

Leadership Brief

Vol. 1 | No. 3 | Mar-Apr 2024

A leadership newsletter with summaries of the best leadership research

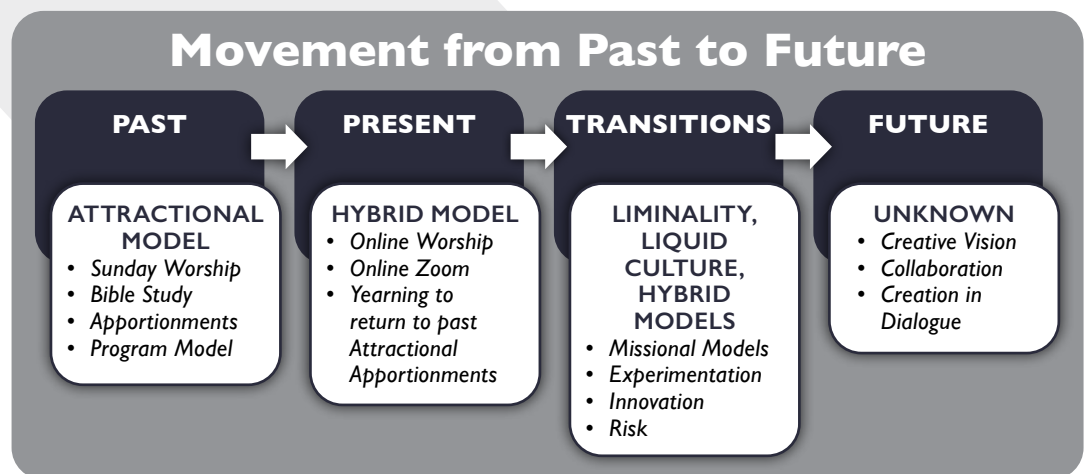
We have a new name: The Generative Leadership Institute

As we combine programs at Claremont School of Theology, we have decided to use a prior name: “The Generative Leadership Institute.” We researched various options already in use, and this one stood out for us. It will take some time to get used to, but we hope this gives us an identity all of our own. We thank everyone for their continued support, and we hope you like our new name!

Further Thoughts: Our Movement from Past to Present to Future

As promised in our first edition, we are coming back to explore further the diagram above. As mentioned previously, most of our churches are in the past and present stages of “attractional to hybrid.” It is relatively straightforward that the old attractional model is not working, as our attendance numbers continue to slide in our mainline denominations, with some exceptions of course. If your church is still holding onto the attractional model and your numbers are decreasing, a move to the next stage is absolutely imperative. Hybrid models are extremely effective, and we can glean much from the automobile industry to attest to that fact. Currently, the move to fully electric cars is stalling, as people are weary of the lack of charging stations, and they want the flexibility of falling back on a gasoline option, especially for medium to long distances. Hybrid models for our churches allow us to experiment and test what might work for our local communities.

Experimenting and innovation lead directly to



“the Transitional Stage,” which has several names. We like “Liminality” as it is expressed by many current consultants and authors who explore this theme.* The Latin root word of liminality is “lumen,” which connotes “a threshold.” It is a space between the familiar (old world) and the not yet (new world). It is a holding space where transformation can begin. It is almost impossible to step directly into the new world because it has not been birthed yet. Hence, we must enter a transition from old to new. As Father Richard Rohr describes liminality: “The threshold is God’s waiting room.” (Rohr, Richard, *Personal Communications*, 2010). This threshold is a sacred space because it is imperative to tap into God’s

creativity. We cannot do this by ourselves alone. The sacred space is where we listen and discern what God, in Jesus Christ, through the Holy Spirit, is leading us. There are no road maps that plot this course. Every mission field and church will be different. Every church must enter into its own liminal space to discern where God is calling it. It will be a unique and different calling for everyone!

For this reason, Michael Frost and Alan Hirsch describe liminality as a “journey or quest.” As such, it has no definitive content, but they describe the personal qualities that are required for the journey as “courage, adventure, mission, and risk.” (Frost, Michael and Hirsch, Alan, “The Faith of Leap,”

2011). These critical qualities will take our churches, laity, and clergy to enter into liminality as a journey. Only then will we have the capacity to envision the new church.

*For a deeper dive, please see:

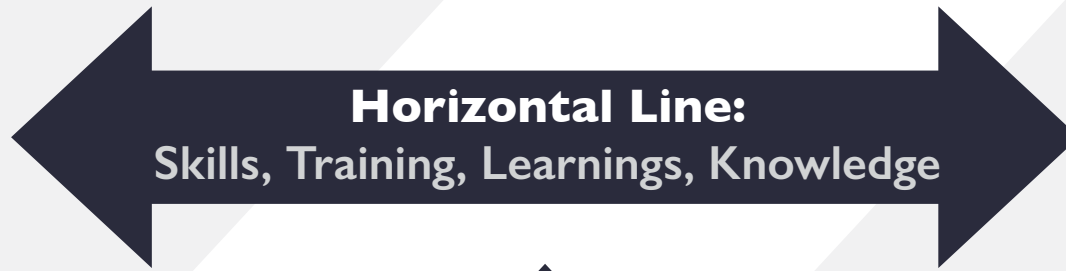
- “How to Lead When You Don’t Know Where You’re Going: Leading in a Liminal Season” by Susan Beaumont. Rowman & Littlefield Publishers, 2019, ISBN: 1538127679
- “Faith of Leap, The: Embracing a Theology of Risk, Adventure & Courage” by Michael Frost and Alan Hirsch. Baker Books, 2011, ISBN: 0801014158



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Also

- The “T” Diagram of Leadership
- Recommendation: “The Good Enough Job: Reclaiming Life From Work”



Internal Change
Transformation
Renewal



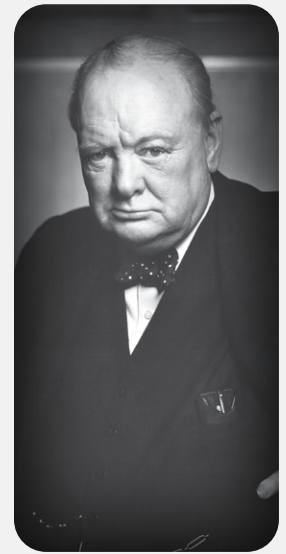
Insight
Wisdom
Spiritual Faith

Effective Leadership Being-Doing Combined

The "T" Diagram of Leadership

The "T" Diagram of Leadership is often used, combining the "horizontal" axis of external skills, training, and knowledge with the "vertical" axis of internal development, growth, wisdom, and discernment. The horizontal line represents how you show up and behave, while the vertical line represents your internal grounding and

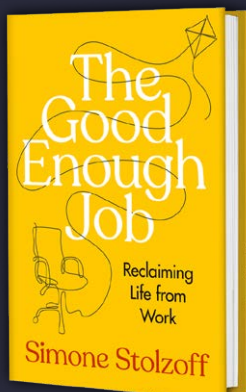
character. As we talked about "being and doing," the horizontal is your doing, and the vertical is your being. I would add your spiritual faith in the vertical line, which is all-important for us as people of God. Both are equally important in effective leadership. As you assess your leadership, are you developing on both levels?



Quote to Ponder

"When you're 20 you care what everyone thinks, when you're 40 you stop caring what everyone thinks, when you're 60 you realize no one was ever thinking about you in the first place."

Winston Churchill



Book Recommendation

"The Good Enough Job: Reclaiming Life From Work" by Simone Stolzoff (Portfolio, 2023, ISBN: 059353896X)

In our hustle culture, where many people equate their very identity to their job or profession, Stolzoff provides a counterargument that we are not, and should not be, defined by our work role. Through personal stories of very real people, Stolzoff explores the complexities of identifying solely with what we do for a living. For us who are ordained ministers, we too easily fall into this trap, and our very being is defined by our role as clergy. When we think of the dichotomy of "being and doing," does God not value each equally? If we center our whole existence around what we do (ministry), we are missing the very "being" as equally important. I think God wants us to be a child of God, "being," as much as what we do. Where do you fall on this dichotomy? How can you demonstrate "being" as much as you are "doing?"

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