

# Nurturing Leadership Development for the Now and the Next: A Denominational Perspective

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## INTRODUCTION

Serving as a denominational leader in the United Church of Christ (UCC), where one of my main tasks has been researching and reporting on statistical and sociological trends, I am keenly aware of the many shifts that have impacted—and are continuing to impact—congregations within the United States.<sup>1</sup> And while not all religious traditions are experiencing the same types of dramatic demographic shifts that the UCC and other mainline Protestant denominations are facing in this context, all congregations in the United States are being impacted, in one way or another, by the larger societal forces that have changed dramatically over the last sixty years. These changes signal a need for ministerial leaders who not only hold a nuanced understanding of the effects that these shifts have created and codified within congregations but also possess the leadership skills

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necessary to creatively and successfully guide these congregations through change in hopes of cultivating meaningful, contextually relevant ministries.

Generally, adherence to particular religious traditions in the United States has waned over time. Between 2007 and 2014 alone, the percentage of adults who identified as religiously unaffiliated increased from 16.1 percent to 22.8 percent. Over that same time period, the share of Christian adults declined, with mainline Protestants moving from 18.1 percent to 14.7 percent, evangelical Protestants declining from 26.3 percent to 25.4 percent, and Catholics decreasing from 23.9 percent to 20.8 percent of the total U.S. population.<sup>2</sup> Regarding participation in American congregational life, worship attendance declined from an average of 129 persons per congregation in 2005 to 80 persons in 2015, with the percentage of congregations with less than 100 in worship increasing from 46.6 percent to 57.9 percent over the same time period.<sup>3</sup> The United Church of Christ in particular, which reported 5,000 congregations and 880,383 members in 2016, reported 518 additional congregations and 316,091 additional members just ten years ago. Overall, this constitutes 9.3 percent and 26.4 percent decreases in the number of UCC congregations and members in the last decade.<sup>4</sup>

These trends, however, should not be catalogued as failures of modern U.S. religion to adapt to a postmodern, increasingly secularizing society, at least not wholly. Changes over the past sixty years in terms of familial structures, increasing racial and ethnic diversity, and the rise of internet technologies have contributed significantly to the ways in which religious life is (dis)organized and is not or practiced or is multiply practiced, among other contributing factors.<sup>5</sup> In addition, congregational participation in mainline Protestantism has become a largely racially segregated, generational phenomenon as statistical trends for church membership and new baptisms mirror U.S. white population birth rates, which have been declining for years.<sup>6</sup>

These decades-long shifts and numerical decreases in religious engagement are enough to make religious leaders settle into a narrative of doom and gloom. However, as ministers, theologians, educators, and pastoral caregivers, the task of forming leaders remains before us. Because society has been riding the waves of rapid change for decades, congregations have had no choice but to navigate these rough waters as well (some more willingly than others). Consequently, the formation of ministers—both the whys and hows of training and education—requires re-examination and al-

teration in order to prepare ministerial leaders for the now (present) and the next (future). New knowledge and skills are critical in this current age, and intentional leadership formation for ministerial praxis has the potential to create a meaningful impact within and beyond communities of faith.<sup>7</sup>

#### STEEPED IN LEADERSHIP

As someone teetering on the border between Generation X and the Millennial generation, I was educated during a period in which leadership science was in full effect as an interdisciplinary academic field, graduating many masters and doctoral students in business and nonprofit organizations alike. Since high school, my participating in various curated leadership programs has been par for the course. As an undergraduate, I was selected to participate in an elite two-year leadership development program called the Presidents Leadership Class that involved courses in which we read countless books on leadership, completed multimedia projects addressing various social dilemmas, toured world-class organizations to study their leadership practices, and completed an internship in a setting of our choosing.<sup>8</sup> This type of leadership learning framework has been part of nearly every single organization in which I've worked or served, whether it was a year-long development program for middle management staff at a liberal arts college or the President's Leadership Forum for denominational staff within the United Church of Christ. Even my own doctoral program was focused on leadership as an academic discipline (within the larger academic context of education). For previous generations, this type of curated leadership development in educational preparation was less prevalent, and if leadership programs existed, they focused largely on workforce productivity and the personality characteristics of individuals with positional authority (i.e., managers and supervisors).<sup>9</sup>

Through my studies and formation experiences in leadership, including my time in seminary in preparation for ministry, I've realized something very important: *Reflective practice and ministry formation are incredibly similar to non-ministry-related leadership formation.* The habits, practices, and qualities that reflective practice seeks to cultivate in ministerial students are generally the same habits, practices, and qualities of any good leadership formation program. In the denominational context, ministerial leaders and members sometimes carry the assumption that congregations are unique

among organizations; therefore, leadership and organizational resources that do not address explicitly the congregational or ministerial context are ill-equipped to incite meaningful (trans)formation. In fact, it is these very resources that may hold important keys to leadership formation and change for congregations. In many ways, the frameworks and concepts regarding effective leadership practice can enhance—or, at the very least, provide a slightly altered lens for—reflective practice and formation.

I will highlight just one area of overlap between leadership and ministry formation. It is commonly understood that effective leadership involves a mature, complex understanding of the self. Stephen Covey termed maturity as “the balance between courage and consideration,” with courage being the ability of leaders to acknowledge and share their own thoughts and feelings and consideration connoting the capacity to take into accounts the thoughts and feelings of others.<sup>10</sup> Leaders who maturely express feelings and emotions in an effective and clear manner in conflict situations also communicate trust.<sup>11</sup> Building on these concepts, Alison Taysum developed a four-stage process describing the leader’s formation of self from individual intellectual, emotional, and spiritual contexts. The nonlinear stages of formation, accession, consolidation, and moving on emphasize varying processes that one must continually engage in to “build and test a sense of self.”<sup>12</sup>

Peter Senge, one of the most influential business leaders today, operationalized the notion of self by introducing reflective practice into the leadership lexicon, defined simply as “the ability to reflect on one’s thinking while acting,” and cautioned that the leader who does not utilize reflective practice within an organization will engage in learning that is largely reactive, not generative.<sup>13</sup> Generative learning enables leaders to challenge their own models of thinking and being rather than waiting until others have no choice but to confront and issue those challenges directly. Senge contended that all individuals within an organization should engage in reflective practice in order to co-create a culture of generative learning.

But perhaps the most well-known self-development framework is that of emotional intelligence, popularized in the U.S. mainstream by Daniel Goleman’s book of the same title and used extensively and across professional sectors.<sup>14</sup> Coined originally by two psychologists, emotional intelligence (also known as EQ or EI) is understood as “a set of skills hypothesized to contribute to the accurate appraisal and expression of emotion in oneself

and in others, the effective regulation of emotion in self and others, and the use of feelings to motivate, plan, and achieve in one's life."<sup>15</sup> The competencies stemming from emotional intelligence fall into two main categories: (a) personal (self-awareness and self-management) and (b) social (social awareness and relationship management).<sup>16</sup> Emotional intelligence has been applied to leadership in ministry contexts in recent years, underlying the development of relational and pastoral skills in field education and in clinical pastoral education.<sup>17</sup> In addition, research has suggested that ministers in congregations with a turnaround or growth pattern in attendance displayed significantly higher levels of emotional intelligence than ministers in declining congregations.<sup>18</sup>

Because of the interdisciplinary nature of leadership science, the habits and skills of self and relational development reflect, and even mirror, those cultivated in the context of training and supervising students preparing for ministry. The example above, however, is only the tip of the iceberg. Organizational theory—in conversation with leadership theory—expands knowledge regarding the functioning of congregations and other ministry-related contexts and provides additional insights into how groups of people come together, carry out certain tasks or purposes, navigate relationships, and manage change and conflict. Reflections on self and relationships without analyses of organizational dynamics—and, subsequently, the skills and resources to affect those dynamics—do little to prepare individuals for ministry in today's religious and social contexts.

#### DENOMINATIONAL RESEARCH ON MINISTERIAL LEADERSHIP: THE CASE OF THE UNITED CHURCH OF CHRIST

The subject of ministerial leadership is as broad and diverse as the many religious and denominational traditions and cultural contexts in which ministers serve. What is required of ministerial leaders, not only for denominational authorization but also for the shaping of vital faith communities, is dependent upon a number of factors both within their tradition and beyond, and various traditions emphasize different criteria for what constitutes ministerial excellence.<sup>19</sup>

In the United Church of Christ, one of the guiding documents providing the foundation from which all ministers are approved for, and maintain, their authorization is *The Marks of Faithful and Effective Authorized Ministers* (or

“the Marks”).<sup>20</sup> This document was “developed through conversations surrounding the Ministry Issues Pronouncement of General Synod 25, which sought to expand UCC definitions of learnedness and leadership in authorized ministry and to emphasize excellence in ministerial formation.”<sup>21</sup> The *marks* are used by those seeking authorization (called members in discernment), Committees on Ministry (ministerial authorization and oversight bodies, of which there are approximately 173 across the denomination; these are largely geographically based),<sup>22</sup> and authorized ministers themselves (in conversation with their congregations and Committees on Ministry for continuing development).<sup>23</sup>

In its current iteration, which was most recently revised in 2016, there are forty-eight *marks* under eight major headings, with one of the headings being “Building Transformational Leadership Skills.” In the previous (2009) version of this document, the *marks* were organized more traditionally under four general headings, as follows:

- Spiritual Foundations for Ministry
- UCC Identity for Ministry
- Personal and Professional Formation for Ministry
- Knowledge and Skills for Ministry

The Knowledge and Skills for Ministry marks were further organized into two distinct groupings: General Knowledge and Skills and Knowledge and Skills Specific to Authorized Ministry. Many of the marks under the General Knowledge and Skills were items that would be considered necessary for general leadership in a variety of contexts within and beyond ministry.

In 2014, the United Church of Christ’s Center for Analytics, Research and Data utilized the 2009 version of the Marks to conduct exploratory research regarding the relationship between ministerial excellence and congregational vitality.<sup>24</sup> Namely, we wanted to determine which qualities, behaviors, and skills of a minister were most correlated with certain aspects of a congregation’s vitality by conducting a large-scale survey of UCC congregants. The survey asked individuals to indicate their level of agreement with, or ranking of, a number of items related to congregational vitality, as well as how often their pastor demonstrated or engaged in certain *marks* of ministry.

Not surprisingly, congregants reported that they observed their pastors engaging in the more commonly visible ministry-related tasks of their work: preaching, leading worship, participating in the sacraments, communicating biblical knowledge, interpreting biblical texts, and so on. The less commonly visible *marks* were, of course, not observed as frequently by congregants, with the following four items being the least frequently observed:

- Mutually equipping and motivating a community of faith
- Leading and encouraging ministries of evangelism, service, stewardship, and social transformation
- Reading the contexts of a community's ministry and creatively leading that community through change or conflict
- Framing and testing a vision in community

However, we found that these *marks* were the ones that correlated significantly with the greatest number of congregational vitality items. Restated, *the qualities and skills of a minister that were most related to a congregation's thriving were what we termed "general leadership skills" that would be necessary for leading any organization.*<sup>25</sup>

This finding is not a particularly new revelation, but it re-emphasized for the UCC that more is required of authorized ministers than the ability to perform ministry-related tasks. Knowledge and skill in leading people in complex organizations—to empower and equip, manage and guide through conflict and change, and provide and test a vision—seem to be essential tools for ministerial training and formation. Jackson Carroll, a leading scholar on pastoral leadership, articulated that effective ministerial leadership includes agility and reflective leadership—“not only responding nimbly but also faithfully, thoughtfully, innovatively, and appropriately in the face of a constantly changing world”<sup>26</sup>—and trust and personal authority—gaining “tacit acknowledgement by the pastor's congregation that [he or she has] won the congregation's trust, having demonstrated integrity, wisdom, and genuine care.”<sup>27</sup> If preparation and training for ministry do not work to cultivate these skills in individuals, alongside the more overt, ministry-related skills of pastoral care, preaching, and biblical knowledge, then the congregations and other contexts in which they lead will be more likely to diminish than to thrive.

As a result of this research, middle judicatories, congregations, and Committees on Ministry across the denomination have begun to take a

more proactive role in teaching these general organizational leadership skills through professional development opportunities.<sup>28</sup> For example, the New York Conference's School of Ministry took seriously the UCC's research findings and developed a two-year professional development retreat cycle based on the four *marks* most related to congregational vitality. The purpose of these retreats was to teach the frameworks and skills necessary for performing each of the four *marks* more effectively, and facilitators with specific expertise in each area led the sessions.<sup>29</sup> In the Rocky Mountain Conference, a nine-month leadership development program for both ministers and laypersons called "Ignite" began in 2018; and the impetus for this program was based on the findings of the UCC's report.<sup>30</sup> In the national UCC setting, the findings shaped the revised version of *The Marks of Faithful and Effective Authorized Ministers* to include "Building Transformational Leadership Skills" as one of the eight main categories.<sup>31</sup> Although denominations generally may be slow to transformation and change, as are many of their congregations, there are pockets of hope as we move toward training and equipping authorized ministers, members in discernment, and laypersons with these vital skills for ministry.

#### IMPLICATIONS FOR MINISTRY PREPARATION AND TRAINING

There are a number of ways for ministry educators and supervisors to give attention to nurturing leadership and organizational skills and practices in students. In the context of professional ministerial formation, incorporating leadership frameworks and theories into the explicit curriculum, both prior to and during field education experiences, will give students a foundation from which to engage in deeper reflective practice regarding interpersonal dynamics and situations, actions of the leaders and their impact within settings, and the field site itself as a complex organization. In particular, situational and contingency theories of leadership may offer some appropriate lenses through which students can identify and better articulate leader-group dynamics within their settings.<sup>32</sup> Additionally, family systems theory—utilized by many field educators and clinical pastoral education supervisors—is another consideration for coursework alongside one's field experience.<sup>33</sup> The greater the exposure to, and investigation of, various theories of leadership relating to organizations, the deeper the well of resources the student will have to reflect on the ministry experience.



As seminary and theological schools continue to witness an increasingly diverse student population—in race and ethnicity, age, gender, sexuality, religion, etc.—they are encountering an equally increasing diversity in the level of spiritual and theological formation that students have received prior to attending seminary.<sup>34</sup> It cannot be assumed that students have been partially prepared in faith or skill by families of origin, congregations, or even undergraduate institutions. As a result, seminaries have needed to fill formational gaps in order for students to be prepared adequately for ministry. Many seminaries have observed the need for leadership courses and skill development and have worked to address those gaps, some quite successfully. Moreover, some seminaries now offer master's and doctor of ministry degrees in the field of leadership. Knowing that seminaries must not be relied upon to provide all of the formation that individuals require throughout their careers, it is incumbent upon schools to frame students' professional formation in the broader context of ongoing, lifelong professional development.<sup>35</sup> Even though ministerial authorization or standing does not require universal continuing education as do other professions such as medicine, law, or counseling, some seminaries have developed community-wide programs through which ministerial leaders can engage in this type of ongoing learning and skill development.

On the other hand, today's seminary students report a broader range of vocational and experiential backgrounds than ever before.<sup>36</sup> Students entering seminary possess careers and degrees in business, engineering, technology, communications, health care, and law, among others. Many of these students have acquired leadership knowledge and experience from these previous (or current) careers, and some have even participated in intensive career-based leadership development programs. Seminaries need to remain attentive to helping students identify those already-nurtured leadership gifts that can enhance ministry practice, as well as set aside those acquired skills which are not as beneficial for ministry. Employing intentional strategies in coursework and field education to extract, integrate, and build upon prior leadership learnings is instrumental for both educators and students and will only serve to enhance ministry preparation.

## CONCLUSIONS

Seminary graduates themselves report that their theological education did not prepare them fully for congregational leadership; likewise, “denominations and congregations are increasingly calling for ministers who are effective administrators and leaders.”<sup>37</sup> In particular, denominational leaders like myself hold in tension the “30,000-foot view” of seeing the effects of the dearth of leadership skills on congregations experiencing change at an unprecedented rate in modern history with the knowledge that the resources needed to train and resource pastors with these skills are decreasing along with membership.<sup>38</sup> Even so, equipping ministers with all of the leadership knowledge and expertise in the world would impact the trends that U.S. religious congregations are experiencing only minimally, at best, due to the many factors affecting religious life and practice today.

Nevertheless, this time of rapid change for congregations and denominations—and, consequently, for ministers—holds a great deal of excitement and promise. What is required of ministerial leaders is changing because what is being required of congregations and other ministry settings is changing. The paths that are being forged defy the traditional boundaries between sacred and secular—communities of faith are beginning to form unique partnerships, experiment and cross boundaries, and re-vision their commitments.<sup>39</sup> These new paths and possibilities call for ministers who possess deepened leadership practices and perspectives as well as wisdom and experience in the ways of organizations. Congregations that are not yet on that path need these same ministers to creatively and courageously lead them through change, even if change means closure or complete transformation. Whatever the context, leadership excellence is a prized essential for denominations and congregations alike, and it is incumbent upon us to develop these capacities in current and future ministers to lead the now and the next.

## NOTES

- 1 The United Church of Christ (UCC) is a historically mainline Protestant Christian denomination located in the United States. The denomination was formed in 1957 by two predecessor denominations: the Congregational Christian Churches and the Evangelical and Reformed Church, both products of mergers as well. To learn more about the UCC, see <http://www.ucc.org>.
- 2 "America's Changing Religious Landscape," Pew Research Center, May 12, 2015, <http://www.pewforum.org/2015/05/12/americas-changing-religious-landscape>.
- 3 David A. Roozen, "American Congregations 2015: Thriving and Surviving," Faith Communities Today, accessed February 24, 2018, [http://www.faithcommunitiesto-day.org/sites/default/files/American-Congregations-2015\\_0.pdf](http://www.faithcommunitiesto-day.org/sites/default/files/American-Congregations-2015_0.pdf).
- 4 "Summary Statistics 1955-2016," Center for Analytics, Research and Data, United Church of Christ, accessed February 24, 2018, <http://uccfiles.com/pdf/2016SummaryStats.pdf>.
- 5 These and other changes are catalogued in the context of ministerial leadership by Jackson W. Carroll, *God's Potters: Pastoral Leadership and the Shaping of Congregations* (Grand Rapids, MI: Eerdmans, 2006). The literature on changes regarding familial structure and gender roles is extensive; for an overview of statistical trends, see Katherine Lewis, "How Are Gender Roles Changing in the U.S.?" *The Spruce*, February 18, 2017, <https://www.thespruce.com/gender-roles-changing-in-the-us-3545177>. On the rise of U.S. singles, see Eric Klinenberg, *Going Solo: The Extraordinary Rise and Surprising Appeal of Living Alone* (New York: Penguin Books, 2012). For a general overview of U.S. racial and ethnic changes, see D'Vera Cohn and Andrea Caumont, "10 Demographic Trends That Are Shaping the U.S. and the World," Pew Research Center, March 31, 2016, <http://www.pewresearch.org/fact-tank/2016/03/31/10-demographic-trends-that-are-shaping-the-u-s-and-the-world>. For U.S. population projections on race and ethnicity, age, gender, and nationality, see Sandra L. Colby and Jennifer M. Ortman, "Projections of the Size and Composition of the U.S. Population: 2014 to 2060," U.S. Census Bureau, March 2015, <https://census.gov/content/dam/Census/library/publications/2015/demo/p25-1143.pdf>.
- 6 See John P. Marcum, "W(h)ither the Mainline? Trends and Prospects," *Review of Religious Research* 59, no. 2 (2017): 119–34, doi: 10.1007/s13644-017-0288-3.
- 7 One of the clearest cases for intentional leadership formation has been made by Sharon Daloz Parks, *Leadership Can Be Taught: A Bold Approach for a Complex World* (Cambridge: Harvard Business School Press, 2005).
- 8 To learn more about the President's Leadership Class at the University of Colorado at Boulder, visit <https://www.colorado.edu/plc>. Furthermore, I use the terms "formation" and "development" interchangeably throughout this essay; both connote an intentional, guided process of acquiring knowledge, qualities, and skills for leadership.
- 9 See Stanley D. Truskie, *Leadership in High-Performance Organizational Cultures* (Westport, CT: Quorum Books, 1999). For a broader overview of the history of leadership studies, see Curt Brungardt, "The Making of Leaders: A Review of the Research in Leadership Development and Education," *The Journal of Leadership Studies* 3, no. 3 (1996), 81–95, doi: 10.1177/107179199700300309.

- 10 Stephen R. Covey, *The Seven Habits of Highly Effective People: Powerful Lessons in Personal Change* (New York: Simon & Schuster, 1989), 217.
- 11 See Craig E. Runde and Tim A. Flanagan, *Becoming A Conflict Competent Leader: How You and Your Organization Can Manage Conflict Effectively* (San Francisco: John Wiley & Sons, 2007).
- 12 Alison Taysum, "In Search of the Holistic Leader," *Management in Education* 17, no. 5 (2003), 11, doi: 10.1177/08920206030170050401.
- 13 Peter M. Senge, *The Fifth Discipline: The Art and Practice of the Learning Organization* (New York: Doubleday, 2006), 179.
- 14 See Daniel Goleman, *Emotional Intelligence: Why It Can Matter More Than IQ* (New York: Bantam Books, 1994).
- 15 Peter Salovey and John D. Mayer, "Emotional Intelligence," *Imagination, Cognition and Personality* 9, no. 3 (1990), 185, doi: 10.2190/DUGG-P24E-52WK-6CDG.
- 16 See Daniel Goleman, Richard Boyatzis, and Annie McKee, *Primal Leadership: Realizing the Power of Emotional Intelligence* (Boston: The Harvard Business Review Press, 2002), 39.
- 17 For a broader discussion on the teaching of emotional intelligence in seminary and CPE settings, see Roy M. Oswald, "Emotional Intelligence and Congregational Leadership," *Reflective Practice* 36, no. 1 (2016), 102–15.
- 18 See Jared Roth, "The Relationship Between Emotional Intelligence and Pastor Leadership in Turn-Around Churches" (EdD diss., Pepperdine University, 2011).
- 19 One of the most comprehensive studies conducted on ministerial leadership across various denominations and traditions is David S. Schuller, Merton P. Strommen, and Milo L. Brekke, eds., *Ministry in America: A Report and Analysis, Based on An In-Depth Survey of 47 Denominations in the United States and Canada, with Interpretations by 18 Experts* (San Francisco: Harper & Row, 1980).
- 20 Another central document by which all UCC ministers must abide is *The UCC Ministerial Code*, which contains guidelines for ethical behavior and practice. However, this document is not utilized as the primary means by which authorization for ministry or ministerial excellence are assessed unless the minister's fitness for ministry is called into question. This document can be found at <http://www.uccfiles.com/pdf/Ministerial-Code.pdf>.
- 21 *The Marks of Faithful and Effective Authorized Ministers*, United Church of Christ, accessed February 25, 2018, [http://www.ucc.org/ministers\\_marks](http://www.ucc.org/ministers_marks).
- 22 *Committee on Ministry Research Report*, MESA Ministry Team, United Church of Christ, revised August 27, 2015, <http://www.uccfiles.com/pdf/Committee-on-Ministry-Research-Report.pdf>.
- 23 The term "authorized minister" refers to all persons who are authorized for ministry in the United Church of Christ. This includes ordained clergy but also other categories for authorization such as licensure and commissioning. For a detailed description of the various paths to ministry, see [http://www.ucc.org/ministers\\_authorized](http://www.ucc.org/ministers_authorized).

- 24 For the complete report, see Kristina Lizardy-Hajbi, "Congregational Vitality and Ministerial Excellence: Intersections and Possibilities for Ministry," Center for Analytics, Research and Data, United Church of Christ, June 2015, <http://uccfiles.com/pdf/UCC-Congregational-Vitality-and-Ministerial-Excellence-Report.pdf>.
- 25 Although the second significant mark of "leading and encouraging ministries of evangelism, service, stewardship, and social transformation" was written as a specifically ministry-related Mmark, we discovered in later analyses that this mark was measuring many of the same items as the first mark of "mutually equipping and motivating a community of faith." These two items were later categorized as one equipping/empowering general leadership skill.
- 26 Carroll, *God's Potters*, 208.
- 27 *Ibid.*, 211.
- 28 Because the United Church of Christ's polity is congregational, each local church is autonomous and chooses to affiliate with middle judicatories (associations and conferences). The national setting cannot dictate policy or doctrine, only guide policy and practice by providing resources and carrying out the pronouncements of the General Synod. The General Synod—the representative body of the churches and judicatories—meets every two years and votes on items concerning the denomination.
- 29 See "Twenty-Four Hour Learning Events," New York School of Ministry, United Church of Christ New York Conference, accessed February 25, 2018, <http://www.uccny.org/ministries/nysom/twenty-four-hour-learning-events>.
- 30 See "RMC Ignite: A Leadership Initiative of the Rocky Mountain Conference," Rocky Mountain Conference United Church of Christ, accessed February 25, 2018, <http://www.rmccignite.com>.
- 31 *The Marks*, 1.
- 32 Situational and contingency theories of leadership examine the leader's actions in relationship to the organization's environment and dynamics. The situational leadership model developed by Paul Hersey in the 1960s—outlined in his book *The Situational Leader* (New York: Warner Books, 1985)—is the foundational text upon which many books and articles have expounded since then. Interestingly, situational analyses possess similarities with reflective models and processes for the practice of ministry, such as the four tasks of practical theology in Richard R. Osmer's *Practical Theology: An Introduction* (Grand Rapids, MI: Eerdmans, 2008).
- 33 Perhaps the greatest text on family systems theory applications to leadership is Edwin H. Friedman, *A Failure of Nerve: Leadership in the Age of the Quick Fix* (New York: Church Publishing, 2007).
- 34 Carroll, *God's Potters*, 226.
- 35 This is actually one of the recommendations proposed by the Association of Theological School's "Educational Models and Practices in Theological Education Duration (Reduced Credit MDiv) Peer Group Final Report," February 2018.

- 36 Jo Ann Deasy, "Seven Things We've Learned about Today's Theology Students: Highlights from the 2015–2016 Entering Student Questionnaire," The Association of Theological Schools, March 2016, p. 2, <https://www.ats.edu/uploads/resources/publications-presentations/colloquy-online/esq-highlights.pdf>.
- 37 Jo Ann Deasy, "How 2016 Graduates Are Faring," The Association of Theological Schools, November 2016, p. 3, <https://www.ats.edu/uploads/resources/publications-presentations/colloquy-online/how-graduates-are-faring.pdf>.
- 38 For an overview of the rate of change that the world has experienced over the last 150 years and the ways that this has impacted pastoral leadership, see Doug Pagitt, *Leadership in the Inventive Age* (Minneapolis: sparkhouse, 2010).
- 39 See Marjorie H. Royle, "New Congregational Development in an Age of Narrowcasting," Center for Progressive Renewal, October 2014, [https://static1.squarespace.com/static/57bccd711b631b7253174ce5/t/57cf1aec893fc0e7823bb297/1473190637082/New-Congregations-Narrow-casting\\_Final.pdf](https://static1.squarespace.com/static/57bccd711b631b7253174ce5/t/57cf1aec893fc0e7823bb297/1473190637082/New-Congregations-Narrow-casting_Final.pdf).