

2-2019

Forming Anglican Wayfinders in Aotearoa: A Contextual Approach to Ministerial Preparation

Karen Kemp
k.kemp@outlook.co.nz

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GEORGE FOX UNIVERSITY

FORMING ANGLICAN WAYFINDERS IN AOTEAROA:
A CONTEXTUAL APPROACH TO MINISTERIAL PREPARATION

A DISSERTATION SUBMITTED TO
THE FACULTY OF PORTLAND SEMINARY
IN CANDIDACY FOR THE DEGREE OF
DOCTOR OF MINISTRY

BY

KAREN KEMP

PORTLAND, OREGON

FEBRUARY 2019

Portland Seminary
George Fox University
Portland, Oregon

CERTIFICATE OF APPROVAL

DMin Dissertation

This is to certify that the DMin Dissertation of

Karen Kemp

has been approved by
the Dissertation Committee on February 19, 2019
for the degree of Doctor of Ministry in Leadership and Spiritual Formation

Dissertation Committee:

Primary Advisor: Shawna Lafreniere, PhD

Secondary Advisor: Jason Clark, PhD, DMin

Lead Mentor: MaryKate Morse, PhD

Expert Advisor: Shawna Lafreniere, PhD

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DEDICATION

To all who are and will become wayfinders in these times.

Kia kaha! Take heart, be strong.

ACKNOWLEDGMENTS

The oft quoted saying, ‘It always seems impossible until it’s done’ is true. It is also true that the seemingly impossible is most often achieved in the company of others. I am indebted to more people than I can name here, but I especially want to express my gratitude to the following:

Above all, to my husband, Dr. Hugh Kemp, and my daughters, Anjali, Miki, and Anya. Without their sacrificial support and unflagging encouragement this project would never have happened.

Dr. Shawna Lafreniere. Her generosity, expertise, passion for innovation and encouragement allowed me to go places in this project that I might not otherwise have gone to.

Dr. Mary-Kate Morse embodied how to be a better leader, spiritual teacher, friend and guide, and catalyzed key driving questions.

For the administrative and financial support of St John’s Theological College and the encouragement of the Manukura, Tony Gerritsen.

Finally, to my colleagues, Mark Barnard, Richard Cook, Katene Eruera, and Dr. Mark Harris, and students at St John’s. They grounded this project in true wayfinder spirit. The journey continues and their presence in this *waka* brings me hope.

EPIGRAPH

Poets have wronged poor storms: such days are best;

They purge the air without, within the breast.

— George Herbert

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ABSTRACT

This dissertation begins with a Church in crisis and a story of vocation under pressure. It identifies the need for clergy who are resilient and adaptive in the face of change.

Using the four phases of Appreciative Inquiry, Sections Two through Six build a picture of what New Zealand Anglican leaders need today.¹

Discover: Section Two surveys bright spots in ministerial education, and exegetes the Rule of Benedict using a leadership lens.

Dream: Section Three identifies key challenges, evaluates emerging models of leadership, and proposes a fresh approach to training.

Design and Destiny phases (Sections Four through Six) present the St John's College Diploma in Anglican Leadership as a historically grounded, contextually appropriate response to the ministry problem.

¹ Jeanie Cockell and Joan McArthur-Blair, *Appreciative Inquiry in Higher Education : A Transformative Force*, vol. First edition, *The Jossey-Bass Higher and Adult Education Series* (San Francisco: Jossey-Bass, 2012).

SECTION 1:

THE CHALLENGE

Prevailing Conditions

[About] every five hundred years the empowered structures of institutionalized Christianity ... become an intolerable carapace that must be shattered in order that renewal and new growth may occur.
— Phyllis Tickle

Phyllis Tickle wrote these words in 2008.² Today, the ‘shattering’ is well under way in mainline Christian churches in the West. The Anglican Church in Aotearoa New Zealand, like many others, is experiencing the reactivity that a ‘cracking carapace’ brings. As old ways are questioned, fresh expressions of being Anglican emerge and conflicts abound as people and whole communities embrace change at different rates. It is a time that requires patience and grace with each other, faithfulness to God in the midst of uncertainty, and a very particular kind of leadership.

The church is much like a sailing ship in a storm. As in the seafaring stories of Jonah, and the Apostle Paul, there is a need to off-load whatever hinders the ship’s ability to ride out the storm and stay on course. But in the heat of the moment it is all too easy to dismantle the structure of the ship itself (or throw fellow travelers into the sea!) and end up with little but flotsam with which to navigate rough waters. In the midst of a storm,

² Phyllis Tickle, *The Great Emergence: How Christianity Is Changing and Why* (Grand Rapids, MI: Baker Books, 2008), 16.

the challenges are two-fold: the adverse weather conditions (which affect all shipping in the zone) and the situation on deck.

The winds of globalization and rampant consumerism shake the capitalist foundations of Western economies which in turn spawns an emerging tribalism³. Religious pluralism fuels a do it yourself spirituality.⁴ Intractable poverty and ethno-religious conflict, and the advent of technologies which both simplify and complicate life add to the stormy mix. The world has never been more accessible and connected, yet hope and trust are in short supply and anxiety disorders proliferate especially amongst young people.⁵ Aotearoa New Zealand faces issues of social inequality, child abuse, tensions between profit and environmental protection, homelessness, and a burgeoning prison population.⁶ As in any crisis, multiple voices compete to be heard and vie for the imagination of a people who have never been so entertained and yet so hard to captivate.

³ Seen most clearly in Britain's Brexit vote, and US President Trump's protectionist policies.

⁴ Vincent J. Miller, *Consuming Religion: Christian Faith and Practice in a Consumer Culture* (New York, NY: Continuum, 2004).

⁵ The 2017 UNICEF report found New Zealand's youth suicide rate – teenagers between 15 and 19 – to be the highest of a long list of 41 OECD and EU countries. The rate of 15.6 suicides per 100,000 people is twice as high as the US rate and almost five times that of Britain. Andreas Illmer, "What's Behind New Zealand's Shocking Youth Suicide Rate?" *BBC News Asia*, June 15, 2017, <https://www.bbc.com/news/world-asia-40284130>.

⁶ Ibid.

The church itself faces a profound loss of place in society. Sexual abuse scandals erode public trust, while the God and structures of Christendom are seen to hold little relevance. The church is undergoing something of an identity crisis as a result.⁷

While the world battles stormy seas, the church is caught up with arguments ‘on deck:’ human sexuality,⁸ the shape of worship and ministry (and the priesthood) in a post-Christendom era and how to cope with the fiscal realities of ever declining congregations. Here there is a plurality of voices and theologies, there is confusion about who should be in charge, what needs to be dismantled and all too often, a desire to offload those who disagree.

The ‘shattering carapace’ described earlier is echoed by Brian McLaren, Tod Bolsinger, James Hunter, Rod Dreher and Alan Roxburgh⁹ (to name a few), who agree that today’s Church faces serious challenges. Similarly, New Zealand Anglican Bishop Peter Carrell, echoed in 2013,

⁷ James Davison Hunter, *To Change the World: The Irony, Tragedy, and Possibility of Christianity in the Late Modern World* (New York: Oxford University Press, 2010). Jim Belcher, *Deep Church: A Third Way Beyond Emerging and Traditional* (Downers Grove, IL: InterVarsity Press, 2009):161ff. Andrew Butcher, "Fare Thee Well? Five Years on from Alan Jamieson's *a Churchless Faith*," *Stimulus* 14, no. 4 (November 2006).

⁸ The May 2018 General Synod of the Anglican Church of Aotearoa, New Zealand, and Polynesia passed a motion to allow the blessing of same-sex unions. Provisions made for conservative clergy or bishops have failed to hold numbers of clergy and congregations.

⁹ Phyllis Tickle; Alan J. Roxburgh, *Joining God, Remaking Church, Changing the World: The New Shape of the Church in Our Time* (New York: Morehouse Publishing, 2015); Tod Bolsinger, *Canoeing the Mountains: Christian Leadership in Uncharted Territory* (Downers Grove, IL: IVP, 2015); Hunter; Rod Dreher, *The Benedict Option: A Strategy for Christians in a Post-Christian Nation* (New York: Sentinel, 2017).

Global Christianity is (arguably) facing a cataclysm of opposition. Here it may be a tide of unbelief threatening to sweep the faith before it. There it may be the direct, violent opposition of militant Islam. Nearly everywhere the idolatry of 21st century materialism draws Christians away from discipleship in gospel terms... Time will tell which forms of Christianity, let alone Anglican Christianity will survive. ... Only the fittest Anglicans will survive the cataclysm... Those who do not attempt to adapt will suffer extinction.¹⁰

These challenges are real, albeit not uncontested.¹¹

This dissertation begins with the premise that the greatest challenge facing the Anglican Church in Aotearoa New Zealand is not the prevailing ‘weather’, but the resilience and resourcefulness of its ‘navigators’ or leaders. If former Anglican Archbishop of Canterbury, Rowan Williams, is right and “Church is what happens when we meet the risen Christ,” then the first proposition is that the church needs leaders who are able to foster the conditions in which people can be and make disciples of Christ through ongoing spiritual transformation – in the midst of tumultuous times.

Second, the Church needs leaders who are able to nurture congregations despite ethical, ecclesiological and theological disagreements, and encourage diverse expressions of the Gospel of reconciliation in people’s lives and communities.¹²

Third, the Church needs leaders who can be a credible Christian voice in the public square, not by pursuing relevance, but by being clear about the Gospel and

¹⁰ Bishop of Christchurch, NZ. Peter Carrell, "Only Fittest Anglicans Will Survive Cataclysm," *Anglican Down Under: Down Under We See Things Differently*, October 15, 2013, <http://anglicandownunder.blogspot.com/2013/10/only-fittest-anglicans-will-survive.html>.

¹¹ Martyn Percy argues that talk of such challenges is reactive rhetoric aimed at destabilizing healthy historical Anglican structures. Martyn Percy, *The Future Shapes of Anglicanism: Currents, Contours, Charts*, Routledge Contemporary Ecclesiology (Abingdon, OX: Routledge, 2017).

¹² Speaking at the National Church Leaders’ Meeting at Lambeth Palace in 2013, Archbishop Justin Welby said, “The miracle of the church is not that we agree and love one another; it’s that we disagree and, despite that, we love one another.” Justin Welby, "Disagreement and Grace" (paper presented at the National Church Leaders' Meeting, Lambeth Palace, London, UK2013), www.cte.org.uk.

faithfully living it out. This challenge is not new. Dean William Ralph Inge (1860-1954) reputedly quipped that, “If you marry the spirit of the age you will find yourself a widow in the next.”¹³ In a time when the Church asks how to be congruent with the Gospel amid change, it needs leaders who are clear about that Gospel lest (to return to the image of a ship in stormy seas) it unwittingly dismantles the mast which energizes, stabilizes and sustains it. There is no doubt that the forces of pluralism, globalisation and consumerism need to be reckoned with, nor about the seriousness of a divided crew on deck. But ultimately, the Church’s ability to stay on course will depend on her leaders’ capacity to be steadfast and to keep Christ central despite the prevailing conditions. On a ship, the person who fulfils this role is the navigator, the ‘wayfinder’ (an indigenous Polynesian term for the navigator’s role on a seafaring *waka* or canoe).¹⁴ Or in the Apostle Paul’s language, the *kubernetes*.¹⁵

On a personal note, I was captivated early on by this image of a wayfinder-navigator. The qualities of steadfastness, discerning responsiveness to changing conditions, clear vision, curiosity, courage, willingness to take risks, and respect for and commitment to the flourishing of each crew member are well-suited to the church’s needs in the current context. As a dean in an Anglican College I too need these qualities as we navigate through changes in the theological education sector, and in section two I draw

¹³ William Ralph Inge, "William Inge Quotes," BrainyMedia Inc., accessed November 19, 2018. https://www.brainyquote.com/quotes/william_inge_149275.

¹⁴ Chellie Spiller, Hoturoa Barclay-Kerr, and John Panoho, *Wayfinding Leadership: Groundbreaking Wisdom for Developing Leaders* (Wellington, NZ: Huia Publishers, 2015).

¹⁵ The Apostle Paul uses the term *kubernetes* in 1 Cor. 12:28. This was the name given to the navigator of a ship. Intrinsic to this role was the need to know the vessel and the crew well, and to be knowledgeable of and familiar with the route and its attending dangers. While this term has previously been translated as the gift of administration, contemporary translations now use the terms guidance (NIV) and leadership (NRSV).

inspiration from a pre-Anglican leader who was in every respect a wayfinder in his own times, Saint Benedict of Nursia.

Transcending personal inspiration, this wayfinder image is contextually appropriate for leadership in the South Pacific: it is in tune with Polynesia's Moana theology and embodies Māori values. In an Anglican Church setting, this navigator or wayfinder role typically rests with the clergy.

The Anglican Church in Aotearoa New Zealand

In a declining church, clergy are under pressure to grow their congregations in contexts where Christianity is seen as irrelevant.¹⁶ The result is a crisis of identity (Who are we as Church? As Anglicans?), of discipleship, of leadership, and in ministerial education in a clergy-driven context that too often limits the horizon of possibilities. These dynamics will be fully addressed in subsequent sections, but for now, it is important to note their impact on the vocation of today's clergy.

The Story: Vocation under Siege.

Pete is in his late thirties and a graduate of residential seminary training.¹⁷ A two-year curacy with an experienced priest in an urban congregation honed his pastoral skills and applied his university theology degree through regular preaching. Two years into his first incumbency in a declining congregation, he wrestles with the lack of young people

¹⁶ Andrew Butcher and George Wieland, "Migrant Christian Communities in New Zealand: Observations and Missiological Reflections" (paper presented at the From Edinburgh 1910 World Mission Conference to Edinburgh 2010 - Witnessing to Christ Today: Perspectives from Aotearoa New Zealand, Auckland, NZ2009), 9ff.

¹⁷ A representative 'composite priest' derived from multiple conversations with younger clergy in New Zealand.

in a tired congregation who feel they've 'done their bit' and are resistant to change. Pete gets around the issue by adding alternatives to an already full parish calendar – but he and his wife are exhausted by the extra work this creates and discouraged by their lack of progress. Meanwhile, the diocese measures progress by numbers of baptisms, confirmations, and communicants on any given Sunday, and financial viability. Pete has been told that if things cannot be turned around within one or two years, the parish will close. He struggles with the thought that his vocation has been reduced to offering palliative care to a dying church. Pete feels stressed and stretched, and spiritually dry – too busy with the work of ministry to attend to his own spiritual growth.

As a 'composite priest' derived from multiple conversations with younger clergy, Pete's experience is replicated across the Anglican Church in Aotearoa New Zealand. The challenge of a declining church is all too real. The Church is asking for a new kind of clergy and fresh approaches to train them.

This dissertation demonstrates that technical/professional approaches to leadership no longer serve the needs of today's church.¹⁸ That is not to say that leaders no longer need to be competent in core skills. Bolsinger rightly asserts that, "before people will follow you off the map, [you need to] gain the credibility that comes from demonstrating competence on the map."¹⁹ Current training prepares clergy in core

¹⁸ Secular organizations are facing similar challenges to the church. Challenges within the church reflect those in wider society. In a recent conversation with a leader of an NGO, he commented that the world is not so much facing a crisis of leadership as much as a crisis of formation of leaders. Similarly, I was recently contacted by a faculty member of a secular university in Australia about exploring the formation of those training for the helping professions.

¹⁹ Bolsinger, 53.

competencies of the ministry of Word and sacrament, and pastoral care. However, to lead well off the map of current paradigms, a much deeper formation and skill set is needed.

Training at St John's Theological College

At St John's College the Three Tikanga Anglican Church of Aotearoa New Zealand and Polynesia comes together to train for ministry and mission.²⁰ Faculty and students are theologically and culturally diverse. Each Tikanga (strand) – Māori, Pasefika, and Pākehā (which includes all non-Māori/non-Polynesian) – is under pressure to reverse their decline. Whilst 'it is in the nature of Pākehā to change things'²¹ and indeed no-one would contest the need for change, Tikanga Māori and Pasefika's concern is also to preserve indigenous cultures impacted by the Colonial era and their training is nuanced accordingly. Tikanga Pākehā Bishops affirm the need for change but are concerned not to compromise Anglican identity. Identity formation cannot be rushed and becomes difficult when students are in residential training for shorter periods of time, and curacies are either absent or curtailed due to clergy shortages and tight budgets.

²⁰ "The creation of the Three Tikanga Church was an explicit attempt to address structurally the power imbalance within the Church and restore relationships that had been broken [through the dishonouring of the Treaty of Waitangi, between indigenous Māori and European Pākehā]. The new constitution's solution involved a deliberate move away from Pākehā dominated decision-making processes and control of resources. Rather, equal partnership would be a new core principle: equal partnership in governance and access to resources would enable each Tikanga [way or strand] to flourish." Karen Kemp, "The Treaty, the Church, and the Reconciliation of Christ," in *Pursuing Peace in Godzone: Christianity and the Peace Tradition in New Zealand*, ed. Geoffrey Troughton and Philip Fountain (Wellington, NZ: Victoria University Press, 2018), 4.

²¹ Wayne Rangi Nicholson, "Ko Te Mea Nui, Ko Te Aroha : Theological Perspectives on Māori Language and Cultural Regeneration Policy and Practice of the Anglican Church" (University of Auckland, 2009).

Currently, training includes Tikanga-specific ministry formation, a diploma in Anglican studies, and a theology degree delivered in partnership with other universities. The St John's College Graduate Profile states that graduates will be missional leaders who are growing spiritually, biblically literate, theological thinkers and bi-cultural partners.²² How this is best achieved is still being worked out. This dissertation addresses the need for deeper integration and proposes a new St John's College Diploma in Anglican Leadership for Tikanga Pākehā students. This curriculum integrates and outworks biblical, theological, cultural, and liturgical aspects of training. It addresses the need for a fresh approach to leadership by proposing a wayfinder adaptive leadership model, and values Anglican distinctives by reclaiming Benedictine practices which have shaped Anglicanism from its inception.

Mapping a Way Forward: Methodology

This dissertation uses an Appreciative Inquiry scaffold to build a historically grounded, contextually informed picture of the formation Anglicans in Aotearoa New Zealand need to lead both on and off the map today. This provides the basis for an integrative portfolio for the St John's College Diploma in Anglican Leadership in the Dissertation Artifact.

Appreciative Inquiry is a helpful methodology because it focuses on the “root causes of success and then build[s] on these to create future successes.”²³ Thus it avoids

²² St John's Theological College, "St John's Theological College: Hoani Tapu Te Kaikauwhau I Te Rongopai," St John's Theological College, accessed July 10, 2018, <https://www.stjohnscollege.ac.nz/the-college/>.

²³ Cockell and McArthur-Blair, 14.

getting swamped by evidence-based inquiry, instead using stories of hope to springboard into fresh possibilities. There are limitations to this approach which will be discussed in section two. Nevertheless, I chose Appreciative Inquiry for its applied focus and suitability to the experimental aspects of wayfinding.

Cockell and Arthur-Blair's 4-D cycle of Appreciative Inquiry shapes this dissertation:²⁴

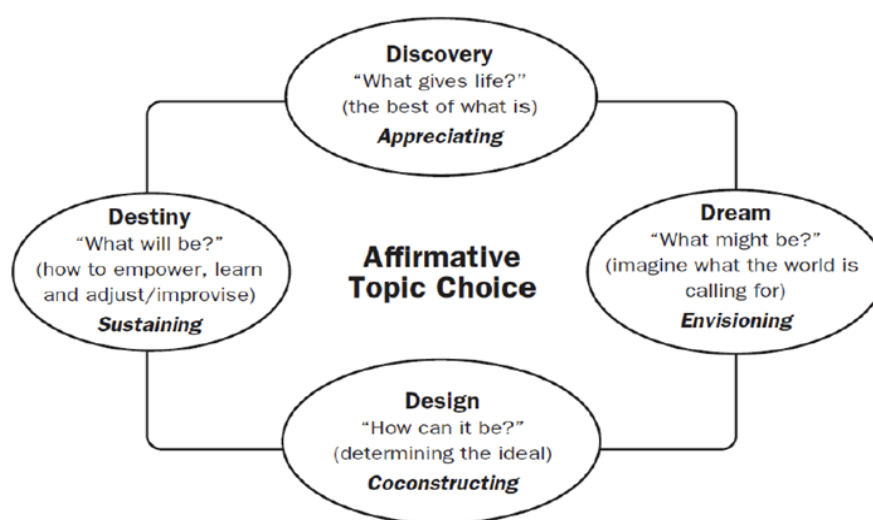


Figure 1: Appreciative Inquiry 4-D Cycle²⁵

Discovery: Asks the question: what gives life? And looks for the best of what is. This section orientates by introducing key voices in theological education for ministry today. It then draws on historical Anglican connections to Benedictine spirituality in the wisdom of Saint Benedict. Benedict wrote his Rule at a time of widespread upheaval and

²⁴ Ibid.

²⁵ D. Cooperrider, D. Whitney, and J. Stavros, *Appreciative Inquiry Handbook: The First in a Series of Ai Workbooks for Leaders of Change* (Bedford, OH: Lakeshore Communications, 2003), 5.

combines deep spirituality with practical guidelines for life and ministry in changing times. This section explores the context in which the Rule was created, examines core Benedictine vows and practices, and demonstrates their appropriateness for today's church. It then exegetes the chapters of the Rule pertaining to the abbot, and brings them into conversation with the concerns of young Anglican clergy in Aotearoa. These concerns were elicited through an online Focus Group.²⁶

Dream: Asks the question, what can be? And envisions what the world is calling for. The *Dream* section builds on the *Discovery* phase and asks what kind of leaders the Anglican Church in Aotearoa New Zealand needs today. First, it outlines factors which contribute to congregational decline and posits that the way forward lies in the formation and development of Anglican leaders. Second, it surveys and critically evaluates a range of emerging models of leadership.

Design: Asks the question, how can it be? And co-constructs the ideal. This section applies earlier findings to ministerial training in Aotearoa New Zealand. It outlines core components and pedagogical principles for a co-constructed, integrative curriculum for a new St John's College Diploma in Anglican Leadership.

Destiny: Asks the question, what will be? And builds in ways that empower, adjust and improvise to ensure the model is sustainable. Section Six demonstrates how the St John's College Diploma in Anglican Leadership (embodied in the Artifact: A Wayfinders' Portfolio) is a practical incarnation of previous sections.

²⁶ See Appendices D and E.

With this framework in mind, we turn from the image of a church navigating stormy seas and looking for a new kind of leadership, to an appreciative first reading of the literature on theological education.

SECTION 2: DISCOVERY

An Appreciative Inquiry First Reading of the Literature.

A 2016 Auburn Seminary Report likens theological education today to a ship caught in a fierce storm of global and contextual issues. It references changing needs of congregations, pluralism and the fragilization of faith, disenchantment with current models of leadership, and millennials looking for more integrated models of training. For seminaries, it reports low enrolments, student indebtedness, and costly maintenance-hungry buildings.²⁷ These factors, along with the rise of post-modern models of transformative education, have spawned fresh initiatives in theological education.

What follows provides the broader context for this dissertation. The New Zealand scene does not play out in a vacuum but is impacted by global trends, so it is important to identify what those trends are. Using an Appreciative Inquiry lens, I posit a nuanced reception of the literature by looking at hope-filled stories and fresh possibilities in theological education for ministry.

Of course, there are limitations to this methodology. At worst, Appreciative Inquiry limits the possibilities to what already is, oversimplifies complex problems, and risks creating unrealistic expectations for positive outcomes. To temper these limitations, I add an element of critique to the Dream section, and bring the more nuanced concept of positive deviance into the Appreciative Inquiry process.

²⁷ Christian Scharen and Sharon Miller, "Bright Spots in Theological Education: Hopeful Stories in the Time of Crisis and Change," September 28, 2016, <http://auburnseminary.org/report/bright-spots/?source=aubnewssept>.

Limitations notwithstanding, I believe Appreciative Inquiry is well suited to address the discouragement of the current context with its playfulness and hope, and its capacity to engender the courage needed to tackle current issues.

Methodology: Berlin or Athens?

In 1993, David Kelsey²⁸ referenced Tertullian's famous challenge, "What has Athens to do with Jerusalem... or the academy with the Church?"²⁹ Kelsey brought the debate into the twentieth century by positing that there are two (incompatible) models for theological education. The 'Athens' ecclesial model which prioritizes personal formation, and the 'Berlin' professional model which is rooted in the scholarship of the university. This tension still plays out today, but the literature demonstrates that Kelsey's presumed incompatibility is now widely questioned and new initiatives in theological education for ministry are explicitly bridging the divide by integrating the best of 'Athens' and 'Berlin.'

This tension is also in this literature review. Traditionally, a literature review is a survey of the literature in a particular field which locates the current study and looks for the questions or patterns which emerge. However, a quick search on Google Scholar

²⁸ David H. Kelsey, *Between Athens and Berlin : The Theological Education Debate* (Grand Rapids, MI: Eerdmans, 1993), 19ff.

²⁹ Tertullian, "De Praescriptione Haereticorum," in *The Anti-Nicene Fathers: Translation of the Writings of the Fathers, Down to Ad 325*, ed. A. Roberts and J. Donaldson (Grand Rapids, MI: Eerdmans, 1986).

reveals the challenges in this approach³⁰ and gives credence to Edwin Friedman's sharp critique of the Western obsession with data as the basis for change.³¹

In a data- obsessed world, Appreciative Inquiry looks instead for what resonates, for what is hopeful. "Appreciative Inquiry is a paradigm shift in approaches to human system change that moves away from problem solving... [Instead] people focus on the root causes of success and then build on these to create future successes."³²

Appreciative Inquiry is useful because in times of crisis it is easy to get bogged down in the challenges and embrace a "mentality that narrows useful information down to the sort of thing that can be captured on PowerPoint slides."³³ To fail to discern hopeful trends from which genuine innovation arises. In contrast, Appreciative Inquiry is participatory (and at times playful), interrupts the problem-solving bias and enables a change of perspective. Such an interruption can be critical in times of crisis, when survival is at stake, because play, "puts a person in touch with his environment, while laughter makes the feeling of being threatened manageable."³⁴ The need for fresh perspective and change is certainly true for theological education today.

The 4-dimensional Appreciative Inquiry model encourages discernment which leads to positive sustainable action. This section implements the *Discovery* element in the

³⁰ A search for works on 'transformative theological education' alone called up 53,000 results!

³¹ Edwin H. Friedman, *A Failure of Nerve: Leadership in the Age of the Quick Fix*, ed. Margaret M. Treadwell and Edward W. Beal (New York: Seabury Books, 2007), 95f.

³² Cockell and McArthur-Blair, 14.

³³ David Brooks, *The Social Animal: The Hidden Sources of Love, Character, and Achievement* (New York: Random House, 2012), 228.

³⁴ Laurence Gonzales, *Deep Survival: Who Lives, Who Dies, and Why* (New York: W.W. Norton & Company, 2003), 41, 127.

4-D cycle through an initial reading of key positive voices in theological education. The dream, design, and destiny aspects of the cycle will follow.

Hopeful Stories: 'Bright Spots'³⁵ in Theological Education for Ministry

This century has seen a significant shift in the field of higher education, including theological education. The literature identifies a shift from prescriptive models that characterized a professional, modern, 'Berlin' understanding of ministerial training, to an exploratory, dynamic, and transformational approach. An approach which interacts with ancient monastic orders,³⁶ the social sciences and the humanities in its search for training that attends to students' spiritual formation and personal transformation. There are three representative 'bright spots' in the literature that resonate with this search.

First, Perry Shaw's book, *Transforming Theological Education*,³⁷ is not only a handbook for integrative learning, but the story of the Arab Baptist Theological Seminary in Beirut, Lebanon. Shaw describes their journey as a pilgrimage which began with an exploration of affective, behavioral, and cognitive learning in 2004, and culminated in the shift from "a traditional 'silo' approach to an integrative, context-sensitive approach"³⁸ by 2011. Perry stands out in his comprehensive treatment of the institutional and

³⁵ This term derives from a 2010 concept of 'positive deviance.' "The fact of a couple of standout cases in a field of similarly impacted cases." Referenced in Scharen and Miller, 9.

³⁶ A growing number of institutions are drawing on Ignatian (Franciscan) and Benedictine practices and offering courses in Spiritual Formation.

³⁷ Perry Shaw, *Transforming Theological Education: A Practical Handbook for Integrative Learning* (Cumbria, UK: Langham Global Library, 2014).

³⁸ Ibid., 3.

pedagogical shifts required to respond to the theological, ecclesial, and global forces which shape the educational needs of today's Christian leaders.

Second, Scharen and Miller's study, "Bright Spots in Theological Education,"³⁹ uses the notion of positive deviance from the default modern ['Berlin' style] approach to showcase sixteen examples of innovation and vibrancy in US-based Christian institutions. Of particular interest is their considered departure from conventional quantitative studies of enrolments and finances as measures of success. Instead, they use the lenses of "vitality in mission ... on the curricular and pedagogical side, as well as on the leadership and institutional commitment side."⁴⁰ This appreciative narrative quest uncovered innovations in pedagogy, curriculum, and institutional aspects of training which would arguably have gone under the radar of a more conventional study. Scharen and Miller's study is invitational in that it does not presume to be exhaustive. They offer it as a catalyst for conversation and collaboration in the field.⁴¹

Third, Nick Ladd's 2014 "Theological Education at the Crossroads," posits practical theology as the "bridge between Church and Academy"⁴² and signals a shift towards integrative contextual training in the Church of England. He advocates a move away from professionalized models of ministry to a more embodied approach that depends on "God-centered self-definition."⁴³ The vehicle for this is theological reflection

³⁹ Scharen and Miller.

⁴⁰ Ibid., 10.

⁴¹ Ibid., 44.

⁴² Nick Ladd, "Theological Education at the Crossroads," *Dialog: A Journal of Theology* 53, no. 4 (December 2014).

⁴³ Ibid., 361.

both ‘in context’ and ‘on context.’ This requires closer partnerships between placement churches and faculty in training institutions, an interdisciplinary and integrated approach to reflection *on* practice and context in the academy, and a more explicit commitment to personal formation and transformation of students.

This approach and variations on it are being worked out at St Mellitus College (London), St John’s College (Nottingham), Trinity College (Bristol), and Ridley Hall (Cambridge) to name a few. Closer to home, the Uniting College for Leadership and Theology in South Australia, the Knox Centre for Ministry and Leadership (Dunedin, NZ), and Carey Baptist College (Auckland, NZ) are examples of colleges which offer in-ministry-context training. At St John’s College, the re-conceptualized Ministry Formation in Supervised Practice program draws on the principles that Ladd outlines.⁴⁴

Fresh Possibilities: Emerging Pedagogies

Scharen and Miller, Ladd, and Shaw all seek to integrate the best of ‘Athens’ and ‘Berlin’ to transform not only institutions but students and, ultimately, their practice of ministry. Voices traditionally confined to one part of the curriculum can be heard and influence the whole.

Parker Palmer. Palmer is one such voice on the spirituality and character of teaching and learning.⁴⁵ Eschewing the modern, detached, knowledge based ‘sage on the stage’ approaches, Palmer urges an embodied and lifelong cultivation of understanding (wisdom) that breaks down the teacher-student divide and opens the way for mutuality.

⁴⁴ See Appendix B

⁴⁵ Parker J. Palmer, *To Know as We Are Known: Education as a Spiritual Journey* (New York: HarperCollins, 1993).

Truth is personal and embodied, and can only be understood in the context of relationship. Education therefore becomes a spiritual journey, teaching, a place of hospitality, and faithful obedience the evidence of true learning. Palmer's integration of both teacher and learner's inner and outer life is further developed in his writings on teaching⁴⁶ and collegial conversations in higher education.⁴⁷ His core assertion that "we teach who we are"⁴⁸ has shaped a generation of theological educators and church leaders. Palmer is extensively quoted across the literature and his concepts stand out as bright spots from which new approaches emerge.

Perry Shaw. Shaw uses Palmer's notion of the "hidden curriculum which has greater formative power than the advertised curriculum."⁴⁹ He advocates looking "not only at the content of the courses we fit in our catalogue, but also at the structures, processes, and methods that we promote."⁵⁰

Shaw contends that a scientific approach which siloes affective, behavioral and cognitive aspects of learning sends unhealthy messages about the Bible (it is merely another text to dissect), prayer (it belongs in the private sphere of life), ministry (leader control, and competitiveness rather than collaboration), and promotes the mind as the

⁴⁶ Parker J. Palmer, *The Courage to Teach: Exploring the Inner Landscape of a Teacher's Life* (San Francisco: Jossey-Bass, 1998).

⁴⁷ Parker J. Palmer, Arthur Zajonc, and Megan Scribner, *The Heart of Higher Education: A Call to Renewal/Transforming the Academy through Collegial Conversations* (San Francisco: Jossey-Bass, 2010).

⁴⁸ Palmer, *The Courage to Teach: Exploring the Inner Landscape of a Teacher's Life*, 1.

⁴⁹ Palmer, *To Know as We Are Known: Education as a Spiritual Journey*, 19-20.

⁵⁰ Perry Shaw, "The Hidden Curriculum of Seminary Education," *Journal of Asian Mission* 8, no. 1-2 (2006): 23-51, https://abtsmoodle.org/abtslebanon.org/wp-content/uploads/2017/06/The-Hidden-Curriculum-of-Seminary-Education_1.pdf.

most important part of the human personality.⁵¹ Shaw keeps the *telos* of theological education in view when he warns of what failure to attend to formative, hidden aspects of curricula leads to. Students who “learn so well from the impersonal and formal setting of the typical seminary classroom that they themselves develop an impersonal and formal style of ministry following seminary”⁵² which in no way connects with the lives of their congregants. Instead, Shaw advocates embodied pedagogies, institutional structures and processes. He proposes twenty-five practical ways to attend to the hidden curriculum that are in tune with Palmer’s holistic and integrated approach.⁵³

Scharen and Miller’s Bright Spots in Theological Education. This study shows that innovative faith leadership schools⁵⁴ are moving from purely content-focused delivery which presumes clarity about what leaders need, to adaptive learning⁵⁵ which prepares leaders for the challenges of a rapidly changing world. Adaptive learning uses an action-reflection model so learning is shaped by current contextual concerns; content is then a response to the contextual drivers.

⁵¹ Ibid.:27-43. These ‘hidden’ messages run counter to understandings of how the human psyche works: Brooks; Gonzales; Richard C. Schwartz, *Internal Family Systems Theory* (New York: Guilford Press, 1995). They certainly run counter to understandings of spirituality: Dallas Willard, *Renovation of the Heart: Putting on the Character of Christ* (Nottingham: IVP, 2002). Ken Shigematsu, *God in My Everything: How an Ancient Rhythm Helps Busy People Enjoy God* (Grand Rapids, MI: Zondervan, 2013). These authors highlight the interconnectivity of the human psyche and its impact on our relationship with God and others.

⁵² Shaw, "The Hidden Curriculum of Seminary Education," 30.

⁵³ Ibid., 43-51.

⁵⁴ Scharen and Miller, "Bright Spots in Theological Education: Hopeful Stories in the Time of Crisis and Change," 43.

⁵⁵ This approach is common to all the examples mentioned in this chapter.

The concern is to give students the skills they need to not only navigate fields of knowledge, but to apply their understanding in contextually appropriate ways. Scharen and Miller found that innovative schools have administrations which take risks and experiment, and faculties who are open to new ways of being and teaching. These schools do not cling to old ways but open themselves to the riskier path of trial and error, of multiple trajectories, and stakeholder responsive partnerships.⁵⁶

Scharen and Campbell-Reed.⁵⁷ These scholars echo Palmer, Ladd and Shaw and assert that adaptive leaders need a pastoral imagination that is both integrative and embodied. Training institutions therefore need to move away from singular answers to ministerial challenges to becoming communities that ask the right questions. In other words, from a “textual paradigm to a contextual paradigm.”⁵⁸

Intrinsic to this new paradigm is the acknowledgement that training needs to attend to the whole person. This includes their past history (especially histories of marginalization or injustice), present transformative relationships in community (with fellow students and faculty, and with host congregations), and, at the heart of it all, their relationship with God.⁵⁹ Ronald Rolheiser asserts that “how we relate to each other is part

⁵⁶ Scharen and Miller, "Bright Spots in Theological Education: Hopeful Stories in the Time of Crisis and Change," 43-44.

⁵⁷ Christian A. B. Scharen and Eileen R. Campbell-Reed, *Learning Pastoral Imagination: A Five-Year Report on How New Ministers Learn in Practice* (New York: Auburn Theological Seminary, 2016).

⁵⁸ Ibid.:47. See also Kara Miller, "Keeping the Faith in Seminary," *Christianity Today*, October, 2016.

⁵⁹ Scharen and Campbell-Reed, 46-53.

of how we relate to God,”⁶⁰ that apart from community we live an un-confronted (and unexamined) life. His claim is echoed throughout the literature on transformative theological education⁶¹ and is critical to its focus on “way[s] of becoming, not just knowing or doing.”⁶²

Ministry Formation at St John’s College

Student and ministry supervisor feedback at St John’s College revealed a desire for deeper relationships and collaboration, and deeper integration of affective, behavioral and cognitive learning in group theological reflection.⁶³ This raised the key question: how do we build on the strengths of the current program so that students move from integration of information, to transformation of thinking and behavior? This quest is critical if St John’s College is to offer a compelling alternative to the prevailing paradigm of seminaries in the West. Shaw warns that, “We do a better job of qualifying students for the Christian version of Trivial Pursuit or Jeopardy than we do of preparing leaders who

⁶⁰ Ronald Rolheiser, *The Holy Longing: The Search for Christian Spirituality* (New York: Doubleday, 1999), 68.

⁶¹ Ian McIntosh, "Formation in the Margins," *Journal Of Adult Theological Education* 11, no. 2 (November 2014), <http://dx.doi.org/10.1179/1740714114Z.00000000027>; Miller; Arch Chee Keen Wong, "What Factors Help Seminary Students Continue in Their Academic Programs?," *Journal Of Adult Theological Education* 11, no. 2 (2014) EBSCOHost; Dorothy C. Bass and Craig Dykstra, eds., *For Life Abundant : Practical Theology, Theological Education, and Christian Ministry* (Grand Rapids, MI: Eerdmans, 2008).

⁶² Les Ball, *Transforming Theology: Student Experience and Transformative Learning in Undergraduate Theological Education* (Eugene, OR: Wipf and Stock, 2012), 135. Anecdotally, a DMin colleague noted that an analysis of the factors associated with student completions and relationships lasting beyond the course of study revealed that the one thing they had in common was shared ‘play’ experiences [in this case, a hike] where they developed ‘insider jokes.’ This relationship between play and relationship building, play and trust in both God and others is touched on by Brooks; Gonzales; Shigematsu.

⁶³ See Appendix B. This survey concluded that students and Supervisors indicate a desire for deeper relationships and collaboration at the College, in the placements, and in bridging the two learning contexts.

can draw people closer to God and affect the way they live their lives. While we teach orally “the Word became flesh” we teach psychologically and methodologically “the Word became text.””⁶⁴

Community is vital to formation. The number of articles in defense of the community-building capacity of online distance learning modalities which rely on interactive media is evidence of this axiom.⁶⁵ Clearly, relationality is a key to shifting from integration of knowledge to transformed thinking and action.

Conclusion

This short review demonstrates that some are willing to untether the ship from the moorings of prescriptive modes of ministerial training. This shift invites a wider range of voices to engage with the challenges facing the church today. Those who embrace the challenges as opportunities are experimenting with adaptive, integrative and transformative pedagogies. They are pursuing deeper partnerships between training institutions and the churches they serve, greater collaboration between faculty and management, and placing spiritual formation and personal transformation back at the heart of theological education. Indeed, the focus on the hidden curriculum or formation shifts the narrative tone away from old certainties to greater humility and openness to the

⁶⁴ Shaw, "The Hidden Curriculum of Seminary Education," 34.

⁶⁵ S. L. Graham, "Theological Education on the Web: A Case Study in Formation for Ministry," *Teaching Theology & Religion* 5, no. 4 (2002), EBSCOHost; Lee Longden, "Is Online Community Transformative Community?" *Journal Of Adult Theological Education* 10, no. 2 (11// 2013), <http://dx.doi.org/10.1179/1740714114Z.00000000017>; Michael Porterfield and E. Paulette Isaac-Savage, "The Formation of Online Wisdom Communities Amongst Ministerial Students," *Journal Of Adult Theological Education* 10, no. 2 (11// 2013), <http://dx.doi.org/10.1179/1740714114Z.00000000018>.

Spirit.⁶⁶ This sits well with Ladd's call for "God-centered self-definition"⁶⁷ and Willard's notion that renewal comes from deep spiritual formation and total surrender to God.⁶⁸

The current crisis is an opportunity to reclaim the positive deviancy⁶⁹ of responsiveness to the work of the Spirit both in the Church and in today's reactively anxious, data obsessed world.⁷⁰ It raises a number of questions for ministry training at St John's College:

First, in an individualistic, accreditation-focused, church-in-crisis context, what should the main drivers be in ministerial training? This question needs to precede any pedagogical or institutional changes. St John's College student feedback shows that these three contextual drivers are strong in students and sending dioceses and raises a transformative question about how best to challenge underlying assumptions.⁷¹

Second, what are the time and scheduling implications of adopting a contextually-grounded integrated approach? An approach that engages students in live ministry alongside time-full academic learning highlights the tension of in-context and on-context learning. It takes time to cultivate relational communities which foster personal and

⁶⁶ Brooks, 55.

⁶⁷ Ladd, 361.

⁶⁸ "If we lose our life in favour of God's life, for the sake of Jesus, then we will find our true self in life given back to us." Willard, 51.

⁶⁹ Scharen and Miller, "Bright Spots in Theological Education: Hopeful Stories in the Time of Crisis and Change," 9.9.

⁷⁰ Friedman.

⁷¹ This question is only partially addressed by Nichols and Dewerse who conclude that, "it is not possible to proscribe transformation... However, measuring it can give insight into possible changes," in Mark Nichols and Rosemary Dewerse, "Evaluating Transformative Learning in Theological Education: A Multi-Faceted Approach," *Journal Of Adult Theological Education* 7, no. 1 (2010): 57.

communal transformation. The time-squeeze of adding in-context learning, observed in student feedback, risks mitigating against a Palmer-like commitment to unhurried embodied teaching.

Third, what needs to shift in current models of assessment and student evaluation if formation becomes a primary driver in the curriculum? If spiritual leadership is more than a set of skills and academic content, what processes might be developed to assess readiness for ministry?⁷²

The educational approaches profiled touch only briefly on these issues and there is a sense in which the ship is being built as it sails. The question remains: what would it look like to prioritize deep spirituality and Christ-centered transformation in the context of residential training for missional leadership in the Three Tikanga Church of Aotearoa New Zealand? In other words, to take seriously Willard's, "The ideal of the spiritual life in Christian understanding is where all of the essential parts of the human self are effectively organized around God, as they are restored and sustained by him."⁷³

Saint Benedict of Nursia shared this understanding of the Christian life. We now turn to the Rule of Benedict for insights into how this was practically outworked in community.

⁷² In using Appreciative Inquiry as a methodology I found myself repeatedly pulling back from a critical 'edge' in both reading and writing. At times I mused how useful looking for 'positive deviance' would turn out to be. I wondered if the methodology precludes the fulfilment of critical, analytical criteria. The use of an Appreciative Inquiry lens highlighted my own ingrained analytical, instrumental, problem-solving biases.

⁷³ Willard, 37.

Engaging Benedict for the Sake of the Church

The Rule of Benedict was written at a time of great sociological and political upheaval and combines deep spirituality with practical guidelines for life and ministry in changing times. Across the globe, seminaries are seeking to deepen spiritual formation so that leaders are not only responsive to changing context but faithful and resilient in the face of its demands. The wisdom of Saint Benedict has the potential to support training and sustain life-long discipleship and ministry. What follows explores the context in which Benedict's Rule was written, its core vows and practices, and demonstrates their appropriateness for today's church.

Benedict⁷⁴ was born around 480 CE in Nursia, a town north of Rome at the heart of a fast-declining Empire. Robinson paints a vivid picture:

The late fifth and early sixth centuries were marked by widespread societal turmoil that included political corruption, military invasions, and ecclesiastical crises ... by the late fifth century the administration of Rome had fallen into decline. Rome was eroding from the inside while being attacked from the outside ... people [were] in constant fear of invasion, famine, and disease. In 410, the city of Rome was overthrown by the Goths. In 455, Rome was once again sacked, this time by Vandals from North Africa. In 476, just four years before Benedict's birth, the boy-emperor Romulus was deposed by barbarian leaders.⁷⁵

As a student in Rome, Benedict was sickened by its faith-corroding excesses. He retreated to a cave in the mountains of Subiaco to focus on his spiritual life. Cared for by local monks, Benedict gave himself to solitude and prayer. In time he was asked to take charge of the disordered Subiaco monastery. He gathered the monks around daily

⁷⁴ For a brief biographical summary, see Appendix C.

⁷⁵ David Robinson, *Ancient Paths: Discover Christian Formation the Benedictine Way* (Brewster, MA: Paraclete Press, 2010), 4.

rhythms of work, sacred reading and prayer. These disciplines formed the basis for the *Regula*⁷⁶ of the monastery which he later founded in Monte Cassino in 529.

The Rule of Benedict

Drawing on his experiences of the world and monastic life, Benedict clearly understood the risks of legalism on the one hand and spiritual stagnation due to lack of intentionality on the other.⁷⁷ The Rule, a *via media* between these poles, was designed not only to measure spiritual growth but to nurture it through sustained engagement with the Scriptures within the daily rhythms of prayer and work.

Benedict remained a lay person throughout. In fact, his Rule has few references to the sacraments or ecclesiastical structures. The Rule addresses something more elemental: the call to listen deeply to God, to move from learning about God to communing with Him and to respond in ways that transform all of life. Benedict's Christ-centered, deeply spiritual, and highly practical Rule cuts across and goes deeper than the political and ecclesial upheavals of his time. The Church was in the grip of the Arian controversy which rejected the humanity of Christ, and Pelagian arguments around human effort and grace. Factions, conflicted loyalties, and polarizing alliances were common.

Benedict's answer to the disorder of his world was a rightly ordered, faithful, Christ-centered community. His answer to the ecclesial disarray of his times was a

⁷⁶ The Rule of Benedict.

⁷⁷ Robinson, 7.

balance (*via media*) of openness to others' views on the one hand and prayerful discernment on the other. Benedict died in 547 aged nearly seventy.

The Rule and Anglicanism

Pope Gregory the Great (540-604) championed the Rule and ensured its wide dissemination.⁷⁸ Benedictine houses were pivotal in the transformation of European life and culture over succeeding centuries. Their pioneering commitment to the arts, education, and health care impacted on people from all walks of life.

Many of the early Benedictine Abbeys in England are today Anglican Cathedrals which follow Benedictine patterns of prayer, worship, and hospitality. The Anglican Book of Common Prayer has been described as a "simplified Benedictine Rule."⁷⁹ Anglicanism itself has been shaped by Benedictine values and purports to offer a *via media*: balance in all things.⁸⁰

Institutionally, this middle way can appear as a discomfiting balancing act between the Church and the world, rather than the intrinsic Christ-centered balance outlined in the Rule. This balance was a stark alternative to its chaotic world, not an

⁷⁸ Ibid. Esther de Waal, *A Life-Giving Way: A Commentary on the Rule of St. Benedict* (London: Geoffrey Chapman, 1995).

⁷⁹ Fr. Robert Hart, "The Book of Common Prayer," St Benedict's Anglican Church, accessed July 18, 2018. <http://www.saintbenedicts.net/book-of-common-prayer.html>.

⁸⁰ Additionally, the Rule of Benedict is enjoying a resurgence amongst lay people as well as being used as a source of wisdom in education and management circles. See, Christopher Chan, Kenneth McBey, and Brenda Scott-Ladd, "Ethical Leadership in Modern Employment Relationships: Lessons from St. Benedict," *Journal of Business Ethics* 100, no. 2 (May 2011); Anna Woytek Falkenberg, "Voices from the Monastery: Benedictines in Higher Education Reflect on the Rule of St. Benedict" (University of Texas at Austin, 2003); Dreher.

awkward compromise with it. So, what are the key elements that made this “small Rule which is only the beginning” [RB 73]⁸¹ so influential?

Benedictine Foundations: Core Values and Practices

The Prologue and first seven chapters of the Rule of Benedict lay the foundation for subsequent instructions for community life. The opening lines of the Prologue get to the heart of the Rule:

Listen, Child of God, to the guidance of your teacher. Attend to the message you hear and make sure that it pierces your heart, so that you may accept with willing freedom and fulfil by the way you live the directions that come from your loving Father. It is not easy to accept and persevere in obedience, but it is the way to return to Christ...⁸²

The Prologue is a call to listen deeply. It is also a call to action, because “it is to find workers in his cause that God calls out to all peoples.”⁸³ It is about divine call *and* human response. From the outset Benedict balances listening prayer with active participation in God’s work in the world. To this end Benedict establishes a “school for the Lord’s service”⁸⁴ through his Rule (henceforth, ‘RB’).

Four Types of Monks

That such a school is needed becomes clear in RB Chapter 1 where Benedict distinguishes between four types of monks.

⁸¹ RB: Rule of Benedict. Anthony Maret-Crosby, ed. *The Benedictine Handbook* (Norwich: Canterbury Press, 2003), 97.

⁸² Ibid., 10.

⁸³ Prologue: 14. Ibid., 11.

⁸⁴ Prologue: 45. Ibid., 13.

Anchorites. Solitary hermits who have “learned in community how to fight against the devil” so that they can now “rely on their own arms.” [RB 1.3-4]⁸⁵

Sarabaites. Those who “lie outwardly to God but remain faithful to the world”. They are self-serving, unaccountable, undisciplined monks whose purpose is to “suit themselves” in the company of like-minded others. [RB 1.6-10]⁸⁶

Gyrovagues. Unstable wanderers: “always on the move...never settle... it is their own wills they serve as they seek satisfaction of their own gross appetites.” [RB 1.10-11]⁸⁷

Cenobites. The “strongest kind,” [RB 1.12]⁸⁸ “that most vigorous race,”⁸⁹ who “live in monasteries and serve under a rule and an abbot.”⁹⁰

Benedict’s *cenobitic* Rule not only sustains their commitment to live together in obedience to Christ but counteracts the destructive tendencies of both *sarabaites* and *gyrovagues*. Implicit in the Rule is the recognition that both *sarabaites* and *gyrovagues*

⁸⁵ Ibid., 14.

⁸⁶ Terrence G. Kardong, *Benedict's Rule: A Translation and Commentary* (Collegeville, MN: Liturgical Press, 1996), 34.

⁸⁷ Marett-Crosby, 15.

⁸⁸ Ibid.

⁸⁹ Kardong, 35.

⁹⁰ Ibid., 34.

are latent in all. Three core vows tackle these head on, and the Rule provides the means for living the vows out.⁹¹

Three Core Vows

RB58, the Reception of Candidates for the Community, names the three Benedictine vows: stability (*de stabilitate*), fidelity to the monastic life (*conversatio morum*), and obedience (*oboedientia*). [RB58.17]⁹²

De stabilitate. Unlike the geographical stability required by the earlier rules of John Cassian and Basil of Ceasarea, Benedictine stability is in a “given community more than in a given place”.⁹³ Deeper than stability of relationship, *stabilitate* conveys perseverance in commitment: for the monk, perseverance in fidelity to Christ’s teaching until death. [RB Prologue.50]⁹⁴ This vow is the antidote for the wanderlust of *gyrovagues*:

[Who] drift aimlessly, never settle down, and live off others. Ultimately this is running away from commitment. One of the foundations of Benedictine life is stability, which involves not simply remaining in one place but a deeper stability, the stability of a mind that stays still and does not endlessly search, constantly switching from one thing to another, hoping for something new or better somewhere else.⁹⁵

⁹¹ Scholars generally agree that there are three core Benedictine vows (eg. Esther de Waal, Laura Swan, Joan Chittister et al). However, Terence Kardong argues that “Benedict does not present us here with three clear-cut vows, but rather a formula that simply means: I promise to faithfully live the cenobitic monastic life’.” A. de Vogue on the other hand, proposes that “...the three promises of RB58 correspond to three stages of the novitiate.” Ibid., 483-84.. For the purposes of this chapter, I will treat them separately.

⁹² Ibid., 473.

⁹³ RB 4.78’s *stabilitas in congregatione* clearly posits Benedictine stability in community. Ibid.

⁹⁴ Marett-Crosby, 123.

⁹⁵ de Waal, 17.

Kardong contends that the Rule not only recognizes the internal battle with wanderlust but society's lack of support in that battle, both then and now: "Today we live in an entertainment society based on systematic distraction. This atmosphere encourages the kind of instability Benedict condemns in the gyrovagues, except that now the heart may roam without setting foot outside the door. The vagrancy here is the avoidance of the painful task of conversion, which requires a supportive and confrontative community."⁹⁶

Conversatio Morum. Fidelity addresses itself to that "painful task of conversion". This vow has vexed commentators, but all agree that the promise of "fidelity to monastic life" was but a means to lifelong conversion (*conversio*) into Christlikeness.⁹⁷ The Rule frequently references the example of Christ, and in RB4 Benedict affirms the purpose of his "school for the Lord's service." It is "so as to be free to follow Christ." [RB4. 10]⁹⁸ The Rule's practices are merely tools toward this end.

Oboedientia. Obedience which contrasts with the *sarabaites'* self-validating and self-serving lives and recognizes the importance of guidance and accountability to make spiritual progress.⁹⁹ Benedict gives a whole chapter to this one vow [RB5] and follows it immediately with chapters on silence [RB6] and humility [RB7], essential qualities for

⁹⁶ Kardong.:45. Similarly, Laura Swan notes that for gyrovagues, "The ground constantly shifted around them and no one ever knew where they stood with them ... all image and little depth or reality ... addicted to new experiences ... chronically immature ... little capacity for inner reflection ... Distractions were urgent ... Even if they were not physically on the move, their inner world was on the move: from idea to idea, from possibility to possibility." Laura Swan, *Engaging Benedict: What the Rule Can Teach Us Today, Christian Classics* (Notre Dame, IN: Ave Maria Press, 2005), 31.

⁹⁷ For a discussion of translation issues around this vow see Kardong, 473, 83.

⁹⁸ Marett-Crosby, 21.

⁹⁹ Kardong notes that, "Unless we are freed from the insatiable demands of our ego, we cannot make spiritual progress." Kardong, 113.

those who would follow the commands of Christ. Kardong notes that, “obedience means openness and receptivity to the other, rather than self-sufficient reliance on one’s own vision, plans and insights.”¹⁰⁰

This openness necessitates the death of one’s ego and Benedict is clear that this is a struggle, a battle fought with the weapons of humility and a firm resolve to respond to God with alacrity: “the *quick step* of obedience.” [RB5.8] “*Seize* on the narrow way” [RB5.11] is a contrast to the *sarabaites* and *gyrovagues* who “*walk* according to their own desires.” [RB5.12] Moreover, Chittister notes that obedience or “the willingness to listen for the voice of God in life—is what will wrench us out of the limitations of our own landscape.”¹⁰¹ Far from being a straitjacket, obedience would be the means to enter fully into the grandeur of God’s eternal purposes.

Benedictine Principles for Today’s Church

This all sounds very lofty, but Benedict understood the need to ground these vows in concrete practices of daily life. The first eight chapters of the Rule establish the framework in which the abbot would gather and guide the community, and the remaining sixty-six address life in community. These cover everything from the election of an abbot and decision-making processes, to seemingly mundane matters like the care of tools. However, a closer reading reveals some key principles:

¹⁰⁰ Ibid., 29.

¹⁰¹ Joan Chittister, *The Rule of Benedict: Insights for the Ages*, Crossroads Spiritual Legacy Series (New York: Crossroad Publishing Company, 1992), 20.

Christ-centered

The Rule is first and always *Christ-centered*. Communal practices are to deepen awareness of the presence of Christ who sanctifies all people and things. Both work and hospitality begin with the *opus Dei*: the *work of God* in the rhythm of liturgical prayers and Psalms, silence, and *lectio divina* (listening to God in the deep reading of Scripture and sacred writings). It is this humble, listening, openness to God – in the Scriptures, in the other, and in the otherwise mundane happenings of daily life (*living lectio*)¹⁰² – that directs and energizes all else.¹⁰³

Communal

Life in community is mutually accountable, committed to each person's growth into Christlikeness, and responsive to its context. Benedict insists that racial, age and class divides be left at the gate. All, including the abbot, are equally under the Rule [RB2], and all have a voice in communal discernment [RB19]. Benedict is always more concerned with why and how things are done, with the character of the person doing them – than with what is being done.¹⁰⁴ This then puts work into perspective.

¹⁰² A term coined by Laura Swan OSB to describe a dynamic openness to God's voice. Swan.

¹⁰³ Indeed a close look at the stories of Benedictine institutions demonstrates that wherever this *opus Dei* is lost or side-lined, activities which are inherently good and start with great energy, invariably decline. For Benedict any activity is merely an expression of life in Christ.

¹⁰⁴ de Waal, xv.

Holistic

Benedict's understanding of work as collaboration with God's work in the world gives everyday life both dignity and holiness. It guards against the idolatry of workaholism on the one hand and contempt for work on the other. It is in the chapters on communal roles and tasks¹⁰⁵ that Benedict's concern that each person grow in their own way, adaptability to context, the sacredness of all things, and compassionate understanding of human nature are most evident. For Benedict, work was "part of the 'labor of obedience' which brings us back to God, just as much as the daily round of prayer and *lectio*."¹⁰⁶

Hospitable

Hospitality, like work, "is a tool that keeps us focused, not on ourselves, but on the 'divine presence that is everywhere.'" [RB19]¹⁰⁷ Conversely, for Benedict, the *opus Dei* of prayer and *lectio divina* is not complete until it finds expression in daily work and hospitality. Balance in all things ensures that the whole of life is infused by and responsive to the loving presence of Christ. Hence in RB53, Benedict urges the monks to guard their need for solitude and prayer because Christ-like hospitality to the other is only possible by first practicing "the most basic form of hospitality, which is to make room...

¹⁰⁵ These include instructions on clothing - appropriate to the region but always simple, comfortable and cost effective [RB55], food and drink according to individual needs [RB39-41], travel [RB51,67], tools [RB32], administration [21, 35, 34 etc..].

¹⁰⁶ Laurence McTaggart in: Marett-Crosby, 118.

¹⁰⁷ Richard Yeo, 125.

for the entertainment of God's real but mysterious presence."¹⁰⁸ Esther de Waal stresses that only two things really matter in Benedictine hospitality: "Did they see Christ in us? Did we see Christ in them?"¹⁰⁹

So, what does this medieval Rule have to offer the church today? It seems Benedict's times were not too different from our own. The "great unravelling"¹¹⁰ of Western society, and a church at odds with itself and at times defensive, at others assimilating, in relation to the world. Individualism and self-sufficient independence, within a chronically distracted and anxiously reactive milieu, provide discomfiting parallels to Benedict's time and people.¹¹¹ Benedict's *sarabaites* and *gyrovagues*¹¹² are evident today not only as types of people, but as traits in many Christians and those who lead them.¹¹³ Moreover, Sittser names another dimension, "The Christian faith does in fact require serious practice ... Countless Christians face the frustration week after week

¹⁰⁸ Demetrius R. Dumm, 103.

¹⁰⁹ Esther de Waal, *Seeking God: The Way of St Benedict*, New Edition ed. (Norwich: Canterbury Press, 1999).

¹¹⁰ Roxburgh, 3ff.

¹¹¹ Friedman.

¹¹² Laura Swan's identification of the *gyrovague's* 'drifter within' is helpful because it raises the possibility that *gyrovagues* are less an aberration of personality than a symptom of the incompleteness that lies deep in the human psyche. For an examination of this notion of incompleteness see: Rolheiser. Cf Swan.

¹¹³ Swan, 26-32. According to Kalantzis, "the dangers of isolationism, individualism and self-pleasing still remain. The temptation of our time seems to be ... a spirituality focussed on the self as its ultimate *telos*." George Kalantzis, "From the Porch to the Cross: Ancient Christian Approaches to Spiritual Formation," in *Life in the Spirit: Spiritual Formation in Theological Perspective*, ed. Jeffrey P. Greenman and George Kalantzis (Downers Grove, IL: InterVarsity Press, 2010), 81.

of being told by their ministers what to believe but not how to put those beliefs into practice.”¹¹⁴

Many Anglicans struggle to bridge the sacred-secular divide and consequently live fragmented lives. In a church floundering on the seas of societal change, Benedict’s Rule offers renewed perspective on questions of both identity (as children of a loving Father/God),¹¹⁵ and practice (a life of relational stability, perpetual transformation, and joyful obedience). It provides a vehicle for Christ-centered, resilient, responsive, contextual, adaptive, holistic, and joyful Christian living. The opportunity to balance both individual and communal aspects of faith through the practices of prayer, *lectio*, and work, and, in so doing, “reflect the radiance of Christian faith in daily life.”¹¹⁶ Eugene Peterson once said that the work of the Kingdom, “... is slow work and cannot be hurried. It is also urgent work and cannot be procrastinated. In the Christian way, patience and urgency are yoked. Urgent as this is, there is no hurry. There cannot be any hurry. Impatience is antithetical to a congruent life.”¹¹⁷

The Rule of Benedict, with its balance of patient listening and urgent obedience has much to offer those who would not only persevere but flourish as followers of Christ who lead others in today’s world.

¹¹⁴ Gerald L. Sittser, *Water from a Deep Well: Christian Spirituality from the Early Martyrs to Modern Missionaries* (Downers Grove, IL: IVP, 2007), 282.

¹¹⁵ Prologue to the Rule first paragraph. Marett-Crosby, 10.

¹¹⁶ Pamela Bright and Charles Kannengiesser, "Early Christian Spirituality," in *Sources of Early Christian Thought* (Philadelphia: Fortress Press, 1986), 1.

¹¹⁷ Eugene H. Peterson, *Christ Plays in Ten Thousand Places: A Conversation in Spiritual Theology* (London: Hodder & Stoughton, 2005), 337.

Benedict Meets Aotearoa New Zealand Anglican Clergy

Isolation, busyness, stress, and lack of clarity about how to do ministry were common threads in conversations with a young clergy Focus Group.¹¹⁸ They long for wise mentors, and as leaders who were not disciplined themselves, they struggle to disciple others. An older generation looks to younger leaders to avert the church's steep decline, seeing the need for change but not always open to its implications. New initiatives in church and seminary barnacle onto old paradigms, creating an unrealistic and unsustainable burden. These dynamics contribute to a high turnover, a lack of stability and unsettledness which brings out the *gyrovague* – 'the drifter within'¹¹⁹ – amongst even the most committed.

The Focus Group noted that many clergy have trained in a professional model of ministry that prizes strong leadership more reminiscent of a CEO than a servant to the Church and its mission in the world. This approach brings out the *sarabait* within: "...self-willed, self-pleasing, fiercely independent and opinionated,"¹²⁰ with the danger that parishes become fiefdoms to be managed and defended, especially in the face of deep theological differences within dioceses.

Seminaries also exhibit the tension between old and new paradigms and are anxious to train leaders who will rebuild an ailing church. The pressure to change too

¹¹⁸ The Focus Group engaged online over six weeks in 2017 as part of my Field Research. They explored how they nurture their own spiritual formation, that of their leadership teams and congregations in the midst of change. This discussion elucidated their personal and structural challenges. See Appendices D and E.

¹¹⁹ Swan, 32.

¹²⁰ Ibid., 30.

easily displaces deep, prayerful listening and patient discernment. Moreover, in a climate that values graduate outcomes and stakeholder satisfaction, seminaries can be formed more by secular academic requirements than by the need to be a prophetic voice in church and society. Benedict's clear community identity is held in the vows of stability, fidelity, and obedience and expressed in a balanced life of prayer, *lectio divina*, work, and hospitality. It offers a life-giving framework to hold Anglican communities in Christ *as they change*.

In the culturally and theologically diverse Three Tikanga community of St John's College, there is much to be gained by listening for the voice of God as a community gathered in the name of Christ for the sake of the world. Practically, it means patient cultivation of openness to Christ in the other through relational stability and commitment. Humility that seeks personal transformation through life in community. Love that ensures individual needs are met, their gifts nurtured and celebrated. These practices mitigate against the guarded self-protection that tugs Post-Colonial partnerships. They cultivate a context in which each Tikanga can offer their gifts to enrich the whole. They create a space in which to hone core attributes and skills for innovative and resilient spiritual leadership.

Benedict's Rule is a practical guide for discipleship, a strong foundation for Christians in general. It is also vital wisdom for those who lead them. What follows examines St Benedict's instructions to the abbot for insights into the core attributes and skills needed for leadership in changing times.

Benedict as Mentor to Today's Leaders

Fifteen hundred years after Benedict, my research shows that young Anglican priests in Aotearoa look for mentors who are credible and robust exemplars of life in Christ.¹²¹ This is not surprising. When asked to identify pressing issues, they name a failure of discipleship, frustrations with the sluggishness of the institution, insipient consumerism and its impact on the church, commitment-phobia, and FOMO¹²² of millennials,¹²³ their ambivalence towards Baby Boomer leaders,¹²⁴ and the cost to missions of a clergy-driven church. These young leaders are theologically articulate and insightful, but they struggle to find solutions and the discipline to enact them. Most have no experience of being discipled and lack supportive, accountable relationships. Their desires for new ways of leading and being church remain aspirational.

In the quest to determine what kind of leaders the Church needs today and how to train them, the previous section mined surprising treasures from an ancient source. The principles of the Rule of Benedict could hold the church and its leaders in Christ *as they navigate change*.

¹²¹ See Appendices E and D for reports of the research undertaken in 2017. See especially the sections which quote clergy who were part of the Focus Group.

¹²² 'Fear of Missing Out,' a common characteristic of social media driven generations Y (Millennials) and Z.

¹²³ Millennials follow Generation X and were born between the early 1980s and early 2000s.

¹²⁴ The Baby Boomer generation is largely agreed to be those [Westerners] born between the mid-1940s and 1960-64. They are thought of as privileged, self-centered and consumeristic. They typically work well past retirement age, earning the criticism that they stop younger generations from moving up through the ranks of institutions.

Echoing St Benedict, Christine Pohl contends that the church needs to cultivate gratitude, promising, truth-telling, and hospitality if it is to be a prophetic voice in the world.¹²⁵ The church needs leaders who have a firm grasp of the challenges they face along with the attributes to cultivate Christ-centered communities. To that end, we now exegete the sections of Benedict's Rule that pertain to the abbot and bring them into conversation with the concerns raised by the young Anglican priests in the Focus Group.

Benedict's Abbot as Leader

St Benedict's 6th Century monastery was above all a listening community. Divine call and human response characterized the lives of its members and leaders. In the face of tumultuous times, Benedict's leaders (abbots and prioresses) were to be concerned above all with enabling the community to listen and respond to Christ in ways that led to personal and communal transformation. Not surprisingly, Benedict was more concerned with the godly character of an abbot than with their skills, rank, or experience.

A Listener: While the abbot came under the Rule like anyone else, there are three chapters specifically addressed to them: RB 2, 3, and 64.

The opening lines of the Prologue establish the purpose of the Rule: "Listen, O my son, to the teachings of your master, and turn to them with the ear of your heart. Willingly accept the advice of a devoted father and put it into action." [RB Prol: 1-2]¹²⁶ From the outset the call is to action through listening, obedience, and fidelity, *and* the acknowledgement that such a life needs a guide and leader.

¹²⁵ Christine D. Pohl, *Living into Community: Cultivating Practices That Sustain Us* (Grand Rapids, Michigan: Eerdmans, 2012).

¹²⁶ Unless otherwise stated, all RB quotes are taken from Kardong. *ibid*.

A Humble Learner: Not surprisingly, after describing the different types of monks in chapter one, chapter two outlines “The Qualifications of an Abbot” who would lead them. What is surprising is what Benedict *omits* from his qualifications, especially given that this person would oversee a whole community: their worship, prayers, and work—all they needed to sustain themselves physically and spiritually. “The abbot must always remember what he is and what he is called [to].” [RB 2:30 Cf RB2:1]

The abbot is first and foremost a follower of Christ, and obedient to the Rule. He is a fellow learner accountable to the “terrible judgement of God:” [RB 2:6] for himself and his community. This accountability is bounded by grace: the abbot is only responsible up to the point where the community persist in willful disobedience despite his best efforts to guide them [RB2:8-10]. This principle of shared responsibility held within the tension of individual and communal concerns runs throughout the Rule. The abbot is a fellow-disciple of Christ, limited by his own humanity, but accountable within its bounds. Esther de Waal notes that, “The abbot is not only responsible for others; he is also responsible for himself. The position of leadership does not put the leader apart from the rest in the responsibility that he is also to exercise toward himself.”¹²⁷

So what is he called to be?

A Shepherd: Benedict uses the terms ‘father’ (*Abba*) and shepherd to describe the abbot’s posture. Far from Roman notions of an authoritarian *paterfamilias*,¹²⁸ this Scriptural imagery speaks of gentleness and relationship, of respect that recognizes the integrity of the abbot’s life. Esther de Waal notes that RB2 is,

¹²⁷ de Waal, *A Life-Giving Way: A Commentary on the Rule of St. Benedict*, 24.

¹²⁸ Kardong, 66.

...a discussion of leadership that carries no sense of hierarchy or episcopacy. Ezekiel...describes the shepherd who calls each sheep by name and presents us with the good shepherd who knows all of his sheep and they know him. He stands in the middle and keeps them in view, ready when and where help and healing are needed. The strays are brought back, the wounded bandaged, the weak strengthened. He keeps them, and he guards them, but he does not own them.¹²⁹

A Teacher: The abbot is to recognize that “facts can be conveyed by words, but one can only teach behavior by behavior... one who tramples the Law should not be teaching it!”¹³⁰ Benedict’s emphasis on the growth of each member [RB2:23-26] signals that this teaching is not “abstract pedagogy... but practical guidance of persons in community.”¹³¹ Whilst the language can seem harsh, it recognizes the needs of different personalities. In common with Parker Palmer’s approach,¹³² the abbot attends to the “twofold teaching” [RB2:11] of his life and words. Above all he is a “wise director of souls”¹³³ whose primary concern is to “foster growth in love of Christ.”¹³⁴ This requires patience and discernment which Benedict likens to leavening yeast, “[A] process that is slow and thorough, working so that change will take place at its own pace. This is a leadership that understands about growth, spiritual and psychological, and will help to promote it.”¹³⁵

¹²⁹ de Waal, *A Life-Giving Way: A Commentary on the Rule of St. Benedict*, 19.

¹³⁰ Kardong, 54.

¹³¹ Ibid., 57.

¹³² See Section 2, page 18 of this dissertation.

¹³³ Kardong, 54.

¹³⁴ de Waal, *A Life-Giving Way: A Commentary on the Rule of St. Benedict*, 22-23.

¹³⁵ Ibid., 23.

Benedict's teaching abbot needs the humility to recognize that growth can only be the work of God. Perhaps this is why Benedict warns the abbot against showing favoritism: he is to be even-handed and loving in all his decisions whilst "challenging people to go beyond their best efforts and horizons." [RB2: 16-22]¹³⁶ One must not underestimate how challenging this was at Benedict's Monte Casino community where there was a flattening of the hierarchical society of his time. Wisdom was needed, and RB 3 addresses the abbot's need to "Call the Brothers to Counsel" for any matter of importance.

A Wise Discerner: RB3 identifies a key principle to wise leadership: "Obedience means openness and receptivity to the other, rather than self-sufficient reliance on one's own vision, plans and insights."¹³⁷ God is at work in and through each member of the community, including – perhaps especially – the youngest. In RB3 the abbot gathers the community to listen: members are to speak with humility and restraint, then the abbot withdraws to prayerfully ponder. He discerns the way forward with justice and foresight, soberly aware that he too is under the Rule, and accountable before God for his decisions. De Waal notes that these are "considerable restraints that leave little room for arbitrary behavior."¹³⁸ Kardong goes further and asserts that RB3 must be read alongside RB64 where discretion is a key virtue in the abbot and,

¹³⁶ Kardong, 57.

¹³⁷ Ibid., 29.

¹³⁸ de Waal, *A Life-Giving Way: A Commentary on the Rule of St. Benedict*, 26.

[Does not] consist of expressing original or even divinely inspired insights, but in judging the insights of others. Although Benedict stresses the abbot's initiative in calling for counsel and making the final decision, his role is still not totally predominant. Put in everyday language, the abbot is not the only one who should be expected to come up with good ideas. Much better that he encourage and solicit the insights of others, knowing that the Holy Spirit works through all the members and not just through the head.¹³⁹

A Person of Integrity: RB2 and 3 emphasize that the abbot must be even-

handed, discerning, and accountable. Unsurprisingly, RB64 (The election of an abbot or abbess) focuses on the abbot's character from its opening lines: "The grounds on which a candidate is elected abbot or abbess must be the quality of their monastic life and the wisdom of their teaching, even if they are the last in the order of the community."

[RB64:2]¹⁴⁰ Benedict's words in RB64 are eloquent about what this looks like. The abbot should,

- ... often think about the demands made on them by the burden they have undertaken
- ... understand that the call of their office is not to exercise power over those who are their subjects but to serve and help them in their needs
- ... be well-grounded in the Law of God
- ... be chaste, sober and compassionate...always let mercy triumph over judgement
- ... hate all vice [but] love their brothers and sisters. In correcting faults, they must act with prudence being conscious of the danger of breaking the vessel itself by attacking the rust too vigorously. They should always bear their own frailty in mind and remember not to crush the bruised reed
- ... seek to be loved more than feared
- ... not be troublemakers nor given to excessive anxiety nor, demanding, obstinate, interfering, suspicious
- ... far seeing and moderate in their decisions

¹³⁹ Kardong, 79.

¹⁴⁰ Marett-Crosby, 88-89.

- ... manage everything in the monastery so that the strong may have ideals to inspire them and the weak may not be frightened away by excessive demands.¹⁴¹

Here we see a leader who is self-aware, grounded in Scripture, sustained by prayer, discerning, discrete, responsive to God and others, and clear-sighted about both the weight and the purpose of their calling. The abbot's leadership is to be defined by love, described in RB72 as "good zeal:"¹⁴²

[Listening] to one another, mutual respect, giving advice with humility, being concerned with justice and the common good, obeying, and doing everything in the fear of God and with counsel. Anticipating one another in showing respect [RB72:4] ...patience with the physical and character weaknesses [RB72:5] ... practice mutual obedience and love one another selflessly [RB 72: 6, 8].¹⁴³

Finally, the Rule has instructions for leaders in all aspects of monastic life: deans [RB21], priors [RB65], and even cellarers [RB31] and porters [RB66]. Like the abbot, these leaders were chosen for the quality of their life in Christ and their character amongst their fellow monks – ahead of either rank, education, social status, or skills.¹⁴⁴ Despite their frustration with church structures and Boomer leadership, young Anglican clergy similarly express the need for Christ-like mentors.¹⁴⁵

¹⁴¹ Ibid., 88-90.

¹⁴² Kardong, 588.

¹⁴³ Aquinata Bockmann, *A Listening Community: A Commentary on the Prologue and Chapters 1-3 of Benedict's Rule*, trans. OSB Matilda Handl and OSB Marianne Burkhard (Collegeville, Minnesota: Liturgical Press, 2015), 200.

¹⁴⁴ In RB order or rank was derived solely from the timing of admission to the monastery. In the case of the dean – good character and Godly living was to be accompanied by skills such that the abbot could confidently delegate certain tasks [RB21:3].

¹⁴⁵ Two of the eight members of the Focus Group use the 3DM discipleship framework to help them to disciple others and to be in accountable relationships themselves.

Benedict in Conversation with a Young Priest in Aotearoa

Focus Group members elucidated the need to disciple a new generation of leaders in ways that (1) challenge deeply embedded narratives of consumerism and its corresponding apathy, and (2) provide ways not only to engage millennials in ministry that goes beyond institutional maintenance, but to keep them engaging beyond the initial flush of enthusiasm. In addition, they are a generation that (3) needs high accountability in balance with high relationality, both of which require time, safe spaces, and mentors who teach by example.

The Rule of Benedict contains insights into how these challenges might be addressed.

Challenging Deeply Embedded Narratives. This apathy – the longing to be anywhere but here, and its companion, the insatiable appetite for more, for better, for other than what one already has – lies at the heart of Benedict’s *gyrovague* monk. Rowan Williams compares it with a dynamic familiar to the Desert Fathers: *akedia*. *Akedia* is a “...frustration, helplessness, lack of motivation, the displacement of stresses and difficulties from the inner to the outer world.”¹⁴⁶

The vows of stability, fidelity, and obedience challenge this narrative head on: this deep restlessness can only be dealt with in the context of stable relationships that foster the accountability and commitment to ongoing personal transformation (*conversatio morum*) into Christ-likeness through serving others. It means a radical reorientation of the whole of life. Praying, eating, worshipping, resting, or working,

¹⁴⁶ Rowan Williams, *Silence and Honeycakes: The Wisdom of the Desert* (Oxford, UK: Lion, 2003), 83.

Benedict's Rule leaves no pocket for self-indulgent consumerism. RB72 on "good zeal"¹⁴⁷ urges a concern for justice and the common good – to look out for the needs of others.

Consequently, Benedict's call to the "two-fold teaching" of words and life puts the onus on the abbot to show the way in living a life of such gratitude and generosity that the prevailing consumeristic narrative is not only challenged but put to flight by the richness of community life. Consumerism is not addressed by inducing guilt, but by inviting people into a life where their deepest longings are met in Christ and in relationship with His followers – beginning with leaders.¹⁴⁸

Forming Resilient Leaders for the Long Haul. The greatest pressure on young Anglican leaders derives from a clergy-centric ecclesiology. This keeps the focus on "fixing the church"¹⁴⁹ as opposed to doing mission, and isolates clergy under pressure to stem the decline. These are messianic expectations of a generation which is articulate about the issues but struggles to act, often due to a misunderstanding of what consultation means. Meanwhile, dioceses pay and house clergy so that they are mutually invested in the visible evidence of their efforts and protective of the outcomes.¹⁵⁰

¹⁴⁷ Kardong, 588.

¹⁴⁸ The young leader who was most engaged and hopeful during our discussions was also the one intentionally engaged with his congregation in ripple-like circles of greater and lesser intimacy of relationship. These relationships provide mutual encouragement and partnership in ministry and mission.

¹⁴⁹ Roxburgh, 98.

¹⁵⁰ However, at least one Pākehā diocese in New Zealand no longer guarantees either housing or stipend. Young clergy are expected to be bi-vocational. While this can bring greater freedom to experiment with new models of church, it can place a heavy burden on leaders with young families.

That consultation and high performance do not necessarily deliver more tithing communicants leads to discouragement. This concern for outcomes can lead to expedient, instrumentalizing¹⁵¹ ministry that compromises the very practices that might turn the tide: gratitude, love, truth-telling, confession and reconciliation as vehicles of relational stability.¹⁵² Instead of *listening* to God and others, positional authority is used to *tell* others how to achieve institutional outcomes.¹⁵³ Benedict has much to offer here.

Benedict was a layman whose monastery made no distinction between clergy or lay in the appointment of leaders. Furthermore, the abbot was to lead in ways that enabled each person to grow in their relationship with Christ and fulfil their particular vocation. Benedict understood that each member had a part to play and could be used by God. Issues were discussed and discerned communally. Nevertheless, it was the abbot and senior council who prayerfully made final decisions. This mitigates against one of the pitfalls of the Anglican middle way. The inertia that comes from so-called collaborative leadership where everybody gives up more than they are comfortable with to come up with a decision no-one is fully invested in.

In a clergy-centric context, Benedict's concern that leaders *listen* to God in solitude and community contrasts with today's Church where it seems the greater the

¹⁵¹ My own term for when leaders use people like tools to achieve institutional aims.

¹⁵² Ruth Haley Barton, *Strengthening the Soul of Your Leadership: Seeking God in the Crucible of Ministry* (Downers Grove, IL: InterVarsity Press, 2008). Pohl.

¹⁵³ T. J. Addington, *Deep Influence: Unseen Practices That Will Revolutionize Your Leadership* (Colorado Springs: NavPress, 2014), 5.

pressure, the more leaders' *talk* fests are held.¹⁵⁴ The Rule insists that authority depends on humility that listens by connecting with others' realities;¹⁵⁵ on obedience and openness to ongoing personal transformation; and on Christ-like living in response to God's promptings in Scripture and prayer. All of these are worked out and sustained in community. In community, the abbot encourages, supports, and guides those he leads so that they too can be obedient to Christ.

In essence, *Benedict's leaders are to be in close relationship both with God and those they lead*. It is in the context of these stable and committed relationships that the abbot is guided and sustained to lead well, and the burden of service is shared, for the long voyage. This poses a direct challenge to the professionalized, isolating, and outcomes-driven clericalism young leaders strain against today.

The Missing Mentor: Combining High Accountability with Deep Relationality. With insight ahead of his time, Benedict pre-figured Friedman's call for self-differentiated but relationally engaged leaders. Benedict's abbot was to keep his/her finger on the pulse of each member's spiritual, physical, and psychological health.¹⁵⁶ This relationship was one of love rather than power, nurture rather than control, and respect rather than superiority.

In a hierarchical institution like the Anglican Church, it is easy to default to high control/low relationality models of leadership. These models rely on rules that are shaped

¹⁵⁴ Olivera notes that leading is ultimately about, "my readiness to take charge of situations concerning me" in response to deep listening to God and community. Bernardo Olivera, "A Reflection About Authority in Monastic Life," *Cistercian Studies Quarterly* 51, no. 2 (2016): 241.

¹⁵⁵ Ibid.

¹⁵⁶ Edwin Friedman called for leaders to be self-differentiated from yet highly engaged with those they lead. RB is a good example of what this might look practically.

more by the need to maintain institutional order and guard against litigation than to promote each person's health in the belief that the whole will flourish as a result.

Benedict's 'little Rule' was simple and designed entirely with each person's flourishing in mind. In RB the abbot's role was not about control, but about mutual accountability for their submission to Christ. The discipline of RB was simply a vehicle to that end.¹⁵⁷

Benedict did not believe that one size fitted all. In fact, the abbot's flexible responsiveness to individual and contextual needs presupposes a depth of relationship more akin to a mentor than a manager.

Benedict's mentoring abbot provides a good model for the care of younger clergy today. They look for the gift of "having someone with a keen ear catch your melodic essence,"¹⁵⁸ to know and be known, so in turn they can nurture those they lead. Self and other-awareness, discernment and resilience are fruits of deep relationship and high accountability combined. If there is relationality only, the result will be weak, undisciplined, and dependent leaders incapable of stepping up to the challenges. Conversely, accountability only is experienced as too harsh, demanding, and impersonal for relational millennial leaders. In her commentary on RB, Joan Chittister notes that,

¹⁵⁷ Bernardo Olivera, OCSO, notes that, "when an abbacy starts to deteriorate, one of the main signs is that the abbot substitutes administration in place of fatherhood. Alternatively, this substitution actually causes the deterioration...abbots who take too seriously their own investiture and five-fold service...impede the growth of the brothers and sisters." Olivera, 238.

¹⁵⁸ Lewis et al call this 'limbic resonance' and identify it as a basic human need. Thomas Lewis, Fari Amini, and Richard Lannon, *A General Theory of Love* (New York: Vintage Books, 2000), 170.

Life is often a series of false starts while we find out who we are and determine where we really want to go. Benedict understands the struggle of uncertainty and makes room for it... What he does not permit them to do... is to ignore the fact that behaviour has consequences or that sometime, somehow they must finally commit themselves to something if they are going to get on with the process of both psychological and spiritual growth... eventually we must all settle down and do something serious with our lives and every day we must make a fresh beginning of it.¹⁵⁹

This relationship between abbot and monk has the potential to address the paralysis that stalks clergy who are overwhelmed by the demands of leadership today. The end to inertia lies not in hyperactivity but in recognizing that “the vitality of a congregation depends ... on the spiritual vitality of the leader.”¹⁶⁰ But listening to God is not an end in itself. For Benedict, listening was the essential precursor to God-inspired and God-empowered action.

Conclusion

The leadership chapters in the Rule of Benedict paint a picture well-removed from contemporary professional models of ordained ministry. These models too easily reduce both leaders and followers to cogs in the institutional machine, concerned with measurable outcomes. These approaches can stifle the less visible but ultimately more transformative practices that keep all members engaged with God and with each other for the sake of the world.

In essence, the challenges facing young leaders are the same as those facing the wider church: insipient consumerism and its attendant *akedia*, an isolating clericalism

¹⁵⁹ Chittister, 102-03.

¹⁶⁰ Jay Sidebotham, "More Lessons from Unlikely Sources: When a Market Researcher and a Megachurch Meet the Episcopal Church," *Anglican Theological Review* 97, no. 3 (2015): 503.

which burdens clergy and constrains mission, and the need for life-giving relationships which support each person to be faithful and faith-filled disciples of Christ. As in Benedict's time, administration, care of buildings, and institutions are not redundant, but they need to serve the *opus Dei*: the slow yet ever creative work of God's Kingdom in and through the people.

Like the Church, theological education is undergoing significant change. As noted in the introduction to this dissertation, many of the changes are fiscally driven by shrinking budgets and student numbers. Even where the fiscal needs are not pressing, there is stakeholder pressure to graduate leaders who will reverse the church's decline.

Learnings from the Rule of Benedict along with field research with a focus group of young Anglican priests raise questions about change per se and a much-needed prior question 'to what end or purpose' is any change initiated? And, to echo Benedict, in what ways does any proposed change draw people closer to God, grow them in Christlikeness, and equip them to be salt and light disciple-making disciples in the world? If these questions are bypassed there is a danger that changes are made for the sake of "fixing the church"¹⁶¹ instead of supporting students to grow in Christ and equip them to go and do likewise in the communities that they are called to.

We have identified the challenges to young leaders of a clergy-centric church intent on its own survival and contrasted them with Benedict's concern to discern and respond to God's activity in every day contexts. These findings catalyze a provocative set of assertions from which to springboard change in both Church and training institution:

¹⁶¹ Roxburgh.

- The *problem* is not the Church – but a broken world. Broken individuals, broken relationships, broken communities, broken nations, broken ecology, economy, etc.
- The *primary actor* – the one re-making and renewing the world – is not the Church but God.
- The *primary inspiration* is not the Church but God’s Kingdom and the *missio Dei*. Both mission and the church are “taken up in God’s salvific work,” so neither are subordinate to nor for the sake of the other.¹⁶²
- The *work* is responsive not reactive, urgent not hurried, time-rich not time-poor, invitational not coercive.
- The *tools* needed are really *practices* that foster connectedness, faithfulness, agility, responsiveness, and adaptability in ‘The Way’ of discipleship.
- ‘*Success*’ is not measured in communicants or social programs but in flourishing and transformed lives – starting with leaders themselves.

If these assertions are true, they have far-reaching implications for where the Church focuses its energies, and for how its leaders are discerned and trained. For now, they provide a launching point for the *Dream* phase of the Appreciative Inquiry process. The *Dream* section finds echoes of Benedict’s abbot and the above assertions in emerging models of church and leadership.

¹⁶² David J. Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission*, American Society of Missiology (Maryknoll, NY: Orbis Books, 1996), 270.

SECTION 3: DREAM

“A Great Unravelling” or a *Koru* Unfurling?¹⁶³

This dissertation began the story of Pete, a (representative) young priest in Aotearoa New Zealand. His story embodies the challenges of ministering in today’s world. For too many clergy, their once-rich vocation has been reduced to offering palliative care to a dying church. The Church needs a new kind of clergy, but there is uncertainty about what is required and how to train them. This segment looks at some of the factors which contribute to congregational decline and identifies current gaps in the formation and development of leaders. Second, in line with the *Dream* stage of the Appreciative Inquiry framework it asks what can be and envisions what is needed. It surveys and evaluates emerging models of leadership, ahead of the final segment in this Dream phase. Here the Rule of Benedict becomes a stepping stone well-suited for Anglicanism to identify key elements needed for the formation of Anglican leaders in Aotearoa New Zealand today.

Factors which Contribute to Congregational Decline

Protestant mainline denominations in the West have been steadily declining since the 1960s in what Phyllis Tickle calls “the Great Unravelling.”¹⁶⁴ The reasons for this are numerous and complex, external and internal to the Church.

¹⁶³ Tickle contrasts the great unravelling with the great emergence. I have chosen ‘unfurling’ as a more contextual image for what is happening in the church of Aotearoa New Zealand. The unfurling fern fronds in the native bush, the *koru*: Māori symbol for new life and fresh beginnings.

¹⁶⁴ Tickle.

External Forces

Many scholars agree that it was the Enlightenment in 17th century Europe that shifted the church from the center of social culture-making and opened the way for today's secular consumer culture.¹⁶⁵ Secularism relegated faith to the private sphere and the Gospel was seen to have little relevance for real life.¹⁶⁶ The role of the church narrowed, and clergy became increasingly professionalized to attend to the needs of their congregants and the maintenance of institutional structures. By the end of two brutal World Wars in the 20th century, the church's message, practices, and structures lost their capacity to hold let alone draw a disillusioned people.

If secularism erodes the place of the church in people's lives, consumer culture corrodes the church from within. Where secularism questions and narrows the place of faith, consumerism co-opts faith for its own ends, and renders its missional heart impotent by disconnecting religious belief from practice.¹⁶⁷ Consumerism feeds on people's deepest desires and peddles the lie that commodities – religious or otherwise – will satisfy them. It domesticates critique by marketing religious practices, experiences and symbols in a veritable megastore where they become free-floating “shallow bricolage.”¹⁶⁸ Miller notes that, “When abstracted ... from their communities of origin,

¹⁶⁵ Hunter.:74ff. Alister E. McGrath, *The Future of Christianity, Blackwell Manifestos* (Oxford, UK: Blackwell Publishers Ltd, 2002).

¹⁶⁶ Glen H. Stassen and David P. Gushee, *Kingdom Ethics: Following Jesus in Contemporary Context* (Downers Grove IL: InterVarsity Press, 2003), 133.

¹⁶⁷ Miller, 1.

¹⁶⁸ Ibid., 30.

practices are deprived of their links to the institutional and communal setting in which they shape the daily lives of religious practitioners.”¹⁶⁹

In this way, consumerism both promotes and reinforces an individualistic faith and further undermines the place of the gathered Church in people’s lives. People then apply the same rules of interpretation and evaluation to the church as they would use when deciding between competing brands of toothpaste.¹⁷⁰ Paradoxically, the institutional church’s response to both secularism and consumer culture adds to the gravitational undertow of decline.

Internal Forces

The church’s response to the challenges of secularism and consumer culture has been two-fold: a resource-hungry re-packaging of services to match consumer demand on the one hand,¹⁷¹ and a re-framing of institutional structures on the other.¹⁷² Common to both of these responses is a concern to rescue or fix an ailing church.¹⁷³

In *The Great Emergence*, Phyllis Tickle notes that every five hundred years throughout history the church has faced a major upheaval, requiring it to hold a giant

¹⁶⁹ Ibid., 4.

¹⁷⁰ Ibid.

¹⁷¹ As seen in attractional models of church such as Willow Creek. The problem is that this model appealed largely to Baby Boomers, and presumed (wrongly) that church growth equated to spiritual growth. Dwight J. Zscheile, *The Agile Church: Spirit-Led Innovation in an Uncertain Age* (New York, NY: Morehouse Publishing, 2014), 135f.

¹⁷² This includes fresh approaches to lay ministry, the advent of non-stipendiary local priests trained and ordained for particular contexts, and bringing young adults into governing bodies as representative voices.

¹⁷³ Roxburgh.

“rummage sale.”¹⁷⁴ As was noted earlier, the church is forced to face the fact that current empowered structures have “become an intolerable carapace that must be shattered in order that renewal and new growth might occur.”¹⁷⁵ Jones goes even further and argues from the example of Ezra and Nehemiah rebuilding the Post Exilic Temple in Jerusalem, that the very notion of renewing the old structure is misplaced.¹⁷⁶ He notes the tension between prophet and priest – where prophets typically get co-opted into the institutional project and opportunities for deep transformation are lost.¹⁷⁷ Similarly today, the institutional realities noted in the introductory section to the dissertation reflect this ecclesiocentrism.

A Crisis of Identity. In a world where the church is no longer seen to be relevant, the church is forced to re-examine its identity and purpose. For Anglicans in Aotearoa New Zealand questions of identity are tied up with the place of *Te Tiriti o Waitangi* and bi-cultural relationships in a Three Tikanga Church.

The Treaty of Waitangi is New Zealand’s founding document. It was signed in 1840 between Māori chiefs and the British Crown. A covenant-style agreement which describes the relationship between the *tangata whenua* (Māori people of the land) and *Pākehā* (all non-Māori who hail from other lands). The Treaty keeps both *Māori* and *Pākehā* continuously working out its implications across all aspects of life in Aotearoa.

¹⁷⁴ Tickle, 16.

¹⁷⁵ Ibid.

¹⁷⁶ Jeffrey D. Jones, *Facing Decline, Finding Hope : New Possibilities for Faithful Churches* (London: Rowman and Littlefield, 2015).

¹⁷⁷ Ibid., 23.

The Anglican Church played a key role in its signing and is committed to upholding its principles in all aspects of Church life and polity.

Many would argue that the energy it takes to maintain these constitutional relationships preoccupies and keeps the church from its mission.¹⁷⁸ Others call for better inclusion of new immigrants who struggle to find their place in an ethnically structured church.¹⁷⁹ In addition, the influx of people from other denominations potentially compromises Anglican ecclesial and liturgical distinctives.¹⁸⁰ However, others contend that it is precisely through these difficult conversations that the church will reclaim its true identity as the reconciled and reconciling people of God.¹⁸¹

Clericalism. Clericalism asserts that professional clergy are responsible for the health of the church.¹⁸² The proliferation of inventories that measure church health, leadership programs, management theories, and books on renewal are mostly written by-clergy-for-clergy, and are “restructuring and reorganizing” projects aimed at promoting

¹⁷⁸ See Appendix E and Bishop Ross Bay, *Te Pouhere Sunday Sermon* (Keri Keri, NZ: St James' Anglican Church, 2010).

¹⁷⁹ Kemp, in *Pursuing Peace in Godzone: Christianity and the Peace Tradition in New Zealand*. Nyasha Jasman Gumbeze, “A Critical Examination of the Three Tikanga Model of the Anglican Church of Aotearoa New Zealand and Polynesia from a Migrant Perspective: Considering the Pastoral Implications for Outsiders.” (University of Auckland, 2010).

¹⁸⁰ That this is a concern is seen in the frequency with which sending Bishops note the need for their student to be clear about what constitutes an Anglican identity when they submit their St John's applications.

¹⁸¹ Jay. Matenga, “Mutuality of Belonging: Toward Harmonizing Culturally Diverse Missions Groups” (Dissertation, Fuller Theological Seminary, 2017).

¹⁸² This in contrast to a Benedictine understanding of shared responsibility for the health of the community. To be sure it begins in the leadership but the onus is on every member to safeguard the flourishing of the whole through mutually accountable fidelity to Christ. This notion of every member playing their part in relation to each other and to their leader is at the heart of the *whanaungatanga* or belonging espoused by ancient Polynesian and Māori wayfinders at sea. Here “each person looks around and sees what needs to be done, and they do it. They have an idea of where they fit into the whole scene.” Spiller, Barclay-Kerr, and Panoho, 69.

church growth and health.¹⁸³ The impact of this is two-fold. First, it places an unbearable burden on increasingly disorientated and anxious clergy. Second, it domesticates congregants to look to clergy for answers and apportion blame when things don't change.¹⁸⁴ Critically, it disempowers the people of God from engaging in the mission of God.

A Crisis of Discipleship. Loss of identity as the disciple-making people of God, along with growing anxiety about how to reverse the decline has led to an over reliance on technical/programmatic solutions which obstruct rather than foster discipleship.¹⁸⁵ Inherent is not only the loss of identity (who are we and why are we here?), but a failure to discern that the problems faced are cultural ("basic ways of interpreting and experiencing life in the world")¹⁸⁶ and call for adaptive rather than technical solutions. According to Heifetz, adaptive challenges are those that, "cannot be solved with one's existing knowledge and skills, requiring people to make a shift in their values, expectations, attitudes, or habits of behavior."¹⁸⁷ This inevitably focuses the discussion onto leadership.

¹⁸³ Roxburgh, 34.

¹⁸⁴ This results in blame in both directions: The 2017 Young Clergy Focus Group named spiritual apathy and consumerism for the lack of engagement of lay congregants, whilst they themselves labour under what they consider to be unjust and unreasonable expectations from their Dioceses and parishioners. Karen M. Kemp, *Young Leaders Focus Group Part 2: 'The Way of the Moa', Field Research Report* (Auckland: George Fox University, 2017).

¹⁸⁵ Roxburgh, 25-31. Bolsinger. Ronald A. Heifetz, *Leadership without Easy Answers* (Cambridge, Massachusetts: The Belknap Press of Harvard University Press, 1994). Peter G. Northouse, *Leadership: Theory and Practice*, Seventh ed. (Los Angeles: SAGE, 2016). Friedman.

¹⁸⁶ Zscheile, 137.

¹⁸⁷ Quoted in Bolsinger, 42.

A Crisis of Leadership. Anglicans too often restrict opportunities for and understandings of leadership to clergy. Being a priest is conflated with being a leader and the resulting clericalism keeps imaginations bound in the equivalent of a flat earth mentality, unable to imagine, let alone discern, new horizons to sail towards. A clergy-centered approach to ministry limits lay involvement and stifles innovation.¹⁸⁸ The intrepid burn out, the hopeful take a technical approach (we do what we've always done more competently), and the tired make do with palliative care.¹⁸⁹

A Crisis in Education. Most, if not all, discussions about the failings in the church come back to the training and formation of leaders. Seminaries are criticized for training clergy for outmoded models of ministry,¹⁹⁰ putting them under pressure to train leaders for a church which doesn't yet exist. Like clergy, seminaries used to having the answers, struggle to deliver them. In response, the church experiments with alternative localized internship models of training.

It is clear that technical/professional approaches to leadership are no longer serving the needs of today's church. That is not to say that leaders no longer need to be competent in core skills that build the trust needed to sail for new horizons. Clergy must be good stewards: "of Scripture and tradition, of souls and communities, of teams and

¹⁸⁸ Lay Leadership Task Group, "*Setting God's People Free*": A Report from the Archbishops' Council (London, UK: The Church of England, 2017), <https://www.churchofengland.org/sites/default/files/2017-11/GS%20Misc%202056%20Setting%20God%27s%20People%20Free.pdf>.

¹⁸⁹ See Appendix E

¹⁹⁰ Shaw, "The Hidden Curriculum of Seminary Education." Perry Shaw, "Holistic and Transformative: Beyond a Typological Approach to Theological Education," *Evangelical Review Of Theology* 40, no. 3 (July 2016). Ladd. Jim White, "What Lies Behind the Collar," *Anglican Taonga*, September, 2010.

tasks.”¹⁹¹ Current training models prepare clergy well in these core competencies.

However, to navigate well beyond the safe harbor of current paradigms, a much deeper formation and skill set is needed. Five emerging models of leadership which include but are not restricted to clergy, show promise in this regard. What follows is an evaluation of their potential to address the challenges identified above and chart a new course.

Emerging Models of Church and Leadership

Emerging models fall into two broad categories: those that look to the past for inspiration, and those that re-frame the present.

Past Models Re-mixed

A key notion here is that of retrieval: of ancient practices, rhythms of life, and liturgical resources.¹⁹²

Missional and Emerging Church. While the missional church movement reclaims Newbiggin’s missional ecclesiology,¹⁹³ and posits leaders as apostolic mobilizers, emerging church leaders are akin to curators. They curate worship, community gatherings, and social media platforms, remixing an eclectic range of

¹⁹¹ Bolsinger, 52-59.

¹⁹² Doug Gay, *Remixing the Church: Towards an Emerging Ecclesiology* (London: SCM Press, 2011).

¹⁹³ Roxburgh.:21. For a fuller discussion: Alan J. Roxburgh, *Structured for Mission: Renewing the Culture of the Church* (Downers Grove, IL: IVP, 2015).

practices garnered from a range of traditions.¹⁹⁴ A critique of both these movements is that the primary focus of the leader remains on the church. Missional is too often domesticated to reinforce attractional models of church, whilst the emerging church has not delivered on its disciple-making promise.¹⁹⁵

New Monasticism. This approach consists of incarnational, outward focused (as opposed to ecclesiocentric), small, and liturgically formed communities where the leader is akin to a Benedictine abbot who leads by example for the sake of transforming his or her context.¹⁹⁶ These leaders are seen as prophetic, incarnating Kingdom values, being salt and light in their communities, whilst being connected to a particular tradition. In Aotearoa New Zealand the now Anglican order, Urban Vision, is a good example of new monastic communities.¹⁹⁷

The Re-imagined Parish. This approach echoes Benedictine and new-monastic notions of stability, fidelity, and transformation with its concern to integrate community, mission, and formation through faithful presence. It presumes that leaders and led are committed to stability of place – a radically countercultural practice in today’s

¹⁹⁴ Steele notes that, “...without anchoring this in any particular ecclesiological tradition, there is no reason to suggest this emphasis will be anything more than a further demonstration of the propensity towards faddism.” Hannah Steele, *New World, New Church? The Theology of the Emerging Church Movement* (Norwich, UK: SCM Press, 2017), 165.

¹⁹⁵ Roxburgh, *Joining God, Remaking Church, Changing the World: The New Shape of the Church in Our Time*, 20-22.

¹⁹⁶ Kardong notes that the Benedictine abbot is a “fellow learner with the rest of the community... the monastery as the place where we sit at the feet of the humble, gentle Christ”. Kardong, 31-32.

¹⁹⁷ In an acknowledgement of the need to be formed by a particular tradition, Urban Vision are embedded in the Anglican Diocese of Wellington. The movement has gained a stable home, and the Diocese has gained a transforming element as it looks to the future. Anglican Diocese of Wellington, “Bishop of Wellington,” Anglican Diocese of Wellington, accessed 23 April, 2018. Their story is told by their founders in Jenny Duckworth and Justin Duckworth, *Against the Tide, Towards the Kingdom, New Monastic Library* (Eugene, OR: Cascade Books, 2011).

individualistic and mobile society. It transcends denominational distinctions by inviting collaboration between Christians from different traditions into localized expressions of church.¹⁹⁸ It uses the metaphors of designer, conductor, and player/coach for leadership that is essentially adaptive and transformative.¹⁹⁹ In this way, it reflects new approaches to leadership.

Servant Leadership. Draws on the example of Jesus and for many is at the heart of Christian leadership. In common with Benedict's abbot, servant leaders are humble, self-sacrificing, and other-centered. "They build strong relationships with others, are empathic and ethical, and lead in ways that serve the greater good."²⁰⁰ The leader's ongoing personal transformation into humble Christ-likeness in community, is key to their capacity to lead others in their own adaptive transformative journey – for the sake of the world and the furtherance of God's Kingdom.

Wayfinding Leadership. This is a contextual retrieval of the navigational practices of ancient Polynesian mariners who first settled Aotearoa. Whilst the model was developed in the Auckland University Business Studies context, its principles align not only with the *kubernetes* or navigator of the Apostle Paul's world, but with the principles of servant leadership and the Rule of Benedict outlined earlier.

¹⁹⁸ Church then is synonymous with 'all Christians in this particular parish/community'. Roxburgh, *Joining God, Remaking Church, Changing the World: The New Shape of the Church in Our Time*. Paul Sparks, Tim Soerens, and Dwight J. Friesen, *The New Parish: How Neighbourhood Churches Are Transforming Mission, Discipleship and Community* (Downers Grove, IL: IVP, 2014).

¹⁹⁹ Designer leaders "shape environments and practices to bring people together", conductors "discern a place's melody... keep the beat... and help members reimagine how their gifts contribute to the whole", and the 'player/coach' "is always a practitioner, inspires both the head and the heart, and can play the game while also holding a larger field of vision." Sparks, Soerens, and Friesen, 170-78.

²⁰⁰ Northouse, 248.

The key is a “philosophy of recognition.”²⁰¹ This includes self-awareness, humility, life-long learning, recognition of and commitment to the flourishing of each person on the *waka* (canoe), capacity to discern the conditions of both crew and weather, and be ready to respond whilst being clear about the *telos* or purpose to which they are heading.²⁰² This model has much to offer Anglican leaders in Aotearoa, not least because it lashes together the *waka* of all three Tikanga in its ethos. It has the potential to *aukaha*, to repair, to strengthen, and to reinforce this Three Tikanga Church.

Fresh Approaches That Re-frame the Leadership Task

Roxburgh notes the resurgence of church planting since the turn of this century. Denominations create positions for recruiting, training, and mobilizing church planters and pioneer ministers. These pioneers leave the care of dying congregations to others and seek to de-institutionalize traditional church models by deploying energy into initiating more contextual and localized expressions.²⁰³

Roxburgh cautions that, “Too often this development represents an attempt to bypass the intransigent challenge of transforming existing congregations.”²⁰⁴ It is

²⁰¹ Spiller, Barclay-Kerr, and Panoho, 17.

²⁰² Ibid.

²⁰³ In the Church of England, this has been called a ‘mixed economy’: where a range of fresh expressions (e.g. ‘Messy Church’), pioneer ministries, and new church plants using old church buildings, are developed while simultaneously caring for increasingly fragile elderly congregations. For more see: https://churcharmy.org/Articles/499617/What_we_do/Centres_of_Mission/England/Sheffield_Centre_of.aspx and <https://www.cofepioneer.org/>

²⁰⁴ Roxburgh, *Joining God, Remaking Church, Changing the World: The New Shape of the Church in Our Time*, 22.

precisely within the ‘counterpointing’²⁰⁵ of tradition and emerging expressions that deep and genuine transformation can occur. Belcher concurs and advocates a third way between emerging and traditional models: “Bible + Tradition + Mission = Deep Ecclesiology”.²⁰⁶

Belcher’s third way is echoed in the Anglican Diocese of Wellington (NZ) where members of a missional new monastic order, Urban Vision, are being ordained and appointed to key roles in an effort to revitalize the church. This counterpointing has not been without its challenges, but it appears to be transformative of both the Diocese and the communities it serves. These leaders have been formed in residential missional communities over a number of years. In the same diocese, an independent young adults’ church, Blueprint, has formally affiliated with the Anglican Diocese. Their love for and use of the Anglican liturgy is refreshing a tired tradition, and they have recently committed to being part of efforts to revitalize a declining traditional church in their area.

Zscheile suggests institutional leaders focus on maintaining healthy organizational structures so that innovators/adaptors can experiment in a safe “holding environment.”²⁰⁷ In tune with Zscheile, Wellington Diocesan bishops pour their energies into cultivating an inclusive diocesan family culture where lay and ordained leaders are supported to grow.

²⁰⁵ Matenga uses this musical term for the intentional cultivation of safe spaces where difference can be engaged in transformative ways. Matenga.

²⁰⁶ Belcher, 173.

²⁰⁷ Zscheile, 137.

This is where Heifetz' adaptive leadership²⁰⁸ and transformative leadership principles show promise.²⁰⁹ Rather than finding new answers to institutional problems, these approaches begin with new questions and re-frame both the purpose and qualities of leadership, extending leadership beyond the sole purview of clergy.

Adaptive leadership empowers people to face problems and find shared solutions, especially when the problem has no clear technical answer. When there is uncertainty about what is needed, questions become springboards to collective action, and responsibility for outcomes is shared rather than falling solely on the leader.²¹⁰

Transformational leaders, are shape-shifters who are: "[Good] role models, who can create and articulate a clear vision ... who empower followers to meet higher standards, are trustworthy, and give meaning to organizational life."²¹¹ In other words, change is generated by the leader toward a known aim.²¹² When this aim is to discern what God is doing in the world and participate in it, transformative and adaptive approaches open fresh horizons. Moreover, they help to re-orient ecclesiology, mission, and discipleship by re-framing both leadership and desired outcomes. Sparks et al. draw on adaptive

²⁰⁸ Heifetz.

²⁰⁹ Northouse, 185ff.

²¹⁰ Zscheile invokes 'The Roxburgh Rule': "To the extent to which the work of change is undertaken primarily by leaders, there will be no change." Zscheile, 124.

²¹¹ Northouse, 214.

²¹² A good example of this approach is in Barrett's comprehensive guide to 'managing congregations' in NZ and Australia. His approach draws on a range of leadership styles, but overall the focus remains clergy-driven and ecclesiocentric. Bob Barrett, *The Church Beyond...Our Leadership: Characteristics of a Leader in the Local Church with Principles for Managing the Local Church* (Nelson, NZ: The Copy Press, 2014).

leadership principles to offer a new definition for church leaders who embody the capacity to be adaptive, agile, and prophetic:

[Leadership is] ... the capacity to mobilize desire for reconciliation and renewal through collective action, while paying ongoing attention to God's story, to the fidelity of the group within its place and to the leader's own transformation...Leaders develop the capacity to draw others toward faithful presence together as they discern their way into a faithful future.²¹³

Similarly, as Figure 2 shows, Bolsinger helpfully depicts the dynamic and integrated nature of transformative and adaptive leadership.

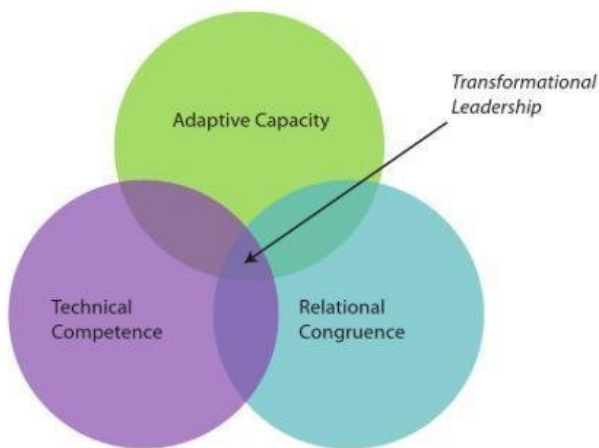


Figure 2: Bolsinger's fusion of adaptive and transformative leadership²¹⁴

Finally, echoing both Bolsinger and Sparks et al., Zscheile asserts that leaders need to see themselves as *cultivators* of the ground in which all, but perhaps especially those on the margins, can flourish and God's Kingdom come in local neighborhoods.²¹⁵ This requires the skills to cultivate inclusive environments where people are freed to

²¹³ Sparks, Soerens, and Friesen, 170.

²¹⁴ Bolsinger, 216.

²¹⁵ Zscheile, 132.

innovate and fail. Here, conversations across difference lead to unforeseen outcomes. Here, leaders are no longer experts but fellow explorers who support people to bring their questions and gifts to a common table, for the sake of the world. These leaders understand that in times such as these, “there is no road, the road is made by walking.”²¹⁶

These leadership models all presume that leaders will have the capacity to *inspire*, *nurture*, *empower*, and *guide* others in moving toward a common goal or *telos*, in ways that transform not only those being led but themselves and the contexts in which they each live, work and minister.²¹⁷ It is to the formation and training of such leaders that we now turn.

A Wayfinder’s Curriculum

This dissertation began with a story of vocation under pressure and the need to train a new breed of clergy who would be resilient, adaptive, and yet retain a strong sense of their Anglican identity in the face of change. Pete embodies the symptoms of a church in crisis: the image of a ship caught in a storm captured the stresses of both external weather conditions and internal on-deck conditions. These were spelled out in Sections One and Two. However, the methodology of this dissertation has been an appreciative one: looking for the bright spots or positive deviance²¹⁸ in theological education, in history, and contemporary leadership models.

²¹⁶ Antonio Machado, ‘Campos de Castilla’ in Bolsinger, 204.

²¹⁷ Whilst leadership will look different in each of these spheres, the three aspects: *inspire*, *nurture*, and *guide* will nonetheless be present.

²¹⁸ Scharen and Miller, "Bright Spots in Theological Education: Hopeful Stories in the Time of Crisis and Change," 3.9.

In keeping with Phase One of the Appreciative Inquiry cycle, Discover, Section Two identified the shift to more integrated, relational, embodied, and transformative pedagogies. In addition, it uncovered a treasure trove of spiritual leadership qualities and practices in Benedict's transformative medieval Rule and evaluated emerging forms of leadership. Each of these segments uncovered insights for training leaders in today's rapidly changing world.

In light of Section Two, leadership can be defined as the capacity to inspire, nurture, empower, and guide others in moving toward a common goal or telos, in ways that transform not only those being led but the contexts in which they live, work, and minister. In Section One, the person who fulfils a leadership role in the Church was identified as a navigator, a wayfinder, or in the Apostle Paul's language, the *kubernetes*.²¹⁹ In the current climate, the Church needs leaders capable of inspiring, nurturing, and guiding those they lead as they navigate uncharted waters.

In this section I draw on the imagery and language of ancient Polynesian wayfinding to Dream (Phase Two of the AI cycle) core elements of an integrative curriculum for the formation of missional leaders. Not only is the notion of navigator as wayfinder contextually appropriate for the Anglican Church in Aotearoa New Zealand,²²⁰

²¹⁹ The Apostle Paul uses the term *kubernetes* in 1 Cor. 12:28. This was the name given to the navigator of a ship. Intrinsic to this role was the need to know the vessel and the crew well, and to be knowledgeable of and familiar with the route and its attending dangers. While this term has previously been translated as the gift of administration, contemporary translations use the terms guidance (NIV) and leadership (NRSV).

²²⁰ Aotearoa New Zealand shows no evidence of human occupation prior to the thirteenth century CE, with evidence and occupancy only coinciding from eight hundred years ago. This means that Aotearoa's human history is inextricably bound with sea-faring – the earliest were Polynesian 'wayfinders,' followed by European explorers from the mid-1600s and colonizing settlers a century later. Michael King, *The Penguin History of New Zealand* (Auckland, NZ: Penguin Books NZ, 2003).

but it is appropriately in tune with the values of transformative theological education, Benedict's ancient practices, and adaptive leadership principles outlined earlier.

The Rule of Benedict provides the historical anchor that can keep Anglican institutions from co-opting shallow bricolage in the re-calibration of ministry and mission. The Rule is an ancient part of an Anglican heritage which includes a rich liturgical tradition as ballast for sustaining a Christ-centered faithful presence in the world. Any formation program must include this heritage in the spirit of *kaitiakitanga* (stewardship) and *whanaungatanga* (belonging) if it is to foster a faithful yet innovative Anglican identity.²²¹

Adaptive leadership invites responsive innovation in the face of changing conditions – akin to that needed in a skilled wayfinder. This innovation does not leave traditional understandings or core competencies behind, but rather stands firmly in them, discerning the shifts much as a skilled wayfinder will sense the swell of a turning tide through the timbers of his *waka* (canoe) and guide the crew to take appropriate action.

What follows combines Benedictine principles, wayfinder, and contemporary leadership models to shape the core elements of leadership formation that is rooted in Anglican tradition and responsive to current conditions in both the Church and the world.

²²¹ Nadia Bolz-Weber is quoted as saying that, “you have to be really deeply rooted in tradition in order to innovate with integrity.” Nadia Bolz-Weber, interview by Jesse James DeConto, https://www.faithandleadership.com/nadia-bolz-weber-entering-stream-faithful?utm_source=albanweekly&utm_medium=content&utm_campaign=faithleadership, August 11th 2011, Faith and Leadership, Duke Divinity School, Durham, NC.

Formational Elements

The very notion of formation presumes a certain outcome and appears to run counter to images of leading or wayfinding off received navigational charts. Nevertheless, the question of what it takes to inspire, nurture, and guide others transformatively in a changing world is core to the question of training of resilient missional leaders, including but not exclusively, clergy. And the kinds of leaders needed will be determined by what the Church itself needs.

Trust. The Church needs leaders she can trust. Trust is built on integrity, and integrity comes when there is congruence between espoused values and lived behaviors. It is this congruence which inspires people with a vision of a flourishing and Christ-centered life and helps them to believe that they might enter into it themselves. Leaders need to attend to their own deep, whole of life, ongoing, discerning, obedient, personal transformation into Christ-likeness. Emslie contends that, “[Formation] is not a molding process but is a theological conformation of the minister to the pattern of Christ and his ministry, a fundamentally creative and obedient process of obedience to Christ in humility and service.”²²² The Rule of Benedict was essentially a tool to this end and exhibits remarkable consistency with key characteristics and practices identified for wayfinder leadership in contemporary Aotearoa New Zealand. I include the *Te Reo Māori* words in the spirit of wayfinder recognition and respect for notions that run deep for the people of Aotearoa.

²²² Neville Emslie, "Transformative Learning and Ministry Formation," *Journal Of Adult Theological Education* 13, no. 1 (May 2016): 51.

First, humility – *Hūmārietanga*. This is the key to all else for Christ²²³ and for both Benedict and ancient wayfinders. A vital discipline is listening: to God through solitude, sacred reading, and the gathered community; to others, especially those on the margins; and to an ever-changing context. True discernment – clarity about the way things really are and what is needed to move forward – is not arbitrary but begins with humble listening.²²⁴ Humility is closely related to kindness.

Second, kindness, generosity, support – *Manaakitanga*. Integral to the Rule and to leadership models surveyed is the call to see each person for who they are, to encourage and support their individual development as ‘a thread to be weaved into the unified whole’ that is the crew of the *waka*.²²⁵ This support recognizes that the health of any community, and especially the Church as the Body of Christ, depends on the flourishing of each of its members.

Skills needed include self and other awareness, the art of asking empowering questions that enable people’s gifts, and the willingness to share power so that others might shine. In Aotearoa New Zealand it is not possible to cultivate *manaakitanga* without being intentional about raising cultural awareness and building cultural empathy. And cultural awareness is best cultivated through the offering and receiving hospitality.

Third, inclusivity, the capacity to cultivate belonging – *Whanaungatanga*. Sacrificial love, or the ability “not to exercise power over those who are their subjects but

²²³ Matthew 18:1-5

²²⁴ Here, the practices of Julian of Norwich are helpful to listening prayer: in silence one is to *await* God’s presence, *allow* it to be what is in that moment, *accept* it, and then *attend* to God’s voice through it.

²²⁵ Spiller, Barclay-Kerr, and Panoho, 64.

to serve and help them in their needs.”²²⁶ Leaders who serve embody the sense of belonging that others need to step up and take their place.

Belonging is fostered through a clear shared vision, so leaders need to be able to inspire others with a strong sense of identity and a purposeful vision that is consistent with who they are yet bigger than themselves. As with Benedict’s abbot, practices must foster both identity and purpose. These include teaching and intentional team building so all are pulling in the same direction, and facilitation that encourages and anticipates the participation of all.

It also requires the ability to create circles of safety – of belonging and recognition. This includes keen observation of group dynamics and the confidence to intervene before conflicts undermine morale. “Leaders read the signs in the dynamics among people, and are constantly tuning in to feel the vibe, to recognize others, and to enquire into the deeper realities that might be operating below surface tensions.”²²⁷ Unity in belonging and core identity, recognition, and valuing of diversity, and commitment to a shared vision – not uniformity – functions like a *tiratu* or mast which steadies the *waka* and adds strength capable of withstanding powerful forces.²²⁸

Stability. The Church needs a stable ballast as she changes. The core competencies of the ministry of Word and Sacrament and pastoral care are vital to the nurture of *whanaungatanga* (belonging) and *kaitiakitanga* (stewardship), both of which are key to people’s capacity to faithfully, confidently, and creatively participate in

²²⁶ Marett-Crosby, 88.

²²⁷ Spiller, Barclay-Kerr, and Panoho, 72.

²²⁸ Ibid., 106.

enacting the vision.²²⁹ The ministry of Word and Sacrament and pastoral care are the means for strengthening relationships in Christ and with one another, whilst keeping the vision in focus. This notion is captured well in the Māori image of *pā harakeke*, the ‘flax bush’ which “binds family together to a common root and nurtures new growth.”²³⁰ Pastoral care includes the ability to mediate conflict in ways that deepen rather than compromise core identity as the reconciling people of God, and fosters the stability people need to persevere as they explore fresh possibilities.

Presence. The Church needs to “be here now.”²³¹ to discern and interpret contextual realities. So her leaders need to have the capacity to prayerfully engage the Christian community in patient, faithful “listening to God, to Scripture, to tradition, to their experience, and to neighbors.”²³² This type of listening invariably leads to the painful, messy yet transformative practice of “counterpointing”²³³: of old and new structures; traditional and emerging practices of worship, community, teaching, and leading; of different cultural values and practices.

Counterpointing requires a *safe respectful space* if it is to avoid fragmenting the church community. Story-telling is one counterpointing practice which exposes the gap

²²⁹ Susan Anne Groom, “Formation for Ordained Ministry in the Church of England with Special Reference to a Regional Training Course” (E-Thesis, Durham University, 2016), 175. Bolsinger, 51-59. Percy.

²³⁰ Matenga, 126-27.

²³¹ According to Gonzales, this is the first rule of survival. Gonzales.

²³² Zscheile, 125.

²³³ Matenga, 126.

between who we say we are as church communities and who we actually are, between the mission statement and the lived reality.

Care. The Church needs to be a safe “holding environment”²³⁴ This is a place where trust is deepened and “open conversations, listening, story-telling, and peer learning” can occur.²³⁵ It is a place that fosters *kotahitanga/aroa*—unity and love (Benedict’s ‘good zeal’)²³⁶ that attends to individual needs and holds the crew together as they change. Such an environment facilitates the paradigm shifts which allow people to celebrate their legacy, name and lament losses.²³⁷ This opens the possibility to heal the wounds of history²³⁸ and to begin to live a new future that is consistent with God’s metanarrative of reconciling all things.²³⁹

To foster such environments, her leaders need to be self-aware, non-anxious and relationally engaged, with the skills to cultivate welcoming, inclusive, safe, and respectful dialogue. Key is understanding the role of art, music, poetry, place, celebration, play, the sacraments, and covenanting practices²⁴⁰ in cultivating such environments.

²³⁴ Zscheile, 125.

²³⁵ Ibid.

²³⁶ Marett-Crosby, 96.

²³⁷ Bolsinger, 122. See also Rolheiser’s Spirituality of the Paschal Mystery in: Rolheiser, 148.

²³⁸ This is key in a post-colonial environment.

²³⁹ Zscheile, 125.

²⁴⁰ Pohl.

Covenanting practices include gratitude – which fosters generosity, making and keeping of promises – which fosters fidelity and belonging,²⁴¹ truth-telling that both affirms and challenges, and supports ongoing transformation,²⁴² and hospitality (especially to those on the margins) which nurtures common purpose²⁴³ and keeps the *telos* in focus. These practices are needed if the church is to reach out to and engage with the other, especially those on the margins.

Participation. The Church needs wide participation that includes voices from the margins.²⁴⁴ Leaders need the openness and commitment to call forth diverse voices, and the skills to cultivate relationships across difference in all its forms.²⁴⁵ This begins in hospitality and the recognition that the church needs the voices from the margins because these are the people who inhabit the uncharted waters and may prove to be reliable guides to navigating them.²⁴⁶ “Those who had neither power nor privilege in the Christendom world are the trustworthy guides and necessary leaders when we go off the map. They are not going into uncharted territory. They are at home.”²⁴⁷

²⁴¹ Benedict’s *de stabilitate*.

²⁴² Benedict’s *conversatio morum*.

²⁴³ Benedict’s *oboedientia* or obedience to the common Rule included hospitality as a means to serving Christ.

²⁴⁴ Zscheile; Bolsinger, 202.

²⁴⁵ This includes: Culture, theology, socioeconomics, politics, disability, gender/sexuality, ethnicity. See Zscheile, 84; Bolsinger; Matenga; Amos Yong, *The Bible, Disability, and the Church : A New Vision of the People of God* (Grand Rapids, MI: Eerdmans, 2011); Joan Metge, *Talking Past Each Other: Problems of Cross-Cultural Communication* (Wellington, NZ: Victoria University Press, 1978).

²⁴⁶ This was a lesson learned by early American explorers Lewis and Clark whose expedition succeeded in large part due to the on the ground knowledge of an indigenous woman. She was an outsider to them, but the uncharted territory they were exploring was her home. Bolsinger, 189ff.

²⁴⁷ *Ibid.*, 191.

In a hierarchical Anglican context, her leaders need to attend more closely to those they lead, especially to those on the edges of the institution. It is usually people outside of the institutional structure who will bring the fresh perspective and new ideas the church needs.²⁴⁸ This brings us to our final point.

Playful Improvisation. The Church needs to be a place for safe, playful experimentation and improvisation. Her leaders need the capacity to cultivate creative, supportive, and affirming communities. This includes a willingness to be vulnerable about their weaknesses so that others can deal with their own anxiety and shame. And a willingness to let go of the outcomes, and support learning through apparent failure, to disappoint others and be disappointed. Critically, leaders need the capacity to “engage [the] ambivalence and conflict”²⁴⁹ and to weather the resistance – ‘sabotage’²⁵⁰ – that are the close companions of change.

The institutional church is anxious, uncertain, and disoriented, and her leaders, who are mostly clergy, too often reflect this reality.²⁵¹ The introduction to the Dream section looked at some of the external and internal factors which contribute to the disorientation and examined how emerging models of church and leadership might open a way forward. It is clear that today’s leaders must move beyond traditional skills for ministry (although these are still needed) to the deeper transformational practices that support listening to God, to others, and to context.

²⁴⁸ A good example of this in New Zealand is the inclusion of lay and marginalized voices in decision making in the Wellington Diocese. This has spawned fresh missional initiatives and been a significant contributor to culture change in that Diocese.

²⁴⁹ Zscheile, 94.

²⁵⁰ Bolsinger. Friedman.

²⁵¹ Roxburgh. Hunter. Percy.

Listening and discernment – both individual and corporate – are essential.

Discernment which is grounded in and shaped by robust engagement with Scripture and tradition in community. This is the only place to begin to tread fresh ground until it becomes a path to walk on. It is not waiting for something new to emerge but daring to experiment together: one step at a time, under the guidance of the Holy Spirit, for the sake of the world.²⁵² This is a far cry from professionalized, clergy and church-centered, lone ranger understandings of leadership.

The integrative curriculum for the formation of missional leaders that follows is one such experiment. It represents three years of trial and error, of listening with and to students, alumni, faculty and stakeholders, conversations with colleagues both in New Zealand and abroad, and drawing on past experiences of both teaching and learning. It seeks to cultivate the types of leaders described above. This fresh approach requires fresh pedagogy. It is to this question that we now turn.

Pedagogical Principles

Leaders mostly lead out of their experiences of being led: students are formed by the pedagogy and structures of the institution. The same principle applies to teachers who largely teach as they have been taught. The Discovery section noted the need to be aware of the hidden curriculum, the imprinting that happens when there is a lack of congruence between content and pedagogy. In the same way that Benedict's abbot was to live

²⁵² Jeffrey P. Greenman, "Spiritual Formation in Theological Perspective: Classic Issues, Contemporary Challenges," in *Life in the Spirit: Spiritual Formation in Theological Perspective*, ed. Jeffrey P. Greenman and George Kalantzis (Downers Grove, IL: IVP Academic, 2010), 24.

according to the common Rule – to align his teaching with his life – so the most powerful formation happens when teachers embody their own teaching in the seminary.

Similarly, the above six dimensions of what is needed for the Church to navigate current realities invites more adaptive, integrative, and transformative pedagogies and structures in the seminary. Pedagogy needs to be grounded in tradition and in tune with Anglican identity and values. But, if pedagogy is to move from the integration of information, to the transformed thinking and behavior highlighted in Section Two, it needs to be participatory, experimental, experiential, contextual, challenging, responsive, inclusive, and empowering. In other words, teachers, content, and pedagogy need to embody the values of the both the Rule of Benedict and the *wayfinder*. These values are also at the heart of the Anglican Church in Aotearoa New Zealand and enshrined in the current St John's College Strategic Plan.²⁵³

Humility – *Hūmārietanga*.²⁵⁴ Teachers need to embody, and pedagogy cultivate, ongoing personal transformation through self and other awareness, spiritual practices, and cultural empathy.

Kindness, Generosity, Support – *Manaakitanga*²⁵⁵ Pedagogy needs to keep students in the 'zone of proximal development' (ZPD):²⁵⁶ not so comfortable that they are

²⁵³ The Church of the Province of New Zealand, *A New Zealand Prayer Book: He Karakia Mihinare O Aotearoa* (Auckland, NZ: William Collins Publishers Ltd, 1989). The College of St John the Evangelist / Te Whare Wananga o Hoani Tapu te Kaikauwhau i te Rongopai, *Strategic Plan: 2014 – 2018, Core Values / Nga Kaupapa me nga Tikanga Rongopai* (Auckland: Te Kotahitanga, 2014), 1-3.

²⁵⁴ RB7. Marett-Crosby, 27. Spiller, Barclay-Kerr, and Panoho, 58.

²⁵⁵ RB72. Marett-Crosby, 96. Spiller, Barclay-Kerr, and Panoho, 64-67.

²⁵⁶ Rob Wass and Clinton Golding, "Sharpening a Tool for Teaching: The Zone of Proximal Development," *Teaching in Higher Education* 19, no. 6 (18/8 2014), <http://dx.doi.org/10.1080/13562517.2014.901958>.

not challenged to learn, not so stretched that they tip into survival mode, but provoked into questions which will fuel growth,²⁵⁷ and supported according to their individual needs. Consequently, assessment tasks need to be generative as much as evaluative, and contribute to students' affective, spiritual, behavioral, and cognitive formation.

Belonging – *Whanaungatanga*²⁵⁸ Belonging is engendered by a shared sense of purpose: pedagogy needs to be clear about the goals and expectations of the curriculum and where these fit in students' training for missional leadership. It needs to be playful to foster belonging.

Stewardship – *Kaitiakitanga*²⁵⁹ Pedagogy needs to embrace the liturgical practices of the Anglican tradition in Aotearoa New Zealand and incorporate experiences that value the history and people of Aotearoa and deepen the commitment to Treaty-based bi-cultural partnership in the *missio Dei*.

Unity and Love—*Kotahitanga/Aroha*²⁶⁰ Pedagogy needs to incorporate opportunities for service with and across diversity as invitations to deepen relationship, model collaboration and offer experiences that embody the costliness of sustaining unity in diversity.

²⁵⁷ Cannell notes that “human systems grow in the direction of that about which they persistently ask questions”. Linda M. Cannell, "Theology, Spiritual Formation and Theological Education," in *Life in the Spirit: Spiritual Formation in Theological Perspective*, ed. Jeffrey P. Greenman and George Kalantzis (Downers Grove, IL: IVP Academic, 2010), 245.

²⁵⁸ RB60. Marett-Crosby, 83-84. Spiller, Barclay-Kerr, and Panoho, 68ff.

²⁵⁹ At the heart of RB is whole of life prayerful stewardship that encompasses people, time, possessions, and the environment. de Waal, *A Life-Giving Way: A Commentary on the Rule of St. Benedict*. Spiller, Barclay-Kerr, and Panoho, 73ff.

²⁶⁰ RB Prologue. Marett-Crosby, 13. Spiller, Barclay-Kerr, and Panoho, 78ff.

A New Curriculum

An integrative curriculum for the formation of missional leaders will lay a foundation for lifelong learning in regard to:

1. The missional leader's own identity
2. The missional leader in relation to the church
3. The missional leader in relation to the missio Dei in the world.

The implementation of this integrative curriculum presumes the pursuit of deeper partnerships between the College and the dioceses it serves, greater collaboration between faculty and College management, and a commitment to place spiritual formation and personal transformation back at the heart of theological education for Anglican ministry. These commitments have fiscal, staffing, and scheduling implications which will be outlined in Section Five.

SECTION 4: DESIGN

Artifact: A Wayfinders' Portfolio

Content Overview

The St John's College Diploma in Anglican Leadership²⁶¹ Wayfinders' Portfolio²⁶² contains all curriculum documents, course outlines and session plans, practical ministry requirements, generative assessments, and rubrics. In the spirit of recognition, it is designed to foster student ownership, to be a resource the student takes into and continues to build on in future ministry. In tune with the Rule of St Benedict and St Paul's *kubernetes* or wayfinder, and in line with the St John's College Graduate Profile,²⁶³ the Diploma lays a foundation for lifelong learning in regard to:

1. **The Missional Leader's Own Identity.** In relation to self, God, others, and place: how this impacts on their vocation and calling to serve in the Three Tikanga Church in bi-cultural context.
2. **The Missional Leader in Relation to the Church.** Leading in ways that foster individual and communal transformation.
3. **The Missional Leader in Relation to the Missio Dei in the World.** Listening across difference and leading in ways that are inclusive, welcoming and empowering to those who find themselves on the margins of church and society. Leading communities of faith that focus more on sending than on retaining their members.

²⁶¹ Henceforth, 'the Diploma'

²⁶² See Appendix A for the OneNote link.

²⁶³ See Appendix F

Content Detail

Leaders need to be firmly rooted in Anglican tradition if they are to foster a faithful, stable yet innovative Anglican identity. The Diploma embodies core Benedictine values in the spirit of *kaitiakitanga* (stewardship) and *whanaungatanga* (belonging) and provides opportunities to develop the skills needed to inspire and nurture church communities through fresh approaches to liturgical worship, the ministry of Word and Sacrament, and pastoral care. These on the map competencies are introduced in four taught courses in Year One, and further honed in the Ministry Placement and College community worship contexts.

Critically, the Diploma moves beyond traditional content-heavy didactic models to prepare adaptive leaders for changing times. Building on the core competencies of listening to self, to God, to others, and to context, the Diploma hones the skills needed for innovative responses to changing conditions: adaptive and transformative leadership practices akin to those seen in a skilled wayfinder or *kubernetes*. There are opportunities to learn and practice skills to:

Discern and Interpret Current Contextual Realities. This is achieved through developing a Rhythm of Life, taught courses, regular group theological reflection and individual journaling, the creation of a contextual profile as a generative listening tool, and regular supervision and spiritual direction sessions.

To Cultivate Inclusive and Respectful Dialogue Across Difference.

Particularly with those on the margins of both church and society. This occurs through regular dialogue and facilitation practices, engagement with local community

development/support agencies, full immersion in a cross-cultural context, and intentional engagement across Tikanga in the St John's College community and beyond.

To Explore the Role of Art, Music, Poetry, Place, the Sacraments, and Covenanting Practices in Ministry and Mission.²⁶⁴ This exploration happens through taught courses and field trips with experienced practitioners, curating liturgical resources, leading creative worship, and cultivating practices in Community life together.

To Build Teams Capable of Participating in the *Missio Dei*. This is facilitated through taught courses, field trips, and gathering teams both on and off campus for supervised ministry and mission.

To Navigate Conflict in Transformative Ways and Pro-actively Build Communities of Peace and Reconciliation. This is taught in interactive courses, and embodied through intentional cultivation of practices that sustain the flourishing of all in the St John's College Three Tikanga, residential, multi-cultural community.

In line with St Benedict's whole-of-life understanding of leadership, the Diploma recognizes that transformative learning can occur in varied contexts: in College life, Ministry Placements and in community organizations. Students are encouraged to consider how knowledge and skills from prior experience may be integrated and further developed in each of these contexts. Equally, through individualized learning plans, placement agreements and supervision interviews, students are urged to embrace experiences that stretch them beyond their comfort zone

²⁶⁴ Pohl.

Pedagogy

The pedagogy is relational, embodied, and participatory. The role of the *Kaiako*/teacher is critical and moves from inspirer/nurturer in year one, to practitioner-guide in year two, to adaptive and collegial enabler/practitioner-guide in year three. The weight of taught content reflects this shift as students take on increasing responsibility for their own learning, innovation, and missional engagement. Assessments are not only evaluative of student development but generative, embodied, and applied in actual ministry contexts.

Points of Difference from Traditional Approaches

The Diploma in Anglican Leadership differs from siloed/prescriptive/didactic models in key ways:

Stability and Incremental Growth. Key practices for listening, discerning, relating, nurturing, and leading are incrementally honed and built on over a sustained period of engagement in a single ministry context. This is a departure from traditional models where students move around several placements and formation is either sporadic or atomized. A stable ministry placement facilitates deeper learning and transformative more accountable relationships. This is essential especially for millennial students who need deeper relationality, integration, and embodied teaching to thrive.

Integration. Weekly teaching, theological reflection, and regular supervision explicitly integrate all aspects of formation: spiritual, affective, cultural, theological/cognitive, and behavioral. Elements that were previously siloed are now in close and sustained relationship.

The Diploma integrates the three aspects of leadership named in the dissertation: to *inspire*, *nurture*, and *guide*—in practical ways that lead to transformation of people and contexts. It recognizes that only inspiring others is not being a leader, but a motivational speaker. Nurturing alone is not leading, but supporting. Discerning and guiding only is not leading, it is coaching.

True leadership requires a congruent integration of all three in relation to the life of the Kingdom in those being led, in ways that transform the contexts they live in. This honors a Benedictine understanding that all of life is sacred, and mitigates against modernist tendencies to compartmentalize or professionalize ministry.

Good Questions Before Right Answers. In tune with St Benedict's discernment processes and wayfinder principles, the tone of taught courses is curious, inquiring, and exploratory, encouraging students to listen deeply, observe carefully, and explore possibilities by asking questions that will catalyze fresh answers. This is in stark contrast to traditional approaches that give students the right answers or correct way of doing things to common ministry problems. The shift is from managing ministry challenges to navigating them in the company of others.

Inner Transformation as the Primary Engine Room of Outward Competency. The center of gravity for the entire Diploma is the leader's inner transformation. It recognizes that a leader's capacity to inspire, nurture, empower, and guide others is directly proportional to their own life in Christ. That spiritual formation is the invisible, subterranean wellspring from which leadership either flourishes or dies. This is a significant shift from traditional skills-based approaches where the emphasis was on external competencies.

The Telos of Ministry and Leadership. The Diploma explicitly and pro-actively locates the *telos* of ministry and leadership in the *missio Dei* in the world. It sees the purpose of the on the map ministries of Word and Sacrament and pastoral care as cultivating and enabling life-long disciples who will in turn make disciples and disciple others – for the sake of the world.

This is a shift from the *telos* of leadership being to build up the church for its own sake – a dynamic which has kept the church preoccupied with its decreasing numbers and anxious to fix itself to stem the decline – at the expense of making disciples and participating in the *missio Dei*.

SECTION 5:

ARTIFACT SPECIFICATION

Goals and Audience

The St John's College Diploma in Anglican Leadership serves the leadership formation needs of the Anglican Church of Aotearoa New Zealand and Polynesia. It responds to the Church's call for leaders who will be rooted in Anglican tradition and responsive to the challenges and opportunities of a Post-Christendom world. The Diploma lies at the heart of ministerial training and integrates the four dimensions of the St John's College Graduate Profile:²⁶⁵

As Anglicans in Aotearoa New Zealand and Polynesia, committed to bicultural Treaty-based relationships in a Three Tikanga context, our graduates will be *missional leaders* who are:

- **Growing Spiritually** as disciples of Jesus Christ and developing as reflective practitioners: *Kia tupu ake hei tangata tapu hei tangata whaiwhakāro*
- **Biblically literate** through dwelling in, expounding, and integrating the Bible with confidence and insight in everyday contexts: *Kia mōhio ki te paipera*
- **Theological thinkers** through critically reflecting upon scripture, tradition, reason and experience and engaging context with imagination and humility: *Kia kakama ki te kaupapa Atuatanga*

²⁶⁵ For the full Graduate Profile see Appendix F

- **Bicultural partners** who are growing in their understanding of *reo*²⁶⁶ and *tikanga*²⁶⁷ and the *mana*²⁶⁸ of different cultural expressions of the faith: *Kia poua hei tangata tikanga rua*.²⁶⁹

The Wayfinder's Portfolio will be a resource for students, Formation

Kaiako/Teacher, Placement Supervisors, and St John's College Board of Studies.

Scope and Content

The St John's College Diploma in Anglican Leadership Comprises 120 credits.²⁷⁰

The Diploma is designed to be done concurrently with a three-year Bachelor of Theology degree of which the first year is the New Zealand Diploma in Christian Studies taught through an Anglican Three Tikanga Church lens, as illustrated in Table 1 below.

Table 1. Overview of St John's College Programs

Year 1	Year 2	Year 3
NZQA Diploma in Christian Studies	Bachelor of Theology	Bachelor of Theology
The St John's College Diploma in Anglican Leadership		

²⁶⁶ Māori language.

²⁶⁷ 'Way' or 'strand.'

²⁶⁸ Mana includes "qualities such as prestige, authority, power, influence and charisma. Mana is ultimately a spiritual energy, it is not simply about position, status or control, but is the fullest expression of potential of a person... Mana is actualised in relationships, and comes into being through recognition *by others*." Spiller, Barclay-Kerr, and Panoho, 22.

²⁶⁹ St John's College Graduate Profile. St John's College, Auckland. NZ

²⁷⁰ For NZQA each credit represents a total of ten hours of student engagement.

Table 2. Overview of the St John's College Diploma in Anglican Leadership

COURSE		CREDITS
SJD 520	Formation 1a: The Anglican leader in relation to self, God, others, and context	10
SJD 521	Formation 1b: The Anglican leader in relation to self, God, others, and context	10
SJD 541	Ministry Placement 1: Honing listening to self, to others, and to context	10
SJD 532	Leading Liturgical Worship in the 21st Century	10
SJD 531	Hear what the Spirit is saying to the Church— Preaching in Our Time	10
SJD 522	Formation 2: The Anglican leader in relation to the church and the people in it	15
SJD 542	Ministry Placement 2: Honing of core competencies for leadership in the church	20
SJD 523	Formation 3: The Anglican leader in relation to the <i>missio dei</i> in the world	15
SJD 543	Ministry Placement 3: Honing of core competencies for leadership beyond the church	20
TOTAL CREDITS		120

The Wayfinder Portfolio holds resources and gathers evidence of the following components of the Diploma:

Anglican Leadership Formation Courses. These are year group specific and learning outcomes are in line with the year-specific priorities outlined in the Formation courses above.

Theological Reflection Clusters. Mixed year clusters meet weekly and are an assessed component of Formation courses. The process facilitates theological reflection on current experiences, listening across difference, giving and receiving feedback, and the cultivation of respectful and open dialogue.

Each cluster includes a *Kaiako*/teacher, but their role is as a resource only. The clusters are student led. In line with adaptive leadership models, the process recognizes that facilitation is a core skill. That transformative leaders are not necessarily those with the right answers, but those who are skilled in asking good questions.

Facilitation relies on students' capacity to listen well, suspend their own curiosity or judgement, and focus on supporting the person reflecting to discern what the Spirit is saying and to own the next step in their development as a leader. This embodies Benedictine and wayfinder principles of valuing and developing each person's vocation and gifts.

Placement. Unlike traditional approaches which move students around a number of different parishes, ministry placements remain the same for the duration of students' time at St John's. They are jointly supervised by the Placement Supervisor and their St John's *Kaiako*. Stability enhances integration of learning and allows students to develop relationships and skills to a deeper level.

In Year One the focus is on observation, reflection, and honing participation in worship. Students formally analyse the dynamics of the congregation, its relationship with the wider community, and its life and mission by completing a Contextual Profile. They spend time with a local community group or agency in the same location as their Ministry Placement. This Community Placement is outside of prior experience and is an opportunity to relate across difference.²⁷¹

In Year Two the focus is on developing core competencies²⁷² for ministry through personalized learning goals that extend prior experience. Students grow in the core competencies for ministry of Word and Sacrament, and pastoral care – the on the map skills needed to engender trust and nurture those they lead.

In Year Three, in line with the St John's Graduate Profile, students hone missional competencies by spending time in another Tikanga or in a cross-cultural context. The focus is on engagement – activities are generative and applied. The aim is that students engage in mission and/or pioneering initiatives alongside experienced practitioners ministering across difference on the margins of church and society.

Budget

All theological education and ministry training for the Three Tikanga Anglican Church in both Aotearoa New Zealand and Polynesia is fully funded by St John's College Trust Board, with no cost to (residential or non-residential) students or sponsoring Dioceses. The delivery of St John's College Diploma in Anglican Leadership at the

²⁷¹ The range of possible placements is outlined in the Portfolio Guidelines.

²⁷² These are agreed by the student, their *Kaiako* and Dean at the end of year interview/discussion.

Residential College in Auckland is already fully budgeted and faculty hours allocated for 2019.

Should the Diploma be made available to regional/non-residential students outside of Auckland, the budget would need to include the cost of travel and accommodation associated with the two intensive courses at the beginning of Year Two and Three. The possibility of offering it outside of Auckland is discussed in the Postscript.

Post-graduation Considerations

Attainment of the St John's College Diploma in Anglican Leadership signals a student's capacity to begin lay or ordained ministry. However, my field research with younger clergy, and conversations with Diocesan bishops, identifies the need for ongoing support and development of graduates, especially in the first five years of ministry. In addition, College senior leadership (of which I am a part) are exploring how the College might resource and/or facilitate specialist training in rural ministry, missional communities, community development, and school chaplaincy.

Standards of Publication

The Curriculum conforms to L. Dee Fink's principles of constructive alignment.²⁷³ Constructive alignment begins with the graduate profile (what graduates

²⁷³ L. Dee Fink, *Creating Significant Learning Experiences: An Integrated Approach to Designing College Courses*, First ed., *The Jossey-Bass Higher and Adult Education Series* (San Francisco, CA: Jossey-Bass, 2003).

will be like and be able to do as practitioners in their field)²⁷⁴ and determines what courses are needed in a qualification, and what learning outcomes will be attained through each course. It is the learning outcomes which determine content, pedagogy, and assessments. These are the St John's College and New Zealand Qualifications Authority standards.²⁷⁵

Fink's taxonomy of learning (Figure 3) is foundational to the curriculum and its pedagogy. It acknowledges the power of the hidden curriculum²⁷⁶ to shape student learning, in the relationship between educator, pedagogy, content, and learning.

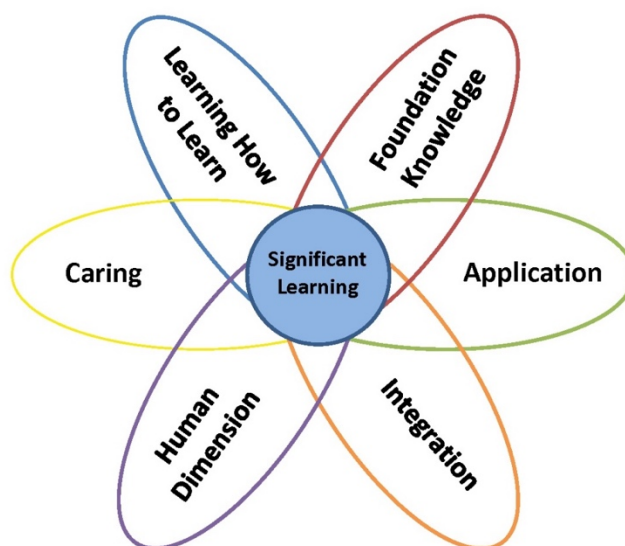


Figure 3: Fink's Taxonomy of Significant Learning²⁷⁷

²⁷⁴ The St John's College Graduate Profile is determined in consultation with key stakeholders – bishops and ministry educators in the Three Tikanga Church – College faculty, and alumni, and approved by Te Kaunihera – the St John's College Board.

²⁷⁵ NZQA is the national educational qualifications authority which sets the framework and oversees and monitors the development, delivery and assessment of NZ qualifications.

²⁷⁶ The 'hidden curriculum which has greater formative power than the advertised curriculum'. Palmer, *To Know as We Are Known: Education as a Spiritual Journey*, 19-20.

²⁷⁷ Fink, 33.

The Wayfinder's Curriculum and Portfolio align with Fink's Taxonomy of Significant Learning by:

- Creating teaching and learning environments which embody and facilitate the personal and spiritual transformation needed to attain the Graduate Profile
- Formal pastoral care through regular interviews with placement supervisors, Formation *Kaiako*, and the Tikanga Dean. Informal pastoral care through stable placement and reflection groupings aimed at building collegial reflective communities of prayerful care.
- Building on, applying, and integrating foundational knowledge (gained through the NZQA Diploma of Christian Studies and Bachelor of Theology), life experience, and practice of ministry and mission
- Fostering life-long learners by prioritizing transformative and adaptive practices, over time-bound and context-specific skills²⁷⁸
- Using generative applied assessment tasks to facilitate and map student development. These are in contrast to evaluative assessments which are largely retrospective and measure attainment or compliance with an agreed standard.

²⁷⁸ Specific skills such as leading particular types of services, managing finances, maintaining buildings etc. can be learned as needed in specific contexts. But the foundational practices of adaptive and transformative leadership are learned through sustained engagement over time.

SECTION 6: POSTSCRIPT – DESTINY

Artifact Development

In common with Perry Shaw's experience of curriculum development as journey or pilgrimage discussed in the Discovery phase, I have been exploring ways to bring greater coherence, integration, and contextual congruence to the formation of students. This Wayfinder's Curriculum has been crafted over several years. During that time what used to be called Ministry Formation has morphed from informal time with the Dean prior to my time in the role, to structured teaching aimed at students from all Three Tikanga, to a mix of guest speakers on ministry focussed topics and taught components. Students took applied courses in ministerial skills alongside various ministry placements and input in the Formation classes with the Dean. All of this in addition to completing the requirements of traditional university academic theological study. Student participation in the Formation program was sporadic as they consistently prioritized for-credit requirements.

Structural siloing of affective (formational), behavioural (skills), and cognitive (academic study) elements reinforced a hidden curriculum that prized academic achievement and professionalised ministry, often at the expense of transformation, discipleship, and missions. Moreover, the ministry problem of discouragement and low resilience amongst clergy – outlined in the opening section of this dissertation – compelled the need for fresh approaches to training.

The first step was to break down the siloes through weekly theological reflection and stabilisation of ministry placements. In addition, stability in the faculty became critical not only for culture shaping and integration, but for deepening relationships between teacher and learner. A Portfolio was introduced in 2016 – a physical ring-binder – which gathered various components but still largely failed to explain why each was important, and how they related to each other and to ministry in today’s world.²⁷⁹

Two (practitioner/scholar) faculty were employed to support classroom delivery, supervision, and theological reflection. This enabled the delivery of year-group specific content. Course content was developed through collegial conversations rich in counterpointing²⁸⁰ of our theological, ecclesiological, cultural, and generational diversity.

Similarly, the Group Theological Reflection Facilitation tool was developed with five senior students following training in Keith Webb’s COACH approach for Christian leaders.²⁸¹ I wanted to hone my capacity to ask transformative questions and improve our theological reflection process. In tune with both St Benedict and Parker Palmer’s approaches, I also wanted to put myself alongside students as a fellow learner to see how that would impact on our learning and its application. The six of us attended the three day workshop and subsequently met at my home (over coffee and dessert) over several weeks to innovate our learning into theological reflection at the College. In the process, the students learned a lot about their own gifts and valuing the gifts of others, and all of us experienced the power of collegial collaboration and letting go of our need to control

²⁷⁹ See Appendix B for a description and evaluation of this early Portfolio.

²⁸⁰ Matenga, 126.

²⁸¹ See Portfolio Section: ‘Reflections – Facilitation.’

outcomes in pursuit of a fresh approach. When it came to introducing the new model, instead of me teaching it, each of the trained students led a theological reflection cluster for the remainder of the year – coaching their peers in how to use the model and apply it in a range of contexts. Looking ahead to 2019, we have now fully integrated the new model into our weekly theological reflection sessions and have numbers of students who are excellent facilitators.

Finally, the curriculum development process took an unexpected turn when I began the final write-up. In conversation with the College's Director of Academic Programs during the constructive alignment phase, it became clear that I was developing 100 credits out of the College's new 120 credit St John's College Diploma in Anglican Leadership. The remaining twenty credits were taken up with the preaching and liturgics courses (See Table 2). This proved to be a gift as it freed me to conceptualize and co-construct this artifact not as a component of something bigger, but as the container for something more deeply integrated in both content and assessment.

Efficacy of the Artifact

The findings of my field research, along with research for this dissertation, sharpened what was needed and clarified how it might be achieved:

1. What was an ad-hoc program at the discretion of the Dean is now a well-theorized, co-constructed, and fully integrated Diploma in Anglican Leadership which we hope attends to the needs of today's church
2. What was siloed, unwieldy, and burdensome to students is now explicitly integrated, streamlined, and in tangible relationship with students' university theological education. Content, practice, and assessments build on one another

incrementally and students engage more explicitly and with greater flexibility in their own development as missional leaders

3. The Wayfinder's Portfolio now carries specific learning outcomes in line with the Graduate Profile and individual students' learning goals, so it can be formally graded – thus adding weight to its value in the eyes of students, sending bishops, and NZQA. Alignment with NZQA opens the possibility of it becoming a building block for a future degree. Guidelines within the Portfolio have moved from simple prescription to clear explanation of how and why the activity is important in leadership development.
4. The hidden curriculum is more consistent with the explicit curriculum in pedagogy, content, types of assessment, and flexibility of delivery in a range of contexts.
5. The exchange of semester-long taught courses for intensive teaching blocks at the start of Years Two and Three potentially allow students who can only be residential for one year to continue their leadership development through the Diploma in their diocese. They could attend the block at the start of the year and connect with their cohort via Zoom (or with others in their diocese) for weekly theological reflection. Supervision in ministry would be the responsibility of the student's diocese.²⁸²

²⁸² See also point iv under further research possibilities.

Lessons Learned

First, I discovered the inestimable value of breaking down the traditional teacher-learner divide. The pressure to provide right answers gave way to greater freedom to explore, to listen, to innovate, and to value the particular gifts both student and teacher bring to the learning process.

Second, and related to the first, I learned that collaboration does not mean an abdication of leadership per se – but a sharing of power which facilitates individual flourishing that positively impacts the whole. This was evident in the collegiality between myself and the Director of Academic Programs, the two faculty who work alongside me in the formation of students, and the students I invited into the COACH training. While many conversations fed into the development process over the past year, responsibility and accountability for the outcome rests in my role as Dean.

Third, I learned that transformative and adaptive leadership requires a particular kind of courage. That is, the courage to risk failure, take responsibility for it, and use it as a stepping stone. The courage to let go of the need to control outcomes, and trust the power of the Holy Spirit to guide us into new ways of being and leading, whilst sustaining core practices to create spaces where genuine growth and innovation are possible.

Further Research

In a data-obsessed, information-hungry global climate that values visible, measurable, achievable outcomes, it has proved challenging to design a curriculum

(which by nature demands quantifiable outcomes) which prioritizes less visible yet arguably more transformative development.

First, the question posed in Section Two of this dissertation remains for further research. To what extent will this new curriculum shift students from integration of knowledge to transformed thinking, behavior, and practice? We have increased the value of the program by adding credit-bearing assessable weight to the Wayfinder's Curriculum. But do we risk reducing its transformative potential by doing so?²⁸³ Will student compliance with Portfolio requirements constrain their growth in a tick-box understanding of what formation for ministry is about? To what extent can an outwardly constructed curriculum inspire, nurture, empower and guide students to become leaders capable of inspiring, nurturing, and guiding others into mission? Or is it at best a structure to facilitate something that ultimately only God can achieve? Only time will tell, but I will be intentional about tracking both students and graduates in pursuit of answers.

A second area for further research is how learnings from breaking down the student-teacher divide might be applied in leadership in a church which has an explicit bishop-clergy-lay division. The power associated with these roles is structurally and constitutionally enshrined. Is there a way to bridge these divisions to facilitate genuine innovation and adaptive responses to current challenges, without dismantling a structure which is so integral to our Anglican identity? Or is the structure as we know it a carapace

²⁸³ In Cannell, in *Life in the Spirit: Spiritual Formation in Theological Perspective*, 233., Cannell cautions that, "Nicholas Wolterstorff defines theology as sustained reflection about God in response to questions felt by the community of faith... [And] maintains that it was precisely the attempt to make theology university-acceptable that stripped it of its uniqueness and meaning." There is no doubt that intellectual rigor is needed for strong theology – the problem occurs when the intellectual exercise becomes an end in itself.

that, as Phyllis Tickle suggests, must be shattered and discarded for genuine growth to occur?

Third, this Curriculum was developed as a vehicle for Tikanga Pakeha students to attain the St John's Diploma in Anglican Leadership which is a requirement for all training at St John's College. In the spirit of bi-cultural partnership in a Three Tikanga Church, the Curriculum explicitly teaches and seeks to embody traditional Māori and Pasefika wayfinder values and approaches to leadership. How accessible then is the structure, content, and pedagogy to Māori and Polynesian students? And is this container flexible enough to hold variations in content, context, and cultural understanding? This question can only be answered in conversation with the Tikanga Māori and Pasefika Deans once they have completed designing their own curricula.

Fourth, how might the St John's College Diploma in Anglican Leadership be made accessible to non-residential students beyond Auckland? What is needed by way of funding, local supervision, and ongoing connection to and resourcing by faculty at the College? Which aspects of the Diploma might be replicated, offered by distance, and which aspects require a regular face-to-face dimension?

Finally, the field research amongst younger clergy highlighted the need to explore how St John's College might contribute to the ongoing formation and resourcing of Anglican leaders beyond their initial training. This is an important question which is beyond the scope of this dissertation and requires further research and consultation.

Conclusion

This dissertation began with a story of vocation under pressure and the need to train a new breed of clergy who will be resilient, adaptive, and yet retain a strong sense of

their Anglican identity in the face of change. Pete embodied the symptoms of a church floundering on stormy seas of individualism, secularism, consumerism, and its clergy's anxiety, reactivity, and loss of identity and purpose. Seminaries are caught up in similar conditions. These were discussed in Sections One through Three.

However, the main focus of this dissertation was an appreciative one: looking for Scharen and Miller's bright spots or positive deviance in theological education, in history, and contemporary leadership models. My research identified the shift to more integrated, relational, embodied and transformative pedagogies. It uncovered the *taonga*/treasure of spiritual leadership qualities and practices in St Benedict's transformative medieval Rule and found them to be remarkably in tune with emerging forms of leadership. All of these provided insights for training leaders in today's rapidly changing world.

Leadership was defined as the capacity to inspire, nurture, empower and guide others in moving toward a common goal or *telos*, in ways that transform not only those being led but the contexts in which they live, work and minister. The person who fulfils a leadership role in the Church was identified as a navigator, a wayfinder, or *kubernetes*. In the current climate, the Church needs wayfinding leaders capable of inspiring, nurturing and guiding those they lead *as* they navigate uncharted waters.

The Dream and Design phases outlined what the Anglican Church in Aotearoa New Zealand needs to faithfully participate in the *missio Dei* in today's world and, by extension, what her leaders and the institution that trains them need to attend to. It referenced the imagery and language of ancient Polynesian wayfinding in co-constructing core elements for the formation of leaders at St John's Theological College in Auckland.

The notion of navigator as wayfinder is contextually appropriate and in tune with the values of transformative theological education, Benedict's ancient practices, and adaptive leadership principles outlined in this dissertation. As an ancient part of Anglican heritage, the wisdom of the Rule of Benedict provides much needed ballast to hold Anglican institutions steady and faithful as they adapt to current conditions.

It is clear that any formation program must include this heritage in the spirit of *kaitiakitanga* (stewardship) and *whanaungatanga* (belonging) if it is to foster the faithful yet innovative Anglican identity that our bishops are calling for. Adaptive leadership invites responsive innovation in the face of changing conditions – akin to that needed in a skilled wayfinder. This innovation does not leave traditional core competencies behind, but rather stands firmly in them, because they sustain and nurture a church under pressure and build the trust needed if people are to be led beyond the (now gone) familiar harbors of Christendom.

Finally, the Destiny phase demonstrated that the curriculum embodies leadership formation that is rooted in Anglican tradition, contextually appropriate to Aotearoa New Zealand, and responsive to current conditions in both the Church and the world. This curriculum is not a stopping place but a staging port on an ongoing voyage. It is my hope that its shape is less of a carapace and more of a nimble seaworthy vessel so that subsequent St John's College wayfinders can be responsive to conditions which will undoubtedly continue to change at rates faster than our capacity to endlessly reframe curricula.

APPENDIX A

ARTIFACT: A WAYFINDER'S PORTFOLIO

For the full Curriculum and Wayfinder's Portfolio see OneNote Link:

https://sjc365-my.sharepoint.com/:o/g/personal/k_kemp_stjohnscollege_ac_nz/En1E5s43CU5Krl0Kp2NWc6sBV4h2OzBdmW41jFs987n_Lw?e=Tu9f4l

Please note: A proposed *Kaiako*/Teacher component is in progress and will be integrated as a discreet portfolio section at a later stage.

APPENDIX B

Checking the Pulse of My Context:

St John's College Formation Program Evaluations

This report is an analysis of responses to the Ministry Formation Program for residential Tikanga Pakeha students at St John's College, Auckland. Using an Appreciative Inquiry lens, it identifies major themes in student and supervisor feedback received between October 12th and November 26th, 2016.

DATE	ACTIVITY
Oct. 12 th 2016	End of year anonymous student feedback on Ministry Formation in Supervised Practice: small group discussion and written feedback.
Nov. 3 rd – 26 th	Individual student interviews.
Nov. 3 rd – 26 th	Write up of annual student and program reports based on individual student interviews.
Nov. 17 th	Supervisors' feedback session and professional development.

Summary

The St John's College residential programme is structured around 3 priorities:

1. The acquisition of new (Biblical/theological) knowledge
2. The development of specific skills for ministry
3. Spiritual formation

In 2016 we introduced a Ministry Formation in Supervised Practice Program to enable these 3 priorities to be integrated, outworked and further developed alongside an experienced Supervisor.

Students engage in supervised ministry alongside their full-time academic program. In addition, they meet for instruction and small group theological reflection. Students present a case study and their theological reflection on it,²⁸⁴ and peers use a ‘clearness committee’²⁸⁵ approach to explore the questions raised. Thus, students integrate their learning through an action-reflection model and gain skills in peer supervision:



Figure 1: Action-reflection Model²⁸⁶

²⁸⁴ See Addendum I for the two models of theological reflection in current use.

²⁸⁵ Quaker practice: After the student presentation, their peers ask clarification questions only and reflect back what they have heard, before moving on to a discussion. They end their time with a clear next step and prayer.

²⁸⁶ Image taken from the St John’s College Ministry Formation in Supervised Practice Portfolio, p 2.

A student Portfolio shapes content and provides a record of student progress.²⁸⁷

Written feedback and anecdotal responses are sought on the Portfolio and the Program through three questions: What worked well? What were the challenges? And, how might the program be improved?

The objective of this research was to look at general trends in data generated by routine reporting processes of a program under my oversight. In the spirit of a professional doctorate, the findings shaped the questions I brought to chapter one of the dissertation. The findings also informed adjustments made to the program in 2017. Appreciative Inquiry looked for what was working well and built on that to fulfil the training aspirations of both the sending Dioceses and the students.

Methodology

I chose an Appreciative Inquiry approach for this early snapshot of responses to the new program because of the limited value of a problem-solving response to student feedback. This limitation is due to the diversity of student experience of any given course: what one student finds life giving, another will experience as constraining.²⁸⁸ “Appreciative Inquiry is a paradigm shift in approaches to human system change that moves away from problem solving ... [Instead] people focus on the root causes of success and then build on these to create future successes.”²⁸⁹

²⁸⁷ See Addendum II on Student Portfolios

²⁸⁸ Nichols and Dewerse, 55-56.

²⁸⁹ Cockell and McArthur-Blair, 14.

Using a simple Appreciative Inquiry question, ‘what is there to be celebrated and discovered?’²⁹⁰ I review the following data for common themes:

- Anonymous written student feedback on the Ministry Formation program and Portfolio
- Anecdotal supervisor feedback
- Student engagement with Ministry Formation in Supervised Practice portfolios
- Dean’s annual reports.

This research takes a bird’s eye view²⁹¹ and focuses on my evaluation as the Dean of the Program. The review notes both positive and challenging aspects of feedback to extrapolate underlying values and desires.

Analysis

Responses to the Overall Structure and Components of the Program

Celebration. Students valued group theological reflection on current practice and discussion in their groups. Hands-on sustained ministry experience and supportive supervision deepened the learning. This supports Ladd’s assertion that, “... theological reflection has to be learnt in context and in relationship.”²⁹²

²⁹⁰ There are 4 questions in a 4-D Cycle of Appreciative Inquiry: What gives life? What might be? How can it be? And, what will be? This research implements only the first. Ibid., 38-39.

²⁹¹ It looks at trends in routine reporting processes. It does not record individual responses (hence no Ethics/IRB clearance was required).

²⁹² Ladd, 361.

Clear expectations and time frames in the Portfolio allowed students to own their learning and be more engaged.

Discovery (values/desires derived from an analysis of responses).

- Supervisors value students' insights and feedback on their own ministry, including students' contextual profiles of their parish communities. There is an openness to collegiality between supervisors and students.
- Students look for stronger connection between College faculty and the ministry placements. This would foster clearer expectations and boundaries especially around the tension between genuinely contributing to the ministry unit (and the time commitment that represents) and the learning needs of each student.²⁹³
- Students value relationship with and feedback on their practice and written work from both the College and their supervisors.²⁹⁴
- Students value being able to see how each aspect of their training contributes to the end goal of ordained ministry.²⁹⁵
- Students value hearing a diverse range of (practitioner) voices in taught components. They embrace group processes that enable all participants to be heard. These two findings signal a preference for dialogic²⁹⁶ and participatory pedagogies in the taught components of the program.

*Levels of Engagement with the Individual Elements in the Program:*²⁹⁷

²⁹³ These findings led to the employment of dedicated faculty to bridge the College with ministry placements.

²⁹⁴ Employment of dedicated faculty allowed for more robust feedback on student Portfolios.

²⁹⁵ The taught component of the Program was more sharply focussed in response to this feedback.

²⁹⁶ Jane Vella, *On Teaching and Learning: Putting the Principles and Practices of Dialogue Education into Action*, Jossey-Bass Higher and Adult Education Series (San Francisco: Jossey-Bass, 2008).

²⁹⁷ See Addendum III for a breakdown of statistics analysed.

There was a marked improvement in basic record keeping components of the portfolio in semester 2 once students got used to how it works. However, there was a noticeable drop in journaling and written theological reflections in semester 2 – most likely a reflection of the increased workload in the assessable academic program.

The tension between non-assessed formation programs and assessed academic work is a key concern in ministerial training.²⁹⁸ Overall, the level of engagement reflects the non-assessed nature of the program and the transition from a culture of non-engagement with ministry formation in the past. It proved a helpful benchmark going forward.

Echoes of Transformation

Celebration. The Portfolio written work²⁹⁹ and anecdotal feedback from eleven of the twenty-one students showed evidence of disorienting dilemmas,³⁰⁰ paradigm shifts, and integration of knowledge, skills, and personal spiritual formation. This is moderately encouraging in view of Nichols and Dewerse’s New Zealand-based observation that, “Students in theological education may lack the skills required for effective reflection.”³⁰¹

Discovery. Despite these promising – albeit faint – echoes of transformation, anecdotally, many students balked at the disciplines of theological reflection and

²⁹⁸ This issue was named in informal interviews with three principals of seminaries I visited in the UK in 2015, and is well documented elsewhere.

²⁹⁹ This included theological reflections and journal entries which were reviewed by the faculty co-ordinator of Supervised Practice and reported on in summary form to myself as Dean. Over half of the 22 portfolio reports showed evidence of self-critical reflection in ministry practice.

³⁰⁰ These are typically perspective shifting events which go deep enough to challenge the presuppositions on which beliefs are built. J. Mezirow, *Fostering Critical Reflection in Adulthood: A Guide to Transformative and Emancipatory Learning* (San Francisco: Jossey-Bass, 1990), 14.

³⁰¹ Nichols and Dewerse, 56.

journaling required. A small number of students connected their increased capacity for integration and critical self-reflection with the disciplines imposed by the program, but the majority appear to have missed the connection.

Summary Conclusions

Student and Supervisor responses indicate a desire for deeper relationships and collaboration, and improved levels of integration of affective, behavioral and cognitive learning during structured theological reflection on ministry practice. However, this raised a key question for my ongoing research: how do we build on the strengths of this new program to move students from integration of information, to transformation of thinking and behavior?³⁰² The quest for an answer is critical if St John's College is to offer an alternative to the prevailing critique of seminaries in the West:

We do a better job of qualifying students for the Christian version of Trivial Pursuit or Jeopardy than we do of preparing leaders who can draw people closer to God and affect the way they live their lives. While we teach orally "the Word became flesh" we teach psychologically and methodologically "the Word became text."³⁰³

Part 1: Theological Reflection

Choose an event or situation that has *current* concern for you, then recall the details involved and make notes or write a reasonably full account of the event that can be reduced to a brief narrative. Two methods are presented as possible frameworks to use in your written reflection.

Method A:³⁰⁴

- 1. Inform:** Describe the event in a way that gives the reader a mental picture of it.
- 2. Evaluate:** Explain the effects of the event on you and other persons involved; describe emotions, reactions, key issues.

³⁰² B.J. Fleischer, "Mezirow's Theory of Transformative Learning and Lonergan's Method in Theology: Resources for Adult Theological Education," *Journal Of Adult Theological Education* 3, no. 2 (2006).

³⁰³ Shaw, "The Hidden Curriculum of Seminary Education."

³⁰⁴ Kenneth H. Pohly, *Transforming the Rough Places :The Ministry of Supervision* (Dayton OH: Whaleprints, 1993).

3. **Analyse:** what factors influenced the event? How did it challenge your personal knowledge? What possible future options are there?
4. **Reflect:** State the theological meaning found in the event and your response; what personal beliefs/convictions were challenged; how your experience shaped your response; what biblical, historical, cultural insights relate to it.
5. **Commitment:** What are the implications for your future ministry, what have you learned, how can benefits be continued and hazards avoided?

Method B:³⁰⁵

1. **Write a non-judgmental narration of an experience:** Go back to the scene and recapture it; recall the who, what, where, when, and how of the event; what you felt; how you were vulnerable; do not ask or answer why; avoid interpretation.
2. **Identify the heart of the matter:** What issue, question, or quandary does the experience raise for you? Look for why this event remains in your memory.
3. **Structure a correlation:** Form a single question that allows you to probe the heart of the matter and some aspect(s) of the Christian tradition, scripture, church history, doctrine, or theology. This is doing theology backwards; doctrines or classic themes are the answers or responses. This step teases out the questions that those formulations answered.
4. **Identify new learnings and calls to action:** What now? How will you grow from this experience?

³⁰⁵ James D. Whitehead and Evelyn Eaton Whitehead., *Method in Ministry : Theological Reflection and Christian Ministry* (Kansas City, MO: Sheed and Ward, 1995).

Part 2: Content of Student Portfolios

Introduction

- Ministry Formation in Supervised Practice: The Big Picture and the Fine Print Assessment

Supervision

- Supervision Expectations
- Covenant Agreements
- Supervised Practice in a Ministry Unit Agreements
- Supervised Practice in the Community Agreement

Ministry Unit

- Log for Supervised Practice in a Ministry Unit
- Contextual Profiles (Year 1): Guidelines
- Ministry Unit Supervisor's Evaluation – Semesters 1 and 2
- Ministry Unit Student's Self-Evaluation – Semesters 1 and 2

Community Organization (Year 1)

- Log for Supervised Practice in the Community
- Community Organization Supervisor's Evaluation
- Community Organization Self-Student's Evaluation

Weekly Journal

- Guidelines

Theological Reflections

- Guidelines

Projects

- Guidelines

- Church facing ministry focus in Year 2
- Community facing missional leadership focus in Year 3

Preaching (Years 2 and 3)

- Feedback forms

Resource File—Student

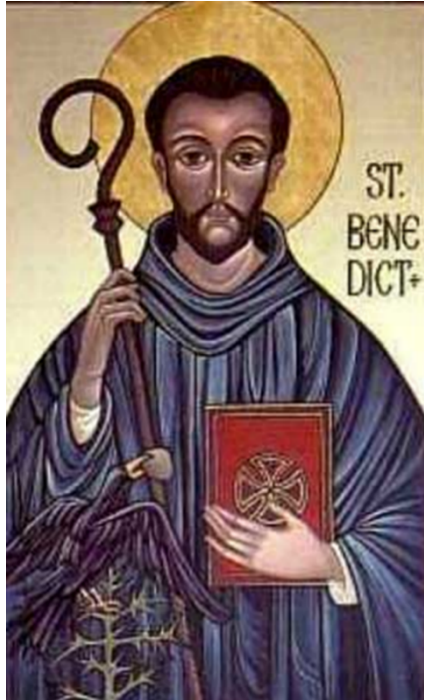
Resource File – St John’s College

Part 3: Student Engagement Statistics

2016 Semester 1	YEARS 1-3: Semester 1 & 2								YEAR 1: Sem 1		YEARS 1-3: Sem 1		
	Sem 1 Portfolio Complete	Portfolio Received	Assessment Check List	Ministry Unit Log	MU Supervisor's Evaluation	MU Student's Self-Evaluation	Weekly Journal	Theological Reflection	Community Organisation Agreement	Ministry Unit Contextual Profile	Covenant	Meeting with Coordinator of SP	Ministry Unit Agreement
Year 1													
1	1	1	1	0	0	0	1	1	0	1	1	1	0
2	0	1	0	0	0	0	1	1	0	1	1	1	0
3	0	1	0	1	1	1	1	1	1	1	1	1	1
Year 2													
1	0	1	0	1	1	1	1	1			1	1	1
2	0	1	0	0	1	1	1	1			1	1	1
3	0	1	1	0	1	1	1	1		1	1	1	1
4	1	1	1	1	1	1	1	1			1	1	1
5	1	1	1	1	1	1	1	1			1	1	1
6	0	1	1	0	1	1	1	1			1	1	1
7	0	1	0	1	1	1	1	1			1	1	1
8	1	1	1	1	1	1	1	1			1	1	1
9	0	1	1	0	0	1	1	1			1	1	1
Year 3													
1	0	1	0	1	1	1	1	1			1	1	1
2	0	1	0	0	1	1	1	1			1	1	0
3	0	1	0	0	1	1	1	1			1	1	1
4	0	1	0	1	1	1	1	1			1	1	1
5	0	1	0	0	1	1	1	1		1	1	1	0
6	1	1	1	1	1	1	1	1			1	1	1
7	0	1	0	1	1	1	1	1			1	1	0
Year 4													
1	1	1	1	1	1	1	1	1			1	1	1
2	0	1	0	0	0	0	0	0			1	1	0
Compliance	6	21	9	11	17	18	20	20	1	5	21	21	15
Total	21	21	21	21	21	21	21	21	3	3	21	21	21

2016 Semester 2	YEARS 1-3: Semesters 1 & 2							YEARS 2-3: Semester 2							YEAR 1: Semester 2					Y1-3
	Sem 2 Portfolio Complete	Portfolio Received	Assessment Check List	Ministry Unit Log	MU Supervisor's Evaluation	MU Student's Self-Evaluation	Weekly Journal	Theological Reflection	Project Report	Homily Script	Homily Feedback (Lay/Peer)	Homily Feedback (Clergy/Faculty)	Sermon Script	Sermon Feedback (Lay/Peer)	Sermon Feedback (Clergy/Faculty)	Community Organisation Log	Contextual Profile Community Organisation	CO Supervisor's Evaluation	CO Student's Self-Evaluation	Resource File
Year 1																				
1	0	1	1	1	0	1	1	1								0	0	0	0	0
2	0	1	1	1	1	0	1	0								0	0	0	0	0
3	0	1	1	1	1	1	1	1								1	1	0	0	0
Year 2																				
1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1					1
2	0	1	1	1	1	1	1	1	1	1	1	1	0	0	0					1
3	0	1	1	1	1	1	1	1	1	1	1	1	1	1	1					0
4	0	1	1	1	1	1	1	1	1	0	0	0	1	1	1					1
5	0	1	1	1	1	1	1	1	1	1	1	1	0	0	0					1
6	0	1	1	1	1	1	1	1	1	1	0	1	1	1	1					0
7	0	1	1	1	1	1	1	1	1	1	0	1	1	1	1					0
8	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1					1
9	0	1	1	1	1	1	0	0	0	1	1	1	1	1	1					1
Year 3																				
1	0	1	0	1	1	1	1	1	1	1	1	1	0	0	0					0
2	0	1	1	1	1	1	1	0	1	0	0	0	1	1	1					0
3	0	1	1	0	0	1	0	0	0	0	0	1	0	0	0					0
4	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1					1
5	0	1	0	1	1	1	0	1	1	1	0	0	1	0	0					0
6	0	1	1	1	1	1	1	1	0	1	1	1	1	1	1					1
7	0	1	0	1	1	1	1	1	0	0	0	0	0	1	1					0
Year 4																				
1	0	1	1	1	1	1	0	1	0	0	0	0	0	0	0					1
2	0	1	1	0	1	1	0	0	0	0	0	0	0	0	1					0
Compliance	3	21	18	19	19	19	16	16	12	12	8	12	11	11	11	1	1	0	0	9
Total	21	21	21	21	21	21	21	21	18	18	18	18	18	18	18	3	3	3	3	21

APPENDIX C

ST. BENEDICT OF NURSIA

Benedict³⁰⁶ was born around 480 CE in Nursia, a town in the Sabine mountains just north of Rome, at the heart of the Roman Empire. This Empire had exercised vast dominion for five centuries but was now crumbling due to a combination of internal and external forces.

As a teenaged student in Rome, Benedict was sickened by its excesses and threats to his faith. Even though he did well in his studies and kept himself aloof from the

³⁰⁶ Icon of Saint Benedict. Written by +Sister Mary Charles McGough, OSB. © St. Scholastica Monastery. Duluth, Minnesota. Used with their written permission.

pleasures of city life with a “mature understanding and strength of character far beyond his years,”³⁰⁷ he nevertheless left his classical education to focus more fully on God.

Leaving Rome, Benedict retreated to a cave in the mountain wilderness of Subiaco. Here he was fed by local monks and gave himself to silence, solitude and prayer. Like many others of this time, the local monastery was disordered and conflicted, its monks a mixed rabble of men who not only sought shelter from the chaos beyond the monastery walls, but too often brought its undisciplined habits into the community of monks.³⁰⁸ The monks of Subiaco lacked spiritual leadership and, recognizing Benedict’s holy wisdom, asked him to leave his solitary life to lead their community.

Benedict called them into disciplined community life: a daily rhythm of work, sacred reading and prayer. The community was organised into groups of twelve, each with their own house leader, with Benedict as leader over all. Despite his wisdom and clear-sighted leadership, it seems not all monks were willing to be led: dissenters twice tried to poison Benedict.³⁰⁹ Taking a few loyal monks, Benedict journeyed south on the Via Latina and, halfway between Naples and Rome, set up a monastery in a ruined pagan temple on the top of Monte Cassino. It was 529, Benedict was 49 years old, and it was here atop this 2,000-foot crag that he wrote his *Regula*: the Rule of St Benedict.

Benedict drew on an earlier Rule of the Master (*Regula Magistri* written by an anonymous author around 450 CE), and the monastic writings of John Cassian (360-435 CE) and Basil of Caesarea (329-379 CE). Benedict’s tone is generally more empathetic

³⁰⁷ Robinson, 5.

³⁰⁸ Kardong. Swan.

³⁰⁹ Robinson.

than these earlier rules. Benedict's answer to the disorder of his world was a rightly ordered, faithful, Christ-centered community.

The Church itself was in the grip of the Arian controversy which rejected the humanity of Christ, and Pelagian arguments around human effort and grace. Factions entrenched themselves and defended their positions, loyalties were conflicted, alliances polarizing. His answer to the ecclesial disarray of his times was a balance (*via media*) of openness to others' views on the one hand and prayerful discernment on the other. Benedict founded one other monastery (in southern Italy) and died in 547 aged nearly seventy.

It could have all ended there—but the Rule had an early champion in Gregory the Great (540-604). Gregory published Benedict's biography and when he became pope in 590, adopted Benedict's Rule for disciplined community as a model which subsequently spread throughout Europe. The crumbling Roman Empire meant that people increasingly looked to the Church and the abbey for much needed support. In 595 Gregory sent a Sicilian monk, Augustine, as a missionary to England—he took a copy of the Bible and The Rule and in 597 began a monastery in Canterbury. This monastery became the model for a great number of Benedictine houses in England.³¹⁰ To this day, Anglicanism is significantly shaped by Benedictine principles of liturgical prayer, sacred readings, work, and hospitality to those in need.

³¹⁰ Ibid.

APPENDIX D

Field Research Report Part I**Young Leaders Focus Group
August-September 2017**

DATE(S)	ACTIVITY	HOURS
8 th – 21 st August	Set Up: Recruiting group members, designing sessions and readings, Moodle and GoogleHangouts set up, IRB approvals	15
31 st August	Session One on GoogleHangouts: Setting the Compass: Introduction of participants, aims, and content	1 ½
7 th September	Session 2 Moodle Forum: Spiritual formation vs discipleship Responding to members' posts, summarizing the week's reflections and circulating them.	8
14 th September	Session 3 Moodle Forum: Spiritual Practices Responding to members' posts, summarizing the week's reflections and circulating them.	8
15 th September	Write up of findings	8
TOTAL		40 ½

Summary of the Field Research Experience

Convening of an online focus group of young (under 40) leaders to explore how they nurture their ongoing personal spiritual formation. This is Part A of a two-part research project which ideally will provide a springboard for ongoing conversation and mutual support amongst younger clergy and support the development of post graduate

courses at St John's Theological College. Part B (Field Research for DMIN736) will shift the focus from how these priests nurture themselves to how they nurture their leadership teams and congregations in the midst of change.

My dissertation looks at the training and formation of leaders for today's church, and this field research provides a much-needed baseline. Participants discuss their personal spiritual formation, the resources they draw on, and the challenges they face in its pursuit – during their training and in their current ministry context. They do this through a combination of online synchronous chats and guided asynchronous forums over a six-week period.

Methodology

Each week participants engage with an assigned reading, post a 300-500-word response to a closed online Moodle forum, and respond to three other participants' posts. Participants commit to double confidentiality, a spirit of collegiality and generous sharing of resources.

Participants

1. Reflect on their own understanding of spiritual formation, discipleship and resilience in ministry in response to each reading.
2. Explore the nature and rhythms of their personal spiritual formation, the resources they draw on, and the challenges they face in their current context.

I adopted a qualitative method of research for this module to gain a more nuanced and candid response from younger (Gen Y and Millennial) leaders. The Focus Group has 8

participants aged between 25-40, all Anglican leaders. All six Anglican Dioceses are represented, and the group is theologically diverse.³¹¹

The group has gelled well: they seem both open and hungry to engage the conversation. The online forum provides ease of access, confidentiality, and facility to engage in a focused way. As the participant-facilitator I sought to build trust in both the set up and by being an active participant myself.³¹²

Recording the Findings

Participants' background information is summarized by age, type of training, and broad categories of ministry to provide a generic Group snapshot.³¹³

Online responses are collated in such a way that respondents are not able to be identified, and the summary circulated to group members for comment. These summaries may be quoted in the final thesis.

Research Objectives

1. To provide *a contextual counterpoint* for my doctoral dissertation.
2. To *bridge any gaps* between institutional understandings of the formational needs of and responses to today's Anglican leaders, and their lived reality at the 'coal face' of both training and ministry.

³¹¹ IRB Approval was sought and given on August 10th, 2017.

³¹² See IRB for details.

³¹³ See Addendum II: Focus Group Participant Demographic Data

3. To *provide a springboard* for ongoing conversation, mutual support and sharing of resources amongst younger leaders.

Critical Analysis

Group members express a hunger to go deeper with God and are open about the challenges in three areas: personal (pressures of family life, financial, personality types, isolation), institutional (the demands and priorities of both training and the institutional Church which mitigate against spiritual formation, boundaries, expectations), and cultural (competitiveness, hyperactivity, distractibility, consumerism, individualism, professionalism). These areas interact and overlap so my analysis will synthesize them in a snapshot.

Despite their hunger, most participants struggle to find spiritual nurture in the mix of family and ministry commitments:

Effectiveness in ministry flows from a well-formed personal spirituality, but the realities of life and ministry seem to set the development of these at odds with each other.

Time management along with ambiguous roles and priorities are a challenge.

Unrelenting tasks and programs lead to an identity shaped around performance.³¹⁴

Furthermore,

Despite getting Vestry agreement to prioritize time each week for prayer and reading – the reality hasn’t caught up and this remains aspirational.³¹⁵

This raises questions about the deep agendas that really drive leaders’ diaries.

They named a culture of performance, conflict avoidance, the need to be liked, and

³¹⁴ Participant comment in an online post. See Part 3: Posts Summary 1, page 127.

³¹⁵ Participant comment in an online post. See Part 4: Posts Summary 2, page 134.

egoism as deep drivers. Personality, institutional and cultural dynamics create a toxic mix which leads to busyness, isolation, resentment, and loss of joy.

Participants named the inadequacy of reliance on spiritual directors and supervisors: the challenge of finding spiritual integrity when the primary vehicle for that is,

One hour with an individual who only knows what you tell them, and you only know what you only know, what you're choosing not to say, and of course, what you don't know that you don't know.³¹⁶

Meanwhile, participants long for an older, wiser, mentor and struggle to find one:

As people mature and rise in ministry circles, as their tasks and responsibilities increase - the demands on their time prevent them being able to model, in quiet and private with other young learners what life with Christ looks like.³¹⁷

This begs the question, How do experienced leaders who have a well-formed spirituality remain accessible and able to pass this on? These relationships need the soil of gracious truth-telling, committed relationships, and a hospitable spirit.³¹⁸ A professionalized, performance-driven church culture undermines the trust needed for these relationships to flourish.

Spiritual practices are relatively new for some, whilst others find life in various prayer and sacred reading practices but often experience these as another thing on their to

³¹⁶ This from a participant going through life altering personal circumstances as they begin their first sole charge ministry role. This person is in spiritual direction, supervision, is in a 12 step support group, and sees a therapist – and remains hungry, isolated and lonely. See Part 3: Posts Summary 1, page 127.

³¹⁷ Participant comment in an online post. See Part 3: Posts Summary 1. Page 127.

³¹⁸ These qualities are remarkably similar to the Benedictine vows of stability (*de stabilitate*), fidelity to the monastic life (*conversatio morum*), and obedience (*oboedientia*) [RB58.17]. Marett-Crosby. See also Christine Pohl's excellent study of what's required for Christian communities to flourish: gratitude, truth-telling, promises, and hospitality. Pohl.

do list. Shigematsu's trellis³¹⁹ helped them realize that, while prayer, Sabbath and sacred reading are foundational, spiritual health encompasses much more. Several notice the impact of their personality types on their spirituality and look for practices that restore balance.³²⁰

Participants' reflections on spiritual formation in their training were pertinent to my dissertation.³²¹ They acknowledged that all experiences contribute to formation – for good or ill, and that liturgical rhythms of the College were helpful. However, different types of formation are disguised as spiritual but are essentially about education or filling up the vessel:

Priestly formation: nuts and bolts stuff...Social formation: how to live in community...despite passionate diversity. Academic formation: knowing stuff.³²²

[The] trust was put in *our* abilities, academic and performance, not the person of Jesus and his abilities to work in ours' and others' lives.³²³

Several noted that real formation begins when we come to the end of ourselves and our own resources. That,

God calls us as leaders first and foremost to lead with our lives. What people need in spiritual leaders are spiritual people, not just efficient, friendly, competent leaders.³²⁴

³¹⁹ See Addendum V

³²⁰ This discussion around personality, 'pet practices', and the need to 'exercise' all spiritual 'muscles' came out of a delightful anecdote about a conversation on the side-lines of a children's hockey game – between a young priest and a non-believing parent at the same game (see Part 4: Posts Summary 2). The discussion raised the question: 'What are the signs that a practice is becoming a rut?'

³²¹ My dissertation looks at the training and formation of leaders for today's church, and this module's field research provides a much needed baseline.

³²² Participant comment in an online post. See Part 3: Posts Summary 1, page 127.

³²³ Ibid.

³²⁴ Ibid.

Throughout I looked for synergies with the Rule of Benedict. I found no *gyrovague* or *sarabitic*³²⁵ tendencies among them. On the contrary, they long for deep accountable community and aspire to ongoing transformation, but struggle in a church still dominated by modern individualistic clericalism. The Benedictine vows seem well suited indeed.

There is, however, a significant point of contrast: Benedict was concerned to maintain order and growth amongst the idle and unruly,³²⁶ his Rule encompasses all of life and the hours that go with it!³²⁷ In contrast, today's young leaders wrestle with over full diaries and unrealistic expectations, and their struggle is less with idleness than with a frantic pace that kills the spontaneity, wonder, and joy needed to sustain their souls.

Part 1: Focus Group Session Outline and Readings

Session 1: How is it with your soul?

Using the readings as a reference point, reflect on your own understanding of spiritual formation and discipleship:

- The relationship between them?
- Your experience of spiritual formation and discipleship during training and since being in full time ministry

³²⁵ This came as a surprise to me! I expected a deeper restlessness and distraction, and more self-focussed thinking. *Sarabaites*: “lie outwardly to God, but remain faithful to the world”. They are self-serving, unaccountable, undisciplined monks whose purpose is to “suit themselves” in the company of others like themselves [RB 1.6-10]. *Gyrovagues*: unstable wanderers: “always on the move...never settle... it is their own wills they serve as they seek satisfaction of their own gross appetites” [RB 1.10-11].

³²⁶ Kardong. Swan.

³²⁷ The vast majority of the chapters in Rule of Benedict relate to the conduct and time frames for daily monastic life, with very little discretionary time. However, silence, prayer, sacred reading and corporate worship are fully integral to the daily schedule, and prioritize the very things that today's young leaders long for and which are largely expected to be fitted in over the top of an overfull schedule in both our training institutions and ministry schedules.

- How would you describe where you are at present in your relationship with God? What's working well? What's challenging?

300-500-word post and interact with/reply to 3 other people's posts:

Reading 1: Barton, Ruth Haley. *Strengthening the Soul of Your Leadership: Seeking God in the Crucible of Ministry*. Downers Grove, IL: InterVarsity Press, 2008. Pages 22-34³²⁸

Reading 2: Miller, Chuck. *The Spiritual Formation of Leaders: Integrating Spiritual Formation and Leadership Development*. USA: Xulon Press, 2007. Pages 97-101³²⁹

Session 2: How is your Trellis?

Using the readings as a starting point:

- Shigematsu's Trellis: what is the current shape of your 'trellis'? Where are the strong points and which places are rusty, weak, or even fractured?
- Mulholland: How balanced is your spiritual life?
- What practices currently nurture and sustain you?
- What are the challenges or barriers to a holistic and balanced spiritual life that genuinely functions as the well you draw from for ministry, the trellis which supports the whole of your life?

300-500-word post and interact with/reply to 3 other people's posts.

Reading 1: Shigematsu, Ken. *God in My Everything: How an Ancient Rhythm Helps Busy People Enjoy God*. Grand Rapids, MI: Zondervan, 2013. Pages 21-39

Reading 2: Mulholland, M. Robert. *Invitation to Journey: A Road Map for Spiritual Formation*. Downers Grove, IL: InterVarsity Press, 2016. Pages 76-87

³²⁸ Barton.

³²⁹ Chuck Miller, *The Spiritual Formation of Leaders: Integrating Spiritual Formation and Leadership Development* (USA: Xulon Press, 2007).

Part 2: Focus Group Participant Demographic Data

Note: None of the participants have been out of training for longer than 4 years (a time frame that includes their curacies – 1-2 years of working under a more experienced vicar).

Part 3:³³⁰ Posts Summary 1 – How is it with your soul?

Participant	Age Range	Type of Training	Current Role
1	30-35	Degree level Applied Theology with further training in pastoral leadership. Non-residential.	Regional education and missions.
2	40+	Theology degree, with further training in addictions, grief, and loss. Residential (SJC)	Sole charge vicar, urban parish
3	20-25	Undergrad theology and Master of Ministry with further training in priest-craft and leadership. Non-residential. Internship for leadership development.	Sole charge vicar, provincial town parish.
4	30-35	Theology degree, Anglican Studies, CPE. Non-residential and residential (SJC)	Priest-in-charge, provincial town parish.
5	25-30	Undergrad and Master of Theology, Anglican Studies. Residential (SJC)	Priest-associate and ministry enabler, provincial town parish.
6	25-30	Undergraduate and Master of Theology. Residential (SJC)	Assistant priest, bi-vocational pioneer ministry, urban.
7	35-40	Theology degree. Residential (SJC)	Education, vocations, enabler, priest-assistant, provincial city.
8	35-40	Ministry degree. Non-residential.	Tertiary chaplain, youth enabler, urban.

³³⁰ NB. Footnotes are my own reflections on the Focus Group discussions. Italics quote participant's own words in the midst of otherwise summary statements.

Using the readings³³¹ as a reference point, reflect on your own understanding of spiritual formation and discipleship:

1. The relationship between them?
2. Your experience of spiritual formation and discipleship during training and since being in full time ministry
3. How would you describe where you are at present in your relationship with God? What's working well? What's challenging?

1. Relationship between discipleship and spiritual formation:

- Acting and being in the way I feel God calling me to with a 'willingness to be spiritually battered by the consequences.'
- Discipleship: the response to Jesus' call to follow Him and spiritual formation: the process of becoming more like Him
- Tension: spiritual formation requires vulnerability, discipleship requires a life worthy of imitation. And yet a life worthy of imitation (in a spiritual sense at least) must be a vulnerable one!
- Discipleship is to follow Jesus, learning to trust him to provide for every spiritual, emotional and physical need. Spiritual formation is the process by which personal change happens. Therefore, to become a disciple is to be on a journey of spiritual formation.
- A balanced life is the fruit of good spiritual formation.³³²
- Discipleship is about the way in which we follow Jesus our Christ while spiritual formation is being equipped to do so. An image of a hiker learning the path that she will be hiking sounds like discipleship. Actually, learning how to hike seems more like spiritual formation.

³³¹ Barton.:22-34. M. Robert Mulholland, *Invitation to Journey: A Road Map for Spiritual Formation* (Downers Grove, IL: InterVarsity Press, 2016), 97-101.

³³² It would be good to explore the interplay between these two.

- Can we separate formation and discipleship? Discipleship is about formation in the way of following Jesus – the process of living as if Jesus is Lord over all aspects of one's life – encompassing our relationship with God, the world and the Body of Christ. Yet formation is the space where we begin to meet God, and know that we are loved by Him, where we learn to recognize His voice and be obedient to it, where we come to terms with our brokenness and are humbled, and yet we also accept our Imago Dei and His love. It's a profoundly disturbing process. And yet it is where one feels most alive.
- On discipleship: If "disciples that make disciples" is our goal then our approach needs to be quite different than "disciples that turn up on a Sunday".
- Formation happens through the synergetic sum of all the ridiculous, awful, inspiring, regrettable, mean, shame-laden-grace-filled failures and successes I have experienced. That's the raw material that my training insists I engage with.

2. **Experience of spiritual formation, a) During Training:**

- Spiritual formation via battering ram and chance
- Academic – head oriented – learning about rather than by practicing.
- 2 types of formation: First: Focus on how to become a good academic, learning how to research and write essays, with the primary role model being the lecturer: salvation through education. If you just get your ideas right all will be well. Second: Focus on conforming: "churchianity." Learning how to lead a Sunday service and maintain the status quo, with primary role model being someone who performed well liturgically and kept their congregation happy: salvation through ceremony. In both these types of formation the trust was put in our abilities, academic and performance, not the person of Jesus and his abilities to work in ours' and

others' lives. However, because Jesus was the subject matter in most of this formation, discipleship still took place.

- Wished they'd had a mentor and peers to be vulnerable with to find critique and guidance.
- All experiences contribute to our Spiritual Formation – we are continuously being formed one way or another.³³³
- More like priest-craft than personal spiritual formation.
- Much better before ordination: well-structured routine of personal prayer, work/study, leisure/socialization, worship, voluntary service and rest—as a personal response, and grounded in a Rule of Life. External factors helped: daily services in theological colleges or a pattern of work, worship, sports, gardening and breaking bread in community life.
- Different types of formation disguised as 'spiritual' but essentially all about education or filling up the vessel (James K. A. Smith):
 - Priestly formation: nuts and bolts stuff—this is useful. Not everyone who needs this is dead. Yet. And there's plenty of nuggets to be mined and shined.
 - Social formation: how to live in community and maintain right-relationship despite passionate diversity. Also useful.
 - Academic formation: knowing stuff. Hopefully this helps other people know stuff.
- Formed primarily to lead worship.³³⁴
- Meaningful spiritual formation not experienced as a priority—by and large, academics seem to have little idea how to approach this aspect of formation. It feels as if most theological educators live uninspiring and inaccessible spiritual lives, and assume formation is primarily a matter of

³³³ So what is it that leads to positive formation into Christ-likeness despite the circumstances?

³³⁴ Need to learn to worship and be led in worship before leading others into it.

frameworks and critical thinking.³³⁵ The result is that class rooms often feel like spaces set up to deform followers of Jesus, rather than form them to be spiritual leaders.

2. Experience of spiritual formation, b) In Ministry:

- Spiritual formation largely in a crucible of action and energy and rarely in one of silence and stillness.
- God is truly the wellspring, but the ordained life drains it quickly if we're not attentive.
- Sporadic positive mature Christian influence means walking in the dark a lot of the time and pausing can be terrifying.
- Formation begins when we come to the end of ourselves and our own resources.
- Connecting heart with call to ministry.
- Not so much a priority – so when it does happen it tends to be by God's grace rather than anything intentional.
- Despite getting Vestry agreement to prioritize time each week for prayer and reading – the reality hasn't caught up and this remains aspirational.³³⁶

³³⁵ I wonder how often our academically weighted training means the graduates treat their congregations in the same way their lecturers related to them. Cf Perry Shaw's Hidden Curriculum: Shaw, "The Hidden Curriculum of Seminary Education."

³³⁶ Questions to ponder: What are the *deep agendas that really drive our diaries*? How much of our diary is driven by God's agenda - really? How much of our diary is 'busy work' as opposed to 'God's work'? And what is actually driving our 'busy' work? How much do we expect God's involvement moment by moment as opposed to getting Him to sign off on our plans and then leaving him out of the execution of them? In settings dominated by external requirements, this is challenging stuff!

Another very real dynamic is the ease with which we get isolated when we are overly busy. When this happens we lose accountability and perspective. What would it look like to pray with our diaries with other leaders who have our best interests at heart? Community with others is the flip side of our need for solitude with God - the type of community where our first question is, 'how is it with your soul?' - followed closely by 'how is it with your diary?' - as opposed to 'what have you been up to lately?'

3. Relationship with God, a) What Is Working Well?

- Creating and guarding time in solitude to wait for the shy/wild soul to come out - stillness and solitude in remote places.
- Sharing the load and responsibility to guard personal God times with those close to us.
- Prioritizing family as first focus of ministry leads to a shared sense of mission.
- Navigating boundaries: the model of Jesus having an inner circle of disciples: An inner circle (key leaders in the church?) that is regularly invited in to share meals, tell stories, pray together and open up our souls to more. A wider circle who we are more available to and show hospitality and care for but have more boundaries with. A third category is the crazy makers: honestly face the need to maintain strong boundaries for the sake of mental health and longevity.
- Holistic integration of formation, life, and ministry – the integrating factor: solitary listening prayer.
- Contemplative meditation, online resources.
- Seeing God at work through service: Being able to: minister comfort; right broken structures; and, speak to, and of, hope provide reminders of God's presence in life and in creation.
- Balancing solitude and community: For so much of my ministry I've been told to 'go deep'—to remove myself from people and seek out God in the wilderness. Actually, it's pretty bloody lonely out in the wilderness and I've got plenty of that already. While it is true that in contemplative prayer I do discover something about God that excites me and draws me to closer to the numinous, the most intense moments of closeness are in community ... Processing my experiences in community through Jesus

for God' through spiritual direction, supervision, corporate prayer, study and teaching.

3. Relationship with God, b) What is Challenging?

- A church structure, system, authority and culture I am at odds and yet too often collude with – unhelpful comparisons amongst clergy etc.
- Busyness, relentless nature of ministry demands within a structure that mitigates against the very practices that would sustain it!
- Busy, chattering and restless mind
- Balancing family, ministry and personal demands – so often the church asks us to nail our families' faith to the cross for the sake of Sunday
- Slipping back into lone ranger/fix it patterns
- Living in the tension between boundaries that keep ministry a "profession" and people at bay, and a lack of boundaries that threatens to turn vestry homes into community drop in centers.
- The isolation of leadership and inadequacy of reliance on spiritual directors and supervisors: the challenge of finding spiritual integrity when the primary vehicle for that is, One hour with an individual who only knows what you tell them, and you only know what you only know, what you're choosing not to say, and of course, what you don't know that you don't know.
- When personal pain overtakes us, self-empties in all the unhelpful places... leads out of the wound, and not the scar.
- Figuring out how to lead out of God's priorities of discipleship and communion—rather than performance and projection – which is the posture we too easily default to as clergy.
- Effectiveness in ministry flows from a well-formed personal spirituality, but the realities of life and ministry seem to set the development of these

at odds with each other: unrelenting tasks, to-do lists, and programs lead to an identity shaped around performance.

- Ambiguity about who we really work for: God? Ourselves? The congregation? The community?
- Big question: can one work for the church and remain a follower of Jesus? Finding God primarily in Silence and Solitude, but family demands make this costly. God's calling to a personal posture of "monastic" life – prayer and falling in love with Scripture is difficult to prioritize: the allure of emails and people pleasing are seductive!
- Finding people who will commit to walking with each other towards the 'soul room,' and as leaders, creating an environment less like a 'crashing through the woods' and more a place where 'shy souls' can stay and be present to God and each other.
- Being able to trust in the often-hidden work of God through our ministries.
- The tension of daily choosing to join in with God's work or go our own way. To join in with God often seems too costly and uncomfortable, and unpredictable!
- Drained with little chance to be filled. Deaths, dysfunction and bleak situations lead to feelings of loss, pain and sadness.
- Getting caught up in the busyness of life and the business of the church. That contributes to a deep well of resentment: the deeper it gets, the more I draw on it.
- Living in the gap between expectation and reality

Going Forward

1. Training and ministry that emphasizes the formation of the person as opposed to the idea of a professional who provides religious commodities—people relate to who we are in ministry more than what we provide, *training needs to focus on the container as much as the content!*
2. *Alternative questions to focus on shaping the ‘vessel’ rather than simply ‘filling the vessel’:*
 - a. What experiences actually reformed/conformed us to the image of Christ?
 - b. How many of those experiences can be taught at theological college?
 - c. How many are we forced into by virtue of the lives we lead?
 - d. If we are indeed creatures of the Creator and our primary call is to worship God—then what experiences of worship have actually changed us?
3. *Create a culture of formation* using the building blocks of culture: stories, times of reflection (or reflection rituals) and mentors/roles models. We need to ask: What kind of stories do we need to hear and how do we tell them? What kind of reflection rituals do we need create to help people confront the gaps? What kind of mentors/role models do we need?
4. Have realized that God calls us as leaders first and foremost to lead with our lives. *What people need in spiritual leaders are spiritual people, not just efficient, friendly, competent leaders.* People need Priests who can teach them to pray not just lead them in prayers.
5. *Formation, ‘soul work’ is something that is caught—not taught.* The most significant formation through watching and observing other people model something of their walk with God. eg. In their praying we hear a language that ushers us in to observe their relationship with God and leave us thinking "wow—I want to know God like you do!" Challenges here are, first, that *this is slow, it's 1-1, not really a classroom, or a lecture hall style activity, it's not sexy.* Second, as people mature and rise in ministry circles, as their tasks and responsibilities increase—the demands on their time prevent them being able to model, in quiet and private with other young learners what life with Christ looks like. *How do those who have a well-formed spirituality remain accessible and able to pass this on?*

Part 4:³³⁷ ***Posts Summary 2 – How is your trellis?***

Using the readings as a starting point:

1. Shigematsu's Trellis: what is the current shape of your 'trellis'? Where are the strong points and which places are rusty, weak, or even fractured?
2. Mulholland: How balanced is your spiritual life?
3. What practices currently nurture and sustain you?
4. What are the challenges or barriers to a holistic and balanced spiritual life that genuinely functions as the well you draw from for ministry, the trellis which supports the whole of your life?

1. Current Practices:

- Centering prayer. Times of retreat. Daily office: Night prayers and Morning Devotions. Reading from The Message. Spiritual friendship. Sabbath.
- Structure brings freedom: Silence and solitude brings life, wise spiritual mentors keep us accountable.
- Theologically grounded Bible study
- Liturgy and the order of Anglican spirituality provide space to connect with God in a regular everyday way.
- Eucharistic liturgy as a pattern for spiritual formation and discipleship – The activities that it calls us to do for the rest of our week are those which form us ... my spiritual formation is only on track if I look at my week and see myself: welcoming and gathering; praising God; confessing, forgiving and receiving forgiveness; reading Scripture; telling people what I believe; praying; making peace; and breaking bread with others.

³³⁷ NB. Footnotes are my own reflections on the Focus Group discussions. Italics quote participant's own words.

- Good discussion around different shaped trellises. It's one thing as a minister to have a "trellis" that supports our own ministry, and our community's vision as its leader. It's quite another to have an imitable "trellis" that the average person can get into the slipstream of and begin to replicate... is it about authentically modelling our own trellis—and by example inviting others to discover their own fit? ... And in the spirit of discipling others, what might a trellis that is not only life giving, but also contagious look like?

2. Weak points:

- Needing to push through personality preferences to find balance
- Spiritual practices and work/justice/witness too easily squeeze the relating and restoring practices out.
- Prayer beyond the bite sized snatches

3. Balancing and recalibrating practices:

- Play, Sabbath, solitude
- Hospitality
- Decluttering
- Building up practices slowly – one by one!
- Planning/being open to spontaneity! I have a feeling that if I could relax into reflecting spontaneously there would be more spaces for God to get my attention rather than me grasping for control over my environment.³³⁸
- Space for reflection

³³⁸ Interesting to see the connection between struggles with spontaneity and the need to be in control/safe: spontaneity is ultimately about letting go of the agenda and the need to control outcomes... cf Rule of Benedict chapters 3, 4, 7, 68, 72. Look out for how much room RB has for spontaneity – a point of contrast for what many need for balance today? Explore edges of spontaneity and distraction.

- Playing instruments very loudly with little or no reference to black dots. Times of interaction with extraverts who make me do embarrassing things. Random patterns of prayer. Reading nothing but going out and buying a Christian album only to ignore all the lyrics. Joining a twilight cricket team of strangers." While these expressions of the reality of life with a busy young family seem to go against the notion of trellising, they can nevertheless function as grounding when the weight of 'serious' ministry demands is heavy.
- Bonus parable from a personal trainer on the side-lines of a sports game: He talked about lots of different exercise routines and regimes that people dabbled with and was super critical of gym equipment. Too many people, he said, just go from one machine to another and only work on one or two muscle groups. They end up becoming distorted—they lose their balance. Instead they should focus on their core and work out from there.³³⁹

4. Challenges and barriers:

- Family pressures: chaotic, demanding, emotionally intense, financially tight—and lack of advice on how to remain spiritual alive in this season in life.
- Conflict avoidance, and a desire to be liked, or feed the ego makes for a tendency to say 'yes' to things that aren't necessarily connected to God's calling.
- Busyness and the tyranny of the urgent with their accompanying loss of perspective and joy.
- Tiredness, distractions, and suggestibility – role of the internet in these

³³⁹ What is our 'core' – those essential practices without which we can't function in a healthy and balanced way?

- Plain old-fashioned sin gets in the way—my ego, my own agendas, selfish desires
- Anger ... I bottle up stuff and smooth over issues rather than dealing with them, so to go deep spiritually means acknowledging the painful areas that God wants to deal with in my own life and be vulnerable.
- The need to challenge pet rituals that keep us in a rut.³⁴⁰
- Why spontaneity is such a challenge: The problem is that the church appears to have a vendetta against spontaneity. That's compounded by that fact that one of the things that new Christians are looking for is the Holy Spirit in action—which just happens to be 'spontaneous-as.' So, how do we find the spontaneous in such a way that we want to share it with other folk? How can we allow the Spirit (like Aslan) to be a wild lion? Where is the space in our worship (which is our *formation*) *to let that in?*

³⁴⁰ What are the signs that a practice is becoming a rut?

*Part 5: Shigematsu's Trellis*³⁴¹



³⁴¹ Shigematsu.

APPENDIX E

Field Research Report Part II

‘The Way of the Moa’³⁴² September-October 2017

DATE(S)	ACTIVITY	HOURS
21 st Sept.	Challenges facing today’s Church	8
28 th Sept.	Leadership and spiritual formation in community	8
3 rd Oct.	Wrap up and where to from here? Video Conference	2
November	Write up and Summary of findings	10
TOTAL HOURS		28

Summary of the Field Research Experience

This is Part B of a two-part research project which provides a springboard for ongoing conversation and mutual support amongst younger clergy and supports the development of post graduate courses at St John’s Theological College. Part A convened an online focus group of young (under 40) leaders to explore how they nurture their ongoing personal spiritual formation. This report continues the conversation but shifts the focus from how these priests nurture themselves to the challenges facing the Anglican

³⁴² The now extinct ‘moa’ – a New Zealand native bird hunted to extinction.

Church in Aotearoa New Zealand and how these leaders nurture their congregations amid change.

My dissertation looks at the training and formation of leaders for today's church, and this module's field research provides a much-needed baseline. Participants discuss the challenges facing the Anglican Church in Aotearoa New Zealand today, and how these play out in their local context. In their final post they reflect on how they might facilitate, contribute to, and benefit from the intentional ongoing spiritual formation of their leadership teams and/or communities of faith in the midst of change. Our final video conference asks the question, 'where to from here?'

Methodology

Each week participants engage with an assigned reading, post a 300-500-word response to a closed online Moodle forum, and respond to three other participants' posts. Participants commit to double confidentiality,³⁴³ a spirit of collegiality, and generous sharing of resources.

Participants,

1. Reflect on their own understanding of spiritual formation, discipleship and resilience in ministry in response to each reading.
2. Explore the nature and rhythms of their personal spiritual formation, the resources they draw on, and the challenges they face in their current context.

³⁴³ Double confidentiality commits participants to not share what anyone else has said, or to discuss what someone has said or posted with another member of the group outside of the agreed group processes for discussion. However, participants are welcome to share their own reflections on subjects discussed with people beyond the Focus Group.

I adopted a qualitative method of research for this module to gain a more nuanced and candid response from younger (Gen Y and Millennial) leaders. The Focus Group has eight participants aged between 25-40, all Anglican leaders. Four Anglican Dioceses are represented, and the group is theologically diverse.³⁴⁴

The group has gelled well: they seem both open and hungry to engage the conversation. The online forum provides ease of access, confidentiality, and facility to engage in a focused way. As the participant-facilitator I sought to build trust in both the set up and by being an active participant myself.

Recording the Findings

Online responses are collated in such a way that respondents are not able to be identified, and the summary circulated to group members for comment. These summaries may be quoted in the final thesis.

Research Objectives:

1. To provide a contextual counterpoint for my doctoral dissertation.
2. To bridge any gaps between institutional understandings of the formational needs of and responses to today's Anglican leaders, and their lived reality at the 'coal face' of both training and ministry.
3. To provide a springboard for ongoing conversation, mutual support and sharing of resources amongst younger leaders.

³⁴⁴ IRB Approval was sought and granted on August 10th, 2017.

Summary of Findings

Challenges Facing the Anglican Church in Aotearoa New Zealand

Three of the eight participants posted on this topic. Their responses had much in common and fell into the following categories:

An Institutional/Constitutional Crisis

The institution is cumbersome to maintain and mitigates against mission as a result. Ongoing disputes around sexuality and culture continue to keep the church from focusing on ministry and mission.

I believe our constitution prevents us from celebrating our diversity as well as we could and should ... Until the church knows who and whose it is I think it will continue to struggle. At an institutional level I wonder whether we have lost sight of our core business? The church has discussed issues of sexuality since before I was born! It consumes huge resources. Imagine if all that time and effort had been channeled into discipleship.³⁴⁵

Losing sight of our core business is essentially about identity: we have lost sight of who we are as the church, what we are called to do, and what it means to be Anglican in today's world.

How we conceive of Anglican leadership, and in what ways they'll be able to remix our "Anglican essentials" in the next 20 years will be the difference between an Anglican church still existing in Aotearoa in 50 years or going *the way of the moa*.³⁴⁶

A Crisis of Discipleship

³⁴⁵ See Focus Group Posts, starting on page 150.

³⁴⁶ See Focus Group Posts, starting on page 150. A 'moa' is a large emu-like New Zealand bird which was hunted to extinction.

At least one generation of Anglicans has not been disciplined and new converts are almost unknown in Anglican settings. Young Anglican leaders have not been disciplined themselves and,

The Deuteronomy mandate to pass on the story to our children seems to have been lost (Deut. 6) ... Religion has been put in the private corner and is a matter of personal choices and values for many. This in turn has led to a lack of confidence in our Gospel message and the challenge to disciple our own children in a culture that is largely forming them spiritually in ways that are at odds with the Gospel... We need evangelists and prophets to convert our own [clergy].³⁴⁷

A Crisis of Leadership.

As Anglicans we've restricted not only opportunities for but our understandings of leadership to clergy. We've conflated being a priest with being a leader – and the resulting clericalism keeps our imaginations bound in the equivalent of a 'flat earth' mentality, unable to imagine let alone discern new horizons. A clergy-centered approach to ministry limits lay involvement in both ministry and mission and stifles growth. Respondents named the dual tension here: a combination of defensive protectionism amongst clergy, along with the attendant pressure of trying to hold things together.

The intrepid burn out, the hopeful take a technical approach (we do what we've always done more competently), and the tired make do with palliative care.³⁴⁸

[There are not enough leaders], or we have a superfluity of the narcissistic variety who are always on the verge of schism. We have a millennial generation coming through that lacks confidence and has not been given leadership opportunities.³⁴⁹

³⁴⁷ See Focus Group Posts, starting on page 150.

³⁴⁸ Ibid.

³⁴⁹ Ibid.

Kiwi clergy were described as risk averse: leading out of fear rather than faith and defending ‘a non-personal institutional form of faith’³⁵⁰ that has no appeal. Then there is the curious anomaly that Kiwi trained clergy are struggling to lead Kiwi congregations whilst clergy coming from other places seem to thrive.

Consumerism.

A consumer mentality means that individuals go from church to church looking for the best fit:

Consumerism has impacted our ecclesiology... many of our current models of church...have largely passive congregations that consume religious services and worn out clergy who provide religious goods.³⁵¹

Has formed people to cleave to money and individuality. It’s fueled loneliness and choice anxiety. And the humans it has produced for us will challenge our church deeply. How does one disciple commitment-phobes? Or people whose ability to have conviction has been weakened by impulse purchases? Or people whose desire for community is trumped only by their commitment to autonomy?³⁵²

This consumerism feeds generalized apathy or *acedia*: Spiritual despondency that people wrestle with in and outside of church...It isn’t laziness, it can be expressed in great busyness too. Rather it is as one writer puts it

Frustration and hate, disgust at place and life itself. In *acedia*, the monk abhors what God has given, namely reality and the limits of order, especially the limits of one’s own selfhood.³⁵³

³⁵⁰ Ibid.

³⁵¹ Ibid.

³⁵² Ibid.

³⁵³ R.J. Snell, *Acedia and Its Discontents: Metaphysical Boredom in an Empire of Desire* (Kettering, OH: Angelico Press, 2015).

Roxburgh's³⁵⁴ differentiation between management and leadership is helpful here. A church can have many programs and busyness and be spiritually adrift, and so can busy leaders.³⁵⁵

Respondents named the following resources they draw on to meet these challenges

- Institutional resources of housing, stipend, liturgies that confront consumerism.
- Friends, colleagues, spiritual directors.
- 3DM³⁵⁶ as a discipleship model that 'works' in their contexts.
- Willing lay members of their congregations. People willing to be discipled and join in discipling others.

Spiritual Formation as a Response to the Challenges

This was our final post and only two participants responded. Personal formation of the leader, preaching and small groups that are high in both accountability and relationality were seen as primary vehicles for congregational transformation.

Final Video Conference³⁵⁷

The Young Leaders Focus Group had a video conference (VC) at the start of our 6 weeks and was scheduled to meet in a VC conference at the end to debrief and talk

³⁵⁴ Roxburgh, *Joining God, Remaking Church, Changing the World: The New Shape of the Church in Our Time*.

³⁵⁵ See Focus Group Posts, starting on page 150.

³⁵⁶ Mike Breen, *Building a Discipling Culture: How to Release a Missional Movement by Discipling People Like Jesus Did*, Third ed. (Pawleys Island, S.C: 3DM Publishing, 2017).

³⁵⁷ See Focus Group Posts, starting on page 150, for detailed discussion.

about possible next steps. The date and time of the VC was negotiated and agreed at the start, and reminders sent out a week, a day and an hour ahead of the meeting time. Of the 8 group members, two sent apologies – with no explanation as to why what had been negotiated and diarized was no longer possible, 5 did not show up, and one was present. This person was on holiday and made the effort to get to an internet café, so we agreed to proceed with our meeting. Not surprisingly, the first 30 minutes were spent on the possible reasons for not only the no show for the VC, but for the fact that, out of 8 participants who committed to readings and posts over 4 weeks, only 3 consistently engaged.

I asked the lone participant to reflect on these dynamics. He suggested the poor response was symptomatic of Millennial's lack of discipleship and FOMO (fear of missing out), along with the realities of overly stretched diaries and ministry under pressure. In every story of success or failure – there's a hidden narrative that led to it, but we only look at what is visible and measurable, so we miss the hidden curriculum.

There is a need for high relationality and high accountability³⁵⁸ – not for specific controlled outcomes but for being obedient to what they believe God is asking of them as leaders. Can't have either of these alone: if relationality only – weak, undisciplined and dependent leaders incapable of stepping up to the hard stuff. If accountability only – too hard for relational younger leaders – they will simply walk away.

We need to stop making assumptions on which we then build ministry expectations. For example, the assumption that all leaders will attend to their own

³⁵⁸ Cf Friedman.

formation and discipleship – this is a given that is not true of large numbers of young and not so young leaders!

Finally, the respondent named what was helpful in the 6 weeks of reading and posting:

- Good to hear and engage with others' perspectives. Surprised that despite theological diversity, the challenges and issues were remarkably similar. Good synergy and collegiality in discussions.
- Reading and posting can be a good formative discipline in a busy ministry setting – it forces a slow-down-and-listen interlude in an otherwise frantic pace.

Critical Analysis

The findings of my research with young Anglican leaders are in many ways unsurprising. The failure of discipleship over the past three decades, frustrations with the sluggishness of the institution, the challenges of insipient consumerism and its impact on the church, commitment-phobia and FOMO³⁵⁹ of Millennials and their ambivalence towards Boomer leaders, along with the recognition of the cost to missions of a clergy-driven church – are in line with critiques of the church over the past decade or so.³⁶⁰ I also note that these young leaders are articulate and insightful, and reflect theologically on the issues facing the church. However, those that have no experience of being discipled and/or are not currently in high accountability/high relationality relationships, struggle with finding solutions as well as the discipline required to enact them. The absence of

³⁵⁹ 'Fear of Missing Out'

³⁶⁰ Notably from emergent church leaders such as Brian McLaren, Mike Frost, et al.

highly relational and accountable relationships means that their desires for new ways of leading and being church remain aspirational.

However, what is surprising is that much like a trickle of water tracing a trajectory over parched ground, several of these young leaders are finding low key pathways to nurture themselves and reach out to others. It is interesting to note that the three leaders who stayed the distance are the ones who are disciplined in their personal spiritual practices, committed and accountable to a small group, and intentional about discipling others even as they acknowledge how hard that is because they were not disciplined themselves. They are also the ones who could see bright spots of God at work in their congregations and communities. In contrast, the leaders who named their fragility and sense of being over stretched in the early sessions were the ones who stopped engaging half way through. One of those leaders had extenuating personal circumstances, but the other four simply dropped away. Perhaps the biggest surprise is that despite their cynicism around institutional church structures, and their frustration with Boomer leadership – these young leaders all expressed a hunger for mentoring relationships with faithful and faith-filled experienced leaders.

As a leader who trains leaders in this Church, these findings are invaluable. They highlight the need to be intentional about discipling a new generation of leaders in ways that challenge deeply embedded narratives of consumerism and its corresponding apathy or *acedia*. Beyond that, there is a need to look for mechanisms to not only engage this new generation of leaders but keep them engaging and connected beyond the initial flush of enthusiasm. They are a generation that needs high accountability in balance with high relationality – both of which require time, safe spaces, and mentors who walk the talk and

teach by example. This has implications for the faculty of our training institutions as well as our supervising vicars in ministry placements. Ideally, faculty need to be experienced and engaged practitioners in their field, and our supervising vicars need to be competent to reflect critically and theologically on their contexts, take risks, and attend to their own discipleship. It calls for more permeable borders between the seminary and the churches that host our students, for a remix of the essentials for missional leadership lest the residential seminary also go ‘the way of the Moa’!

Focus Group Posts

NOTE: Indented quotes are direct quotes from posts made by participants.

Our Context/My Context: Challenges Facing the Anglican Church in Aotearoa

An Institutional/Constitutional Crisis

I'm particularly interested in the question of identity. I believe our constitution prevents us from celebrating our diversity as well as we could and should... Until the church knows who and whose it is I think it will continue to struggle. At an institutional level I wonder whether we have lost sight of our core business. The church has discussed issues of sexuality since before I was born! It consumes huge resources. Imagine if all that time and effort had been channeled into discipleship?

Two years into the Decade of Mission our mission has expired. Dioceses [need] to break down their walls... the church [needs] to centralize and stop re-inventing the wheel in every episcopal unit year-on-year. [The church needs to ask] what a three-Tikanga church means to young Christians who believe Maori and Pakeha must worship together if they ever expect to have a future together. [The Church needs] courage and change.

If the church got its structures right/relevant I believe we would all have more time.

A Crisis of Identity

Inordinate amounts of time and energy given to questions of culture and inter-Tikanga relationships – at the expense of deeper conversations either with Christ or about who we are in Christ.

How we conceive of Anglican leadership, and in what way's they'll be able to remix our "Anglican essentials" in the next 20 years will be the difference between an Anglican church still existing in Aotearoa in 50 years or going the way of the moa.

A Crisis of Discipleship

Respondents identified a general poverty of discipleship amongst our congregations, along with the challenge of creating an environment where existing disciples can continue to grow:

Anglicans hardly know their Bibles let alone how to create disciples... I sincerely believe that courses will help when they create an authentic culture of relationship where our experience of the living God is shared in a natural way such that people see we believe that God pervades all things.

They also named the issues of:

- No new converts/disciples:

Without new converts it appears to become virtually impossible to connect with the DNA of broader society. Without new converts we appear to lack the passion and radical expressions of faith that they challenge the church with, which helps reform it. Without new converts we aren't encouraged by the proof that Jesus really can be good news. And without new converts the issues we focus on appear to become more inward focused.

We need evangelists and prophets to convert our own [clergy]

- Ageing populations:

The Deuteronomy mandate to pass on the story to our children seems to have been lost (Deut. 6) ... Religion has been put in the private corner and is a matter of personal choices and values for many. This in turn has led to a lack of confidence in our Gospel message and the challenge to disciple our own children in a culture that is largely forming them spiritually in ways that are at odds with the Gospel.' I think that there is an opportunity here to recover what it means to be "spiritual parents and grandparents.

- Modernistic attempts to pass on our faith,

We've too often used (abused) the embodied narrative of the Gospel and God's meta narrative as if it were an objective, forensic piece of knowledge - as opposed to an incarnated, fully embodied, and integrally lived experience of the Word dwelling amongst us. This is the modern mind-set that has us learning *about God* in ways that don't necessarily lead to *knowing God*.

A Crisis of Leadership

Respondents referenced,

- Confusion:

There is general confusion/disagreement about the kind of leader the church needs – which leads to endless reactive tinkering... yet we remain ecclesiocentric, clerically-driven and inclined to reduce leadership to technical/pragmatic 'solutions' for our declining church.

- The restriction to clergy of not only opportunities for but understandings of leadership. We've conflated being a priest with being a leader – and the resulting clericalism keeps our imaginations bound in the equivalent of a 'flat earth' mentality, unable to imagine let alone discern new horizons. It also puts huge pressure on priests facing the equivalent of needing to 'canoe the mountains' (Bolsinger³⁶¹).

With few exceptions (mostly those trained elsewhere!), the intrepid burn out, the hopeful take a technical approach (if we do what we've always done more competently – things will pick up – won't they??), and the tired make do with palliative care.

- Not enough leaders, or:

We have a superfluity of the narcissistic variety who are always on the verge of schism. We have a millennial generation coming through that lacks confidence and has not been given leadership opportunities - in part because the baby-boomer generation is unwilling to give up power. We desperately need to identify our best leaders and use them as mentors for our next leaders. A course will not cut it, ever. Yes, theory is important, but experience, mentoring and reflection is the only way to make progress.

- What is needed:

Clergy that are experts in making disciples that make disciples, rather than great orators and brilliant service leaders. People who give us not just the right information, but live lives worthy of imitation.

- Kiwi Anglican clergy were identified as:

- Being both risk averse and yet unteachable - a lethal combination.
- Feeling overwhelmed by the need to 'save their parishes' – end up leading out of fear rather than faith, doing too much and burning out.
- Holding a posture of 'defending a non-personal institutional form of faith, rather than cultivating a movement that multiplies and transforms people's lives

My deep concern is in 20 years we will end up with millions in trust funds to spend as a church each year, but we won't have any pioneering leaders to do anything with it.

- Noting the anomaly that Kiwi trained clergy are struggling to lead Kiwi congregations whilst clergy coming from other places seem to thrive.

³⁶¹ Bolsinger.

- Having a clergy centred approach to ministry that limits lay involvement in ministry and mission.

Consumerism

Respondents commented that consumerism,

Is a religious power. One that subtly undermines the Good News, and competes against the core business of the church (forming followers of Jesus) with cheap imitations. It shapes our desires to love things that are in direct competition to the Kingdom of God.

Has formed people to cleave to money and individuality. It's fuelled loneliness and choice anxiety. And the humans it has produced for us will challenge our church deeply. How does one disciple commitment-phobes? Or people whose ability to have conviction has been weakened by impulse purchases? Or people who's desire for community is trumped only by their commitment to autonomy?

For most of the young adults I attempt to do discipleship work with, the profound spiritual impact of consumerism rears it's head within 10 minutes.

We are deeply embedded in and formed by our institution and consumerism.

Consumerism has impacted our ecclesiology... many of our current models of church... have largely passive congregations that consume religious services and worn- out clergy who provide religious goods.

Spiritual Apathy

This was noted by two respondents:

There is a general apathy, or spiritual despondency that people wrestle with in and outside of church. Evagrius called it "acedia" or "sloth." It isn't laziness, it can be expressed in great busyness too. Rather it is as one writer puts it "frustration and hate, disgust at place and life itself. In acedia, the monk abhors what God has given, namely reality and the limits of order, especially the limits of one's own selfhood."³⁶² Roxburgh's³⁶³ differentiation between management and leadership was helpful here. A church can have many programs and busyness and be spiritually adrift, and so can busy leaders.

³⁶² Snell.

³⁶³ Roxburgh, *Joining God, Remaking Church, Changing the World: The New Shape of the Church in Our Time*.

The busyness and activities of church life aren't necessarily meeting the spiritual needs of people, especially the unchurched. I like Bolsinger's insistence that leaders must be transformed to lead others into transformation and the "self regulation" he talks about where we "stay calm, stay connected, and stay the course." I feel that there is great opportunity in the spiritual hunger that people experience in today's society. The many ways people are trying to meet this hunger are failing and the church can offer hope amongst despondency. For us, this is a great challenge but as Roxburgh puts it we find "good news in unlikely places."

Resources respondents have to address these challenges:

- Institutional power: this is helpful so long as I use the force for good.
- Financial power: St John's College Trust funding.
- Hope: derived from faith in Christ and resourcing me not to give up.
- Information: websites and the opportunity to influence the narrative.
- 'They pay me and give me a house!'
- The NZ prayer book is helpful in confronting the liturgies of consumerism.
- The Soul Tour stuff is helpful in addressing emotional health amongst the challenges of discipleship. Mike Breen's³⁶⁴ work around discipleship.
- 3DM discipleship network— emphasis of focusing on making disciples has brought me life and a sense of "next steps" towards partnering with God in mission.
- Good friends and colleagues on the journey together. Supervision and spiritual direction.
- What I don't have is time. We rely on people with stipends. When you have a stipend you have no time (it seems) to do anything beyond oil the wheels of the machine. I need people with time to be agents of new.
- A congregation willing to try new things, and a smaller bunch within it who are committed to leading as team with us.' [Need to] encourage lay leadership: 'an opportunity and challenge. Requires that clergy take the time to get alongside people and train them as Christian leaders.

³⁶⁴ Breen.

- The opportunity lies in encouraging families to live their faith together beyond a Sunday. God who ‘surprises us with opportunities to share our faith and build community.’

Spiritual Formation as a Response

1. *Responses picked up on the false dichotomy between leading and preaching:*

There doesn't need to be a split between a public leader who preaches a message and one who lives it day by day in a concrete way. In fact, I think that this is what people are looking for in Christian leaders...integrity involves an integration of life where a leader says things that align with their life. For preachers, this might mean more honesty about what we struggle with and where God is growing us and teaching us too.

More than ever we need good storytellers—people who can preach the gospel but also illustrate with their lives...we need preachers to name reality, remind us of the gospel story, and teach people the Bible. In our secular age it will look different, for a start we can't assume anyone knows anything about the Bible.

Preaching plays a huge role in the spiritual formation of communities - the problem is that there is a lot of bad preaching out there. Preaching ...is not taken seriously enough in many NZ churches and often ends up the last thing on a long list of managerial tasks of the pastor.

2. *On the need to prioritize formation:*

In our managerial focus we might miss the time to pray and wait on God seeking that the Spirit will move amongst us and speak. This is certainly something we can't manipulate but I think we can do our best to shut it down via an anxiety to control as much as possible.

3DM focus on small group, meeting regularly, high accountability and low control. Model very helpful as a vehicle for 'the slow and intentional road of discipling others.

The temptation in changing times when we're uncertain about what to do is to do what we've always done - just louder, longer, more efficiently and with snappier strategies! But we need to move beyond cognitive measures of maturity to the kind of soul depth that re-orient's our thinking and doing in all aspects of life and ministry. It's not that we leave the cognitive behind – it's that we don't stop there.

Re-orientation must involve lay people – not only clergy!

Fostering spiritual formation (for the sake of the world!) includes fostering good communication and trust between ourselves and God and also between ourselves and those we lead.

Focus Group Wrap Up Reflections

The Young Leaders Focus Group met once in a video conference (VC) at the start of our 6 weeks and was scheduled to meet in a VC conference at the end to debrief and talk about possible next steps. The date and time of the VC was negotiated and agreed at the start, and reminders sent out a week, a day and an hour ahead of the meeting time. Of the 8 group members, two sent apologies – with no explanation as to why what had been negotiated and diaried was no longer possible, 5 did not show up, and one was present. The one who did participate was on holiday and made the effort to get to an internet café, so we agreed to proceed with our meeting. Not surprisingly, the first 30 minutes were spent on the possible reasons for not only the ‘no show’ for the VC, but for the fact that, out of 8 participants who committed to readings and posts over 4 weeks, only 3 consistently engaged. I asked the lone participant to reflect on the following questions:³⁶⁵

What does this say about these leaders?

- Most of the participants are parents of young children – the demands are high.
- Full diaries, no margins, difficulty saying ‘no’ (FOMO?) all collude to create a high aspiration, low outcomes climate – a gap between intention and action. ‘Love the ideas but not hot on the hinge that swings the door’! The hinges are obedience and disciplined prayer, Bible reading, and Sabbath keeping. This is in large part because of a lack of role models – conferences, good books, and

³⁶⁵ NB. The responses are the millennial participant’s own.

seminars abound – but not the people who live out the implications in visible day to day ways. If flourishing is the fruit of obedience and faithfulness, there's not a lot of examples to emulate. And those that do come along (eg. Sarah Miles³⁶⁶) tend to be emulated in form rather than substance. Eg. How might we start food banks to feed the poor? Rather than looking at Sarah's life of prayerful listening and risky obedience.

- Lack of discipline: lack of formation/discipleship means low self-expectations of ongoing growth and personal transformation. Lack of discipline is exacerbated when under pressure – the higher the pressure, the more potential for discipline to break down.
- Symptomatic of the reality that while the Church worries about the fact that we are not making new disciples, the very leaders we look to make those disciples, are not being disciplined themselves!³⁶⁷
- In every story of success or failure – there's a hidden narrative that led to it, but we only look at what is visible and measurable so we miss the 'hidden curriculum'. Example of one young leader who seems to be flourishing with a healthy congregation – the fruit of a personally disciplined life of prayer and discipling of their own family – which then spills over into congregational life. But 'if the congregation or the bishop knew what the priorities are – this leader would likely lose their job!'³⁶⁸

How might we attend to these issues?

- Need for high relationality and high accountability³⁶⁹ – not for specific 'controlled outcomes' but for being obedient to what they believe God is asking of them as

³⁶⁶ Sara Miles, *Take This Bread: A Radical Conversion* (New York: Ballantine Books, 2008).

³⁶⁷ This dynamic was named in several of the online posts. See post summaries in Addendum.

³⁶⁸ Interesting perception – I wonder if that would be the response of the Bishop concerned. I wonder to what extent this response is symptomatic of our senior leaders and their relationships with younger leaders, or if it is an isolated case?

³⁶⁹ Friedman.

leaders. Can't have either of these alone: if relationality only – weak, undisciplined and dependent leaders incapable of stepping up to the hard stuff. If accountability only – too hard for relational younger leaders – they will simply walk away.

- Need to stop making assumptions on which we then build ministry expectations. For example, the assumption that all leaders will attend to their own formation and discipleship – this is a given that is not true of large numbers of young and not so young leaders!
- 3DM a very good tool for discipleship³⁷⁰ – probably need to contextualize/indigenize it – although need to beware the Kiwi tendency to innovate and indigenize before allowing a programme to stand on its own for long enough to grasp its core principles.

What was helpful in the 6 weeks of reading and posting?

- Lots of resources, books, seminars and information – need to focus more on getting on with it! Too much reading leads to 'ministry strategies that too often deal with a Christian who doesn't exist'!
- Good to hear and engage with others' perspectives. Surprised that despite theological diversity, the challenges and issues were remarkably similar. Good synergy and collegiality in discussions.
- Reading and posting can be a good formative discipline in a busy ministry setting – it forces a slow-down-and-listen interlude in an otherwise frantic pace.

³⁷⁰ Formational questions in each of three areas – inward, outward and upward – what is God saying to you? What will you do in response? Diary it, pray with it, be accountable for it. Breen.

The St John's College Graduate Profile

As Anglicans in Aotearoa New Zealand and Polynesia, committed to bicultural Treaty-based relationships in a Three Tikanga context, our graduates will be *missional leaders* who are:

- **Growing Spiritually** as disciples of Jesus Christ and developing as reflective practitioners: *Kia tupu ake hei tangata tapu hei tangata whaiwhakāro*
- **Biblically literate** through dwelling in, expounding, and integrating the Bible with confidence and insight in everyday contexts: *Kia mōhio ki te paipera*
- **Theological thinkers** through critically reflecting upon scripture, tradition, reason and experience and engaging context with imagination and humility: *Kia kakama ki te kaupapa Atuatanga*
- **Bicultural partners** who are growing in their understanding of *reo*³⁷¹ and tikanga³⁷² and the mana³⁷³ of different cultural expressions of the faith: *Kia poua hei tangata tikanga rua*.



³⁷¹ Māori language

³⁷² 'Way' or 'strand'

³⁷³ Mana includes "qualities such as prestige, authority, power, influence and charisma. Mana is ultimately a spiritual energy, it is not simply about position, status or control, but is the fullest expression of potential of a person... Mana is actualised in relationships, and comes into being through recognition by others." Spiller, Barclay-Kerr, and Panoho, 22.

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