

THE TEACHING OF LEADERSHIP AT UNION THEOLOGICAL SEMINARY AND PRESBYTERIAN SCHOOL OF CHRISTIAN EDUCATION (UNION-PSCE)

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Four components comprise my description of *The Teaching of Leadership at Union-PSCE*. First, I shall offer a brief description of the seminary by identifying key dimensions of our history, our mission statement, and the size of our faculty and student body. Second, I shall discuss the teaching of leadership in relation to the overall curricular design of the school. Third, I shall describe the primary frameworks and resources used in a particular course in leadership at Union-PSCE. Finally, I shall conclude with a look toward the future, suggesting elements of discussions that would be helpful if our faculty is to consider anew the role and place of teaching leadership in our curriculum.

Before proceeding, it is important to note that other members of the faculty at Union-PSCE, whether they teach *leadership* courses or not, likely would offer some different perspectives on *The Teaching of Leadership at Union-PSCE*. This notation contextualizes this article, even within Union-PSCE.

A BRIEF DESCRIPTION OF UNION-PSCE

Since its formation in 1812, Union Theological Seminary has sustained the intention of its founders to provide education for Christian ministry within the Reformed tradition that is scholarly, pastoral, and engaged with contemporary life.¹ In its early years, the curriculum of the seminary was shaped upon classical lines to ensure that clergy were competently trained in biblical exegesis, theology, church history, and pastoral studies.

In 1898, the seminary relocated from Hampden-Sydney College near Farmville, Virginia, to Richmond so that seminarians would be exposed to greater opportunities in Virginia's capital. In 1914, and in response to a need of the

¹ This description draws heavily upon the statement of the history of Union-PSCE in the *2004-2006 Academic Catalog*, quoting, paraphrasing, and rearranging its text as appropriate for the purposes of this article.

contemporary church, the seminary was instrumental in establishing the Assembly's Training School (ATS) for Lay Workers. ATS was renamed the Presbyterian School of Christian Education (PSCE) in 1959.

From 1914 until 1997, these two theological institutions worked side by side-literally, across the street from each other-to prepare pastors and educators for work in congregations, church agencies, and other institutions of Christian service. In 1997, Union and PSCE were federated as one institution, uniting in a formal way to continue their distinctive and complementary educational contributions to the church.

Our Mission Statement

The Board of Trustees of Union-PSCE approved the following statement on November 7, 1997:

Union Theological Seminary and Presbyterian School of Christian Education, a theological institution of the Presbyterian Church (U.S.A.), confesses the Lordship of Jesus Christ. Standing within the Reformed tradition, we weave together distinctive approaches to theological education for pastoral and educational ministries. Our mission is to educate and equip leaders for congregational life, theological scholarship, and Christian service to the world, and to be a theological resource to church and society.

In the late spring of 2005, the Strategic Planning and Assessment Committee reviewed this mission statement and will offer a revised statement to the faculty and Board of Trustees for their consideration in the fall of 2005. As most of the language of the current mission statement would be retained as an "identity statement," the proposed mission statement is, *We foster Christian ministry as both a sacred vocation and a learned profession.*²

2 This proposed statement is a dimension of our current vision statement, approved by the Board of Trustees in November of 2003.

The Size of Our Faculty and Student Body

Union-PSCE has 33 full-time faculty members. Of these, 29 serve on the Richmond campus and 4 serve on the Charlotte campus. Their teaching efforts are supplemented by adjunct, visiting, and affiliate faculty members who have been approved to teach courses in specific terms in light of the teaching needs of the institution. The distribution of full-time faculty within our departmental structure is as follows: 9 in Biblical Studies; 6 in Education and Ministry; 5 in History; 8 in Practical Theology; and 5 in Theology and Ethics.

The student body in 2004 was comprised of nearly 400 men and women in Richmond and Charlotte.³ Of these students:

- * 154 are in the Master of Divinity program
- * 85 are in the Master of Arts in Christian Education program
- * 32 are in the M.Div./M.A.C.E. dual degree program
- * 14 are in the Master of Arts in Theological Studies program
- * 26 are in the Doctor of Ministry program
- * 3 are in the Doctor of Education program
- * 6 are in the Master of Theology program
- * 54 are in the Doctor of Philosophy program
- * 17 are "special" students
- * 231 are female; 160 are male

This basic demographic information, coupled with the history of Union-PSCE and its mission statement, embodies the ethos of this seminary. It is an ethos reflecting a juxtaposition between classical studies and the practices of ministry. The creative tension between these two dimensions of theological education at Union-PSCE permeates its curriculum and the manner in which curricular decisions are made. Similarly, this tension shapes Union-PSCE's, understanding of the nature and purpose of leadership in the church and our role in the preparation of future leaders.

³ These figures are drawn from the *2005 FactBook* and were accurate as of November 1, 2004.

Some Reflections on Our History

From its beginning, Union Theological Seminary has emphasized the *scholarly* preparation for ministry as a critical dimension of training competent church leaders. This emphasis has been and continues to be a distinctive mark of Union's work as an educational institution in service to the church. Hence, the faculty seeks to make curricular decisions with a keen eye toward ministry as a learned profession.

The size and composition of faculty and student body seem to embody our historical and contemporary emphases. While the federation of Union and PSCE in 1997 has increased faculty size in the *ministry* areas, the classical departments and their required courses continue to set the tone within the basic curriculum. The demographics of our student body, with respect to degree programs, reinforce our emphases on competent scholarship and ministry as a *learned* profession. For example, the enrollment in the fall of 2004 reflects twice as many students in our Ph.D., Ed.D., and Th.M. programs as in our D.Min. program. What these figures do not reflect is the concern that a few faculty members have expressed as our D.Min. program has grown in recent years. This concern is twofold, dealing with: (a) whether we have adequate faculty members to staff our D.Min. program, in light of our commitments to master's and graduate level studies, as well as to research and writing and (b) the degree to which a growing D.Min. program may alter Union-PSCE's institutional identity and the ways in which it is known as a free-standing seminary that also offers a quality Ph.D. program. While these concerns do not affect the teaching of leadership at Union-PSCE directly, they do manifest the ethos in which decisions about the teaching of leadership within the curriculum are made.

The Teaching of Leadership in Relation to the Overall Curricular Design of the School

In tracing the historical development of the teaching of leadership in Union-PSCE's basic degree programs, I discovered the first explicit evidence in the document, *Annual Catalogue of the Officers and Students of the Union*

Theological Seminary in Virginia, published for its 1891-92 session. For the curriculum focusing upon “English Bible and Pastoral Theology,” the middle class (second-year students) is to employ (a) half of its time with the professor, in recitations on Pastoral Theology, i.e., on the Nature of the Pastor’s Office and Functions and the Pastor’s Responsibility as the Spiritual Guide of his [sic]⁴ people, and in memorizing Scripture proofs for those great cardinal doctrines which are the pastor’s tools for winning and edifying souls, and (b) half of its time to the mastery of the facts of history and doctrine, as contained in Joshua and the subsequent Historical and Prophetical books of the Old Testament.⁵ Further development of a leadership component of the curriculum occurred at several junctures in the first half of the 20th century, presumably due to the influence of new members of the faculty. These are as follows:

- In 1907-08, the list of topics to be discussed in the area of Pastoral Theology includes the qualifications of the pastor; his relations to society, to public worship, to the souls committed to his care, including pastoral visiting, etc., and also to the church in its organized capacity, including revivals, evangelistic methods, Sabbath schools, societies, discipline, benevolences, etc.⁶
- In 1907-08, the designation of “practical work” is included for the first time in the catalog, which indicates that students have “abundant opportunities for active usefulness in the vicinity...”⁷
- In 1908-09, a new professor, The Reverend Theron H. Rice, D.D., utilizes a teaching method in Pastoral Theology, whereby “the professor makes the author the basis of free conversational lectures in which he endeavors to put at the service of the students the lessons

⁴ Some of the historical documents reviewed for this article do not use inclusive language. While this writer is committed to the use of inclusive language, inserting “sic” where descriptions and quotations contain exclusive language undoubtedly would interrupt the flow of this article.

⁵ *Annual Catalogue of the Officers and Students of the Union Theological Seminary in Virginia, 1891-1892* (Richmond, VA: Whittet & Shepperson, 1892), 21.

⁶ *Annual Catalogue of the Officers and Students of the Union Theological Seminary in Virginia, 1907-1908* (Richmond, VA: Whittet & Shepperson, 1908), 24.

⁷ *Ibid.*, 37.

of practical experience. The class is encouraged to ask questions.”⁸

- In 1922-23, the “modern minister” is depicted as “a Preacher, an Administrator, and a Pastor.” The Pastoral Theology course in the first term for final level students seeks to prepare them for the work they must do exclusive of actual preaching. In considering the Minister as an Administrator, the subject of “Church Efficiency” is studied in a practical way, with the discussion of subjects such as the Church Program, Church Organization, Church Finance, and Church Publicity. Students are introduced to those methods which are being used successfully by leaders in the Church.⁹
- In 1925-26, and as the annual catalog offers more detail in its description of the curriculum, there are several new courses for final level students: The Minister as Administrator; The Minister as a Pastor and Personal Worker; and Presbyterian Church Polity.¹⁰
- On June 14, 1926, President Walter W. Moore, D.D., died in office and was succeeded by The Reverend Benjamin Rice Lacy, Jr., D.D. A second edition of the annual catalog for 1925-26 was published, with a new introductory statement for Pastoral Theology and differently described courses:

Introductory Statement-The minister today is more than a preacher. Two other important functions devolve upon him, if not three. He is a pastor, an administrator, and a leader in public worship. Through lectures, a large amount of parallel reading and classroom discussion, and a study of the Richmond churches, an endeavor is made to give the members of the Senior class high ideals for their work, and

⁸ *Annual Catalogue of the Officers and Students of the Union Theological Seminary in Virginia, 1908-1909* (Richmond, VA: Whittet & Shepperson, 1909), 26.

⁹ *Annual Catalogue of the Officers and Students of Union Theological Seminary in Virginia, 1922-1923* (Richmond, VA: Whittet & Shepperson, 1923), 39.

¹⁰ *Annual Catalogue of the Officers and Students of the Union Theological Seminary in Virginia, 1925-1926* (Richmond, VA: Whittet & Shepperson, 1926), 29-30.

such practical plans will make these ideals effective in the life of the church.

- Church Organization and Administration-This course includes the relation of the Pastor to the Session and the Board of Deacons, the organization of the Men's Work and of the Women's Auxiliary, financing the church, and church publicity.
 - Conduct of Worship and Pastoral Visiting-The whole matter of the conduct of public services on Sunday and Wednesday evening will be studied, together with the administration of the sacraments and the conduct of marriages and funerals.
 - Personal Evangelism-An endeavor is made through this course to prepare the minister to do personal work and to organize his men for, and instruct them in, the great business of soul-winning.¹¹
- Field work was formalized as a curricular component in the summer of 1946.

The second half of the 20th century witnessed a continued development of courses, some required and some elective. These appear to fulfill an implicit goal of developing student competence in several areas related to the organization of the local congregation. As mentioned previously, such curricular developments seemingly were initiated by particular faculty members, in response to the needs of the church and based on their own interests.

The Teaching of Leadership in the Current Curriculum

As a federated institution with a long and rich history, Union-PSCE offers two substantial basic professional degree programs for church leaders—the Master of Divinity and the

¹¹ *Annual Catalogue of the Officers and Students of the Union Theological Seminary in Virginia, 1925-1926*, Second Edition, Revised (Richmond, VA: Whittet & Shepperson, 1926), 66.

Master of Arts in Christian Education. It is possible for students to take, as electives, required courses in the degree program in which they are not enrolled. Thus, the following description identifies faculty and courses in the area of leadership that are available to all Union-PSCE master's degree students.

Several faculty members are explicitly identified in Union-PSCE's *2004-2006 Academic Catalog* by their title, brief biographical statement, and/or course descriptions as teachers of leadership. They are: Richard Boyce, Associate Professor of Preaching and Pastoral Leadership; Gwen A. Hawley, Professor of Christian Education; Kenneth J. McFayden, Professor of Ministry and Leadership Development and Director of D.Min. Studies; and Henry C. Simmons, Professor or Religion and Aging, and Director, Center on Aging, whose biographical statement identifies congregational studies as a major area of interest. Other faculty members easily could make a case that they teach leadership as well. Such faculty members could be located in Biblical studies, theology, ethics, history, preaching and worship, pastoral care, and Christian education. In other words, in an institution that focuses its energy on the formation of persons for ministry, it is not easy but nevertheless is important to differentiate between *teaching leaders* and *teaching leadership*.

Union-PSCE's Master of Arts degree program requires two courses (of 20 total credits) that reflect the teaching of leadership. These are described in the *2004-2006 Academic Catalog*:

- * *Understanding Congregations and Agencies:* This course examines the congregation or agency the student has chosen as a first field-based learning site. Students learn to tell the story of the congregation or agency in the language of context, systems, and symbols. They analyze the neighborhood of the site using categories provided by the social sciences. They analyze the organization itself using systems theory.
- * *Group Process and Leadership Skills:* Through a shared leadership group, students investigate selected leadership theories, identify group dynamics, learn how to facilitate group interaction, and apply group process skills to congregational life.

Likewise, the Master of Divinity degree program requires one course (of 32 total credits) that reflects the teaching of leadership in our curriculum:

- * *Christian Education and Pastoral Leadership*: As educational leaders, pastors serve as educational consultants, program administrators, and spiritual mentors to those who serve with them. This course seeks to equip students to fulfill these roles through congregational exegesis, teaching, educational leadership, and especially theological reflection on practices of education in the congregation. This course includes an experiential component within a congregation.

A number of other courses explicitly related to leadership may be taken as electives by students in either of these degree programs:¹²

- * Educational Ministry and Leadership
- * Polity and Program for Presbyterian Church Educators
- * Camp and Conference Design and Administration
- * Presbyterian Polity and Church Administration
- * The Landscape of Religious Leadership
- * The Pastor as Spiritual Guide
- * Church Business Administration: Seminar I
- * Church Business Administration: Seminar II

As suggested earlier, there are other courses that some faculty members would suggest adding to this list. Such other courses, they would argue, also prepare future pastor and Christian educators for leadership roles in the life of the church, even if implicitly.

Of these required and elective courses, one that I teach and believe most explicitly focuses upon the theory and practice of leadership, is *The Landscape of Religious Leadership*. The following section describes the primary frameworks and resources I use in the teaching of this course.

¹² These courses are identified and described in the *2004-2006 Academic Catalog*. As electives, they generally are likely to change over a shorter period of time in light of the interests of the professors teaching these courses.

Primary Frameworks and Resources Used in the Landscape of Religious Leadership

The Landscape of Religious Leadership course was implemented in the curriculum in the Spring term of 2005 as a “merger” of two courses previously taught, *Pastoral Leadership as “Trilogue:” Self, Context, and Faith Tradition and Leadership and the First Year in Ministry: the Transition, the Honeymoon, and the Reality*. The occasion of the merging of these courses occurred with the retirement of one of the professors on the teaching team that offered the “Transition” course for nearly two decades. Since my appointment to the faculty in the spring of 2000, I have been involved with this course. Perceiving the need for a course that focused more explicitly on the theory and practice of leadership, I designed and implemented the “Trilogue” course in the Fall term of 2001. In merging these two distinctive yet complementary courses, I had two goals in mind. One was to bring together the *best* of these two courses, in order to make this elective course more feasible for my teaching load. The other goal was to appeal to interested students who have a large number of elective options.

The description of the *Landscape* course, as published in the *2004-2006 Academic Catalog*, is:

What does it mean to be a religious leader? How do the Bible, theology, history, and liturgy shape an appropriate understanding of the nature, purpose, and practice of religious leadership? Using these frameworks, as well as contemporary writings on leadership, this seminar will assist students in understanding better the opportunities and challenges facing religious leaders in a changing church and world. Considerable attention will also be given to congregational dynamics, conflict management, the transition from seminary to first call, and how to care for self and others in appropriate ways as an important part of being a religious leader.

The components of this course, and a summary of their particular emphases, are as follows:

- * *Biblical, theological, historical, and liturgical frameworks of religious leadership*-These frameworks assist students in

exploring the question of, “What is religious about religious leadership?” Topics are likely to include the nature of “call” in the Old and New Testaments, the legitimization of authority for religious leaders, the nature of servant leadership in relation to the faith community, and the nature of ordination.¹³ Considerable attention is given to relevant Biblical passages, theological texts, confessional statements of the church, and contemporary writings on the nature of ministry.¹⁴

- * *Contemporary Perspectives on Leadership*-This component interfaces secular and religious perspectives on leadership. Resources used include (a) *Faith Communities Today*,¹⁵ with attention to the demographics of the contemporary church in North America, apparent sources of cohesion in faith communities, and the relation of growth, change, and conflict, (b) *The New Business of Paradigms* (video),¹⁶ with reflection on the power of paradigms in the life of the church and the dynamic of “everyone going back to zero” in the midst of a paradigm shift, (c) *Transforming Congregational Culture*,¹⁷ for which each student shares the responsibility for presenting one of the “from/to” chapters with an eye toward the relevance of shifting paradigms, (d) *Wealth, Innovation, and Diversity* (video),¹⁸ through which students explore the opportunities and challenges of sameness versus diversity

¹³ This component of the course is designed to point students back to courses they have already taken in Bible, theology, ethics, and church history. One of the resources with which students are not likely to be familiar, but to which they are introduced in this course, is Gordon Lathrop's *Holy Things*, published by Augsburg Press (1993). Lathrop's chapter on “Leadership and the Liturgical Community” is provocative. It examines the relation of pastoral leadership to the gathered faith community and the degree to which pastors have increasingly moved away from the assembly and traditional roles of ordained leadership, functioning instead as individual religious practitioners.

¹⁴ Students have been required to read the four articles distributed in class, from *What is Good Ministry?*, edited by Jackson Carroll and Carol Lytch, as a report from Pulpit and Pew and the Fund for Theological Education. The Pulpit and Pew website is: <http://www.pulpitandpew.duke.edu/>.

¹⁵ Carl Dudley and David Roizen, *Faith Communities Today* (Hartford Institute of Religious Research, 2001).

¹⁶ Joel Barker, *The New Business of Paradigms* (Star Thrower Distribution Corporation, 2001).

¹⁷ Anthony Robinson, *Transforming Congregational Culture* (Eerdmans, 2003).

¹⁸ Joel Barker, *Wealth, Innovation, and Diversity* (Joel Barker & Paul Hopkins Productions, 2000).

and the complexities of congregational life, and (e) *Varieties of Religious Presence*,¹⁹ through which students are introduced to four basic missional orientations and their implications for actual or desired for leadership in the life of a congregation. In addition, I present material on a current writing project, focusing upon “leading in the face of loss.”

- *Conflict and Conflict Management*-This component reflects upon dynamics of conflict in relation to the expectations of effective leadership, the patterns of interaction of religious leaders, and the challenges of responding effectively and faithfully to difficult people, behavior, and/or situations. Resources used include (a) *Almond Springs: The Hymns Conflict*,²⁰ (b) perspectives of Ronald Heifetz in *Leadership Without Easy Answers*,²¹ (c) *The Vision of Teams* (video),²² and (d) perspectives of James MacGregor Burns in *Transforming Leadership*.²³
- *Topical Issues in Relation to Religious Leadership*-In this component, participants have the chance to choose from a number of topics such as ministry with youth and Gen-Xers, evangelism, confirmation, working with volunteers, lay care-giving programs, stewardship, legal issues in the congregation, difficult weddings and funerals (in relation to the functions of religious leaders), power and authority, why pastors/educators leave parish ministry, etc.
- *The Transition from Seminary to First Call*-This component explores the process of leaving the school and starting in the congregation, the different “cultures” of the school and congregation, and similar topics.
- *Caring for Self and Others*-This component includes perspectives on time and stress management, boundaries,

¹⁹ David Roozen, William McKinney, and Jackson Carroll, *Varieties of Religious Presence* (Pilgrim Press, 1984).

²⁰ *Almond Springs: A Learning Playground for Growing Leaders*, Episode 3: The Hymns Conflict, <http://www.christianleaders.org/>.

²¹ Ronald Heifetz, *Leadership Without Easy Answers* (Belknap/Harvard, 1994).

²² Anne Bancroft, Host, *The Vision of Teams* (Lead Dog Productions, 1998).

²³ James MacGregor Burns, *Transforming Leadership* (Atlantic Monthly Press, 2003).

dual relationships, staff/team relationships, and being single or married in ministry.

Two papers are assigned in this class. The first, a *mid-term paper*, has two parts. The first part requires students, as part of an assigned team, to identify and answer seven of the most important questions that, from their perspective, should be asked in an *interview in relation to leadership* in a congregation or other ministry setting. The second part requires that each student submit a brief paper that reflects on the process utilized by the team in pursuing its task. The *final paper* requires students, drawing upon the material from class, to identify and reflect upon the dynamics they foresee in their transition from seminary to first call. In moving toward their first call, they are asked to construct appropriate strategies in order to care for themselves and others, in light of the opportunities and demands of ministry and religious leadership.

Looking Forward

From its founding nearly 200 years ago, Union-PSCE has provided education for ministry within the Reformed tradition that is scholarly, pastoral, and engaged in contemporary life. What has been emphasized here, through a historical review, is the *scholarly* dimension of the institution's ethos. This dimension seems to be the primary value upon which we have laid foundations for the formation of persons for ministry, particularly within the *Union stream* of our federated tradition.

As a result, a basic theological degree program at Union-PSCE emphasizes the classical fields of Bible, theology and ethics, and history. Within our institutional culture, there can be no competence in ministry without a substantial foundation in the classical fields. We *teach leaders* quite well to engage others in ministry within the frameworks of Bible, theology, ethics, and history. In addition, we *teach leaders* to engage others in the ministries of preaching and worship leadership, teaching, and pastoral care. However, I am not confident that we provide sufficient attention to the *teaching of leadership*. After all, many of our students graduate with

little insight about how to lead., Sometimes they express remorse, during their first five years of ministry, that they did not opt for the elective courses that would have strengthened their capacity for effective leadership. This observation is true both for graduates who serve as pastors and for those who serve as Christian educators.

As Union-PSCE considers the role of the teaching of leadership within the curriculum, it will be crucial to remember a lesson from our history. Our long-standing emphasis upon rigorous scholarship has always been in service to the church. It is not merely for academic purposes but also to be pastoral and engaged with contemporary life. Many voices in today's church express needs for more *effective* leadership. Thus, I believe our faculty needs to deepen its discussions on several deeply interwoven topics. These have to do with what constitutes competence in ministry, how competencies in today's church are similar to and different from those needed in yesterday's church, and our role as a seminary faculty in the formation of persons for faithful ministry. I believe that our faculty discussions should include a focus upon the competencies for ministries needed in today's church, considering how we might *teach leadership* more effectively. Only through such discussions will we think carefully and clearly about how our curriculum does, or does not, adequately provide education for today's ministry.

Toward this end, I would hope our discussions might include the following areas:

1. What is *religious* about religious leadership?
2. What constitutes *effective* religious leadership?
3. How do we prepare persons to become effective leaders?
4. What is the institution's stake in the teaching (and assessment) of leadership?²⁴

²⁴ In the fall of 2002, Union-PSCE implemented a multidimensional student assessment process that is *required* for all master's level students. Its purposes are: (a) to provide structured opportunities that support intentional, reflective integration of the academic work of students with their personal, spiritual, and vocational formation; (b) to provide structured opportunities, with appropriate support, for students to engage in an intentional process of self-assessment, which includes the consideration of peer input; and (c) to enhance and strengthen our advising system, by intentionally linking it with the assessment process. The areas of focus of the final assessment include the capacity of students for leadership, both in ecclesial and public contexts. The process utilizes a leadership

The field of leadership studies in general and religious leadership in particular consists of resources and insights from a variety of disciplines. Unless and until Union-PSCE considers leadership from a multidisciplinary perspective, courses explicitly about leadership are likely to remain as electives. They will continue to be designed and owned by particular faculty members invested in them. In other words, the institution will identify the merit of teaching leadership by its place within our curriculum. We will communicate to our students and the church what we believe makes for competence in ministry.

Finally, I believe that substantial discussion on the *teaching of leadership* will raise the bar on the expectations for both faculty and students in leadership courses. Given our institutional ethos, leadership courses that are shallow in theory, neglecting critical engagement with the traditions of the church and their engagement with the culture, will be dismissed quickly. In contrast, the continuing development and refinement of courses that are academically and practically rigorous, and that yield more competent pastoral and educational leaders, not only will find a more respected place within our curriculum. They also should equip our graduates more effectively to serve-indeed to lead-within the church and beyond it.

effectiveness analysis inventory to provide a conceptual framework to aid students in assessing their strengths and points of vulnerabilities as leaders. The inclusion of this area of focus, and the use of such an inventory, evoked significant and rich discussion of the nature and purpose of leadership in the church, of what constitutes faithful leadership, and of how we may assess it in an appropriate manner. My perception is that this student assessment process, as a requirement for graduation, raised the stakes more than if it were an elective process for interested students. I imagine that even more lively discussions about leadership would occur if we were discuss a leadership course as a requirement for students in our M.Div. program.