programs rather than present it as a distinct topic or subject.” commented the Associate Dean for Academic Affairs. He wrote of embedding leadership development into required courses in practical and pastoral theology, in the chapel practicum program, and in the field education programs. He noted: “We would like to provide our students with more opportunities to pursue alternative

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78 Andrew Grosso, email communication with author, June 23, 2016.
and entrepreneurial forms of ministry, and have begun thinking about ways of aligning our field education programs in a manner that would achieve this goal."79

In addition to the faculty who teach courses highlighting the role of leadership in ministry, others involved in overseeing leadership formation at Nashotah House include “the Director of Field Education, the Director of the Chapel Practicum Program, and the Director of the Ambrose Institute (an extracurricular program dedicated to providing formation in congregational development and contemporary ministry).”80

At Virginia Theological Seminary the Associate Dean of Church and Community Engagement and Professor of Evangelism and Congregational Leadership designs the leadership formation program for the Master of Divinity curriculum. Master of Divinity students are required to take an Introduction to the Theory and Practice of Ministry.81 This placement course locates students in different agencies for 20 hours over the course of the semester. These include everything from hospice care to elder care, tutoring after school to food distribution, affordable housing issues to homeless transition spaces or offender-reentry programs. “They may or may not be church affiliated. We continue to try to expand the array but we don’t want to water down the experience by having students at so

79 Ibid.

80 Ibid.

81 David Gortner, interview by Cathy George, September 8, 2016.
many different places.” Student teams are placed together in order to encourage reflection with each other on their learning. “I ask them to cover four key questions: What is ministry? What is discipleship? What is mission? And what is leadership? And if they’re working in secular organizations, they have to do a little translation of those terms. It helps stretch the boundaries of understanding.” Once they have completed this course and had experience in a parish, another organization, or CPE, they are eligible to join the Advanced Issues in Leadership Seminar. In the Advanced Seminar the instructor assigns a verbatim to each student for them to do “deep analysis and reflection with over the course of the semester while we’re going through other readings and themes.” Thematic conversations investigate leadership themes raised in the verbatims in an attempt to take students “to the edge of their own competency and comfort.” Major issues dealt with are decision making in leadership, conflict, working on communication culture, and community building.

Introducing students to the theory and practice of leadership occurs during field education as well. The goal is not to be teaching about practical theology as a field, as much as letting students practice practical theology. “We see the work of practical theology as demanding reflection on two places: self and context. And you

82 Ibid.
83 Ibid.
84 Ibid.
need distinct disciplines for each. Listening is essential for both.”\textsuperscript{85} The placement in field education requires a three semester commitment, 15 hours a week. VTS is presently reevaluating the field education program. “There are a lot of strengths to our program around the theological reflection component, and the involvement of not just clergy supervision but lay team involvement with students.”\textsuperscript{86} What they hope to improve is the nature of the experiences students receive while in the parish. The colloquy offers a place of reflection upon the field experience structured like miniature case discussions. Students bring situations from their settings that are challenges to discuss. The colloquy is populated by lay participants, fellow students, and the presence of seniors as facilitators.

VTS students are part of small-group worship and advising meetings that meet once a week, with discussion and reflection about personal and professional development as part of the agenda. Meeting in faculty homes, they begin with prayer and reflection on the texts for the day, share a breakfast meal, and then work on student academic goals and development. They share spiritual practices that are important to sustaining and invigorating their lives while mapping their next steps following graduation.

Live moments of teaching erupt and happen in this particular method and pedagogical setting.

\textsuperscript{85} Ibid.

\textsuperscript{86} Ibid.
At Bexley-Seabury Hall the President described his seminary’s move to join the Chicago Theological Consortium with Lutheran, Catholic, Presbyterian, and UCC seminaries. The Master of Divinity degree is offered as a hybrid experience. Online courses and an immersion in congregational life are the context for teaching leadership development. This “apprenticeship model of formation” is an innovative approach to seminary education that the President does not see in competition with sister seminaries, but rather as an alternative approach to seminary education and formation.\(^8\) It will begin in the Diocese of Ohio as a pilot project while the Dioceses of Michigan, Southern Ohio, and Indianapolis explore their interest in engaging in the program. It offers leadership training through immersion in context. The community the student serves is the community that forms the student. Mentors and parishes that meet the criteria for seminarian training are suggested by their Bishops. This innovative approach will use regional cohort meetings from the teaching parishes to oversee this learning-in-context approach.

At The Seminary of the Southwest, the President noted that leadership formation is an important value for the board of trustees overseeing the work of the seminary. The Dean and Professor of New Testament characterizes the seminary as a place that is “good at trying new things. We do a lot with a little, we make the most

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\(^8\) Roger Ferlo, interview by Cathy George, May 18, 2016.
with what we have. If you have a lump of clay and a bunch of popsicle sticks, you figure it out.”

The faculty are committed to broadening the notion of leadership to include cross-cultural sensitivity, self-knowledge, and shared leadership. The faculty has been committed to “broadening the whole notion of leadership to include cross-cultural sensitivity, self-knowledge, and sharing leadership.” “Collaborative leadership has been a key value for us,” the Dean explained. “Conversation, respect, mutuality…those three words reflect our ethos. We’re not built around the big, loud person,” she reported. “We’re working on shaping church leaders who can empower others. That’s what our faculty models. There’s a lot of team teaching and collaborative pedagogy.”

The Academic Dean has focused on the seminary’s rule of life, which includes “comprehensive wellness for ministry, and values self-knowledge and spiritual leadership.” The seminary has a Hispanic Church Studies program with an emphasis on cross-cultural and multi-cultural awareness, and a theological field education program that includes skill-building and theological reflection to learn the skill of analyzing problems. One of the virtues of being a smaller seminary is that they can support students having new ideas and starting things. “There’s not a lot of

88 Cynthia Kittredge, interview by Cathy George, September 15, 2016.

89 Ibid.
red tape,” the Dean commented.\textsuperscript{90} A few years ago students started an Episcopal Relief and Development barbecue to raise money. They invited barbecue teams from all over the state of Texas to come and it has become an annual event that raises money for mission and builds community. For the second year they invited a visiting professor of entrepreneurial leadership, an actor, playwright, and teacher who taught a course on entrepreneurial ministry. He taught theater improvisation as a way of learning pastoral care. What the seminary wants to improve on is providing students education in budget, administration, and financial oversight.\textsuperscript{91}

Interpreting the local context is highly valued by the Seminary of the Southwest. A former instructor taught students how to read Austin, the city they are located in, as a text. “His phrase was: 'You can’t lead if you can’t read.' You’ve got to know the place you’re in: its distinctive history, its distinctive rules and customs and habits and how it got to be the way it is. How to read it and how to lead in it. One of the core values of the school is rootedness in place. There is a commitment to Austin, the Southwest, and Hispanic/Latino culture.”\textsuperscript{92}
Chapter 4: The Formation of Pastoral Leaders

Integrative Seminary Formation

In their comparative research and analysis, Charles Foster and his fellow authors consider seminary curricula within the broader context of professional schools in general. Foster focuses on curricular balance and integration. “Our study of the nature of teaching and learning in both the classroom, communal, and in-situ ministry contexts helped us to theorize beyond the dichotomy of theory (classroom) versus practice (field education), toward viewing all forms of seminary learning as inherently involved in the cultivation of clergy practice, achieved through inter-related apprenticeships.” 93 In this model, students are taught to interpret the sacred texts of their tradition and formed in their pastoral identities. They learn how to interpret the social, political, personal, and congregational contexts around them while they gain the concrete skills of preaching, counseling, liturgy, and leadership through which they will exercise their ministry. 94

Like all professional schools, seminaries include cognitive, practical, and normative elements, but the movement of professional education into universities


94 Ibid., xii. These four pedagogies parallel the education of other professionals: physicians, for example, learn to interpret a body of medical knowledge, are formed in medical ethics and practices, are exposed to public health and social contexts, and learn the concrete skills of diagnosis and treatment.
has tended to emphasize the cognitive.\textsuperscript{95} Foster's research highlights the importance of attention to the normative questions of pastoral identity (“the question of how to be in the world”) and to the practical development of clergy skills (through case studies, simulations, field placements, and CPE), with the ultimate goal of integrating students’ “knowledge and professional skills in a stable personal synthesis.”\textsuperscript{96} One of the valuable insights from Foster’s work is that practices of clergy formation are harder to transplant from one religious context to another than are the more “standardized pedagogies typical of the cognitive and practical apprenticeships.”\textsuperscript{97} The comparative perspective brings normative knowledge to bear on practical learning situations, which Foster suggests “gives professional education of the clergy its distinctive pedagogical ethos.”\textsuperscript{98} Foster reports what so many graduates of seminaries corroborate: that they are well prepared for liturgy, preaching, counseling and pastoral care, but that the work of “supervising and working with staff, parish administration and leadership, working with volunteers, leading and working with vestries and other committees, delegating responsibility, parish finances, [and] stewardship of time and resources” has not been effectively

\textsuperscript{95} Ibid., 5.

\textsuperscript{96} Ibid., 6–7.

\textsuperscript{97} Ibid., 8.

\textsuperscript{98} Ibid., 10.
integrated into the seminary curriculum. Even in field education students rarely get a sense of the demands of parish ministry during the administrative week, as their time is often limited to Sunday.

It is not surprising to learn that the most highly respected seminary professors were those whose “intentions for student learning emphasize developing capacities for integrating various dimensions of the educational experience,” what Foster calls the “pastoral imagination.” Effective pedagogies of clergy formation pay attention to the interdependence of academic, practical, and professional apprenticeships in educating clergy. Foster suggests that this emphasis “undoubtedly originates in the attention given in pedagogies of formation to the interdependence of mind, body, and heart in clergy knowing, doing, and being.” The mutuality of cognitive, skill, and identity formation distinctively influence how seminary educators configure the elements of the signature pedagogical framework of clergy education.

An example of the interdependent pedagogical approach could be taken from a biblical studies seminar. The professor offers an academic discussion on a text where God seems arbitrary, cruel, or absent. The historical context, the setting and situation of the author, and the perspective of the characters in the story are

99 Ibid., 18.
100 Ibid., 24.
101 Ibid., 124.
analyzed. Following this academic discussion of the text, a class might pray with the
text during the next class meeting, and role play pastoral leadership during the third
meeting.102 One role play exercise asks a teacher to engage a class in the question,
"what was it like to put the mind in the heart of prayer as we investigated this
passage?"103 Another might be to ask how a passage from Scripture depicting God in
this way might be used in a sermon responding to a national tragedy such as
9/11.104

Foster summarizes the skills that clergy gain in seminary and isolates a
facility with the spiritual dimensions of human life and experience as the most
distinctive skill:

Clergy are routinely expected to exercise this capacity in ordinary actions and
rituals: teaching, preaching, leading liturgy, and even conversing. They are sought
out in times of personal, community, national, or global crises. Clergy are expected
to expertly field questions about sacred texts and ethics; to preside competently at
public rituals; to evoke, welcome, and respond to often fumbling articulations of
highly intimate spiritual experience and deeply personal need. In dealing with
people’s questions, fears, and hopes about the ultimate meaning of their lives and
experiences, clergy require sensitivity and skill. They must sense which aspects of
their particular religious tradition might best provide resources for healing or
liberating; they must know how to be prophetic in given situations and how to
frame appropriate responses for changing situations and circumstances in
congregations and communities.105

102 Ibid., 107.
103 Ibid., 111.
104 Ibid., 157–58.
105 Ibid., 272.
A seminary community provides a rich learning environment for spiritual practices. The chapel formulary at Episcopal seminaries “provides an example of a carefully constructed liturgical apprenticeship that contributes to the students’ spiritual formation.” Worship is an experience in seminary formation that provides a bridge between the abstract and concrete. What is taught about a passage of Scripture in a Biblical course comes alive in a different way when it is experienced in worship.

Effective formation of spiritual practices, Foster suggests, must include several elements. If students are involved in spiritual direction, it should be a place for “mutual support, academic consultation, spiritual growth, and vocational reflection.” Those overseeing the programs and providing spiritual direction must have experience, maturity and training. When these elements are in place, the seminary community as a whole fosters a climate conducive to personal growth. Authentic prayer and real faith-sharing build a community of practice that models what students are learning. Mechanisms like practicums, colloquia, and field education groups that are designed to help students address their blind spots and find ways either to grow through them or gain the needed clarity to exit the ordination process provide a vital element in seminary formation. The degree to

106 Ibid., 275.
107 Ibid., 276.
108 Ibid., 281.
which seminary educators and leaders are perceived to be “truly transparent to the Holy in their own faith or observance” has a strong influence on student formation.¹⁰⁹

**Self-Knowledge and Leadership**

Why do we say yes, when we want to say no? Why do we over function and over extend ourselves? What we have learned from psychology is that the human longing for validation is part of all normal development.¹¹⁰ Appreciative, affirming responses are necessary for a child to develop and maintain healthy self-esteem. If a person arrives in ministry with a deficit of admiration for their own talents and personhood, they are unable to develop the internal resources to value and affirm the self. The person becomes dependent upon others for a sense of self, and often addicted to the approval of others. For many clergy, along with the desire to serve and care for others is a parallel hope that their pastoral efforts will fill the emptiness resulting from insufficient validation in the parenting they received.

Pastors and clergy often possess empathy, compassion, and the emotional intelligence necessary to nurture and care for others. Learning how to set limits in order to lead others while sustaining one’s sense of self needs to be part of seminary formation for clergy. Murray Bowen’s contribution to family systems theory has

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¹⁰⁹ Ibid., 294.

been developed and adapted to the field of congregational systems by Edwin Friedman. He has elaborated Bowen’s theory and applied it in useful ways to congregational systems and the clergy who lead them.\textsuperscript{111} The fundamental insight in Bowen’s work, adapted by Friedman and others, is that the family and church are emotional systems.\textsuperscript{112} The projection process, scapegoating, triangles, and anxiety are products of multigenerational patterns established in the individual and in the family and church systems. Neither functions independent from the other. The self and the system collide, sometimes in a beautiful dance and other times in chronic anxiety and reactive behavior.\textsuperscript{113}

Clergy are aided in self-understanding by gaining the skills it takes to know themselves. It is important for clergy to learn, for example, what causes them to react positively or negatively, to be aware of and able to control their emotions, as well as how to appropriately share them. Clergy enter systems that are complex and have long histories, and they enter from their own family systems, which influence their ability or inability to maintain healthy relationships with themselves while in the midst of the often-chronic anxieties of communities in transformation.

\textsuperscript{111} Edwin H. Friedman, \textit{Generation to Generation: Family Process in Church and Synagogue} (New York: Guilford Press, 1985); Edwin H. Friedman, \textit{A Failure of Nerve: Leadership in the Age of the Quick Fix} (New York: Seabury, 1997).

\textsuperscript{112} Olsen and Devor, \textit{Saying No to Say Yes}, 48.

\textsuperscript{113} Ibid., 62.
Finding the freedom to say yes and no and to lead from one’s passion and self-knowledge provides a leader with the ability to be differentiated. Differentiation is “the ability to be in emotional contact with others yet still autonomous in one’s emotional functioning.”¹¹⁴ For clergy to set limits and engage in creative ministry they need to develop significant differentiation levels. In Leaders Who Last: Sustaining Yourself and Your Ministry, Margaret Marcuson makes a strong case for the importance of self-knowledge and setting limits. She suggests that at the heart of strong leadership a person moves from “the impossible (controlling others) to the merely difficult (managing ourselves).”¹¹⁵ When Marcuson hears leaders talk about how they are trying “to get other people to do what they want,” she knows it is time to rethink a leader’s perspective.¹¹⁶ Understanding ourselves sheds light on how to handle opposition from others. We can challenge others, leaving room for their opinion, but we cannot control them. Rather than “How can I make my people hear what I want them to hear?” the question becomes, “What is it I am being called to say to them?” Marcuson writes: “we need a sense of self apart from the response we receive from others.”¹¹⁷ When we are less dependent on the approval of others, we can be more effective in our ministry.

¹¹⁴ Ibid., 60.


¹¹⁶ Ibid., 4.

¹¹⁷ Ibid., 6.
Setting boundaries leads to excellence in ministry and personal flourishing. Understanding the causes of boundary problems informs the pedagogy for seminary education and formation in leadership, allowing teachers to equip students with skills and tools that best prepare them to reach the goals of effective service to those they lead and care for. In *Saying No to Say Yes: Everyday Boundaries and Pastoral Excellence*, authors David Olsen and Nancy Devor address the daunting endeavor of setting limits for pastors. Setting boundaries is a personal and professional necessity for a pastor to be sustained as a leader, thrive as a person, and build vibrant communities of faith. Reviewing studies of clergy sexual misconduct and burnout in many Christian denominations, they conclude:

> Sexual misconduct and burnout are the painful consequences of the absence of boundaries all along the journey of ministry, and the lack of boundaries contributes to clergy sexual misconduct and burnout. Most clergy do not start out burned out or engaging in sexual misconduct, but they become the result of long-standing unattended needs to be liked and validated and the difficulty clergy experience in saying “no” in multiple environments.\(^\text{118}\)

Clergy and other caregivers, committed to the care and support of others, must learn to take responsibility for themselves. The true source of burnout and lack of sustainability in pastoral leadership is not overwork, it is overfunctioning. Marcuson calls it the “superhero myth.”\(^\text{119}\) Overfunctioning often wins the reciprocal response of underfunctioning. When one person takes on too much responsibility,

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\(^{118}\) Olsen and Devor, *Saying No to Say Yes*, 10.

the reciprocal behavior this elicits is that an underfunctioner takes on too little. Being a superhero is not sustainable. Being ourselves is. Marcuson suggests that “overfunctioners are common among clergy.” She goes on to say, “There is a fine line between clear leadership and overfunctioning. When we rush in to help someone, we are often not regulating ourselves.” Our own anxiety causes us to act in a situation not because we have a clear sense of what is best, but because we lack the mature restraint to sit back and wait. Anxious helping often does not help at all. It ultimately leads not to growth but to dependency. One of the most helpful reminders is that leaders have the most impact and make the biggest difference for those they lead by the nature of their presence. More than what is said or done, more than the tasks accomplished, what Friedman calls being a “non-anxious presence” in the midst of turmoil and stress has the most profound impact on those one leads and pastors. This shift in perspective allows leadership to be invigorating and creative, rather than simply exhausting. When a leader combines clarity of purpose with self-knowledge and add wisdom in understanding human relationships, a ministry will prosper and have lasting and sustained impact.

**Solitude and Pastoral Leadership**

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120 Ibid., 14.

121 Ibid.

122 Friedman, *Generation to Generation*, 3.
Yale University English professor William Deresiewicz, in a speech to first-year students at West Point, asked them to consider the question: “What does solitude have to do with leadership?” The lives of the students he addressed had seemingly moved away from any notion of solitude to shared bunks in dormitories, meals together in refectories, learning to function as a tight knit community. One might think, as Deresiewicz puts it, that “Solitude means being alone, and leadership necessitates the presence of the people you’re leading.” But Deresiewicz distinguishes privacy (the opportunity to be physically alone) from solitude (the ability to be alone with your thoughts), making a case for solitude as a necessity in leadership. He tells the story of teaching at Yale, characterizing the students as people “trained to be world-class hoop jumpers. Any goal you set them, they could achieve. Any test you gave them, they could pass with flying colors. They were, as one of them put it herself, ‘excellent sheep.’” He warned the students at West Point of something one might warn also those entering the church: “like so many people you will meet as you negotiate the bureaucracy of the Army and whatever institution you end up giving your talents to after the Army—the head of my department had no genius for organizing or initiative or even order, no particular

124 Ibid., 48.
125 Ibid.
126 Ibid.
learning or intelligence, no distinguishing characteristics at all. Just the ability to keep the routine going." He asks, "why is it that the best people so often are stuck in the middle and the people who are running things—the leaders—are the mediocrities?" His answer: "excellence isn’t usually what gets you up the greasy pole. What gets you up is a talent for maneuvering—kissing up to the people above you, kicking down to the people below you. Pleasing your teachers, pleasing your superiors...jumping through hoops...so that it finally comes to seem that you have nothing inside you at all." Deresiewicz suggests that the crisis of leadership has to do with our overwhelming power and the wealth earned under earlier generations of leaders, which have made us complacent. He suggests that we have been training leaders who only know how to keep the routine going. These are leaders who can answer questions, but don’t know how to ask them; who can fulfill goals, but don’t know how to set them; who think about how to get things done, but not whether they’re worth doing in the first place.

Like leaders in the military, what the church needs are people who can think for themselves; people who can formulate new ways of doing things, new ways of looking at things; people with vision. Solitude and introspection cultivate these qualities in a leader. Time alone, what Heifetz calls time on “the balcony,” what Johansen calls “constructive depolarization,” what Jesus practiced time and again,

\[127\] Ibid., 50.

\[128\] Ibid.
leaving the crowd to go off by himself to pray, is as essential to leadership as the time a leader spends in the midst of those she serves.

**Jesus as a Leadership Model**

Jesus’ relationship with his disciples is not the same and should not be the same as the relationship between a pastor and parishioners—no Christian pastor is the Messiah! But in teaching the leadership skills that I have described, it may be useful to draw on examples from Jesus’ life to illustrate aspects of Christian leadership. This should not take the place of thoughtful theological reflection on leadership, nor should we project modern secular leadership models back onto Jesus. But the gospel records of Jesus’ life and ministry contain many examples that might be valuable in teaching future Christian leaders.

In a tense public moment, a woman caught in adultery is about to be stoned and is brought before Jesus (John 8:6). He is asked to judge a situation while many people listen and witness his authority. How will he adhere to the law and be compassionate at the same time? Can he be decisive? He engages in reflection and contemplation by stooping down to the ground and writing in the sand. He stoops down, losing the gaze of the crowd and writing in the sand with his finger, giving himself the time he needs, before standing to provide decisive direction and judgment. Let the person without sin cast the first stone. People in the crowd let the stones drop from their grip and walk away. Jesus turns to the woman and says she may go and to sin no more.
Jesus is a non-anxious presence in the midst of conflict, and is unafraid to face and resolve conflicts that arise between himself and others. Jesus proactively invites followers to resolve conflicts as a regular spiritual practice. Matthew records his words: “So when you are offering your gift at the altar, if you remember that your brother or sister has something against you, leave your gift there before the altar and go; first be reconciled to your brother or sister, and then come and offer your gift” (Matt 5:23-24). Matthew also records a strategy for resolving conflicts between people, inviting them to first attempt to address the conflicts one-on-one and face to face. When that is not successful in resolving the conflict, trusted members of the church are summoned to listen and judge. If the offending member does not listen to the collective wisdom of others, they are asked to leave (Matt 18:15-17). Jesus is decisive and compassionate, two skills often thought to be contrary to each other, but both necessary for leadership.

Jesus leads in a crisis with faithful courage and calm. Matthew, Mark, and Luke all record the story of Jesus out at sea with his disciples, napping below deck while a storm arises. He calms their anxiety by calming the winds and the waves, while challenging them to have more faith (Matt 8:23-27; Mark 4:35-41; Luke 8:22-25).

The spiritual practices that form a foundation of Jesus’ leadership are exhibited regularly in his life and ministry. Jesus leaves the crowd and goes off to

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129 All Biblical quotations in this section follow the NRSV.
pray alone on a regular basis (Matt 14:22; Mark 1:35; Mark 6:46; Luke 5:16; Luke 6:12; Luke 9:18). He depends upon prayer and God as his guide and strength. Jesus avoids anxiety by staying in the present moment, and teaching against the temptation to be concerned about what is in the future: "Do not worry about tomorrow, for tomorrow will bring worries of its own" (Matt 6:25-34; Luke 12:22-32).

Jesus’ leadership moves outside prescribed boundaries in order to share the good news with others. He notices who is not present and goes into the streets to invite and welcome those who would never be invited to the wedding banquet (Matt 22:2-9). He invites all people to God in his words “Come to me, all you that are weary and are carrying heavy burdens, and I will give you rest” (Matt 11:28).

Jesus preaches with visionary leadership, demonstrated most comprehensively by the Sermon on the Mount (Matt 5-7). This practice of leadership enables him to call into being a new community based not on race, social standing or religious practice, but by people’s shared need for God. Great crowds follow him because of his works of healing (Matt 4:24-25; Mark 3:7-8). Jesus exhibits leadership in his ability to multiply resources that are needed by people he serves and cares for in the story of the loaves and fishes. He does this by using the faith and generosity of a young boy (John 6:9).

Jesus delegates authority to enable leadership transitions when he commissions his disciples to launch their ministry (Matt 4:18-22; Mark 1:16-20; Luke 5:1-11), when he gives Peter the keys to the kingdom of heaven (Matt 16:18-
19), and when he gives the disciples the power to forgive other members of the community (Matt 18:18-20; John 20:23). Jesus’ vision of a new community culminates in the creation of the Church at Pentecost (Acts 2).

Jesus speaks to people openly and compassionately about the role of money and possessions in one’s life. In the parable of the talents (Matt 25:14-30; Luke 19:11-27) and the widow’s mite (Mark 12:41-44; Luke 21:1-4), he is decisive in his thinking and clear in his point of view. He uses the familiar, everyday experience of serving a master when he talks about not serving two masters, God and money (Matt 6:24; Luke 16:13). He uses effective images to capture how well he understands the temptation to grow attached to money, and the difficulty of parting with it in the story of the rich man (Mark 10:23-31; Matt 19:23-30; Luke 18:24-30). He speaks to the rich young man with understanding without easing his demands.

Jesus is willing to say “no,” demonstrating a valuable leadership tool. One such example is when he is leaving Capernaum: “They wanted to prevent him from leaving them. But he said to them, ‘I must proclaim the good news of the kingdom of God to the other cities also; for I was sent for this purpose” (Luke 4:42-43; Mark 1:35-38).

Jesus is willing to take risks. He reaches out to Nicodemus the Pharisee (John 3:1-10, 7:50-52, 19:39). He breaks traditions and laws and suffers the condemnation of others for doing so. He takes the risk and suffers the consequences of being perceived as a threat to the Roman and Jewish authorities.
On their own, the gospels do not provide a model of leadership that can simply be transplanted into a modern context. Nor do the gospels validate any particular modern leadership model. But to the extent that these aspects of Jesus’ ministry help illustrate some of the leadership skills I described above, they could provide a useful teaching tool in the context of Christian seminary education.
Chapter 5: Leadership Pedagogy

Pedagogies for Leadership Formation

Leadership skills and capacities are best taught in the live moments that case study, role playing, and improvisation bring to a classroom. We have all had the experience of being inspired by a speech given by a leader. We want to do what they do, lead as we see them leading. We have admiration and are ready to model the lessons learned from listening to their story, lecture, or presentation. But admiring the leadership skills of another person is not how leadership capacities are developed. As I will argue in this section, they are best incorporated in a classroom or clinical context that allows students to try on a role, experiment, take risks, fail, succeed, receive valuable feedback, and try again. Case study, role playing, and improvisation provide such experiences. This chapter will explore the ways that these methods have been successfully used in the classroom and can be adopted by a classroom instructor.

A case study is a narrative that describes a problem, challenge, or opportunity faced by a manager, executive, or anyone in a leadership role, that allows students the opportunity to read, reflect and respond to the situation. A case study does not provide answers or resolutions. It is a springboard for discussion and learning designed to “promote analytical problem solving skills and

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130 James S. O’Rourke, “Writing a Case Study” (Teaching Note, University of Notre Dame, 2003), 1, http://www3.nd.edu/~sbyrnes1/pdf/Writing_Resources/Writing_Case_Study.pdf.
teach critical thinking.” At Harvard’s Kennedy School, adjunct lecturer in public policy Hugh O’Doherty teaches “Exercising Leadership.” The course seeks to develop “diagnostic tools for analyzing the complexity of change in social systems.”

Students bring case studies to class based on scenarios from their experience, which they learn to analyze, reflect upon, and learn from. This is an effective model for building leadership skills in students as they reflect on their ongoing leadership roles.

**Role Play and Pastoral Theology**

Pastoral theology courses have long utilized case studies, verbatims, and role playing as pedagogical methods for learning. In this methods, students learn by being placed in a live moment with a situation that calls upon them to utilize their knowledge, emotional intelligence, and inner resources to respond. Coupled with peer feedback and mentoring, these pedagogical methods allow participants to learn to think in the moment, see problems from multiple sides, and learn from experience what takes place within them as leaders when placed in anxious, conflictual, or demanding situations.

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131 Ibid., 2.


Pamela Couture, in her article “Ritualized Play: Using Role Play to Teach Pastoral Care and Counseling,” describes role play as creating a learning environment that places students in the position to learn on their feet. Placed into roles, they are able to respond and act in situations, and then step back from the role play to reflect on their action: “reflecting-in-action and reflecting-on-action.” An important element in creating a setting where clinical education informs learning is the presence of a mentor, coach or facilitator, what Aristotle called “people of practical wisdom.” Couture records the many benefits of this pedagogy, which is a “new epistemology, a genuinely inductive way of knowing” that changed her life as a learner and a scholar.

Practical reason, a capacity called upon in clergy leaders, cannot be taught in the same manner as intellectual reason. To exercise practical reason, a student must learn how to adopt its practice. Practical reason orients action, whereas intellectual reason orients the mind. Practical reason has an element of imprecision about it and therefore needs to inculcate in the practitioner experiential wisdom more than intellectual theories. In Aristotle’s model, “one ‘knows’ only when one ‘does.’”


135 Ibid.

136 Ibid.

137 Ibid., 97.
The art of gaining practical wisdom is at the foundation of being prepared and formed for pastoral care and clergy leadership. Practical and intellectual arts are essential to form individuals in these skills. Aristotle writes:

> The virtues we get by exercising them, as also happens in the case of the arts as well. For the things we have to learn before we can do them, we learn by doing them, e.g. men become builders by building, and lyre players by playing the lyre.\(^{138}\)

Role-playing is often used in pastoral theology courses to develop the pastoral care skills of empathy, communication, and supportive listening. As Couture writes, “Clinical supervision and teaching pastoral care in a seminary classroom are practices that require what Aristotle called the exercise of practical reason. Because practical reason is necessarily imprecise and cannot cover all of the situations it governs, it must form wise persons rather than only intelligible theories.”\(^{139}\)

Students come to embody pastoral skills through practice. The safe and supportive environment of the classroom is designed to reinforce these practices.

Couture has a ritualized process for the class, which builds on two three-hour class sessions over two weeks. She arranges the classroom in a circle. Class begins with casual conversation and transitions into class time with the sharing of pastoral concerns. She then redirects student attention to a role-play based on limited details. Students are instructed to use their own knowledge of people and personalities to act out the scene, improvising details. Each student receives a small

\(^{138}\) Ibid., 98.

\(^{139}\) Ibid., 97.
sheet with information on the character she or he is playing. The rest of the class receives only the names of the characters and their roles. Students act out the scene for an hour.

After that hour, the instructor leads the class again. She gives students a few minutes to recover, then asks them to describe their feelings or experiences of the scene one by one, beginning with the most-involved students. The instructor models a pastoral caregiving role for each student while listening. Reflecting on their own feelings and the characters’ separately gives them the opportunity to build emotional boundaries. After this debriefing, the class takes a break. Then they shift to discussion of the concrete interventions that characters made in the scene. The instructor may “lecture” on what worked and why or why not. For the second week, students write a brief theological reflection on the exercise after reading a relevant assigned book in pastoral theology. This is the basis for discussion in the second week’s class.140 Through role-playing, “the student learns exactly the kind of knowledge he or she needs to know to practice care. The student learns how to act in the moment that action is called for,” which is just the situation the pastor will confront when there is not time to return to the study to consult books or colleagues.141 “This interpenetration of the individual and the environment fosters…what Aristotle calls ‘practical wisdom,’ the kind of ‘thinking on one’s feet’

140 Ibid., 99–100.
141 Ibid., 101.
that comes with habituated common sense."\textsuperscript{142} It teaches one to respond with wisdom in immediacy, as a practitioner of pastoral care will be called upon to do.

Carrie Doehring and Edouard Fontenot's article, “Strategies for Teaching About Pastoral Care: Implications for Theological Education in a New Millennium,” highlights strategies for teaching pastoral care using a model of action, reflection, and renewed action. The student experiences a concrete pastoral situation known as a case study, role play, or verbatim.\textsuperscript{143} The role play is followed by time to stand back and reflect on the situation with theological and psychological questions as well as feedback of peers and mentors. The student then returns to the situation to minister as effectively as possible.\textsuperscript{144} This method allows for the integration of practical theology with the classical theological disciplines.\textsuperscript{145}

**The Case-In-Point Method**

Sharon Daloz Parks, in *Leadership Can Be Taught*, provides strategies and guidance on choosing the pedagogy most appropriate for incorporating leadership skills and capacities in seminary education.\textsuperscript{146} Parks reshapes the definition of

\textsuperscript{142} Ibid.

\textsuperscript{143} Carrie Doehring and Edouard Fontenot, “Strategies for Teaching About Pastoral Care: Implications for Theological Education in a New Millenium,” *Journal of Pastoral Theology* 11, no. 1 (June 1, 2001): 13.

\textsuperscript{144} Ibid.

\textsuperscript{145} Ibid., 20.

\textsuperscript{146} Parks, *Leadership Can Be Taught*. 
leadership, adapting the work of Heifetz in a fashion relevant to the formation of clergy. She promotes a definition of leadership that nullifies the heroic, charismatic savior and lone wolf model of leadership often prevalent in the church. She promotes the character of a leader as one who has the capacity to “mobilize people in a community to take on tough problems.”

A student of Heifetz, her work joins his in dispelling the commonplace myth of heroic leadership with her conviction that leadership can be taught. Leadership is an art, a practice that increases a leader’s skills by trying out roles, succeeding and failing, taking risks and experimenting. Leadership is an improvisational art “driven by a potent mix of constraint and curiosity.” For Daloz Parks, teaching leadership “spawns new capacities, competencies, strategies, a clarified set of values, and new organizational and institutional forms within the context of the particular adaptive challenge being engaged.” Regardless of individual personality characteristics or innate charisma, leadership skills and capacities can be taught and learned.

Daloz Parks persuasively argues that “human beings, and particularly adults, learn best from their own experience.” Her view in working closely with Professor Heifetz is that the traditional case study method draws on practical experience, but is somewhat removed from the actual, immediate experience of the

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147 Ibid., 35.
148 Ibid., 208.
149 Ibid., 7.
student. Case-in-point teaching, on the other hand, is much like improvisation. It uses the process of classroom learning as a living case study. This methodology trains the default setting that people act from in a crisis. It forces the student and class to experience, in the classroom moment, the immediate experience of a situation and how they will most likely react, respond, and behave in light of it. This experience creates the opportunity for reflection upon one’s responses, providing a student with an opportunity to modify and train them, or support and encourage them. What goes on in the classroom in case-in-point teaching becomes an occasion for learning and practicing leadership within a social group. The class itself becomes a social system inevitably made up of a number of different factions and acted on by multiple forces. And the class also has a clear and challenging purpose—to make progress in understanding and practicing leadership. The teacher has a set of ideas and frameworks to offer. But instead of presenting a lecture, or starting with a written case from another context that may or may not be relevant to the learning of the people in the class, the teacher waits for a case to appear in the process of the class itself. Every group generates its own sets of issues, shaped, in part, by what is set in motion by the context and content provided by the teacher-presenter and the events of the day.

The case-in-point method of teaching leadership offers several suggestions that can be adapted to create a classroom for leadership formation. The case-in-point approach functions to create a “studio-lab space: a space for practice, experimentation, performance, and learning—a place where a whole range of grays
come into view as students work the canvas of their leadership hungers and habits.”\textsuperscript{150} Students learn what their own strengths and weaknesses are. The conviction that experiences of failure are a “potent source of curricular material takes case-in-point teaching to the tender and fertile core where optimal learning dwells.”\textsuperscript{151} Students of leadership move from one way of seeing themselves and behaving to another. To do this they need to be in a context that will hold them in a “trustworthy way and keep them focused and working on the issues, even and especially when it gets uncomfortable.”\textsuperscript{152} A seminary community can function as such a “holding environment,” an environment that is “designed to serve a process of significant transformation.”\textsuperscript{153}

Role play, case study, and improvisation, laced with opportunities for reflection and feedback, are teaching methods conducive to teaching leadership. Evidence indicates that “presenting one’s own failure in a semi-public, professional setting contributes to a greater sense of confidence and freedom.”\textsuperscript{154} Discovering that “I can survive having failed in the eyes of these peers—and...everyone here also suffers failure” and learns from it increases one’s freedom to act.\textsuperscript{155} Learning from

\textsuperscript{150} Ibid., 49.
\textsuperscript{151} Ibid., 73.
\textsuperscript{152} Ibid., 57.
\textsuperscript{153} Ibid.
\textsuperscript{154} Ibid., 96.
\textsuperscript{155} Ibid.
failure in a public setting enables a student to take risks and experiment with reduced fear of failure. Asking for help and listening to the suggestions of others allow the leader to learn to take corrective action. This runs counter to the heroic myth of leadership, and shows the power and impact of building teams to solve problems.\textsuperscript{156}

Daloz Parks suggests several surprising methods for learning these skills. Singing sessions are an example of the willingness to engage in learning with one’s peers to cultivate an inner sense of permission to operate in uncertainty.\textsuperscript{157} Singing sessions are not about having the best voice, they are about experiencing and using an unfamiliar medium to acquaint oneself with what it is like to do something that produces insecurity. Doing it, regardless of the successful sound, is about inculcating in oneself the capacity to try what is new, not only what one is good at. This is a valuable leadership formation lesson because it asks a clergy or pastoral leader to practice the capacity to endure the chaos and confusion that typically arise when we are leading people in the midst of conflicting values, facing hard challenges, and engaging in avoidance behavior. Leaders need to have tolerance for uncertainty in order to remain non-anxious when others experience the anxiety that accompanies organizational change.\textsuperscript{158}

\textsuperscript{156} Ibid., 76.

\textsuperscript{157} Ibid., 102ff.

\textsuperscript{158} Ibid., 37.
Distinguishing one’s role as a leader from one’s identity as a person is a leadership capacity necessary for clergy and faith leaders. Clergy often find themselves in the trap of confusing their role with their self. I am not me; I am a priest. There is a danger in leaving oneself prey to the praise and criticism of others, without distinguishing between one’s role and oneself. This leaves clergy vulnerable to the whims and opinions of others. Role play, case study, and improvisation teach a leader how to enjoy the success of being cheered on by others, and simultaneously to recognize it as something a leader cannot count on or cling to. Praise for a leader is “very fragile—it can change tomorrow.” ¹⁵⁹

Attaining healthy differentiation from the community one serves enables leaders to do what Parks calls “giving the work back.” ¹⁶⁰ For clergy this takes a particularly well-practiced skill at maintaining detachment. Heifetz’s image of leading from the dance floor and the balcony captures the art of this element of leadership. ¹⁶¹ Parks calls it “holding steady,” which provides “the ballast that is critical to making progress” on the problems communities face. ¹⁶² The art of leadership that one practices is giving up enough control to cause others to try out new outcomes without knowing where they will lead. One effective technique that

¹⁵⁹ Ibid., 129.
¹⁶⁰ Ibid., 51.
¹⁶¹ Ibid.
¹⁶² Ibid., 113.
allows others to do their own work is to remove yourself from the middle of the heat and then return. To remain a non-anxious presence without all the answers helps a leader refrain from doing the work that belongs to others.\textsuperscript{163}

A common element in transformational leadership is understanding and enduring the loss and grief that accompany change.\textsuperscript{164} It is rarely the new vision, the new building, the new initiative, the innovative way of using space or reaching out to the community or even worshiping that makes change difficult. Change is resisted because of the painful sense of loss and grief that accompanies transformation.

Small groups support the leadership learning process in three ways. They create a public environment for learning from failure, they facilitate experimentation with different roles and they provide a context for experience and concepts to come into dialogue.\textsuperscript{165} Good coaching is a vital element in transformational leadership. Seeing, witnessing, learning from watching, being in proximity to the live presence of a coach or mentor, allows leadership concepts and techniques to be formed within a student. What a teacher, mentor, or coach models in their presence and mode of conduct is as significant a lesson as the concepts they are teaching. Marianne Meye Thompson of Fuller Theological Seminary observes: “I’ve come to realize...that no matter what the content of your teaching is, at some

\begin{flushright}
\footnotesize\textsuperscript{163} Ibid., 192.  \\
\footnotesize\textsuperscript{164} Ibid., 66.  \\
\footnotesize\textsuperscript{165} Ibid., 75.
\end{flushright}
very deep level you are teaching yourself. That not only are you the lesson they see but that you cannot teach what you do not know."166 Witnessing a coach resolve a conflict in class has the implicit power of doing what one is teaching. This allows a student to absorb a lesson in a way that reinforces what is being taught.167 Daloz Parks characterizes the work of a good coach as a “powerful mix of awareness, humility, and courage that over time can deepen into wisdom.”168

Finally, clergy and pastoral leaders are greatly aided by practicing pausing, stepping back, giving in and giving way to contemplation as an element in their leadership. From practice a leader learns when to allow the active mind to step back so that a deeper process might emerge to provide answers that are available by no other form than taking time for non-doing, for silence. Waiting allows disparate elements to emerge as a solution that cannot be arrived at another way. It is perhaps the leadership skill that takes the most discipline and practice, this pause that means the “deep mind can be at work.”169

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166 Foster et al., Educating Clergy, 374.

167 Parks, Leadership Can Be Taught, 233.

168 Ibid., 101.

169 Ibid., 223.
Chapter 6: Berkeley Divinity School Leadership Formation

Berkeley Divinity School at Yale

Berkeley Divinity School was founded in 1854 in Middletown, Connecticut and moved to New Haven in 1928 to be closer to the resources of Yale University. In 1971 Berkeley merged with Yale Divinity School. The library collections were joined with the Yale Divinity School library, and the Berkeley Center was purchased as a center for worship and community life for Berkeley students within the Yale Divinity School community. Berkeley students are admitted, enrolled, and graduated as Yale Divinity School students. Berkeley’s unique position as a denominational seminary within an ecumenical divinity school in a world-class university provides students with multiple levels of opportunities and resources for leadership formation.

Ministry formation courses at Yale Divinity School and available to Berkeley students include a yearly course taught by Martha Highsmith, Senior Advisor to the President of Yale University and lecturer in church administration, titled Pastoral Leadership and Church Administration. It is a weekly seminar open to middlers and seniors that draws on the instructor’s experience in parish life and university administration. Students are introduced to organizational theory, strategic planning, group dynamics, and conflict resolution. The course covers personnel issues, as well as financial issues such as budgets, accounting, taxes, stewardship, endowments, buildings and property, and legal issues. The course focuses on the parish
experience students will be faced with and includes personal planning, including
time management, setting priorities, and preparing for the first year as a new pastor.

Joyce Mercer, Professor of Pastoral Care and Practical Theology, teaches a
course entitled *Conflict Transformation: Pastoral Care with Congregations and
Communities*. Its goals are to build capacities for skillful, theologically reflective
leadership in and through situations of conflict. The underlying assumption in the
course is that conflict is inevitable, but not all conflict is destructive or negative.
Throughout the course, attention is paid to the role of cultural differences in conflict.
The work of conflict transformation is situated within the methodologies and praxis
of practical theology, which views conflict work as a form of community-focused
pastoral care. The course teaches concrete skills of conflict engagement for use in
diverse contexts where conflict occurs—interpersonal, group, congregational, and
community contexts. It introduces a basic familiarity with the literature of conflict
and peace studies as a cognate discipline to pastoral care as public ministry.

Janet Ruffing, RSM, Professor in the Practice of Spirituality and Ministerial
Leadership, teaches *Theology and Practice of Spiritual Direction, Contemporary
Christian Spirituality, Spiritual Exercises of Ignatius of Loyola*, and *Women Mystics*.
Courses typically include a combination of practice, reflection, and academic study.
For example, students in the spiritual direction course undergo their own spiritual
direction outside of class and reflect on it for class, as well as learning about
derdifferent historical and contemporary models of spiritual direction. Students in the
Ignatian Exercises course work through the exercises and reflect on their experience. These courses build students’ own spiritual practices and prepare them to teach them to others.

A Transformational Leadership program directed by Bill Goettler, Associate Dean for Assessment & Ministerial Studies, is offered for Yale Divinity School students to enhance the course offerings that teach leadership practices. Six weekend long events are designed, inviting known leaders from both congregational and broader society settings. Each speaker is theologically informed, but most of them are not parish clergy. A student receives a third of a course credit, as the intensive weekend of learning is not meant to replace but to supplement courses in the curriculum. A significant amount of reading is assigned before each intensive two-day course. It is intended to be case study based learning, after the Harvard Business School model. This allows the speakers to invite students into the hard decisions they have faced, as well as the resources they have used to make those decisions. Discussing the successes and failures of the leaders has been an important part of the learning for students. According to Goettler, this has been successful: “leaders have been open to letting students in to where they are, and what the hard decisions have been that they’ve faced, and what the resources are that they’ve used to make those decisions; where they’ve been successful, where they have failed. That’s been pretty important.”

transformational leadership offerings is that they are public conversations, open to
the broader Yale University community and to the New Haven community,
especially but not limited to the church community.

The full spectrum of opportunities for formation at Yale Divinity School
includes a daily ecumenical worship service. Chapel worship emphasizes creative,
original, experimental, and inclusive worship as a learning laboratory for students.
Berkeley students have the opportunity to serve as chapel ministers or to
participate in preaching and planning worship in these ecumenical services, in
addition to Berkeley’s own worship.

To receive a Berkeley Diploma (granted to Master of Divinity students) or a
Berkeley Certificate (granted to Master of Arts in Religion students), there are
additional expectations and requirements. The academic program requires a broad
base in biblical studies, historical theology, church history, ethics, Anglican theology
and history, and contemporary Anglicanism. Four courses are required in
ministerial arts, an area of study that includes many opportunities for leadership
formation, including one required preaching course. Field education and an
accompanying practicum for theological and contextual reflection and learning, as
well as clinical pastoral education, offer further opportunities for contextual
spiritual and pastoral leadership formation.

Community worship offers students opportunities for practicing liturgical
leadership. Weekday morning chapel, weekly Evening Prayer and a Wednesday
evening community Eucharist are services all students participate in on a scheduled
basis. Spiritual direction, both group and individual, offers a way to begin a pattern of attention to and growth in one’s spiritual formation as a pastoral leader.

Berkeley Divinity School’s Anglican Colloquia

The fall and spring colloquia are designed to integrate learning across the curriculum and offer contextual education and formation in the practice of leadership supporting the curricular requirements of Berkeley students.

In the first fall term, Berkeley students enroll in the Junior Colloquium on *Vocational Discernment: Listening to God, Self, and Community* (see Addendum B). During the fall term of their senior year, they are enrolled in the Senior Colloquium, *Practicing Liturgical Celebration: The Practice of Leading Worship in Congregations* (see Addendum D). The Master of Divinity program requires Berkeley students to enroll in three terms of the Spring Leadership Formation Colloquium (see Addendum C). For the two-year Master of Arts in Religion degrees, students enroll in the junior and senior year Fall Colloquia and two years of the Leadership Formation Colloquium.

The three-term Spring Leadership Colloquium seeks to develop the skills and capacities needed in pastoral leadership for students preparing to serve in the church, academy, or other organizations as faith leaders. This colloquium began in 2005, after consistent requests from alumni, trustees, bishops, and commissions on ministry that seminarians be formed with basic skills to meet the leadership challenges they would face in parishes, schools, and other institutions. In 2009, a
sustaining grant allowed the colloquium to continue. Planning for the curriculum was based on the belief that leadership skills are taught most effectively through exposure to those who are already effective leaders, and that while leadership is always contextual, lessons can be learned and applied across contexts. In the first ten years of its existence, the colloquium has drawn primarily on alumni serving in a variety of positions willing to share the leadership experiences and lessons they have learned from on-the-ground experience. The pedagogy included presentations from and interaction with guest speakers as well as reading and class discussion.

The Fall Colloquium begins with an introduction to life in seminary, reviewing the rule of life, the pattern of worship, and community guidelines and expectations. The early weeks are designed to orient the entering class to the Colloquium as a place to explore vocational, spiritual, and leadership questions that arise as the student brings the academic learning of the classroom to bear upon the contextual learning that they engage in CPE, Field Education, courses in practical theology, and the experience of living in a seminary community. The Fall Colloquium is focused on vocational call. Using a model of three-part listening students are asked to consider how they listen to the ways that God speaks as they engage in discerning what their life’s work will be: listening for the voice of God, the voice of others in community, and the voice within oneself. When these three aspects of vocational call come into harmony, a sense of call, direction, and purpose is often the result.
After the first fall term Colloquium, the entering class joins with the middler and senior classes for a spring term Leadership Colloquium that brings all three classes together. The new curriculum written for the Spring Leadership Colloquium continues the practice of presentations given by outside speakers, and adds case study, role play, and improvisation to develop the skills and capacities of leadership to prepare students to lead in a changing world.

The complexity of the world that seminary students enter when they leave seminary necessitates that they be well versed in the skills of transformational leadership. They lead in a culture that is post-Christian. In order to lead effectively, clergy and pastoral leaders need to be equipped with the skills and tools to engage their context in creative, adaptive ways that lead to growth and vitality in congregations.

Colloquium speakers are invited to speak on issues pertinent to leadership formation such as:

- making effective use of lay leaders in change strategies, sustaining yourself and your ministry,
- conflict resolution, setting and keeping boundaries, learning from failure,
- reading context and cultivating contextual analysis, knowing your church’s story,
- moving beyond the church walls to collaborate, asking for money,
- setting a compelling vision, the practice of non-anxious presence,
• the power of small group learning and feedback, the role of mentors and coaches,
• spiritual practices that sustain and support pastors,
• differentiation between self and role, staying connected with those who disagree with you,
• sustaining a life of prayer,
• trusting God and gaining the trust of others,
• using creativity and entrepreneurship effectively in starting new ministries,
• developing active ministries of outreach and evangelism,
• connecting theological aims with specific goals and strategies,
• engaging conflict directly and proactively, and
• leading a parish or organization whose hallmarks are social outreach, joy, kinship, intimacy, and active engagement in spiritual development.

Colloquium speakers for 2016 and 2017 have included two lay leaders from an inner-city parish; a priest who runs a peace camp for Israeli, Palestinian, and American youth; a monk; a nonprofit strategy consultant; a bishop; an inner-city vicar who runs a youth-program for over a thousand children each year; two diocesan canons for congregational development; the head of an independent Episcopal school; a secondary school teacher and administrator; a layperson who works in educational leadership recruiting; a counselor and psychologist; and rectors and assistants from large and small parishes in a variety of geographic
settings. This diversity of presentations exposes students to the breadth of lay and ordained leadership roles in the Church.
Conclusion

Kirk Hadaway’s research found a strong correlation between parishes that are growing and parishes that describe their clergy employing leadership skills. Christian communities today need clergy who possess the skills and capabilities of transformational leaders. Seminary education and formation can provide the necessary training, education, and formation of leaders to adequately equip them for the challenges they will encounter as leaders in the church. Episcopal seminary education can include transformational leadership development in its curriculum to prepare clergy to lead in a changing church. This thesis provides background research to support the development of a comprehensive leadership colloquium to be used in seminary and divinity school formation and education. This curriculum teaches transformational leadership skills and capabilities that will prepare students to meet the changing landscape of the faith communities they will lead and serve.

In his research on the professions, William Sullivan concludes that pedagogical activity begins in practice. This insight guides professional training in law, medicine, engineering, teaching, and ministry.\textsuperscript{171} In the teaching and learning of expertise for professional development, expert practice teaches what theory explains. “It is expert practice that is the source of formal knowledge about practice, \textsuperscript{171}Foster et al., \textit{Educating Clergy}, ix.
not the other way around."\textsuperscript{172} Sullivan describes the “cognitive process at the heart of practical theological thinking” pertinent to the role of field education and forms of practical, contextual formation in the seminary curriculum.\textsuperscript{173} The learning process moves through three steps. Students begin in basic skills acquisition and move on to a “fluidity and interchange of skills use,” and then “to the beginnings of internalized judgment and the improvisation necessitated by the constantly changing circumstances of professional practice.”\textsuperscript{174} It is this three step practice, first being exposed to a field and its basic knowledge, second the opportunity to practice under careful supervision, and third, ongoing reflective work with others, that together build a student’s capacity for leadership.\textsuperscript{175}

Identity formation for clergy includes formation programs for spiritual and practical contextual experiences. Academic rigor in a classroom setting can be integrated with apprenticeship practices by interpreting learning and applying it to contexts in which students find themselves as practitioners. When effective seminary educators envision their students’ futures, they do not assume that the cognitive apprenticeship is confined to the traditional “academic” subjects of the seminary curriculum. They do not limit the “practice apprenticeship to ‘practical’


\textsuperscript{173} Foster et al., \textit{Educating Clergy}, 322.

\textsuperscript{174} Ibid., 319. For the study of nursing education Foster cites, see Patricia Benner, \textit{From Novice to Expert: Excellence and Power in Clinical Nursing Practice} (Menlo Park, CA: Addison-Wesley, 1984).

\textsuperscript{175} Foster et al., \textit{Educating Clergy}, 319.
courses or field education. They do not leave the apprenticeship of identity formation to programs of spiritual or human formation, clinical or field settings, or denominational candidacy processes for ordination.”\textsuperscript{176} Instead, they integrate each of these areas into the others.

Most field educators and many seminary faculty members, Foster notes, would “affirm the importance of this notion of practical reasoning in the education of clergy, the mutuality of \textit{techne} and \textit{phronesis}” at the center of learning and skill acquisition.\textsuperscript{177} But the interdependence of the cognitive and practical in professional identity formation has often been “elusive in seminary field education apprenticeships and classroom pedagogy.”\textsuperscript{178}

Sullivan’s research makes clear that at the heart of clergy education is what Foster calls a “complex integrative challenge—one that embraces, to some extent, all of these expectations.”\textsuperscript{179} This integrative challenge emphasizes linking, through a three step process, the knowledge, skills, and identity formation “identified with the educational tasks of the cognitive, practical, and normative apprenticeships.”\textsuperscript{180}

My hope is that this Seminary Leadership Formation Curriculum will be useful in seminary and divinity school classrooms and contextual learning curricula.

\begin{itemize}
\item \textsuperscript{176} Ibid., 342.
\item \textsuperscript{177} Ibid., 320.
\item \textsuperscript{178} Ibid.
\item \textsuperscript{179} Ibid., 330.
\item \textsuperscript{180} Ibid.
\end{itemize}
to promote leadership training and develop skills and capabilities for leadership in seminarians. It can be adapted to a variety of classroom contexts and support similar efforts to teach leadership in sister schools. I am convinced that the academic and practical belong together and that as educational plans are implemented that honor an integrative approach to learning, seminarian education and formation will prepare students for the leadership challenges they will face when they enter the workplace.
Addendum A: Research Questionnaire

Introduction to Episcopal Seminary Leadership Curriculum Research

A seminary education has many overlapping components. The areas of theological education, spiritual formation, practical theology, and contextual education are central to any seminary education. This research project will focus specifically on leadership formation, identifying key skills for students who will lead in parishes, schools, and non-profits.

The goal of my research is to develop a three-year leadership formation curriculum for Berkeley Divinity School at Yale. Based on the premise that all clergy and laity need to learn concrete leadership skills, this curriculum will seek to prepare Berkeley students to serve the church and the world.

In an age of declining membership and attendance, Christian communities need clergy and laity who have the skills and capabilities to be transformational leaders. As a priest who served in diverse parish settings, I found that each of them had something in common: as a faith community, we were asked to change to engage the world around us and speak to it. This work required leadership skills and capacities I would like to see our seminaries teaching.

I want to learn from others and I want to share what I learn in this research project. What is presently being offered in leadership studies and curriculum at your seminary? In order to gain an accurate picture of the leadership formation landscape and discover best practices current at other seminaries, this research will consist of two parts:

1) Quantitative: A survey asking to what extent you believe your seminary is training students in particular leadership skills and characteristics at the present. Please find the survey attached. It should not take more than 10 -15 minutes to complete.

2) Qualitative: A conversation asking in a broader sense how you are forming students to be leaders in the Church.

In preparation for this conversation, it would be helpful to reflect on three questions:
1) What is your seminary currently doing to form students as leaders?
2) In an ideal world, how would you be forming students as leaders?
3) Who else in your school is involved in leadership formation, and how does their work contribute to leadership formation?
Questionnaire for Seminary Leadership Curricula

Name: ____________________________

**Question 1:** To what extent does your seminary include preparation for leadership in any of the following areas/skills? Please rate 1-5 with the following scale as a guide:

<table>
<thead>
<tr>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
</tr>
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<tbody>
<tr>
<td>Limited or None (this is not a part of the curriculum)</td>
<td>Some (electives or extracurriculars are available in this area)</td>
<td>Average (all students have some formation in this area)</td>
<td>Strong (we emphasize formation in this area)</td>
<td>Excellent (this is a real strength of our program)</td>
</tr>
</tbody>
</table>

**Spiritual Leadership**

- formation of a personal spiritual discipline
- ongoing prayer life to sustain leadership
- personal Sabbath-keeping
- knowing and expressing your own faith

**Curriculum**

- ___
- ___
- ___
- ___

**Co-Curricular**

- ___
- ___
- ___
- ___

**Pastoral Leadership**

- sacramental leadership preparation
- lay leadership development and vocational discernment
- team building
- facilitating community across difference
- establishing trusting pastoral relationships

**Curriculum**

- ___
- ___
- ___
- ___
- ___

**Organizational Management**

- analyzing structures of power and influence
- strategic planning skills
- budget and finance oversight (including fundraising, stewardship, capital campaigns)
- running effective meetings
- building organizational infrastructure
- risk taking and vision
- entrepreneurial skills

**Curriculum**

- ___
- ___
- ___
- ___
- ___
- ___
- ___

**Evangelism**

- interpreting the local context
- engaging the surrounding community
- outreach to visitors
- incorporation of new members

**Curriculum**

- ___
- ___
- ___
- ___
Self-knowledge as a Leadership Tool

- self-awareness and self-definition
- resilience, recovery from failure, responding to criticism
- conflict resolution
- time management
- work-life balance
Addendum B: Junior Fall Colloquium Syllabus

Anglican Studies Colloquium on Ministry Formation (REL 3792)
Berkeley Divinity School at Yale

The Rev. Cathy H. George
Associate Dean, Berkeley Divinity School at Yale
cathy.george@yale.edu

Class will meet on Monday afternoons at the Berkeley Center, 363 St. Ronan Street, from 4:00-5:20pm. Evening Prayer for the BDS community will follow at 5:30pm.

Course Introduction

The overall purpose of the Colloquium series in the Anglican Studies curriculum is to supplement the M.Div. curriculum with topics of importance in the preparation of women and men for service to God in and through the Episcopal Church. It offers Episcopal students an opportunity to engage in reflection and discernment on their experience of formation for religious leadership, lay and ordained, providing an opportunity to integrate varied theological disciplines.

In the fall of junior year, the colloquium focuses on vocational discernment and on the formation of community in seminary. Through exploration of the Berkeley Rule of Life, Scripture, the Book of Common Prayer, and selected weekly readings, students will reflect on their life together in community and on their relationships with God, the church, and one another.

Learning Outcomes

<table>
<thead>
<tr>
<th>Leadership Skill</th>
<th>Learning Outcome</th>
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<tbody>
<tr>
<td>Lay leadership development and vocational discernment</td>
<td>Students will be able to analyze a sense of vocation in terms of self, community, and God, and begin to take steps to apply this analysis to a process of vocational discernment in their own lives and those of others.</td>
</tr>
<tr>
<td>Knowing and expressing your own faith</td>
<td>Students will be able to articulate the role of faith and the activity of God in their own lives as part of their understanding of vocation.</td>
</tr>
<tr>
<td>Self-awareness and self-definition</td>
<td>Students will be able to identify their own strengths and weaknesses, and to identify the role they play in the communities of which they are a part. They will be introduced to the vital role that self-reflection plays in their work and</td>
</tr>
</tbody>
</table>
Formation of a personal spiritual discipline

Students will learn the details and customs of worship in St. Luke’s Chapel.

Students will participate as worship leaders and experience themselves in this role, learning that leadership in worship is different than personal prayer in community leadership.

Students will develop and commit to a pattern of worship with the Berkeley community that is sustainable.

Ongoing prayer life to sustain leadership

Students will identify practices of prayer that restore their energy, draw them closer to God, and strengthen them to return to active work in the world.

**Course Expectations**

- Weekly attendance.
- Completion of the assigned readings in advance of each class. Readings will be posted on Canvas or handed out in class.
- Completion of two essays (one on October 3, the other at the end of the semester) to be shared with the class, posted on Canvas at least 48 hours before the date you will be presenting it. Approximately 500 words.
- Attendance at Daily Chapel and participation in leadership on the assigned Worship Rota.

**Course Outline**

**Week 1:** Introductions. *Conversation about life in a seminary community, discussing our hopes, fears, and expectations.*

Reading: Saint Luke’s Worship Customary (Canvas) and Berkeley Divinity School Rule of Life ([http://berkeleydivinity.yale.edu/community/rule-life](http://berkeleydivinity.yale.edu/community/rule-life)).

**Week 2: Baptism, Ordination and the Vocational Call.**


**Week 3: Vocational Discernment**

Br. David Vryhof, SSJE; Novice Guardian
Reading: Chapter 4, “Consolation and Desolation,” in *Listening to the Music of the Spirit: The Art of Discernment*, David Lonsdale, S.J.

**Week 4: Listening to God**

Reading: Rowan Williams, *A Ray of Darkness*, pg. 147-160

*Completion of vocational discernment assignment and the first 500-word essay reflecting on where you find yourself in your vocational discernment. This essay is for the instructor and will not be presented in class.***

**Week 5: Listening to God**

Video: BBC interview with Howard Thurman.


**No class** during Reading Period

**Week 6: Listening to Self**

Howard Thurman and the “The Inward Sea” (audio). Discussion of Thurman’s concept of the self in Christian faith and life.

Reading: *Jesus and the Disinherited*, pg. 49-102

**Week 7: Listening to Self**

Personal Life and Vocational Call

Reading: *Leaders Who Last: Sustaining Yourself and Your Ministry*, by Margaret J. Marcuson, pg. 1-84

**Week 8: Listening to Community**

Integrating Academic and Contextual Learning.

Personal prayer practices and life in seminary.

Week 9: Listening to Community

No class during Reading Period/Thanksgiving Break

Week 10 and Week 11 (Monday and Wednesday—Labor Day class rescheduled)

*Sharing essays and peer reflections.*

Assignment: The final essay will be a 500-word reflection using one or more of the readings or class discussions that shed light on your vocational path. Please post your essay on Canvas 48 hours before class so other students have time to read it.

**Overview of the Junior Colloquium**

- Introduction to Divinity School
  - Berkeley Rule of Life
  - St. Luke’s Chapel Customary
- Introduction to three-part model for Vocational Discernment:
  - Listening to God: Rowan Williams, *A Ray of Darkness*
  - Listening to Self: Howard Thurman, *Jesus and the Disinherited*
  - Listening to Community: Joan Chittister, OSB, *Wisdom Distilled from the Daily*

Theologically reflective vocational discernment practices will be introduced in the opening fall term for first year students. The seminary community’s rule of life, engaging in spiritual direction, and discussion of community and individual spiritual practices will be explored in the first fall term of the colloquium. Providing this introduction will ground leadership formation in self-awareness and self-reflection skills. This preparation and introduction will prepare the seminarian to engage more fully in the transformational leadership colloquium’s goal of expanding their skills and capacities as a leader over the course of their three years of study.

Self. Self-knowledge is a critical element in the formation of clergy leaders. Students will explore Howard Thurman’s work on the Christian self, using Thurman’s notion
of the “irreducible dignity of the self” as a corrective to misinterpretations of the concept of self-denial in Christian faith and practice. The goal of this exploration is to increase self-awareness, knowledge, and reflection in order to equip students as they expand their leadership capacity in preparation for work in ministry. The Biblical injunctions to “deny oneself, take up the cross and follow Jesus” (Mark 8:34; Matt 16:24; Luke 9:23) are easily misconstrued. These verses are not invitations to ignore or deny the importance of self-knowledge in the preparation of clergy leaders. The Biblical injunction to “lose your life in order to find it” (Matt 10:29; Matt 16:25) is not contrary to the vital exploration of one’s self as a basis for becoming a leader of others. The Scriptural record of Jesus’ life reveals a leader who possessed inner authority and a clear knowledge of himself, both necessary ingredients in leadership. Jesus “lays down his life for his friends” (John 15:13) and surrenders to the will of God (Luke 22:42) not from self-ignorance or self-denial, but self-knowledge.

**God.** Vocational call is grounded in the identity conferred upon Christians in baptism, the elemental, foundational vocational call to all people to orient their life to God’s will and purposes. Using theologian Rowan William’s work on vocational call, this theme will allow students to explore their understanding of call: “what’s left when all the games have stopped.” Students will explore the three necessary dimensions for a call to be viable: the inner voice of the person being called, the voice of the Spirit, and the voice of the community.

**Community.** Joan Chittister suggests that relationships sanctify us, making us whole by showing us where we need to grow. Using Joan Chittister’s work on the sanctifying effect of community, we will explore the role of community in shaping leaders. The importance of listening to laity in the ordination process is established by Chittister’s focus on the value of community in the discernment process. Family, friends, and the faith community are given authority as one of three elements of a vocational call.

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Addendum C: Three-Year Spring Colloquium Curriculum

Leadership Colloquium Curriculum
Berkeley Divinity School

Course Introduction
The overall purpose of the Colloquium series in the Anglican Studies curriculum is to supplement the curriculum with topics of importance in the preparation of women and men for service to God in and through the Episcopal Church and the Anglican Communion. The Colloquium offers Episcopal and Anglican students an opportunity to engage in reflection and discernment on their experience of formation for religious leadership, lay and ordained, providing an opportunity to integrate varied theological disciplines.

While leadership skills and capabilities can in some measure be taught abstractly, they are most effectively stimulated and integrated into one’s formation through exposure to effective leaders in various institutional contexts. This term, students will be learning from a wide variety of leadership skills and styles in the presentations at the Colloquium and in their participation in improvisation and class discussion. The intention is that whatever the settings and context in which these leadership lessons and resources are found, they can be adapted to other particular ministry environments.

Course Expectations
- Weekly attendance required.
- Completion of and thoughtful engagement with the assigned readings in advance of each class is expected.
- Insightful conversation with the topic and speaker, as well as participation in class improvisation and discussion is expected.

Colloquium Methodology
This Colloquium brings all three classes together to teach leadership. It includes presentations given by outside speakers, case study, role play and improvisation, and the opportunity to engage in small groups for peer feedback. This pedagogy aims to develop the skills and capacities of leadership to prepare students to lead in a changing world.

Colloquium guest speakers will model:
- Involving laity in the parish or ministry in the presentation and discussion.
- Teamwork, emphasizing the ministry of teams rather than individuals.
• Providing significant time for student discussion and questions for the presenters, allowing students to process material through discussion and conversation.
• Prayer as the central thread throughout spiritual leadership.

### Three Year Cycle – Leadership Colloquium Topics

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<td><strong>Week 2</strong></td>
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<td>Jesus as a Leadership Model</td>
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### Learning Outcomes

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<th><strong>Spiritual Leadership</strong></th>
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<tr>
<td>Keeping a personal spiritual discipline</td>
<td>Students will hear from seasoned practitioners about the importance of keeping a personal spiritual discipline to form their leadership. They will be given opportunities to confront the temptations to ignore these disciplines through classroom role-play and improvisation, where they will practice saying yes and saying no and establishing boundaries.</td>
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<td>Ongoing prayer life to sustain leadership</td>
<td>Students will explore concrete spiritual practices, such as spiritual direction, annual retreats, seasonal quiet days, and regular times to worship outside the services they lead.</td>
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<td>Sabbath-keeping</td>
<td>Students will learn the value of keeping the Sabbath as a weekly commitment to their own formation in faith. They will learn that keeping the Sabbath themselves has more impact than telling others to follow this practice. They will develop and follow a personal Sabbath practice.</td>
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<tr>
<td>Self knowledge and faith expression</td>
<td>Students will explore and practice articulating the faith and identify ways to encourage this practice among those they serve.</td>
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<th><strong>Pastoral Leadership</strong></th>
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<tr>
<td>Sacramental leadership preparation</td>
<td><em>(Senior year fall colloquium is dedicated to sacramental leadership preparation. Students also develop this skill in regular opportunities to lead and participate in worship in the seminary community.)</em></td>
</tr>
<tr>
<td>Vocational discernment</td>
<td><em>(Fall Colloquium for first year students is dedicated to the exploration of vocation for laypeople and clergy alike.)</em></td>
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<tr>
<td>Team building</td>
<td>Students will be able to identify the vital role that team building and collaboration play in the case studies presented by speakers. They will practice team building through improvisation.</td>
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<tr>
<td>Building community across difference</td>
<td>In our increasingly diverse culture, it is important for students as future leaders to practice techniques to build a common language and culture across difference. This will take place using case studies from speaker’s experiences and improvisation. Students will practice conversations in which they will work to build relationships across difference, and will be able to identify opportunities for this in the BDS and YDS communities.</td>
</tr>
<tr>
<td>Establishing trusting pastoral relationships</td>
<td>Students will learn and practice from speakers and role-playing how vital trusting pastoral relationships are to a leader’s effectiveness. They will be able to identify and implement ways to build these relationships.</td>
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<th><strong>Organizational Management</strong></th>
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<tr>
<td>Analyzing structures of</td>
<td>Students will be able to analyze the situation presented in a case</td>
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<td>Topic</td>
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<tr>
<td>Power and influence study</td>
<td>Study to identify the key formal and informal leaders in a situation and the deeper issues at stake in the decision being made.</td>
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<tr>
<td>Strategic planning skills</td>
<td>Colloquium speakers will challenge students to practice strategic thinking and planning skills as well as share their own experiences. Students will be able to create a mock strategic plan for their home or internship parish.</td>
</tr>
<tr>
<td>Budget and finance oversight (including</td>
<td>Every year a Colloquium speaker will focus on this important aspect of clergy and lay leadership. Students will be able to read and understand a typical church budget, identify important trends and recent changes in church finances, and articulate a theology of stewardship.</td>
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<td>fundraising, stewardship, capital campaigns)</td>
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<tr>
<td>Running effective meetings</td>
<td>Church meetings can be deadly and cause people to lose interest in participating in the organizational life of the community. Learning this skill will be part of the improvisation and role-play aspect of the Colloquium, and students will practice it as worship team leaders during their senior year. Students will be able to run an efficient meeting and reflect critically on its process afterward.</td>
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<tr>
<td>Building organizational infrastructure (including building/property management, personnel)</td>
<td>Students will learn from others and from their own practice that they do not need to know how to do everything to be a good leader. They will be able to identify and implement methods of building teams of people with differing and complementary gifts.</td>
</tr>
<tr>
<td>Risk taking, Innovation and Experimentation</td>
<td>Students will be exposed through speakers’ case studies to the importance of these three elements in a leader’s toolbox for the changing church and world they serve in today. They will practice these skills through improvisation.</td>
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<tr>
<td>Evangelism</td>
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<tr>
<td>Interpreting the local context and engaging</td>
<td>Students will learn how to analyze the context they are in and collaborate with the communities that surround them.</td>
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<tr>
<td>Outreach to visitors and surrounding community.</td>
<td>Students will learn that today’s faith communities are ones that people do not readily feel comfortable entering without an invitation and welcome. They practice inviting all those who interface with the community in any way to be its life, identify their own discomforts with this practice, and brainstorm ways to overcome them.</td>
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<tr>
<td>Incorporation of new members</td>
<td>The post-Christian culture we live in today necessitates the generous educational and hospitality-focused incorporation of new people. Assumptions can no longer be made about those who are part of faith communities or remain outside them. Students will be able to teach the basics of the faith, lead forums that invite new members to explore conversion to Christianity, and practice a warm, accepting welcome.</td>
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<tr>
<td>Self-knowledge as a leadership tool</td>
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<tr>
<td>Self-awareness and self-definition</td>
<td>Leaders must know themselves in order to monitor and use their experience and self as a basis for leadership. Self-knowledge leads to self-definition and the setting of positive boundaries that enable passion and energy to drive a leader’s vision. Students will be able to identify their own boundaries and articulate their own sense of self.</td>
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<td>Learning from failure</td>
<td>Students will be able to identify ways they have learned from past failures.</td>
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<td>Conflict resolution</td>
<td>Remaining non anxious in the midst of conflict, and providing the rudder for a community in conflict takes practice and skill. Students will learn from speakers as well as practice this through improvisation. Students will be able to analyze the causes of a conflict within one of our case studies or improvisation sessions and develop a plan to respond to it.</td>
</tr>
<tr>
<td>Time management</td>
<td>God has eternity, but clergy and lay leaders do not. However, they often confront the pressure to do everything and be everything that others ask of them. Students will be able to create a plan for time management, prioritization, and communication, which are vital to the healthy leader.</td>
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<tr>
<td>Work-life balance</td>
<td>Pastoral leaders encourage the balance of family and personal life with work life. Practicing this balance allows the leader’s choices to influence the work-life balance in the community they lead. Students will identify areas of work-life (im)balance in their lives and create a plan to improve or continue a healthy balance.</td>
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Students will learn from exposure to effective leaders in various institutional contexts, from the stories they tell, and from the case studies they bring to Colloquiums.

Role Playing and Improvisation are learning tools that will be used to assist students in practicing the leadership skills, along with listening to how others have practiced and utilized valuable tools to grow vibrant communities.

- Students will be able to analyze case studies presented by colloquium speakers in terms of the leadership skills being taught.
- Students will be able to perform the role of a pastoral or lay leader in simulated situations of parish conflict, crisis, and decision-making through practices of improvisation and role playing.
- Students will be able to evaluate the decisions made by leaders in the case studies they are presented.
• Students will be able to evaluate their own performance as leaders in reflection on past experiences and on their work during in-class improvisation and role-playing.
Fall Colloquia
Two terms as Bookends to the three term Leadership Colloquium

Fall of Junior Year
- Introduction to BDS
  - Berkeley Rule of Life
  - St. Luke’s Chapel Customary
- Vocations Introduction
  - Introduction: Edward Hahnenberg, *Awakening Vocation: A Theology of Christian Call*
  - Listening to God: Rowan Williams, *A Ray of Darkness*
  - Listening to Self: Howard Thurman, *Jesus and the Disinherited*
  - Listening to Community: Joan Chittister, OSB, *Wisdom Distilled from the Daily*
  - Self-Care: Margaret Marcuson, *Leaders Who Last: Sustaining Yourself and Your Ministry*

Fall of Senior Year
Workshop on Liturgical Celebration
Addendum D: Senior Fall Colloquium Syllabus

COLLOQUIUM ON MINISTRY FORMATION/Anglican (Rel. 3793a)

Berkeley Divinity School at Yale
Andrew McGowan
Liturgy Celebration (“Mass Class”)

Mondays, 4-5.20 PM
St Luke’s Chapel, Berkeley Center

OVERVIEW

This Colloquium is an introduction to the practice of liturgical celebration. It is intended to prepare senior students for the pastoral practice of leading worship in congregations of The Episcopal Church (and other communities and traditions, as appropriate), centered on the rites of the 1979 Book of Common Prayer (including its Spanish version, El Libro de Oración Común).

Students will be assumed to have a working knowledge of the history of the Anglican liturgical tradition, and of the contents of the Prayer Book. While exploring the practical execution of liturgical celebration, consideration will also be given to the theological shape of the Episcopal Church’s liturgies, building on the historical and contextual emphasis of academic study of the Prayer Book tradition already or concurrently undertaken.

Attention will be given to lay and diaconal forms of liturgical leadership as well as to the roles of priests. Emphasis will be given to the principles underlying effective leadership in different communities and circumstances; to the challenge of maintaining personal integrity and participation while serving Church community; and to essential practical skills involving bodily performance and the use of accouterments.

The curriculum will be interactive; conversation will include issues identified by students as significant areas for growth, and include the possibility of presentations on learning goals (see below).

REQUIREMENTS

Students will be expected to attend regularly, to have undertaken set readings in the liturgical and other texts, and to participate fully in class discussions.
Students are also expected to develop and act on three goals for liturgical competence. These can be varied according to the vocational goals of the student, previous experience, aspirations to holy orders etc., but could normally be expected to fall in three areas:

1. Verbal (including sung) performance as a leader.

1. Familiarity with, and effective use of, authorized resources (BCP [including ELdOC], Lectionary, EOW, HWHM etc.).

1. Use of body, objects and space in ritual.

For each goal the student is required 1) to define the area of competence sought (“improve public reading voice”; “learn to lead Daily Office in Spanish”; “learn to set altar for High Mass” etc.), 2) to identify learning processes to be undertaken in the presence of others (not necessarily colloquium participants), such as attendance at worship or training events, coaching or tutoring from others, identification of appropriate published resources etc., and 3) report briefly on 1 and 2 above in written, visual, or recorded form as appropriate. A page of writing, a video of less than 5 minutes and a brief photo-essay are all possibilities.

To receive credit for the colloquium, students must file the report on goals for liturgical competence with the instructor via the Classes v.2 dropbox by Tuesday, December 22 at 5:00 PM.

RESOURCES

Students will find the following useful:

Authorized Hymnals:
The Hymnal 1982
Lift Every Voice and Sing
Wonder, Love and Praise
Voices Found

Liturgical Resources:
The Book of Occasional Services
Daily Prayer for All Seasons
Lesser Feasts and Fasts (also Holy Women, Holy Men and A Great Cloud of Witnesses)
Ministration to the Sick
Enriching our Worship (different volumes)
Revised Common Lectionary – Episcopal Edition
They Still Speak: Readings for the Lesser Feasts and Fasts
Readings for the Daily Office from the Early Church
Sam Portaro, Brightest and Best: A Companion to the Lesser Feast and Fasts

Commentaries and Discussions:
Daniel Stevick, The Crafting of Liturgy
Howard Galley, Ceremonies of the Eucharist: A Guide to Celebration
Marion Hatchett, Commentary on the American Prayer Book
Patrick Malloy, Celebrating the Eucharist
Leonel Mitchell, Pastoral and Occasional Liturgies: A Ceremonial Guide
Dennis Michno, A Priest’s Handbook (3rd ed.)
  1. Robert Wright, Prayer Book Spirituality
Charles Price and Louis Weil, Liturgy for Living
Byron Stuhlman, Prayer Book Rubrics Expanded
Clifford Atkinson, A Lay Minister’s Guide to the Book of Common Prayer
Barbara Gent and Betty Sturges, The Altar Guild Book
Ormonde Plater, Deacons in the Liturgy
Nicola Slee and Stephen Burns (eds), Presiding Like a Woman
Ralph Van Loon, Acolyte Handbook
Louis Weil, Liturgical Sense

Older but still of interest:
Percy Dearmer, The Parson’s Handbook
William Palmer Ladd, Prayer Book Interleaves
Massey Shepherd, The Oxford American Prayer Book Commentary

COURSE OUTLINE (draft)

Please bring a copy of The Book of Common Prayer (1979) with you to class.

September 14 Introduction

September 21 Principles of Liturgical Celebration
Stevick, “Why Preparation?” and “Three Interacting Factors,” in Crafting of Liturgy

September 28 Special Session: ISM Lecture (4.30pm)
October 5                              Baptism
Malloy, “Celebrating Baptism etc,” in Celebrating the Eucharist 199-218

October 12                             Eucharist: Ministering the Word

Students are encouraged to attend Convocation events, October 20.

October 26                             Eucharist: The Table

November 2                             Times and Seasons

November 9                             Daily Prayer

November 16                            Funerals
Michno, Handbook 241-6

November 30                            Dressing up: Robes, vestments and such
Malloy, “Vesture and Vessels,” Celebrating the Eucharist 47-67

December 7                             Space
Malloy, “Liturgical Space,” in Celebrating the Eucharist

December 9                             Concluding thoughts
Bibliography


Doehring, Carrie, and Edouard Fontenot. “Strategies for Teaching About Pastoral Care: Implications for Theological Education in a New Millenium.” *Journal of Pastoral Theology* 11, no. 1 (June 1, 2001): 12–23.


Publications


You Are Already Praying, Episcopal Church Publishing (2013)


Wisdom Found (contributor), Forward Movement Publications (2011)

“Meditations for Advent”, Massachusetts Diocesan Website (2009)


A Thirst for the Living God, collected sermons (2008)


Continuing Education
Vocations Seminar for Theologians and Pastors, Ecumenical Institute, Seminar on Vocations, Project Contributor Colleague, St. John’s Collegeville, Minnesota 2009-present

Consortium for Endowed Episcopal Parishes, Annual Conference 2012-13
Urban Ministry Conference, Washington DC, June 2009


The Politics and Ethics of the Use of Force, Harvard University Kennedy School of Government, Spring 2007

Writing and the Pastoral Life Writing Seminar with author Eugene Peterson, Collegeville, MN, June 2007

The Palestine of Jesus, 10 day pilgrimage and study led by St. George's College, Jerusalem, and SSJE brothers. August, 2006

Writing as Pastoral & Spiritual Practice, Cathedral College, Washington, DC, March 2005

Trinity Institute, Trinity Church Wall Street, New York, NY: 1992-2009

Annual Spiritual Retreats: Santa Rita Abbey, Cistercian Trappistine Sisters, Sonoita, AZ, 1996 to present, and Emery House, West Newbury, Massachusetts