Deepening the Leadership Capacities of Seminarians

John H. Beck

When I moved to Chicago in 2010, I was invited to teach a leadership class at the Lutheran School of Theology at Chicago. I wove together the threads of academic, conceptual, and parish-based practice that I had collected for twenty-five years. I made it my goal to wed theory and praxis in ways I had not experienced in my training. I taught this basic leadership course for five years until my wife and I were called away from Chicago.

Clearly, some aspects of my approach are unique to me because my journey in ministry is solely my own. However, I hope other religious educators, even those within non-Christian contexts, will find points of commonality as I describe my ways of providing and teaching leadership. I appreciate the chance to describe the model I developed. It rests on four pillars that I will first summarize and then address in more detail as I outline the class plan and report on its results.

The Four Pillars

It All Starts with Clarity of Purpose

Only a few times in the history of the church, according to Gil Rendle, has change been as radical and tumultuous as it is today.[1] In such times, it is crucial

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that Christian leaders put clarity of purpose at the center. Clarity of purpose is the foundation of a healthy church life. The church's deepest purpose is best understood as flowing from the life, ministry, death, and resurrection of Jesus; without this, the church is just another societal organization seeking to survive. In the context of God's mission to love, bless, and heal the world through Christ Jesus, the church is sent and follows Jesus into the mission field. The first, crucial step toward organizational health and viability is articulating a vision; this is imperative for leaders to understand. Ten years of research by the Evangelical Lutheran Church in America makes this point, which I shared with my students early on.[2] The key discovery is that the following three elements are necessary for growth regardless of context or the resources available: clarity of central purpose, willingness of the leaders to do whatever it takes to accomplish that purpose, and pastors and lay leaders being on the same page.

My working definition of leadership helps me be clear about my central purpose(s) in ministry and in teaching. Ron Heifetz rocked my world when he defined a leader as someone who mobilizes their people to make progress on their toughest issues, often when no one has given them a mandate for this work.[3] His definition provoked me to make two unexpected and decisive shifts. First, I changed the metric for leadership evaluation from "fix, save, perfect, preserve, or rescue" to "make progress." (This was monumental and tremendously freeing for me; I am someone who had always tried to be a "good boy.") Second, Heifetz's definition focuses on the toughest issues. This encouragement to discern what is important changed the way I talked with parish leaders about their future as a parish and with seminarians about their future leadership in ministry settings.

Self-Management

As I have come to discover, sometimes quite painfully, many of us in ministry are less self-aware than we realize. This became more explicit as I worked with pastoral colleagues over the years. Many had very little awareness of how their lack of self-awareness was affecting their ministries. Pastors' gatherings routinely became complaint sessions about the "screwed-up people" in the parish, with little if any recognition of how the pastor contributed to that system. It is crucial that one's self-awareness be identified as an important goal for growth on the journey of life and ministry, especially in a leadership class. My shorthand phrase for this is "self-management." Inviting students to be curious about themselves is my biggest challenge as an instructor. I try to

evoke their imagination by social modeling—a combination of my own vulnerability and my curiosity about them—and by leading group processes that strengthen community and increase trust and risk-taking. These strategies create immediate opportunities for them to practice self-management that could lead to greater curiosity about self or greater vulnerability with others.

Bowen Theory

To remain healthy amid the complicated dynamics of parish life, clergy need tools for reviewing and assessing their own functioning in the system where they serve. Such ongoing diagnostic work is crucial to healthy leadership. While many paradigms can help one navigate these often-turbulent waters, I find Bowen family systems theory to be my most useful compass.

The eight concepts of the Bowen theory can act as a rudder to help keep clergy on course. These concepts are the nuclear family emotional process, differentiation of self (on a scale), triangles, cutoffs, the family projection process, the multigenerational transmission process, sibling position, and the emotional processes of society.[4] In the leadership class, students are expected to be conversant with the theory and to know these eight concepts. The assignment to develop their own family genogram bridges their understanding of Bowen theory with their awareness of deeply learned family patterns and other automatic ways of functioning.

Everything Else

All the other topics my students consider in learning about leadership flow downhill from self-management and Bowen theory. Processes to clarify vision and mission, change theory, goals and planning, enhancement of spiritual and relational vitality, approaches to conflict, the leader's spiritual life, multicultural realities, coping with disasters (murder, floods, fires, inappropriate behavior), stewardship, social justice, group processes, and so on are all best explored with a focus on both the particular content area and the implications for management of self in the system.

Leadership Learning: Preparations, Plans, and Performance

The First Class Session

During each first class session, I said and demonstrated to the students that "clarity of purpose is at the heart of what it means to be a leader seeking

to move an organization forward in mission." I supported my assertion from several angles by choosing five specific topics and activities to engage using my approach to leadership. To show hospitality, I provided easy orientation materials. To invite self-reflection, I directed students to reflect on key leaders from their past. To highlight the importance of both fun and vulnerability, we played a game. To model the covenanting of norms, I demonstrated a process for setting group communication guidelines (later, I debriefed this norming process with the students because it goes on in all settings where leaders function). To highlight clarity of purpose, I presented a biblical/theological framework for leadership.

As we got underway together, I was both modeling and reflecting on my practice. This is an action-reflection process. Pedagogically, I sought to engage multiple senses and intelligences. Also, following Heifetz's lead, we used the effective "case-in-point" process.[5]

Chief among the orienting materials I provided was a master grid that identifies in a quick and straightforward visual format an overview of the class topics and assignments (see figure 1, next page). This was a crucial time-saver that gave students a simple view of the big picture as well as the details. In leadership, orientation is everything.[6]

Before the first class, I invited students to *reflect on leaders in their lives*, identifying behaviors they thought important. They came ready to share their observations. This assignment showed that I took them seriously and wanted them to see the value of reflecting on their own experiences. It also helped to begin building respectful relationships.

One of the first things we did as a class was *play a game*. I prefer simple and easy games that also give people the chance to practice some vulnerability. One game that does this is having people share two things: "Something that people who know me know about me is . . ." and "Something that people who know me may not know about me is . . ." This can invite deeper and wider personal connections, also.

I involved the class in a process for *establishing group communication norms*. This process can be used in any size of group. Working alone for five minutes, each participant is asked to identify three to five things that help them feel safe in an important conversation and three to five things that cause them to feel unsafe. Then, working in dyads or triads for five minutes, students share their lists. Finally, we gather the ideas from the whole room and end up with two lists summarizing the suggestions. This becomes the grist for a group sorting-out process; we reach agreement on how we will com-

Figure 1. Outline of the author's leadership class

ML 401 Fall 2014	Sept. 2	Sept. 9	Sept. 16	Sept. 23	Sept. 30	Oct. 7
First third of class	Intros and safe communication	How people grow and change	Bowen Theory (2) Example of a genogram	Relational and spiritual vitality	Ron Heifetz video and lecture	Multicultural realities and ministry Bennet's developmental paradigm
Middle third of class	Leaders we have known	Managing self as a leader and Bowen Family Systems Theory (1)	We connect with our readings	Ed Friedman video with debrief	Growing thru failure Kaleidoscope Bible Study processes	Intercultural Development Inventory group debrief
Last third of class	Biblical and theological beginnings	Your Friendly Style Profile Self-awareness sheet	Feedback in life and ministry	Colleague group beginnings	Reading connections	Presentation of one student's genogram
The last five	The last five minutes of each class will be used for reflection on and reaction to the materials we have					
Readings are due on the date listed	Skim-Richardson PDF Key Bowen concepts	Herrington Parts. 1 & 2 Brown Parts 1, 2, & 3 Skim-Klatt PDF on trust	Brown Parts 4, 5 & appendices Skim-Galindo PDF Genogram Nibble Skim-Anderson PDF Genogram	Everist/Nessan Sections 1 & 2 Skim-Klatt PDF on adult learning	Heifetz Part 1 Skim-Friedman PDF guide Skim-Parks PDF Learn thru failure	Heifetz Part 2 Law Chapters 1-6 Skim-Bennet's PDF Skim-Making family visit guidelines PDF
Assignments due on these dates	Bring your stories of two leaders in your life	Please take the "Friendly Style Profile for people at work" by Sept. 7		Case study due	Take IDI by Oct. 3	

	Oct. 21	Oct. 28	Nov. 4	Nov. 11	Nov. 18		Dec. 2
Reading Week	Shalom workshop: enhancing capacity for ministry	Anxious congregation, healthy congregation video	Planning Mission and Vision	Role plays	Role plays	Thanksgiving Week	Final role play
	Shalom workshop: enhancing capacity for ministry	Student Case Study	Spiritual life of the leader	Redevelopment and the leader	The betrayed congregation		All the things we have not covered
	Shalom workshop: enhancing capacity for ministry	Reading Connections Orientation for colleague groups	Colleague groups Genogram 1	Colleague groups Genogram 2	Colleague groups Genogram 3		Evaluation and final dialog
	covered on that day OR responses to readings for class.						
	Heifetz Parts 3 & 4 Law Chapters 7-11 [Skim- Beck PDF Enhancing capacity for ministry	Heifetz Part 5 Skim- Kotter PDF See, feel, change	Herrington Parts 3 & 4 Rendle/Mann Part 1	Rendle/Mann Part 2 & 3 Everist/Nessan Part 3 & 4	Rendle/Mann Part 4 & Resources Skim- PDF outline of Hudson's Congregational Trauma		
	Genogram paper due	Other written work can be turned in at any time including our final class, Dec. 2					

municate respectfully in the class. Later, we debrief the structure and function of the norming process.

As the final topic addressed in the first class, I introduced the *biblical/theological paradigm that undergirds servant leadership*: God's loving service to humanity and the believer's obedient and loving response to God lived out through love of neighbor. There are many ways of getting at this, of course, but I used Crossways International visuals about the six parts of God's covenant with Israel.[7] God's initiative of saving action (detailed in parts 1 and 2 of the covenant) always precedes God's invitation for us to follow (part 3 of the covenant – the stipulations). From this covenant structure flows the foundational "because/therefore" understanding of humanity's relationship with God: *Because* of what God has done, *therefore* God's people are invited into a relationship of loving God through serving the neighbor.

In ministry, pastoral leaders who have internalized this biblical/theological paradigm subsequently engage in slow, deliberate processes to help the community adopt norms that (first) define its purpose(s) and (then) develop activities, practices, and programs through which they claim that vision.

The First Third of the Class: Learning about Self-Management through Family of Origin Work

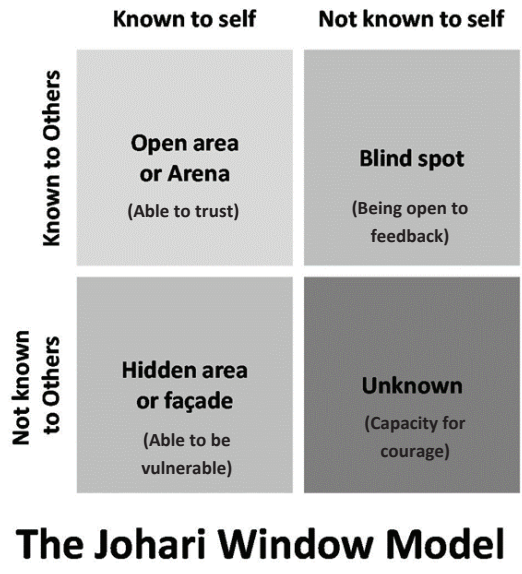
The first four weeks of the leadership class focused on self-awareness. I approached it with a Bowenian underpinning that I did not make explicit for the students until later. My goal in this section was to introduce the idea of self-management and to encourage students to reflect on their own capacity for self-awareness that leads to better self-management or greater emotional maturity.

This was not always an easy sell. Students could be at very different places vis-à-vis their own personal maturity. I gave them several experiences to stimulate their self-reflection and thinking. For example, students completed the Friendly Style Profile for People at Work questionnaire[8] and developed name tags that showed their leadership style in calm waters and how their approach would shift during a storm surge. Many students might be aware of their own reactivity to certain stimuli (often called defensiveness), but I wanted them to go deeper, looking for the etiology of the patterns. Simply noticing one's obvious emotional reactivity, although important, will not necessarily lead to greater understanding. When in reactive

mode, humans generate logical, self-justifying narratives of the scene. I wanted the students to go below their reactivity and seek to understand the sometimes subtler patterns that may require reflection. To stimulate deeper reflection, I utilized any school break that might bring the students into contact with their families of origin. I invited them to reenter their families as scientific observers, noticing interactional patterns (based on their readings of Bowen theory).[9] Then, I invited those who were curious and courageous to initiate one small adjustment to their normal role in the family and observe how the system responded.

My approach to teaching about self-management is a recipe that combines trust, openness, vulnerability, and challenge (as tolerated). The visual model of the Johari window is a simple device to help students assess the strong and weak areas of their self (see Figure 2).[10] The name of each quadrant reflects the degree to which something is known to self and/or others. Each quadrant contains a word or phrase in parentheses that names the area of growth related to that quadrant. For example, the BLIND quadrant indicates things that others might know about you that you are not aware of. The implication is that for growth in this area, you need be open to feedback.

Figure 2. Author's adaptation of the Johari window[11]



Many students were highly stimulated by the Johari window because it invited them to reflect on their capacity for trust, openness to feedback, vulnerability, and courage in the face of a challenge. The Johari window is particularly important because it demonstrates that openness to feedback is necessary for growth. Then the question surfaces, "How do I take feedback, and is it possible for me to receive feedback and not take it personally, not feel attacked?" This can lead to the recognition that creating a colleague group is integral to healthy pastoral leadership (I will say more about this later).

Healthy congregational life is found in communities that are awash with trust. Many leadership practices can speed the development of trust; most involve creating norms and structures that promote safety.[12] Using Eric Law's R.E.S.P.E.C.T. communication guidelines in groups of all sizes and including "mutual invitation" as a central process for sharing in groups with fewer than a dozen members increases trust dramatically.[13] Another community covenant widely used in congregations is "Agreeing and Disagreeing in Love" developed by Richard Blackburn and the Lombard Mennonite Peace Center.[14] In my experience, students were more likely to trust if the central authority figures (in this case, the instructor) manifested interest in and compassion toward them. When this is combined with the leader's willingness to be personally vulnerable, the soil is prepared for personal growth.

Developmental theorists understand that individuals vary in their need for comfort or their capacity to tolerate challenge when faced with cultural differences.[15] I believe this developmental construct can be generalized to other learning contexts. Approaching students with the understanding that they are on a developmental journey is a crucial component of my pedagogical paradigm. If I push a student whose capacity to bear challenge is relatively low, I risk blunting the growth process. Conversely, if I do not provide enough challenge for a student who has greater capacity to face challenge, I risk their boredom and disengagement (see Figure 3, next page).

The final goal in the first third of the course was to normalize the idea that everyone is responsible for their own learning and growth. One implication of this premise is that in parish ministry settings the pastor is responsible for his/her own growth. Toward that end, I encouraged students to create a colleague group outside of the parish (typically with other clergy, often ecumenical in nature). In such a setting, discussion of the most difficult personal situations or pastoral challenges can take place in safety. In

Figure 3. Levels of support and challenge appropriate for various developmental stages

VARIETIES OF SUPPORT AND CHALLENGE
APPROPRIATE FOR VARYING DEVELOPMENTAL STAGES
From J. Bennet, 2010

Developmental Orientation	Level of Support Needed By Learners	Level of Challenge Experienced By Learners
Denial	HIGH SUPPORT	Learners experience difference as HIGH CHALLENGE
Defense	MAXIMUM SUPPORT	Learners experience difference as MAXIMUM CHALLENGE
Minimization	MODERATE SUPPORT	Learners experience difference as MODERATE CHALLENGE
Acceptance	MODERATE CHALLENGE	Learners experience difference as LOW CHALLENGE
Adaptation	HIGH CHALLENGE	Learners experience difference as LOW CHALLENGE
Integration	HIGH CHALLENGE	Learners experience difference as LOW CHALLENGE

NOTE

This figure is based on workshop materials prepared by Janet Bennett in 2010. For more information on the developmental orientations, see Janet M. Bennett and Milton J. Bennett, "Developing Intercultural Sensitivity: An Integrative Approach to Global and Domestic Diversity," in Handbook of Intercultural Training, ed. Daniel R. Landis, Janet M. Bennett, and Milton J. Bennett (Thousand Oaks, CA: Sage Publications, 2004).

my experience, this involves the pastor seeking out colleagues who are interested in growth and health in ministry, who have a basic knowledge of Bowen theory, and who are willing to share their genogram with the group. This genogram process can quickly identify family of origin patterns that reoccur, thus allowing reflection and feedback on key triangles and repeating patterns. This group becomes a haven where one may give and receive feedback.

The Middle Third of the Class: Bowen Theory Plus

Many Bowenian presentations at professional conferences begin with the presenter providing a genogram (a map of important family emotional processes). This tool helps the presenter articulate his or her strong and weak muscles, modeling courageous vulnerability and also curiosity about what others might see that is not noticed by the presenter. Since Rabbi Edwin Friedman published *Generation to Generation* in 1985,[16] many seminarians and pastors have become acquainted with the family systems orientation to some degree. Friedman invites ministry professionals to think about the three concentric and overlapping circles they navigate: their own families (both their family of origin and their current configuration), the families of the parish, and the congregation (which functions like a family system). Friedman's training program for clergy, and others similar in focus but varying in scope, continues to impact the profession, even after Friedman's death in 1996. Over the years I have watched dozens of ministry practitioners use this lens to better understand their functioning in ministry. And the literature on system-based ministry analysis continues to grow.[17]

As I introduced my appropriation of Bowen's and Friedman's work to students, I continually linked the conceptual material with my experiences in ministry, keeping things grounded in actual practice. Bowen's eight concepts became more real when students did the genogram assignment. They were asked to create a three-generation (minimum) family map and then write a fifteen-page paper using the theory to answer two questions: "How did my family of origin help me develop my strengths for ministry?" and "How did my family help shape my weaker muscles?"

I modeled the presentation of my own genogram for the class as an introduction. For those students who might have prepared a genogram in CPE or in other classes, I shared that that I have presented my genogram

dozens of times and I continue to discover new patterns. All students participated in a small group of three to five students. This group developed a covenant of accountability in which they determined how to balance differing personalities and varying needs for safety and feedback. Each student presented his or her genogram to this group. Year after year, students reported that this exercise resulted in powerful moments, often when previously unrecognized family patterns surfaced and could be recognized.

Some Bowen concepts are more familiar than others. The concepts of sibling position and family roles have made their way into our common parlance. Similarly, the language of triangulation is used by many, though it is properly understood by a much smaller group. Students often struggled to recognize or understand how their roles in the primary triangles in their family continued to manifest in other contexts, especially in ministry settings.

Perhaps the most important concept (also often misunderstood) is the notion of the differentiated self. Friedman used the following four categories to describe the self-differentiated person as one who (1) manages boundaries, (2) self-regulates, (3) stays calm in the face of anxiety (coming either from either internal or external sources), and (4) sets goals and a direction in life. I presented these to students as a handy tool for self-assessment.

This model provides an elegant lens through which to review ministerial functioning. This is especially important because the pushes and pulls on the pastor to give up his or her self and accommodate the whims, needs, and patterns of the congregational system are powerful. Bowen defines being a differentiated self as using one's thinking ability to mitigate the pressure to adapt and give up the self to family pressure, anxiety, or other emotional forces. In this process, emotion is not simply understood as a feeling state but more broadly as an instinctive response to the pressure to conform. In Bowen theory, anxiety is the prime mover, and a person's ability to navigate society's encouragement of togetherness struggles in constant tension with the equally strong pressure for separateness. In the face of either acute or chronic anxiety, the differentiated self seeks to adjust or change his or her functional position in the system.[18] These concepts make a difference for students as they transition and grow into ministry.

The Last Third of the Class: Everything Else Fits Here

The list of topics I provided for the final section of the course was expansive (as mentioned before), including processes to clarify vision and mission, change theory, goals and planning, enhancing spiritual and relational vitality, approaches to conflict, the leader's spiritual life, multicultural realities, coping with disasters (murder, floods, fires, inappropriate behavior), stewardship, social justice, and group processes. If students had special topics of concern, they could bring them to the class as well.

Many ministry areas are best explored with one eye focused on the content area and the other on self-management and systemic implications. For example, in the class students were introduced to resources on planning and mission focus prepared by Alban Institute consultants Gil Rendle and Alice Mann. These are rich and important materials for new pastors to be familiar with because, in the parish, leadership from the pastor is important for most planning and goal-setting processes. Knowing one's family of origin patterns regarding how much planning is appropriate is also important information for the pastor. Some young pastors spend years fighting with church board leaders about the direction of the congregation, only to discover later that they were responding to unresolved family enmeshment that caused defensiveness and reactivity whenever planning was put on the table for discussion.

As another example, it is important for clergypersons to know their deep-wired predispositions in relation to conflict. Because this is one of my passions, I always spent significant time with my students on James Qualben's "shalom" work.[19] This gave students the opportunity to discover their own conflict style and to learn how extraordinarily conflict avoidant many church leaders are. Students found this some of the most practical material in the course, and they told me later how helpful this had turned out to be as they faced difficult situations and difficult people.

One tool I always employed in the later sessions of the class was the Intercultural Development Inventory (IDI).[20] This inventory, used extensively in business, education, government, and social services, is based on a five-stage developmental continuum describing how people deal with cultural difference. After taking the IDI, the students were shown the gap between their perceived placement versus their actual placement and were given individual coaching to plan their own growth and change.

I also modeled an approach to evaluation that Eric Law uses extensively in Kaleidoscope Institute trainings.[21] I demonstrated how I get feedback on an activity or presentation I have just led by asking four or five students to sit in a circle with me. I began the process by identifying something that I appreciated about my presentation. Further, I suggested something that was a growing edge for me, in other words, something I could have done better. After I finished my self-evaluation, each student offered me something they thought I did well followed by things they thought were growing edges for me. This was another way I modeled vulnerability, which is crucial for effective parish ministry. Students typically reported how strange it was to witness someone in a leadership position being willing to receive feedback.

A Developmental Perspective

To summarize, I return to the title of this article: "Deepening the Leadership Capacities of Seminarians." As I constructed my approach to teaching seminarians about leadership, I envisioned three dynamic, interconnected circles. Students moved through these in class with me. I hoped that they would begin to see this movement as a "spiral curriculum" to which they would return and through which they would move again and again. The first circle was the students' capacity for self-awareness. Second, I encouraged students to explore old, unrecognized patterns that persisted in the present. Finally, with self-awareness and systems theory as the backdrop, we explored a wide variety of leadership topics, always asking questions about how our theological and pastoral goals would best support and strengthen the ministry of a given congregation, ministry site, or individual.

Increasing one's pastoral maturity is a lifelong process. One does not become mature in one course or one semester. My own growth often occurs quite unexpectedly. I share an example from early in my ministry. I was in my third parish and had become a bit of a family systems junkie and "expert," presenting to clergy groups, leading retreats for church boards, and even taking these systems concepts into other arenas. For example, I presented a three-hour in-service to 150 postmasters titled "Bowen Family Theory and the U.S. Postal Service."

But Bowen was not interested in using his theory primarily to diagnose systems. He was interested in individuals understanding their responses to increasing anxiety and their tendency to become enmeshed or

cut off. Bowen had experimented with his own family to see if he could, when the family pressure went up, avoid the tendency to "mush together" (become part of the "undifferentiated family ego mass") and remain a self-differentiated person who was able to adjust his functional position in the system.[22] In other words, he would do something different from the deep-wired pattern he learned while growing up in his family.

So, in my third parish, during a conversation with my Bowen coach, I came to a chilling recognition. As well-schooled as I was in Bowen theory and its implications for pastors and ministry, I was talking the talk but not always walking the walk. I often was unable to change my functional position in the parish system in the face of pressure to conform or accommodate. But I hadn't recognized this. Eventually, I painfully realized that, in several ministry situations, I was stuck. I talked a good "systems" game, but I often didn't have the eyes to recognize or the courage or agency to break out of ancient "good boy" Beck family patterns. That kairos moment helped me begin to practice new, uncomfortable behaviors.

Students have described their own "aha moments" as they have worked on this material both in class and as they have moved into their first congregations as pastors. I believe the model I have developed is a good approach for seminarians to witness and experience as they seek to learn about their personal emerging leadership capacities.

NOTES

1 Gil Rendle, *Journey in the Wilderness: New Life for Mainline Churches* (Nashville: Abingdon Press, 2010), 3–5.

2 See the extensive ten-year research project conducted by the Evangelical Lutheran Church in America as reported in William T. McConnell, *Renew Your Congregation: Healing the Sick, Raising the Dead* (St. Louis: Chalice Press, 2007), 10–11.

3 Ronald A. Heifetz and Marty Linsky, *Leadership on the Line: Staying Alive through the Dangers of Change* (Boston: Harvard Business School Publishing, 2002).

4 Michael E. Kerr, *One Family's Story: A Primer on Bowen Theory* (Washington, DC: Georgetown Family Center, 2003).

5 Sharon Daloz Parks, *Leadership Can Be Taught: A Bold Approach for a Complex World* (Boston: Harvard Business School Publications, 2005). Adriano Pianesi (https://the-systemsthinker.com) says that, according to the Adaptive Leadership framework, leadership is the practice of "mobilizing people to tackle tough issues, adapt and thrive." With the case-in-point approach, the facilitator uses situations and events present in the classroom to illustrate real-world concepts. The group dynamics of the class provide powerful material for reflection in real time, helping participants in a one-day class, leadership retreat, or university course to develop their ability to innovate and adapt to changing circumstances in their organizations.

6 Heifetz says that people expect authorities to serve five basic social functions: direction, protection, orientation to role and to place, control of conflict, and maintenance of norms.

7 The six-part structure of the covenant is (1) God is named, (2) God's deeds are reported, (3), stipulations are listed, (4) preservation and rereading is described, (5) witnesses are described, especially the mountains and the firmament, and (6) blessings and curses are identified.

8 *The Friendly Style Profile for People at Work* (Eugene OR: Friendly Press, 2004). www.friendlypress.com.

9 Ron Richardson, *Becoming a Healthier Pastor: Family Systems Theory and the Pastor's Own Family* (Minneapolis: Fortress Press, 2004).

10 The Johari window was developed by American psychologists Joseph Luft and Harry Ingram in the 1950s while they were researching group dynamics. The title is a combination of their first names.

11 Joseph Luft, *Of Human Interaction* (Palo Alto, CA: National Press, 1969), 177.

12 Stephen M. R. Covey, *The Speed of Trust: The One Thing That Changes Everything* (New York: Free Press, 2006).

13 Eric H. F. Law, *The Bush Was Blazing but Not Consumed* (St. Louis: Chalice Press, 1996), 87.

14 For more information, see the website of the Lombard Mennonite Peace Center: www.LMPeaceCenter.org.

15 See the websites of Milton Bennett (www.idrinstitute.org) and of Mitch Hammer (https://idiinventory.com/ourpeople/mitchell-r-hammer-ph-d).

16 Edwin H. Friedman, ***Generation to Generation*** (New York: Guilford Press, 1985).

17 Examples of works on systems thinking related to ministry include Ronald W. Richardson, ***Creating a Healthier Church: Family Systems Theory, Leadership and Congregational Life*** (Minneapolis: Fortress Press, 2005); Ronald W. Richardson, ***Polarization and the Healthier Church: Applying Bowen Family Systems Theory to Conflict and Change in Society and Congregational Life*** (author, 2012); Peter L. Steinke, ***How Your Church Family Works: Understanding Congregations as Emotional Systems*** (Herndon, VA: Alban Institute, 1993); Peter L. Steinke, ***Healthy Congregations: A Systems Approach*** (Herndon, VA: Alban Institute, 1996); Peter L. Steinke, ***Congregational Leadership in Anxious Times: Being Calm and Courageous No Matter What*** (Herndon, VA: Alban Institute, 2006); Peter L. Steinke, ***A Door Set Open, Grounding Change in Mission and Hope*** (Herndon, VA: Alban Institute, 2010); Margaret Marcuson, *Leaders that Last: Sustaining Yourself and Your Ministry* (New York: Seabury Press, 2009).

18 Acute anxiety is evoked during a time of crisis such as a flood or fire. It gradually diminishes in impact as things return to normal. Chronic anxiety refers to a state of tension that is inherent in the system because of the lack of self-differentiation of the members of the system. It remains at a constant level.

19 James Qualben, *Peace in the Parish* (San Antonio: Langmarc Publishing, 1991).

20 See "The Roadmap to Intercultural Competence Using the IDI," *Intercultural Development Inventory,* https://idiinventory.com.

21 This is based on my personal experience as a participant in Kaleidoscope Institute training events from 1998–2015.

22 *Undifferentiated family ego mass* is a concept introduced by Bowen to describe "a conglomerate emotional oneness that exists in all levels of intensity." Murray Bowen, ***Family Therapy in Clinical Practice*** **(**Northvale, NJ: Jason Aronson, 1986), 355.