Leadership, Legends and Legacies: Developing your own Theory and Practice of Leadership in Congregations, Faith Based Organizations and Not for Profits

The purpose of this course is to learn how to lead where you are, as you are, with a new and improved skill set, custom-designed for your setting and you. That skill set is a refined form of perpetual action – reflection or experiential learning. Action-reflection as a skill set is a general ability to learn things and to solve problems and see opportunities. Action-reflection is a marriage of analytical capacity and imaginative, intuitive creativity. This course teaches you how to trust your judgments because you know they possess both analysis and creativity. The key to leadership is having both analytic strategy and imaginative creativity. Leaders more than survive legacy (the large past of organizations) and loss (the way the past is always slipping away) by creating unique value in a marriage of action and reflection, reason and creativity. This marriage pulls organizations into their next phase by constant adaptive change.

Course Number: DM-720 D.Min. Colleague Seminar III, Fall, 2014

Instructor:
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Course Objectives: Custom-designing skill sets in these interrelated areas

To legitimate leadership in the contexts of both legacy and loss.

To learn how to create renewable, sustainable energy as a leader in yourself and in your group. The process is the capacity to reflect on your action, in a circular way, without abandoning action to over thinking or thinking to hyper activity.

To normalize conflict as leaders with people. To articulate trust and authority deficits in such a way as to move them into assets of trust and a democratically achieved authority to lead.

To manage rapid intergenerational change and conflict. To learn the arts of mutual mentoring by learning to note patterns, trends, edges and how to evaluate what is useful in the new and the next and what is not.
Procedure

The course involves five sessions and uses the method of experiential learning or action-reflection. It teaches “praxis”, an older word for action-reflection as an ongoing process of being a leader. We act. We reflect. We act again. We reflect again. There will be four accumulating papers, headed toward a final paper, which will be a kind of job description for next steps in your context. We will begin with the last paper from your Spring 2014 Colleague Seminar.

Grading Policy

Letter grades will be given upon completion of the final papers. Each paper must show that the selection of assigned readings were done and will be judged for clarity and manageability of your job description in its particular context.

Attendance at all sessions is assumed; no absences without express permission of the instructor.

Class participation will be 50% of the grade.
Attendance will be 10% of the grade.
The final paper will be 40% of the grade, with special emphasis on how you reflect on the previous papers in the final.

All assignments are due one month after the course ends to the instructor by email.

Incompletes may be offered after that date or by negotiation with the instructor.

Plagiarism policy for the class can be found on the institution’s website. ESL policy is also consistent with that of the institution.

Internet use is permitted in the classroom as long as it is not disruptive to class discussion.

Office Hours  By appointment. Best way to reach me is by email.
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Week One

Please be sure instructor has your final paper from Colleague Seminar 2. We will begin where it ends. Please also circulate to the other students in the class for their preparation for this first session.

Beginning with your context, we will begin to identify the conflicts and problems in your setting in a shame and blame free setting. Many leaders imagine that if there are problems, it must be their fault. That is an overly personalized mindset we are going to try to come through and beyond. Thus we will begin this third colleague seminar with the assumption of conflict.

There will be problems. The legend is that harmony is normal. It is not. Conflict is normal. The legacy may be extensive denial of conflict or it may be the story of conflict resolved. Your job is to carefully move out of denial into articulation of the story your context tells about itself. How do you trust your assessment of the organization’s legends and losses? The legitimacy of your authority will be the way you build trust and create safety for conflict, whether it be the story of conflict and tension resolved or conflict and tension alive, awaiting resolution.

The goal of the first session is is to evaluate your congregation’s elevator speech or mission statement in the light of the next 10 years, with special notice to the articulation of legacy and legends. If your context is “pre-branding” or hasn’t yet articulated a story about itself, this week will teach you how to lead the telling of that story as a legitimate leader who attends both legacy and loss, on behalf of an agreement of what to do now and next.


Assignment: One five-page paper, which will accumulate to your final paper. What is the story your context tells about itself, regarding legacy (its past) and loss (what it has been through) and its next steps (your job description). Instructor will return this paper by the next session, with comments and directions.

Week Two

There are solutions. The legend is both the progressive one – we can fix everything and anything – and the newly apocalyptic one, that we are damned. A mixed legacy will probably prevail in your setting. Some will still be progressives; others will not. You need to know and lead them all. Legitimacy involves practical first steps, rarely utopian or full solutions. You will lead best as you are able to identify the legends and losses and the way they get expressed in branding.
This session will teach you how to follow the money and locate its story. Is it a story of scarcity and possibility or one of loss and decline and frugality? Or some mixture of both? Analyze your budget. Who does your budget say you are? Who makes decisions about what the budget is? How dusty is the budget? How fixed is the budget? How changeable is the budget? How does the budget express legend and loss? Where do you want the budget to go?

You will learn how to make Action-Reflection a habit, particularly as it relates to what your context understands its resources – both monetary and otherwise – to be.

**Read:** Lynn Twist, *The Soul of Money*.

**Assignment:** Write a five-page paper which articulates the resources your context has. Does it have the resources to do what it says it is going to do? Why? Why not? As a leader, how do you create resources, raise money and raise energy? Again, this paper will be returned by the next session and will accumulate to your final direction.

**Week Three**

Learn the history of the place and its context. What chapter is it in now? What chapter does it think it is in now? Confront the narrative of decline that follows many of us around. Is it true? Or better said, how true is it? Who listens to whom? Can you draw a map of power? Who do people say the leaders are? And who are they really? Is your organization a twentieth century organization or nineteenth century organization or a twenty first century organization? Or a mix?

Study new organizations, like the Freelancer’s Organization or Idealist.com or Google or Facebook or Accion International or Moral Mondays as organizations. What do they do that is different than what you are doing? Why are they morphing? How are they morphing? Is the idea of a different governance pattern interesting to your context? How hard is it to fill the board?

**Read:**

The entire web site of *Moral Mondays.org*.

Listen to Palm Sunday 2014 Sermon by Rev. Barber at the Riverside Church. April 13, 2014 is the date.


**Week Four**

Generational Management: The new and the old, the tried and the true, never tried.

What generation is your organization? Who has power, old, young, clients or providers? What does an 18 year old think of what you are doing? What does a sixty year old think of what you are doing?

Here we will learn the arts of mutual mentoring and how to link and release intergenerational activity into the organization and move beyond the clichés, like “where are the young people?” or “why do old people have all the money?”

Read: Sheila Davaney, “Progressive and Social Justice Faith Movement: Portrait and Prospects.” ([https://tinyurl.com/ms8wykd](https://tinyurl.com/ms8wykd)). Sheila Davaney is a theologian from Iliff Seminary who had directed the faith work at the Ford Foundation. The document is a recently-released report on the state of the religious, progressive movement.

Assignment: Prepare a five-page paper on generational interactivity in your organization. How does it manifest itself? What might you do to increase it on behalf of your organization’s mission? Again, this paper will accumulate to your final.

**Week Five**

Begin to develop a custom designed job description. If you have one, we will evaluate what you are using. You will receive group and instructor feedback to your job description. Do you really know your brand and your context’s story? Do you know what your resources are? Do you know what stage of conflict and development you are in? And how is generational change affecting your work?

When people complain that clergy and other leaders are a “quivering mass of availability” or “overworked while infantilizing lay people,” do you identify? Why? Why not?

Read: Stephen Covey, *How to Develop a Personal Mission Statement*.

Assignment: Final paper/project: Plot five years out and ten years out, using your custom designed job description. In this final five-page paper, you will use what you have learned doing the previous four papers.
Readings

In addition to the assignments that all will read for each class, students will choose five selections with professor’s guidance, one per day and for use in the final paper. Total reading per day (if short articles are chosen over books) should average 40 pages. Obviously students who read more will learn more. Final paper grade will show how you have used your selected readings in total of 25 written pages, with the last paper being the most succinct. Yes, brevity is a virtue in communication.

Clinton Pettus, Rebuilding Organizational Trust www.PendleHill.com


Thomas Moore, A Religion of One’s Own: How to Make One


Assorted Articles about Not for Profit Leadership, The Role of Lay People and the Myth of the Associate Pastor by Donna Schaper in Alban Institute’s Congregations.


“Conflict Intensity Chart: A Resource for Committees on the Ministry” Presbyterian Church, USA.


Beverly Daniel Tatum “Why are all the Black Kids Sitting Together in the Cafeteria?” ISBN: 978-0-465083619

Caroline Tiger, “It’s All About Experience.” *Arrive*, September/October 2013

A History of the Open and Affirming Movement in the United Church of Christ. UCC.org

Donna Schaper, “Streets to Dwell In: A One Look at Public Ministry” Handout Real Estate, Workshop on Real Estate as Mission, Hartford Seminary, Spring Course 2013.


Joy Skjegstad, “Seven Creative Models for Community Ministry”

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Daniel Mendelssohn “But enough about me” *The New Yorker*

Kim Klein, *Capital Campaigns for Grass Roots Groups*

The Roosevelt Institute on “The Next American Economy.”


Joy Skjegstad, “Community Surveys.”

W.E.B. DuBois, *The Souls of Black Folk*

Wendy Deichmann Edwards and Carolyn De Swarte Gifford, *Gender and the Social Gospel*


Bill Moyers interview with James Cone and Taylor Branch on Dr. King’s dream of economic equality and why so little has changed.

Martin Luther King, Jr., *Where Do We Go From Here: Chaos or Community?*  See also [Atlantic article on King and economics](http://www.therift.com/)

Thistlethwaite and Engel, *Lift Every Voice: Constructing Christian Theology from the Underside*, especially the *Introduction on Liberation Method*.

Naomi Klein, *The Shock Doctrine: The Rise of Disaster Capitalism*


*Economic Justice for All: Pastoral Letter on Catholic Social Teaching and the U.S. Economy.*


Pope Francis, *Evangelii Gaudium*, pp. 52-75.


Kim Klein, *Capital Campaigns for Grass Roots Groups*

*The Kresge Foundation Annual Report* (Kresge is the rare foundation that gives to capital needs even though it rarely gives to religious institutions. They have a sophisticated rationale about why they do capital instead of program.)

Study by Volkart, May and Associates June – July 2010 of 1000 church capital campaigns. The main conclusion of the study is that congregations that use external consultants fare better than those who do not.

*Fund-Raising Guide: Partners for Sacred Spaces.* Partners for Sacred Spaces is a national organization that focuses on the maintenance and beautification of sacred spaces.

Tim Schraeder, *Rethinking Capital Campaigns*

The Highlander Center in Tennessee, all their documents for their capital campaign are state of the art.

*A Theology of Money and Possessions*, The City Church, Springfield, Massachusetts, Pastor Anthony Werth.

Lynn Twist, *The Soul of Money*. Lynn runs a highly profitable consulting service with not for profits about how to raise money. She rarely works with religious congregations although is currently moving more in that direction.


Sheila Davaney, “Progressive and Social Justice Faith Movement: Portrait and Prospects.” [https://tinyurl.com/ms8wykd](https://tinyurl.com/ms8wykd). Sheila Davaney is a theologian from Illiff Seminary who had directed the faith work at the Ford Foundation. The document is a recently-released report on the state of the religious, progressive movement.