

Leading With High Notes of Compassion and Harmonic Chords of Justice

Valerie Miles-Tribble

SITUATIONAL SCENARIO

On Sunday after church, one of the 11-year-olds named Tony comes to you, the associate pastor, and he is visibly upset. He confides that he, his mother, and his six-year-old sister may have to move away since they can't afford to keep their apartment. Tony had overheard his mother pleading with the landlord because their housing assistance (Section 8) vouchers would no longer be accepted. Trying to comfort Tony, you learn his studies and grades are suffering because Tony often misses school to care for his younger sister since his mom works two jobs and is not home much. The boy enjoys Sunday school and occasional youth ministry activities when he can come, but he and his mother are not members of the church. To address this need requires going to the Church Council to see what can be done.

Character A: Associate Pastor

You are the only church leader who has developed a positive relationship with Tony. Most of the others don't know him or notice him as anything other than a kid from the neighborhood. Your heart is grieved because of his tears and fear. You want

Valerie Miles-Tribble is associate professor of ministerial leadership and practical theology at the American Baptist Seminary of the West (Graduate Theological Union) in Berkeley, California. Email: vmiles-tribble@absw.edu.

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to help Tony and try to convince the senior pastor of the need to help Tony's family. This is an opportunity to change the insular ways you sense in the ecclesial attitude. What are your ideas on how the church could get involved? Make a passionate case to the pastor and Council about their identity as servants of those in need.

Character B: Senior Pastor

As senior pastor, you know the church has been very insular and not as involved in the neighborhood as it should be. Your associate pastor comes to you about a boy—but he and his family are not members! As it is, not much of church funds are allotted for outreach other than for denominational mission. You also are concerned about the politics of fund priorities (maybe these non-members are not the best to start with). Perhaps it's time to use this as a case to the Council and begin to make some changes, but what should come first—this emergency or something else? How will you navigate the Council meeting?

Character C: Church Elder or Council Member 1

In your view, there are members with needs who are not getting help. Why put extra effort into helping folks who are not even attending church and maybe are not even Christian? You are opposed to the church getting involved. You think the pastor just wants to change the budget priorities.

Character D: Church Council Member 2

You are a member of the Council and are not comfortable with any changes to the way things are done, but you might be swayed. Raise your questions to the associate pastor and pastor.

This role-play scenario is one that students enact in my leadership class. The dilemmas simulate real decision-making situations leaders face in ministry service delivery, whether in ecclesial organizations or other contexts. Hypothetical scenarios such as this result in spirited debate among student-practitioners after they play their roles in front of the class. The most frequent feedback is: “I didn’t realize how tough situations are or how conflicted I would feel.”

WHAT IS LEADERSHIP—ARTFUL SCIENCE, CREATIVE COMPASSION, OR BOTH?

This article considers *leadership* in ministry as a reflective practice in order to examine the need to become adept in transformational sensibilities with particular empathetic keenness in these challenging times of emotional and spiritual brokenness. Leadership, in the context of religious praxis, is examined conceptually to consider the institutional and public aspects of roles impacting relational interactions, behaviors, and spiritual discernment. The term ‘effective leadership’ involves a systemic view of engaging and influencing others as a collective organizational entity and thus is approached as an ethical behavioral praxis situational to contextual roles rather than as solely individualized positions. Multidisciplinary research reveals a stark difference between positional leadership (focused on job stature that might compel or coerce followers) and compassionate elements of reflective leadership (focused on demonstrating caring concern, valuing differences with dignity that in turn motivates others).¹ In this article, I posit that conceptualizing ethical leadership behaviors, as faith-based practitioners aligned to particular beliefs of a higher calling, requires taking stock of any presumptive bias and actions that contradict responsibility for inherently compassionate behavioral praxis. My use of the term ‘compassionate leadership’ as an ethos led me to explore whether others have examined compassion linked to leadership. To my surprise, I discovered the popularity of the term with trendy acronyms in the present corporate pantheon of ‘touchy-feely’ training approaches.² In this article, the paradigm of leadership compassion, rather, aligns with tenets contextual to interreligious and vocational praxis to embody the ethos of ‘do unto others’ by serving and treating others as we want to be treated (Luke 6:31, NRSV).

In this article, I also explore leadership paradigms for ethical insights to encourage awareness of the critical need to assess behavioral praxis. As a leadership and organizational change researcher, I examine the domino effects in chains of influence in society and religion central to my theoethical analysis of praxis and to my role as associate professor of ministerial leadership and practical theology at a consortium of seminaries and divinity schools. Critical reflection on self and others is a complex task for seminary students and professional colleagues, and it does not yield easy, pat answers. Amid an array of factors categorized and investigated as leadership, I resonate with the work of Max DePree, the author of two bestsellers including *Leadership Jazz* (1992), who urged business leaders to reimagine creative

praxis and passion as a spirituality of purpose or higher calling guiding attitudinal behaviors with an appreciation for technique, inspiration, and empathy.³ As in jazz improvisation, leaders in healing ministries are invited to reflectively consider ways to forge new relational interactions, to be creatively passionate risk-takers, and, hopefully, to recognize the urgency of ethical service and dignity toward people experiencing life at the margins. Our encounters can either embody strong harmonic chords of justice through our ethical praxis or cause further harm to already fractured identities.

Therefore, a sobering point for reflection is that in the busy demands of service delivery, how often do we reflect on the ways in which leadership behaviors influence the relational systems that comprise an organizational climate—and do we admit to the biased baggage we might bring from our socialization into the organization's climate? Pertinent to consider is the fact that every organization is comprised of people, whether the organization is ecclesial, clinical, community outreach, or any other type. In any organization's culture, relational encounters are influenced by the divisive ideologies prevalent in societal dynamics as another cultural environment in which people live and serve. In truth, leadership praxis impacts others. The ideal is leadership that contributes to healing outcomes; however, a tough challenge arises when assessing whether people, who are already fractured by marginalized identities, experience further hurt instead of hope from the service delivery. To reach the high notes of ethical leadership compassion, the inspiring words in the Christian text of Philippians 4:8 urge: "Finally, beloved, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is pleasing, whatever is commendable, if there is any excellence and if there is anything worthy of praise, think about these things" (NRSV). Next, to think about these things, an overview of leadership paradigms is foundational before segueing into deeper reflection about leading in challenging times of emotional and spiritual brokenness.

LEADERSHIP THEORY—ARE COMPASSIONATE LEADERS BORN OR TRAINED?

Although a popular topic, leadership is woefully misunderstood if it is presumed that anyone can be an effective leader. Compassion alone does not suffice. What is less clear is how to distinguish questionable leadership praxis. Most people know that toxic leaders exist, but what are the distinguishing factors? The traditional social sciences initially viewed leadership

as a positional role of directing followers. Subsequent research showed that effective leadership praxis extends beyond positional roles to the ability to engage relationally in a social meaning-making process while balancing task-oriented and group-oriented interactions to address situational needs and achieve outcomes.⁴ Leadership requires an identifiable set of skills and ethical best practices for interrelational influence; leaders in the public and private sectors are expected to demonstrate the capacity to coordinate, communicate, and integrate teams effectively for positive outcomes.⁵ Data on vital leadership roles evolved from interdisciplinary models studied in private or public sectors of educational, healthcare, and business praxis. For example, Babcock-Roberson and Strickland applied a systems perspective to define leadership as “a process of social influence, in which one or more persons affect one or more followers by clarifying what needs to be done and providing the tools and motivation to accomplish set goals.”⁶

Are leadership skills innate gifts of birth or can leadership abilities be learned and honed with experiential praxis tools? Leadership paradigms are schools of thought that evolved from expanded research to dispute the early trait theory premise that effective leaders must be born with innate gifts of behavioral performance. In their comparison of theoretical schools, Müller and Turner contended that leadership abilities can be learned and honed to reduce the questionable praxis of toxic leaders; accordingly, the *behavioral* school of the 1950–1960s focused on leadership acumen as learned skills or practices, whereas the *contingency school* during the mid-to-late 1960s combined intuitive leadership characteristics for situational adaptability to external dynamics.⁷ The *visionary* and *charismatic* schools of the 1980s focused on transformational and transactional leadership analysis of interpersonal behavioral styles to guide change,⁸ whereas the *emotional intelligence* school linked an emotive psychology of caring to reflective ethics in relational decision-making.⁹ Lastly, the *competence* school of thought gained prominence in the late twentieth century by combining the leadership research of the earlier schools into integrated models examining a triad of leadership skills, cognitive behaviors, and practices. Notably, elements of compassion are framed in competency models as ethical behavioral values and praxis components conducive to the self-reflective assessment of performance capabilities as well as a critical concern for the outcomes of others.¹⁰ Effective leadership praxis attends to reflective and experiential tools for ethical relational engagement. In short, core competencies and interpersonal behavior

are learned and can be developed further for positive impact on relational experiences and justice outcomes.

BRIDGING COMPASSIONATE LEADERSHIP AND AN ETHOS OF SPIRITUALITY

Recalling the opening scenario of young Tony's need for help, I invite theological practitioners to reflect on the ways that personal leadership praxis and the organizational culture can impact the well-being of the individuals served. In what ways do leaders help or hinder healing and wholeness? Before taking a closer look at the opening scenario, consider how ethical leadership values bridge spiritual and religious values. Reave conducted a meta-analysis of spiritual values and practices in more than 150 qualitative and quantitative studies to find parameters of leadership competencies and effectiveness framed in language embodying ethical values such as honesty, service, humility, and integrity.¹¹ Reave's analysis of workplace studies found common threads relating leader integrity to effectiveness or leadership success in several measures: worker perception, motivation, satisfaction, retention, relationships, organizational citizen behavior, group productivity-performance, and worker-leader motivation.¹² Spirituality is described as inwardly reflective values connecting a shared sense of purpose and an ethical praxis guiding personal and collective behavior. Authenticity empowering ethical participation and satisfaction included six ethical foci: respect for others' values, genuine care and concern, fair treatment, listening responsively, showing appreciation of others, and leader engagement in reflective practice.¹³ Ethical dimensions of leadership competencies included integrity, service, and justice to support collegial connectedness and well-being. In other words, ethical values guide the creative melody of praxis. Moreover, I posit that effective leadership integrates values of compassion with ethical constructs of spirituality to create justice climates in which ethical relations promote well-being. In my view, a magic mathematical formula for effective leadership might be as follows:

$$\begin{aligned} & \text{(Skills) + (Behavior) + (Ethical Praxis) =} \\ & \text{Compassionate Values + Creative Personality} \\ & \text{Commitment to Justice Climate +} \\ & \text{Motivating Well-Being in Others} \end{aligned}$$

The above equation represents a crucial balance of elements necessary for effective leadership. In the numerator, the core leadership competencies (skills, cognitive behavior or knowledge, and ethical praxis) must equate to compassionate values and a creative spirit or personality to win people cooperatively rather than coopt them coercively. In the underlying denominator are two crucial factors: commitment to justice and motivating well-being in others. Essentially, the elemental factors in the numerator cannot be effective if the ethical components in the denominator receive zero effort because mathematical and Socratic logic deems it is not possible to divide anything by zero. In praxis, an emphasis solely on leadership competencies and compassion will fall flat without demonstrated commitment to maintaining a justice climate that motivates service providers to prioritize the well-being of clients and of one another. Since ethical practices affect workplace climate and delivery, it stands to reason that ethical values link reflective practices significantly with effective leadership ability not only to motivate others but also to create healthy and responsive environments for those with whom leaders interact.

Other leadership studies also found ethical influences bridging spirituality in the workplace. Workplace spirituality is a formative theory of spirituality-centered values found in the leadership models of Garcia-Zamor and studies by Fry, where leadership values interconnected with ethical compassion for the well-being of individual workers in an ethically supportive operational culture.¹⁴ Fry's model of spirituality included ethics found in religious and values-based approaches attuned to core values of care and concern for motivating colleagues and staff with a sense of calling to "task-oriented and social/emotional [*sic*] issues through directive and supportive behaviors."¹⁵

At the organization level, leadership models integrating the ethical values of service, integrity, and justice-supported worker experiences of connectedness and ethical well-being.¹⁶ The term *well-being* signifies the perceptions and emotional values prompting behavior of workers. Daily interactions ideally bridge ethical values to humane approaches of behavioral practice, transcending contextual particularities of difference. Notably, inwardly reflective values form an ethical bridge of shared language consistent with a religious ethos while not bound to religious creeds; religious affinity was deemed as not required since proselytization was not viewed as an ethical or legal workplace practice. Essentially, work climates in organi-

zations are affected by leadership qualities in the workplace. Spiritual practices can be life-changing when values of compassion are translated into a communicated work ethic and sense of social mission. In the scenario of young Tony, leaders' views influenced the organizational insularity that, in turn, can impact the decision of whether to help Tony's family. In my class, more than once after a role play, the issue of compassion surfaced when students reflected on their leadership attitudes and discussed challenges in their contextual service environments.

EDUCATIONAL PREPARATION: HOW TO DEVELOP LEADERSHIP JUSTICE

Research on workplace spirituality invites us to consider theological preparation and the dilemmas related to training leaders in academics and spiritual disciplines while addressing the growing awareness that higher-level leadership capabilities, as derived from models in the world of business are not only needed but are adaptable to public and faith-based contexts. However, practical theologian Frank acknowledged that classical preparation at graduate-level Christian seminaries or divinity schools focused on theological studies and experiential training for vocational ministry or pastoral capacities with faith-based sensibilities limiting leadership roles to traditional pulpit-focused ecclesial mission. Moreover, early attempts to directly transfer secular-modeled principles to faith-based leadership assessment initially met with resistance due to clergy fear of secular commercialism.¹⁷

Nearly exclusive pastoral emphasis on the religious tenets of spirituality in practices of prayer, preaching, and meditation meant a schism of suspicion distanced theological views grounded in religious transcendence, while leadership emphasis fundamental to adaptive praxis and assessment met with reluctance to emulate economically driven paradigms. Boyatzis and colleagues noted that earlier pedagogical approaches to faith-based education overlooked the need to train leaders effectively in non-church roles of so-called secular venues due to emphasis upon church roles of leadership as the primary training paradigm in areas of biblical studies and preaching.¹⁸ Today, innovation requires creativity just as improvisation requires risk-taking. The complexity of the social climate necessitates shifts in thinking along with understanding that ethical principles of leadership, organizational dynamics, and operational systems could strengthen churches and clinical venues as viable organizational entities. As the demand for prac-

titioner training in clinical settings increases, questions also arise about preparational learning experiences placing sufficient emphasis on important areas of relational skills and compassionate praxis. In addition, practicum design for leadership experiences beyond classrooms needs to provide more diverse opportunities to strengthen teamwork competencies with situational praxis for collaboration, discernment, and care.

Until recently, well-validated, adaptable secular models were not integrated into the moral fiber of theological training despite increased attention in the secular workplace to interpersonal behavioral practices under the rubric of servant leadership. However, data from the Association of Theological Schools confirm a trend that many denominations have increased numbers of seminary-trained practitioners whose passion extends beyond traditional congregational leadership to non-ecclesial organizations and public venues. Their placements extend leader roles in varied organizational settings, which include but are not limited to community service outreach for private enterprise, chaplaincy leadership in clinical hospitals, executive roles in denominational associations or parachurch organizations, supervisory or managerial roles in prison chaplaincy, directing advocacy foundations and public interreligious community organizing, leadership roles as faculty or administrators in higher education, and managerial roles directing social services.¹⁹ As practitioners seek ministry possibilities in varied service venues, a revised focus in their preparation is required to assess the relational factors of compassion and spirituality with the competency characteristics of leadership.

Another leadership conundrum arises in relation to preparing student-practitioners for theology-related vocations because of the presumed expectation of employers and colleagues that graduates with a master of divinity of degree will possess effective leadership qualities. Despite these on-site or workplace expectations, the needed leadership acumen might not match the actual capabilities or learning experiences afforded to student-practitioners while in seminary to develop the intuitive skill sets needed for given situations. Put another way, self-assessments of capabilities might differ from others' expectations; thus, a gap in perception and capabilities could result in detrimental outcomes. It is possible to strengthen leadership effectiveness with authentic institutional commitment to create curriculum opportunities that incorporate self-reflection and assessment processes. This type of

efficacy training equates to the creative practice sessions in the jazz world where the initiative to make music begins.

In reflective practice fields, as the demand for mentorships, shadowing opportunities, and other supervised praxis in public, ecclesial, and clinical service organizations increases, there arises an urgent necessity to re-vamp curricula and increase the emphasis on relational factors of justice in leadership behavior and praxis. An example of deeply reflective theoethical training of student-practitioners is found in CPE training modules required to prepare participants for clinical healthcare-related chaplaincy roles. Yet the question posed earlier is still valid to increase attentiveness and intercultural awareness: In what ways do leaders help or hinder healing and wholeness? A positional focus on leadership training might not broach the interpersonal biases embedded in contextualized socialization or the ways to foster climates of justice. To develop leadership compassion, educational preparation needs to include deep discourse about the stereotyping stigmas that marginalize or fracture identities, perpetuating brokenness from unsettled intersectional issues.

PUBLIC LEADERSHIP SENSIBILITIES IN CHALLENGING TIMES

Essentially, workplace spirituality embodying justice sensibilities requires ethical leadership awareness of intersectional differences of race, class, and gender as points of discrimination that pose the potential for conflict. Injustice arises when leaders fear openness to navigate amid diverse contextual experiences, interfaith environments, or difficult relational justice issues. Furthermore, ideological and praxis differences marginalize some while privileging others. In such cases, skills capacity falls short without creative effort and authentic compassion for just praxis. Toxic leadership amplifies the dissonance of intolerance in organizational climates, which perpetuates inequality as a distortion of justice. In other words, basic human needs for dignity and freedom are central to the recognition of personhood and wholeness yet are not attainable unless an ethically compassionate leadership praxis counters unjust behavior as normative. Still, the tendency of organizational or leadership minimization of issues to avoid the tensions of addressing unsettled intersections actually upholds negative stereotype biases. As in the math equation, zero effort nullifies a compassionate vision for justice. Turning once more to consider the scenario of

Tony, consider the leadership approaches that could be taken. What would you do for young Tony? What arguments could be made? How would you address a climate of insularity countering a theoethical mandate for equitable service?²⁰

As long as people's lived realities are denied, the unsettled intersections of existence will remain places of brokenness with a mistrust of norms in our churches, schools, healthcare delivery because of disparities, also found in the public spheres of policy-making and advocacy. I invite us to return to DePree's *Leadership Jazz* for inspiration: "One of the most sacred relationships among teams of people is that between leaders and followers. This relationship, so central and crucial, depends to an extraordinary degree on the clearly expressed and consistently demonstrated values of the leader as seen through the special lens of followers. This is why leadership and ethics are inextricably woven together."²¹ Why is it incumbent upon religious professionals to harmonize the leadership ethos and praxis necessary to validate others? Unless we see each other as one family of God, the injustice of toxic climates will detract from leadership passion to create fairness, exhibit trust, and respect difference. DePree urges us to commit to leader roles as facilitators of harmonious and innovative approaches. Toxic leadership cannot ethically be tolerated. Ideally, compassionate competencies and inclusive sensibilities can create relational spaces for dignity of personhood in any leadership venue.

Attending to relational well-being is tantamount to creating just environments in which healing and wholeness can be fostered, just as the harmonic mystery of jazz music depends upon varied creative roles. As DePree puts it, "We are dealing with the elements of human worth. We are dealing with God's mix, people made in God's image, a compelling mystery . . . a great cross-cultural mix . . . of beauty, potential and rights."²² These elements are not unlike Fry's ethical construct of workplace spirituality. The ideals captured in DePree's compelling depiction of leadership require individual and collective strategic preparation for spiritual formation and instinctively compassionate praxis. Leaders' approaches to in-group and out-group dynamics either contribute to fractured identities and unsettled intersections or influence a trajectory of healing relationships and empower voices to challenge unjust service inequities.

Leaders must delve deeper to assess and address critical delivery systems as well as personal interactions where ignoring fractured social dy-

namics of inequality and unsettled intersections negatively impede well-being. Ethical leadership requires intentional praxis, whether or not it is understood as workplace spirituality, to reflect on the forms of 'othering' in the context of today's volatile landscape of injustice, exemplified by encouraging collaborative innovation. A vision for equity is the creative passion our hearts create in the music of justice. Frankly, I find the Christian biblical text is underutilized for its leadership training examples of leadership ethics. The Gospels depict Jesus saying to Peter, James, and John, "I'm going to make you fishers of men" (Matt. 4:19 NRSV), and then Jesus sets about training followers to be sent out as leaders even when they did not understand or often doubted they could succeed. In Jesus' leadership example, the recognized limitations of the disciple followers did not prevent preparing them while affirming and trusting them by delegating. Jesus also demonstrated compassion in leadership focused on the needs of the marginalized or out-cast while he publicly challenged systemic injustices. Acknowledging that leadership praxis cannot solve or correct all societal ills, an effort can still be made to exemplify positive social change in relational roles.

Ethical exemplars combine deeply held spiritual and ethical values of caring for people's collective well-being, whether in the public square, ecclesial community, or secular contexts. Since I serve in reflective practice, I share a duty to foster equitable praxis options. We can refuse to be silent about known biased treatment of colleagues. We can challenge subpar service delivery to poorer neighborhoods and families. We can embody an empathetic open-door policy that staff, colleagues, constituents, or clients can trust to be a safe space for confidentiality and honest feedback even if full accord is not possible. Policies can be clarified to include expectations for interpersonal behavior of respect and cooperative support beyond mere tolerance among colleagues and clients. Teamwork can exemplify an ongoing process of accountability. We can seek to create training venues encouraging deep discourse to grapple with complex topics of difference and bias. Leaders and followers can be encouraged to grow as compassionate leaders rather than engaging in positional paradigms with singular power dynamics of micromanaging and triangulation. Effectiveness depends on the commitment, transparency, and fairness of leaders or of a designated team comprising the leadership.

SELF-ASSESSMENT: KNOW THYSELF INDIVIDUALLY AND COLLECTIVELY

Finally, I confess that one of the most difficult leadership tasks in guiding spiritually centered change is reflecting on deterrent biases within our personal approaches and worldviews. In research associating self-assessment of competencies with adequacy of preparation, findings connect leadership efficacy, affirming a sense of agency, and spiritual belief in one's capability as a leader.²³ A praxis of compassion requires self-reflection on leadership strengths and weaknesses; still, it is difficult to undertake multifaceted or multi-tiered self-assessment with collective feedback from others, mainly because self-assessment also requires critical reflection on our personal fractured self-identities and unsettled intersections. A reciprocal duty of genuine compassion and integrity is shared, felt, or shown in mutual recognition of our inclusion in the human family of a divinely just God. This ethic is fostered by a belief that we should not exclude another from inclusion in compassionate relationships of caring. Collaborative assessment sustains a sense of deeper meaning or calling, fulfillment, and sense of community rather than isolation when differences are unresolved. To admit human strengths, weaknesses, and vulnerabilities is not to highlight shortcomings; instead, those need areas are learning opportunities to enhance cognitive knowledge with skill capabilities and ethical behavioral practices. Seeking feedback takes compassionate courage and humility in any leadership role; the crucial process includes multiple voices of diverse intersections for constructive critique as well as affirmation. Authenticity helps reduce fear of vulnerability to openness, transparency, and intentional recognition of the divine in others' human yet sacred need for dignity, opportunity, and affirmation.

In clinical contexts, peer review of caretaker sensibilities and relational integrity of service delivery are life-giving. Learning curves require guided yet critical self-reflection to grapple with the ideological baggage of embedded biases, denial of unhealed psychological and emotional fractures, or long-held anger in the unsettled intersections that prevent growth. In theological training, ongoing assessment and self-reflection provide student practitioners with opportunities to discover learning gaps and to strengthen existing skills and learn new ones. In ecclesial settings, ministry leaders might theologize their roles, yet effective leadership doesn't happen solely from prayer and fasting. The imagery of leaders as stewards, servants, or shepherds conveys neither the underlying capability or capacity for discern-

ment nor the authenticity of leadership sensibilities to bridge differences or guide innovative change; moreover, leadership assessment by a pastoral review committee of lay members and minister colleagues provides insights as well as possible areas for mutual renewal of reflective service. Why are these considerations crucial to examine and assess leadership roles today? A genuine resolution, "I want to do better," calls for attentiveness to critical self-reflection, collegial assessment, and recipient evaluation as supportive ways of working toward relational justice. Many lives depend upon leaders who lead with high notes of compassion and harmonic chords of justice to heighten the mystical music of service.

NOTES

- 1 For examples, see leadership consultant and former Eastern (now Palmer) Theological Seminary President R. Scott Rodin, *The Steward Leader: Transforming People, Organizations, and Communities*. (Downers Grove: Intervarsity Academic Press, 2010) and Craig E. Johnson, *Meeting the Ethical Challenges of Leadership: Casting Light or Shadow*, 6th ed. (Thousand Oaks, CA: Sage, 2017).
- 2 My research on these terms came up many websites and articles. See Margie Warrell, "Compassionate Leadership: A Mindful Call to Lead from Both Heart and Head," May 20, 2017, Forbes, Forbes.com, <https://www.forbes.com/sites/margiewarrell/2017/05/20/compassionate-leadership/>. Warrell notes Google's corporate training initiative, Search Inside Yourself Leadership Institute, co-founded by Marc Lesser, <https://siyli.org>. See also "LinkedIn CEO Jeff Weiner on Compassionate Leadership, Importance of Protecting 'Dreamers,'" Oct. 11, 2017, CBS News, <https://www.cbsnews.com/news/linkedin-ceo-jeff-weiner-leadership-daca/>.
- 3 Max Depree, *Leadership Jazz: The Essential Elements of a Great Leader* (New York: Dell, 1992). For further reading, see also Max DePree, *Leadership Is an Art* (New York: Crown, 2004).
- 4 Examples of research on relational and transformational leadership include Bruce J. Avolio and Bernard M. Bass, "Individual Consideration Viewed at Multiple Levels of Analysis: A Multi-Level Framework for Examining the Diffusion of Transformational Leadership," *The Leadership Quarterly* 6, no. 2 (1995): 199–218. See also Sean T. Hannah, Bruce Avolio, Fred Luthans, and Peter D. Harms, "Leadership Efficacy: Review and Future Directions," *The Leadership Quarterly* 19 (2008): 669–92, doi:10.1016/j.leaqua.2008.09.007.
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- 6 Meredith Elaine Babcock-Roberson and Oriel J. Strickland, "The Relationship between Charismatic Leadership, Work Engagement, and Organizational Citizen Behaviors," *The Journal of Psychology* 144, no. 3 (2010): 314.
- 7 Ralf Müller and Rodney Turner, "Leadership Competency Profiles of Successful Project Managers," *International Journal of Project Management* 28, no. 5 (2010): 438, doi:10.1016/j.ijproman.2009.09.003.
- 8 Bernard M. Bass, "Does the Transactional-Transformational Leadership Paradigm Transcend Organizational and National Boundaries?" *American Psychologist* 52, no. 2 (1997): 130–39.
- 9 For information on the relational components of emotional intelligence studies, see Richard E. Boyatzis, "Competencies as a Behavioral Approach to Emotional Intelligence," *Journal of Management Development* 28, no. 9 (2009): 749–70, doi:10.1108/02621710910987647.

- 10 Valerie Miles-Tribble, "Assessing Student Leadership Competencies and Adequacy of Preparation in Seminary Training" (PhD diss., Walden University, 2015), ProQuest 3682536.
- 11 Laura Reave, "Spiritual Values and Practices Related to Leadership Effectiveness," *The Leadership Quarterly* 16 (2005): 656, doi:10.1016/j.leafqua.2005.07.003.
- 12 Reave, "Spiritual Values and Practices," 658–59.
- 13 Reave, "Spiritual Values and Practices," 673–74.
- 14 Jean-Claude Garcia-Zamor, "Workplace Spirituality and Organizational Performance," *Public Administration Review* 63, no. 3 (2003): 355–63. The concepts of religion and spirituality are distinct, with the former seen as focused outward on evangelizing within the boundaries of rites, doctrine, and scripture and the latter as focused inward on moral self-awareness displayed in positive values of integrity, truth, and interconnectedness. Louis W. Fry, "Toward a Theory of Spiritual Leadership," *The Leadership Quarterly* 14, no. 6 (2003): 693–727, doi:10.1016/j.leafqua.2003.09.001.
- 15 Fry, "Toward a Theory of Spiritual Leadership," 696.
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- 17 Thomas Edward Frank, "Leadership and Administration: An Emerging Field in Practical Theology," *International Journal of Practical Theology*, 10(1) (2006): 113–36, doi:10.1515/IJPT.2006.009.
- 18 Richard Boyatzis, Terry Brizz, and Lindsey Godwin, "The Effect of Religious Leaders' Emotional and Social Competencies on Improving Parish Vibrancy," *Journal of Leadership & Organizational Studies* 18, no. 2 (2011): 192–206. doi:10.1177/1548051810369676.
- 19 Association of Theological Schools, "The Future Face of Church Leadership: A Snapshot of Today's MDiv Students," *Colloquy* 20, no. 1 (2011): 34–36, <http://www.ats.edu>. I compared data going back to 2009/2011. Visit the website for data updates.
- 20 My students self-reflect and raise issues found in their vocational contexts, which inspired this article. Feel free to use the scenario to begin discourse in your context.
- 21 DePree, *Leadership Jazz*, 126.
- 22 DePree, *Leadership Jazz*, 57.
- 23 See Hannah et al., "Leadership Efficacy." Frank describes self-assessment in reflective practice as "a form of deliberate and disciplined processing of experience through interpretive frames." Frank, "Leadership and Administration," 130.