

# STIMULATING LEADERSHIP

WHEN JESUS SAID, “FOLLOW ME,” his words called not just for followers but also true religious leaders. At Berkeley Divinity School, we know that leadership must not only be taught, but also stimulated—igniting a spark in our students that flames into a passion through exposure to the best and most creative leaders in church and society.

With that conviction in mind, three years ago we launched a Leadership Initiative that would make leadership formation an overt part of our curriculum. While almost every seminary and theological school advertises that it is preparing leaders for tomorrow, few actually teach leadership as an essential tool for pastoral ministry. Berkeley, however, now has a three-year colloquium series focused on shaping and expanding our students’ capacity to lead.

Each fall, the entering class begins with a colloquium on “The Pastoral Imagination,” examining that unique array of intelligences that is necessary for an individual to live into all the requirements of effective pastoral leadership. Borrowing this concept from Craig Dykstra, we seek from the very beginning of students’ seminary education to enlarge their sense of what it is necessary for them to be and to know as highly skilled pastors.

Students then enter into a three-year cycle of colloquia in the spring semester, focusing on “Organizational Behavior,” “The Theory and Practice of Leadership,” and “Leading Change.” In addition to formal instruction in these topics, the colloquia bring students into contact with outstanding examples of leadership both from the church and other arenas. Guests are interviewed in a format similar to that of “Inside the Actors Studio,” sharing the hard-earned lessons of real-life ministry. Following class, a group of students gathers for dinner with the invited guest to continue the discussion in a more intimate setting.

The stimulus for the Leadership Initiative came from our trustee David Carson. Both he and his wife Sara believe that leadership formation is a pivotal concern for the church. Offering a five-year grant to sustain the program, David said, “I offered the gift as a stimulus. It was my passion, and when I talked with other trustees at board meetings I felt a yearning to connect with how we could lead. I thought the best way to get over the yearning is to step forward and say, ‘This is



the challenge. Can we direct our students toward a leadership role?” The School and particularly its students are indebted to the Carsons for that kind of foresight.

Building on the support offered by the Carsons, this past spring the leadership colloquium focused on “The Theory and Practice of Leadership,” examining comp les from both the public square and local congregations. A goal of the series was to help students understand that pastoral leadership is not only about the life of the church but also about having a voice in the larger community.

The course began with presentations on the idea of leadership, including one by the Yale School of Management’s Jeffery Sonnenfeld. Among those who then spoke to the colloquium as examples of effective leadership were Heidi Neumark (author of *Breathing Space: A Spiritual Journey in the South Bronx*), Gary Jones (rector of St. Stephen’s, Richmond), John Finlay (founder of Epiphany School, Dorchester, MA), Amory Houghton (former member of congress and CEO of Corning Glass), Bob Johansen (Institute for the Future and author of “A Map for the Next Decade of the Episcopal Church”), Diana Butler Bass (author of *Christianity for the Rest of Us: How the Neighborhood Church is Transforming the Faith*), and David Carson himself.

One of our graduating seniors wrote in an evaluation of the program, “My sense of what it means to be a pastor has been greatly enlarged, and I realize now that as a priest I am stepping into a leadership role that will require constant learning on my part.” With that kind of awareness and commitment stimulated in our students, we are confident that the future of leadership in the church is bright.

The Very Reverend Joseph Britton  
President and Dean

## BERKELEY NOTES

### SANDRA DAY O'CONNOR HONORED

Kyra Hinshalwood Johnson, age 11, knew that Thursday, October 16 would be the right day to miss school in favor of some once-in-a-lifetime lessons. Kyra was at Berkeley Divinity School with her mother, Stephanie Johnson '10 M.Div., when retired Supreme Court Justice Sandra Day O'Connor came to address a group of 50 students and Berkeley trustees. When O'Connor gathered around the table with the students, she saw Kyra and made a point of addressing her comments directly to the young member of the next generation of American women. O'Connor, who had received an honorary doctorate from Berkeley Divinity School the day before, stands as a role model and pioneer in law as America's first woman Supreme Court Justice. She had a special message for someone as young as Kyra, just embarking on her own journey: you should be confident in your decision-making and should not question those decisions, or you might never be happy.

All Berkeley students were invited and had been encouraged to submit questions in advance for O'Connor. One question was whether or not the Supreme Court had a role in shaping the moral consciousness of the nation and whether O'Connor thought that role was part of her job. She gave a clear answer on both counts: "None, and no." O'Connor clarified that the Supreme Court is charged with deciding only the question of constitutionality. It is not to weigh in on policy-making decisions. For those of any age in the room, listening to the wisdom of one who had so influenced the country was an unforgettable experience.

### SEASONED EDUCATOR HEADS NEW PROGRAM

F. Washington "Tony" Jarvis was appointed director in fall 2008 of the Educational Leadership and Ministry Program at BDS. A graduate of St. Mark's School and Harvard College, he holds an M.A. from Cambridge University and an S.T.B. from the Episcopal Theological School. Father Jarvis is the author of six books and numerous articles in the fields of history, education, and religion. His most recent book, *With Love and Prayers*, is a collection of addresses to students and won the Christopher Award for Adult Nonfiction. An Episcopal priest who served as curate at St. Paul's Church in Cleveland from 1964 to 1971, he is well acquainted with the concerns of a very large parish, and of the needs of the church's youth. For 30 years starting in 1974 he was headmaster of the oldest school in continuous existence in North America—Boston's Roxbury Latin School.

The Educational Leadership and Ministry Program was inaugurated in 2008 at BDS. It is a response to an urgent need of Episcopal and other Christian independent schools seeking



Kyra Johnson, Sandra Day O'Connor, and Stephanie Johnson '10 M.Div.

teachers, chaplains and administrative leaders with specialized training.

### BDS GRAD AT HELM OF NAES

As the new director of the National Association of Episcopal Schools, Daniel Heischman '76 S.T.M. is leading an organization that is vital to the support, service and advocacy of those serving the nation's Episcopal schools.

The former chaplain of Trinity College in Hartford, Heischman earned a D.Min. from Princeton Theological Seminary in 1987. He was named to the NAES in 2007. Based in New York, the National Association of Episcopal Schools serves schools, Early Childhood Education programs, school establishment committees, and sponsoring Episcopal Church institutions whose missions integrate spiritual formation into all aspects of the educational experience.

### TISDALE LEADS ANGLICAN STUDIES

Dean Joseph Britton announced in April 2008 the appointment of Alfred Tisdale as director of Anglican studies and formation at BDS. YDS Dean Harold Attridge also appointed Tisdale as a lecturer in pastoral ministry. Having served already as interim director of studies in the year prior to his appointment, Tisdale came to BDS with extensive experience in the wider church, and in parish ministry, as well as with seminarians and teaching. Tisdale holds a B.A. from Wofford College, an M.Div. and D.Min. from Virginia's Union Theological Seminary, and an S.T.M. from General Theological Seminary. A noted preacher, he has published articles on stewardship, church growth, and homiletics, and is also certified as a spiritual director. Commenting on the appointment, Britton said, "We would be hard pressed to find a teacher and pastor more widely experienced in the church than Alfred."

# REACHING FAR BEYOND PROSPECT STREET

by Pat Kriss, '09 M.Div.

OF ALL THE DYNAMIC PROGRAMS that characterize Berkeley Divinity School today, one program typifies Dean Joseph Britton's view about what a seminary curriculum needs to be: *a workshop on that which lies ahead, rather than a retrospective on the past.* That future offers much opportunity and many challenges for the Anglican Communion and the students who become tomorrow's leaders. Berkeley's Global Initiative, launched in 2000, prepares seminarians for that future. While the countries of the world have been brought closer together by technology, much needs to be done to explore the richness of cultural differences, the way others resolve problems in their particular environment, the beauty of common Christian beliefs that people share, and the opportunities for Christian-Muslim dialogue.

Tomorrow's priests need to understand theology in terms of the context in which it exists – whether that context is an American urban environment or the villages of Ghana or



Carson Perez '09 M.Div. volunteering in El Salvador

El Salvador. To that end, Berkeley Divinity School is committed to providing every student with international experience as a part of their theological training. In addition to the journey that every senior takes to Canterbury, students are encouraged to apply for highly competitive mission grants. Two sources for support of work abroad are the Evangelical Education Society and the collaborative venture of the Council of Episcopal Seminary Deans, called the Seminary Consultation on Mission (SCOM). These programs, however, provide only partial funding for students, who spend a minimum of three weeks abroad or in a U.S. mission context. Berkeley's current capital campaign, Berkeley Tomorrow, has goals that include raising enough endowed support to

match the grants that come from EES and SCOM, or to fund additional trips.

These real-life experiences are studies that help put flesh on the solid bones of a spiritual and academic seminary education. Students not only bring back a richer perspective on other cultures, but they incorporate experiences in studies and share them with other seminarians. Berkeley Director of Development and External Church Affairs Pamela Wesley-Gomez and Willis Jenkins, the Margaret A. Farley Assistant Professor of Social Ethics at Yale Divinity School, help to put the SCOM-sponsored trips together. Jenkins's own relationship with churches in Africa began when he volunteered with the Church of Uganda after college graduation. After realizing the importance that churches in the US and in Africa develop an exchange of ideas and experiences, he worked to form a companionship between the Diocese of Oklahoma and the Diocese of West Ankole.

"I'm a huge fan of cross-cultural experiences being part of one's theological formation," Jenkins says. "They can be transformative for students. They can help them see their world and the priorities in the larger world in a way that is really pastorally significant. I think specifically in the Anglican communion these days, it's become more and more important to understand what's at stake in mission and ministry around the globe and being able to just stand with others in their contexts and develop a capacity to understand what's going on."

Berkeley seeks each year to send two students to the College of the Transfiguration in Grahamstown, South Africa to do a contextual theology program. It is here that seminarians do theological reflection with other students from around South Africa. Jenkins adds, "It's an opportunity to think about what it means to do theology in relationship to one's context, but also to do that in terms of a sort of a multi-national, multi-cultural, multi-church format. We've had some great stories that students have shared as a result of this experience."

Reflecting on her time in Grahamstown, Kathryn Reinhard '08 M.Div. remembers being uncertain at the way she would be received during her four-week mission trip, given the conflicts in the Anglican Communion. "I spent this time with five other of my Northern sisters (four women from the United States and two from the United Kingdom). Together

“These real-life experiences are studies that help put flesh on the solid bones of a spiritual and academic seminary education.”

we got to live and experience seminary just as our brothers and sisters did in the Global South,” she says. “We ate at the refectory with them, slept in their dormitory, took classes with them, accompanied them on hospital visits and to AIDS programs, and shivered with them in the unheated chapel at 6:30 a.m. for meditation and morning prayer. To experience training for ministry just as my global counterparts were experiencing would, I thought, help give me an answer to some of the tensions and confusion at the heart of our global communion.”

Reinhard’s fellow seminarians were from Lesotho, Swaziland, Botswana, Namibia, Mozambique and Zimbabwe. “I met students whose backgrounds and lives I could barely imagine – rural shepherds to ones whose backgrounds were more familiar to me: Cape Town cab drivers,” she says.

Differences, notes Reinhard, did not close the door to dialogue. “I had many conversations with people,” she says, “who I know disagreed with me on any number of issues, and for whom my privileged American life was as incomprehensible to them as their lives were to me. But no matter where I went, no matter whom I talked with, I was welcomed as a sister in Christ. Differences between us, whether theological, political, or cultural, were not taken lightly, but were also not seen as reasons which might lead to non-relationship.”

The experience of Stephanie Johnson ’10 M.Div. at St. Nicholas Seminary, Cape Coast, Ghana was strongly marked by finding a common ground in Anglicanism. There is also a strong tie to Yale there, as Dean Victor Atta-Baffoe ’93 S.T.M. is a graduate of YDS. “In a culture different from ours,” Stephanie recalls of her work, “there was great comfort in participating in the Daily Office with the familiar words and rhythm. It was a powerful reminder that throughout the world on any given day, members of the Anglican Communion raise their voices in many different languages but with the ultimate purpose of praise and worship to God. The worship at the seminary, primarily in English but accompanied by traditional music and local dialects, was rich in Anglican history and Ghanaian values. In discussions with seminarians, it became clear that issues facing many Episcopal Churches, including making the service and music accessible

to a 21st-century world, were also going to be a challenge for future clergy in West Africa. Additionally, in a society where tribal connections play a powerful role, future West African Anglican clergy need to always be aware of local cultural mores.” Today Berkeley numbers among its current students Joseph Ayeh ’10 M.A.R., a professor of Old Testament from St. Nicholas, whose work reinforces the companionship of the two seminaries.



Joseph Ayeh ’10 M.A.R.

Often the real experience of mission work is both raw realities and opportunities for the church to live its role of serving God. For Delphin Bautista ’10 M.Div., his work in El Salvador connected on a personal as

well as a theological basis. His father is from El Salvador, and his mother lived there during the period when Roman Catholic Archbishop Oscar Romero and other clergy were murdered. Despite peace accords, gang violence and vigilantism persist. Bautista recalls that he “had a conversation with a priest, Father Julio, who is working in one of the largest Episcopal congregations in the country that has a ministry to the gang community. Father shared that one of the primary reasons people join gangs is that they want to be loved and want somewhere to belong. In Father Julio’s outreach he met a young man who joined a gang because he wanted to be part of some form of community; Father shared that he told this young man that he did not have to join a gang because he was loved by Father.”

“My spirit,” Bautista says, “was both shaken and enlightened because we came face to face with a reality that many of us talk about in the comfort of the classroom, church, or home. The individuals we encountered and the stories they shared were not abstract ideas but were real people who shed blood, who live in fear, who were shot at, had family members murdered by the government, who have been separated from their families, had to flee their homes – all because they advocated for justice and dignified treatment. I was evangelized and enriched by the living testimony shared with us – despite trial and tribulation, people have not turned cold or bitter but are examples of the power and faith of the indomitable human spirit – people who have not only overcome their shipwrecks but are using the pieces of wood to build community and make a difference.”