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**Cultivating Public Leadership among  
Theological Students: The Role of Faith  
and the City at Columbia Theological  
Seminary**

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Director, Faith and the City Program  
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of Policy Studies, Georgia State Univ.

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The Role of Faith and the City at Columbia Theological Seminary**

**By**

**Harvey K. Newman**

**Director, Faith and the City Program**

**Columbia Theological Seminary**

**And**

**Professor, Andrew Young School of Policy Studies**

**Georgia State University**

**ABSTRACT**

The case study examines the Faith and the City Program at Columbia Theological Seminary as it attempts to respond to the Association of Theological Schools' requirement to prepare students for public leadership. The program uses a multi-faceted approach to this task that includes student-led activities and an infusion of the curriculum through elective courses and guest lectures on the role of the pastor as a public leader. Special emphasis is placed on a joint seminar on "Power, Faith, and Civic Leadership" conducted for students and faculty from Columbia, the Interdenominational Theological Center, and Georgia State University. Elements of the case may be useful to other institutions seeking to cultivate public leadership among theological students.

An important focus of theological education is the task of preparing ministers to be leaders in the church. Congregational leadership is a major part of the agenda in courses devoted to worship as well as a host of other subjects that are part of a seminary's curriculum in order to hone the skills of a student to become a minister. While most pastors of churches must be leaders within their congregations, their role also places them in the position of being community leaders. It is this task of public leadership in the community that is the topic of this paper. The emphasis is on the task of cultivating public leadership among seminary students. It is a case study of how Columbia Theological Seminary (CTS) is preparing students who will not only have skills as the leader of a congregation, but also as public leaders within the community in which they serve.

In 1996, the Association of Theological Schools (ATS) passed a requirement that a major goal of theological institutions should be to prepare students for “ministerial and public leadership.”<sup>1</sup> The new ATS requirement augmented its Standard of Accreditation # 3.2.3.4, which states, “Theological scholarship contributes to the articulation of religion’s role and influence in the public sphere. The faculty and administration should take responsibility for the appropriate exercise of this public interpretive role to enrich the life of a culturally and religiously diverse society.”<sup>2</sup> Together these two ATS requirements brought the issue of leadership in the public arena to the attention of theological educators. The purpose of this case study is to examine how this process of cultivating public leadership takes place on one seminary campus in order to model this for other institutions.

CTS approaches the task of cultivating pastors as public leaders through a program known as Faith and the City (FATC). All FATC activities at Columbia begin with an exploration of the biblical and theological basis for public leadership, which may come from a variety of sources. For example, the Old Testament provides an array of stories about public leadership by individuals such as Moses. He was a public leader capable of confronting pharaoh and also able to make mistakes and to learn from these. Moses was able to move through several political cultures during his lifetime and his leadership does not offer “a series of successful solutions but rather a set of perennial problems that may be mitigated from time to time, but can never be resolved.”<sup>3</sup> In other words public leadership for Moses was a journey requiring different approaches dictated by changing circumstances along the way. Likewise, the New Testament presents a variety of examples of public leadership ranging from the example of Jesus as leader of

his disciples and as a public figure speaking in the Temple in Jerusalem as well as in synagogues. The biblical texts do not provide a handbook on public leadership, but offer a variety of approaches that can inform the training of ministers.

There are also a variety of theologians who can provide guidance in the cultivation of public leadership for ministers. For an institution such as Columbia operating within the Reformed tradition, Calvin's *Institutes* offer an insightful way of looking at the role of civil government in society and the role of church leaders in relation to that government. Calvin regarded civil government as necessary and ordained by God. The sinful nature of the human condition requires the institution of government in order to restrain the evil impulses of humans toward one another and to permit a sense of community to function. In Book IV, Calvin exalted the office of magistrate in a famous passage, "no one ought to doubt that civil authority is a calling, not only holy and lawful before God, but also the most sacred and by far the most honorable of all callings in the whole life of mortal men."<sup>4</sup> Reminded as we are that government is both necessary and its leaders ordained by God, the role of the pastor is to see that the civil government promotes the common good by "preventing the public peace from being disturbed," providing that property is kept safe and sound, helping to promote dialogue among community members, and preserve honesty among people.<sup>5</sup>

Further theological perspective is provided by Moltmann when he says, "Christian theology is public theology. . . ."<sup>6</sup> In another essay, he adds to the discussion of public theology in a way that provides insight into the role of the pastor as a public leader. Moltmann writes, "If theology takes the church seriously, then it—like the church itself—must become a function of the kingdom of God in the world. And as a function of

the kingdom of God, theology also belongs in the political, cultural, educational, economic, and ecological spheres of life within society.” For Moltmann a public theology participates in the *res publica* of society in that the public theologian gets involved both critically and prophetically.<sup>7</sup> Moltmann provides a contemporary voice in support of the role of the pastor as a public leader. The pastor’s role is not limited to the activities that take place within the walls of the church, but are embedded in the society as a whole. Within the congregation the pastor’s role includes teaching about the important witness of Christians in the community and also being an active participant in all of the spheres of life within society. This is consistent with the biblical tradition of public leadership as well as the theology of the Reformed tradition. The role of institutions like Columbia Theological Seminary is to respond to the ATS mandate and see that the experience of students helps to cultivate ministerial as well as public leadership skills.

In Atlanta, two leaders with a unique combination of pastoral and public leadership created FATC as a response to the ATS mandate. James Laney, a minister in the United Methodist Church, served Emory University as Dean of the Candler School of Theology and later as President of Emory before being named Ambassador to South Korea. Andrew Young, a minister in the United Church of Christ, and aid to the Rev. Martin Luther King, Jr. during the civil rights movement also served as a member of the U.S. House of Representatives, Ambassador to the United Nations, and Mayor of the City of Atlanta. In 1999, Ambassadors Laney and Young recognized that Atlanta was a rapidly growing metropolitan area with a population approaching 4 million people spread out over twenty counties. Both felt that issues affecting the entire area were being

discussed without the participation of members of the faith community. To address the problem they formed a nonprofit organization called Faith and the City, whose mission is “to nurture a spirit of mutual community, shared responsibility and common destiny among the citizens of the Atlanta metropolitan region.”<sup>8</sup> Along with the FATC mission statement, the two Ambassadors developed a series of four goals for the new organization: 1. Foster the development of public religious leadership, in clergy and clergy-in-formation, by involving the theological education institutions in current issues; 2. Inspire religious leadership to take an informed role in the public discourse regarding community issues; 3. Amplify the voice of the faith community and elevate the importance of the moral dimension in the public dialogue on critical community issues; and 4. Engender in the minds of the people of our region that “Atlanta” is the entire regional community and that regional cooperation is imperative.<sup>9</sup>

FATC fulfills its mission through a range of initiatives such as a series of Public Issues Forums; a communications program featuring a web site, a newsletter, and e-letter; an interfaith dialogue TV program; the Faith Leadership Institute; and the seminary partnerships. The seminary partnerships were developed as a cornerstone of FATC’s work and as a response to the ATS requirement that students should be prepared for ministerial and public leadership. At the outset, the participating institutions were Columbia Theological Seminary (CTS), the Interdenominational Theological Center (ITC), and the Candler School of Theology of Emory University (Candler). In 2005, the McAfee School of Theology of Mercer University (McAfee) became the fourth participant in FATC’s seminary programs. Although several elements are shared among

all of the participating institutions, this case study describes how FATC is attempting to cultivate public leadership among the students at CTS.

At Columbia Seminary the accreditation requirement to prepare students for their role as public leaders is addressed in a variety of ways. Financial support from the Community Foundation for Greater Atlanta has permitted the seminary to hire a Director and Associate Director to administer the FATC program. The FATC program to prepare students for public leadership is divided into four categories: curriculum enhancement and infusion, seminary community involvement, community service, and inter-seminary cooperation. Within these categories are activities designed to develop public leadership skills in a variety of ways. First, the emphasis throughout all the activities is on cultivating skills in public leadership among ministers in formation. In spite of its name, Faith and the City, the emphasis of the program is not placed on preparing students for what has historically been called urban ministry. The program recognizes urban areas, in their broadest forms, as places for ministry, and students are encouraged to understand the context in which their ministry takes place as well as the connection of this setting to an entire metropolitan framework. As a majority of CTS graduates will become ministers of a congregation, the focus of the FATC program is upon preparing leaders of congregations who understand their community and who participate as leaders in the local context as well as the church.

Another feature of the FATC program at Columbia is that students are encouraged to take a leadership role in suggesting topics for programs and to participate as leaders in these activities. For example, the idea of visiting the local county jail was suggested by students, and after the visit, the group met for worship, a meal, and a discussion led by a

Master of Divinity degree student on the topic of the Presbyterian Church's position on restorative justice. Continuing interest in this theme by students led to the Forum on Prison Ministry by Congregations, which was conducted in the form of a worship service with students, staff, and faculty as participants. Events such as the jail visit and the forum on prison ministry are connected to biblical and theological themes so that public leadership is seen as an integral part of ministry. Students also suggested holding the Spanish language classes, which were given the title, "O for a Tongue to Speak." Forty students, staff, and faculty participated in the three levels of instruction that were conducted by student leaders. The emphasis of the classes was on using the Spanish language as a tool for ministry.

Under the category of curriculum infusion, the FATC Director and Associate Director make presentations as guest speakers on the role of the pastor as a public leader in a variety of courses taught by other faculty members. The curriculum infusion included presentations to classes as diverse as a Master of Divinity course on spirituality and another on "Men in Ministry." Students enrolled in the basic seminar of the Master of Arts in Theological Studies degree also learned about the issue of public leadership in a presentation to their course. This process was broadened to include a series of orientation to the city events for new basic degree students participating in the seminary's Greek School. The first of these events was a presentation on the Atlanta area as a whole focused on the role of race and ethnicity in the city's history. The next was an introduction to the town of Decatur, where the seminary is located. This event featured a discussion of the issue of affordable housing and opportunities for students to volunteer in the programs of the Decatur Cooperative Ministry. The third event was an orientation

to downtown Atlanta and the city's rapid transit system led by the FATC Director and the Greek School Chaplin, who is an advanced student chosen as a leader for those studying Greek in an intensive course taught during the summer before first-year students begin their regular classes in the fall. As part of the orientation to Atlanta students were shown major city, county, state, and federal government buildings as well as religious institutions and locations for ministry in the downtown area such as Grady Memorial Hospital. The final orientation event for Greek School students was a program to introduce them to service and volunteer opportunities in the area of the seminary with a special emphasis on the nearby East Lake community.

The East Lake neighborhood was chosen as the location for many of the community involvement and service activities by the FATC program at Columbia. As recently as 1993, this area was considered by Atlanta's leaders as the most dangerous neighborhood in the city due to the presence of a public housing project called East Lake Meadows. Since then, the public housing project was replaced with a mixed-income community known as the Villages of East Lake. While half of the residents of the Villages pay market-rate rents, the remaining half are low-income public housing eligible residents. FATC and the Cousins Foundation (which redeveloped the East Lake neighborhood) support a group of Columbia students who live in the Villages and are designated as East Lake Scholars. The students meet with the FATC staff on a monthly basis for worship and reflection on their experiences as volunteers in ministry within the Villages. The orientation session for Greek School students introduced the incoming class to service opportunities within this neighborhood and was cosponsored by the East Lake Community Foundation and the Atlanta Housing Authority. One highlight of the

East Lake Scholars program during the spring 2005 was Senior Citizens Day at Columbia. The FATC program and the East Lake Scholars provided transportation for a group of elderly residents of the Atlanta Housing Authority's East Lake senior building to come to the campus for worship in the chapel service, games, and lunch at the seminary President's home. The East Lake Scholars and other seminary student volunteers in the neighborhood not only increase their knowledge of the community, they are also learn what it is like to work in a setting in which the white students are a minority.

Under the FATC's role of curriculum enhancement, the Director offered a course for Doctor of Ministry students on "The Pastor as Public Leader." The course permitted students to explore a variety of approaches to public leadership in relation to their role as ministers. The course began with a consideration of the biblical and theological basis for public pastoral leadership. Students also examined the variety of ways in which pastors provide leadership for congregations as they participate in political activities and provide social services. Participants learned the array of leadership styles available to them as pastors and the techniques for influencing public decisions in local communities. The final course project required that participants apply some of the leadership strategies learned in the course to public issues involving the communities in which the students serve as pastors. The response of students to the course was positive with many urging that the class be required for all students in the Doctor of Ministry program.

Another way in which the FATC program has enhanced the curriculum at CTS is through participation in a required Master of Divinity course in the January term called Alternative Contexts for Ministry. All second-year students in the basic degree program

enroll in the course and are divided into five groups that are sent to destinations in Mexico, Jamaica, Central Europe, Appalachia, and Atlanta. The students have two days of orientation to the Alternative Context experience as a whole before starting their journeys as separate groups. The FATC staff has led the Atlanta Alternative Context group with the assistance of two third-year students who served as mentors to the class. For a three week period the students and leaders visited a variety of sites and learned about the City of Atlanta as a context for ministry. Each day began with a student leading the class in worship using a common lectionary shared by all five Alternative Context groups. The group traveled on a small bus to appointments scheduled with local and state government officials, planning agencies, and nonprofit organizations, including a variety of religious groups. By mid-afternoon the group returned to the CTS campus for a time of reflection and discussion on the day's activities. The Atlanta Alternative Context group explored several neighborhoods and visited many of the organizations providing food and social services in low-income areas. The group also learned about approaches to community organizing for economic development and neighborhood improvement. The visits were also designed to show students new possibilities for ministry in an urban context.

During January 2005, the Atlanta Alternative Context group included thirteen second-year students as well as two third-year student mentors. The bonds formed among the members of the group were unusually strong in spite of considerable diversity in age, gender, race, ethnicity, and theological perspectives among the participants. At the end of the time together, the students prepared a report on their experiences to share with the other Alternative Context groups. Their presentation took the form of a worship

service developed and led by all the members of the Atlanta group. After the presentation the students began a process of lobbying for the Atlanta Alternative Context experience to become a requirement for all Master of Divinity students at the seminary. Discussions are underway to determine how this might be done with several alternatives under consideration.

Another way in which public leadership is developed at CTS is through the development of a dual degree program with the Andrew Young School of Policy Studies, Georgia State University (AYSPS). The program recognized that the task of providing public leadership within a local community has become increasingly complex for pastors. The dual degree program coordinated by FATC provides the opportunity for a small number of students to earn both the Master of Divinity degree from CTS and the Master of Science in Urban Policy Studies from the AYSPS. The first two students are completing the requirements for the dual degrees and should graduate in the spring 2006. Students generally take their first two years of courses at the seminary and enroll at the AYSPS during the third year before returning to the seminary to complete the Master of Divinity degree requirements. While still enrolled in the dual degree program, one student works for the Atlanta Neighborhood Development Partnership as the organization encourages faith leaders to advocate for mixed-income housing in neighborhoods throughout the metropolitan area. The student's role in promoting the mixed-income community initiative is an ideal application of both the seminary educational experience and the urban policy expertise from the AYSPS. The second student has completed course requirements and has been called as pastor to a suburban congregation in the New

York metropolitan area. A small number of students from ITC also take part in a similar dual degree program with the AYSPS.

Among the courses taken by students enrolled in the dual degree program is a joint seminar sponsored by FATC called “Power, Faith, and Civic Leadership.” The course has several objectives including the opportunity to promote inter-seminary and inter-institutional cooperation by enrolling ten students from each campus (CTS, ITC, and AYSPS). This arrangement also permits the seminary students to be in class with students who will be (or are already) working in a variety of local government agencies and nonprofit organizations. Instruction is provided by a team of faculty from the three schools as well as guest presentations by community leaders. The joint seminar has been offered on each of the campuses allowing the students to experience campus life at the other institutions.

The major focus of the course is on the use of power by leaders within a community, whether they are pastors of a congregation, nonprofit organization executives, or planners in a local government agency. The topics covered in the class examine power as an aspect of leadership from a variety of perspectives. The first lessons explore how members of the class can communicate with one another using Eric Law’s concept of mutual invitation. With this technique members of a small group learn to share power in conversations without using traditional notions of gender, race, or ethnicity as a basis for dominance.<sup>10</sup> Frequent class exercises throughout the semester reinforce the use of mutual invitation as a way of providing new approaches to small group leadership and conducting class discussions. Many of the students in the class

report that using mutual invitation from the beginning of the semester provided a valuable leadership skill that they have applied to other settings.

Since issues of power are considered in relation to a faith perspective, the course also includes a presentation on the use of scripture in the public discourse. This shows the extent to which those in positions of power in all levels of government in the United States use references from the Old and New Testament as part of the political process. Even when the source is not identified, most Americans understand the biblical content of public discourse since scripture is such a prominent aspect of the culture. The use of scripture in the public discourse is part of the common fabric that holds communities together. This understanding is an important aspect of leadership for both pastors and local officials.

The next topic introduced in the course is the use of power in understanding one's self as a leader. Class members use the PACE Profile developed by George Parsons to analyze their individual leadership styles. Parsons' PACE Profile has much in common with the so-called psychodynamic approach to leadership in that both assume that leaders are more effective when they have insight into their own psychological makeup.<sup>11</sup> However, a strength of the PACE Profile is that it helps to understand one's own style of decision-making in relation to that of other people who may be operating from a different style of leadership.<sup>12</sup> In class discussions and small group activities, students in the course realize how to use their own style of leadership more effectively in relationship to the styles of others.

The next aspect of power for leaders to understand is how decisions are made in communities. This discussion is based on regime theory as developed by Clarence Stone,

that was based on his study of Atlanta in the period between 1946 and 1988. Regime theory understands power as based on the informal agreements between private interests and public bodies to make and carry out governing decisions in a city. The Atlanta governing regime has involved the informal partnership between business leaders and the mayor of the city as they have worked together to make often complex decisions such as the urban renewal program of the 1950s and 1960s or, more recently, the preparations for the 1996 Olympic Games.<sup>13</sup>

An important emphasis in class discussions of regime theory is on identifying key participants in local community decision making. This type of analysis is important in understanding how local decisions are made in communities of all sizes. One group of participants in the Atlanta regime that is a particular focus of the class is members of the clergy. A case study used in class examines the role of Atlanta's African-American clergy in the city's decision making. Some scholars feel that ministers avoid leadership on public issues and reinforce the status quo in the community. Social scientists as diverse as Karl Marx and Clarence Stone have regarded ministers as conservers of the existing governing regime and as unlikely to lead political change. Another scholar with similar views is Adolph Reed, who described the black church as "an intrinsically antipolitical agency" which operates in a completely separate sphere from politics. He dismisses as "myth" the historic involvement of African-American religious leaders in the political process.<sup>14</sup>

This view of the public leadership of the African-American clergy is challenged by Lincoln and Mamiya who argue that the black church is a central institution within the African-American community. Lincoln and Mamiya suggest that African-American

pastors function as leaders in the community and are continually involved in a broad range of political activities.<sup>15</sup> The class discusses a case study of Atlanta's Concerned Black Clergy (CBC) that traces the long history of political leadership provided by the city's African-American ministers. The efforts of the members of this organization as effective regime participants may be seen in several examples such as the decision by the Metropolitan Atlanta Rapid Transit Authority to build a rail transit station in a low-income neighborhood known as Proctor Creek. The leaders of the CBC succeeded in spite of initial opposition by the Transit Authority and local government officials. This and other examples indicate that the African-American clergy in Atlanta are successful in changing the decisions of the governing coalition that has traditionally included business leaders and elected public officials.<sup>16</sup> The discussion of the leadership of the CBC as participants in the decisions made in Atlanta is helpful to show the roles available to students as regime participants within the communities in which they are serving as ministers.

Students in the joint seminar on "Power, Faith, and Civic Leadership" also learn that local governments most often pursue policies directed toward growth and investment in the local community. Paul Peterson describes these favored local government programs as developmental policies. According to this argument, city leaders are reluctant to provide social services that have the effect of redistributing resources to those in need and raising the taxes of middle and upper-income residents. Therefore, most city decision making involves developmental policies to create a favorable local climate for business.<sup>17</sup>

In recent years the type of economic development policy most preferred by city leaders has been strategies designed to attract visitors by making the town a tourist destination or by hosting various types of meetings. Cities large and small seek to reshape themselves to attract free-spending visitors. In most places this involves large public sector investments in convention or conference centers, sports facilities, and places of entertainment modeled after Baltimore's Inner Harbor or Boston's Faneuil Hall Marketplace. For example, when Underground Atlanta opened as a festival marketplace in 1989, 80 percent of the \$144 million invested in the project came from public sources.<sup>18</sup> In spite of this public support, after the crowds of Olympic visitors left, the developer and manager of Underground Atlanta pulled out of the property, leaving the city to try several managers before selling the property at a loss. Even though Underground Atlanta failed to live up to the expectations of new jobs and tax revenues for the city, civic leaders consider it a significant part of the amenities needed for the convention industry.<sup>19</sup> The experience of Atlanta with Underground is a reflection of the competition among cities throughout the country as they seek to use tourism as the basis for economic development policy. Understanding how community decisions are made to support these policies is important for pastors and other leaders who are seeking to influence policy choices.

Local public budgets as reflections of power in a community are also discussed in the joint seminar. Political Scientist, Aaron Wildavsky suggested that a government budget is a series of goals with price tags attached. Since the funds of local governments are limited, the budget becomes a way of making choices among alternative expenditures.<sup>20</sup> For ministers seeking to understand the community in which they serve,

budget making is a political process that can reveal a great deal about power relations in a place. This is true of budgets for all types of organizations including churches, so that understanding budgets as reflections of political power is a critical part of public and ministerial leadership.

Students in the “Power, Faith, and Civic Leadership” class are also taught ways to influence public policy decisions. This discussion involves consideration of the relationship between church and state in the U.S. These issues are presented by Jim Watkins, former Director of Faith and the City at CTS, who is a Presbyterian minister as well as a former congressional staff member. Watkins suggests that everyone is a politician seeking in some way to influence the decisions of others. The task of a leader is to recognize and use these skills to impact decisions in the public arena. Strategies might include personal visits, letter writing, and other forms of communication with elected public officials. He stresses that it is most important to establish and maintain a personal relationship with an official before a policy decision is involved.

Other components of power are also woven into the course such as the use of power in neighborhoods through asset-based community organizing and the views of power from local elected public officials. These issues are presented by guest speakers who are invited to the class. Another theme of the joint seminar is a discussion of power and culture by George B. Thompson, Jr. of ITC. His application of insights from cultural anthropology help students understand how decisions are made not only in congregations, but also in other types of organizations. Thompson begins with a definition of culture as “shared meanings and behavior” that he says operate at several levels within an organization.<sup>21</sup> The first level is the visible surface level that is easy to observe. The

second is the espoused values that are beliefs within the organization about what is important and what the group says it values. Finally, there is the third and deepest level of shared basic assumptions within an organization.<sup>22</sup>

As Thompson suggests that culture has been under utilized in American religion,<sup>23</sup> the joint seminar on “Power, Faith, and Civic Leadership” presents a variety of theoretical approaches to understanding power that are not commonly used in discussing public leadership within seminary curricula. This would be true of Stone’s urban regime theory as well as the politics of the budget process developed by Wildavsky. Recognizing this gap, the instructional team of the joint seminar summarized these perspectives in the chapters of a book called *Alligators in the Swamp: Power, Ministry, and Leadership*.<sup>24</sup> The book is useful as a reading in the joint seminar as part of the process of cultivating public leadership among seminary students.

As is evident from the variety of activities developed by the FATC staff at Columbia Theological Seminary, the cultivation of public leadership is a process that is distributed throughout the curriculum of the institution as well as the extra-curricular activities available to students, faculty, and staff. The task is not compartmentalized within a single course or field within the seminary, but is presented in an array of mutually reinforcing activities. All of these activities are based on important biblical and theological themes woven into all of the efforts to develop public leadership among students at Columbia.

What are the lessons of Faith and the City at Columbia Theological Seminary for the cultivation of public leadership in other settings? A comprehensive overview of leadership theories and applications such as Northouse<sup>25</sup> would suggest that there is no

single, one-size-fits-all approach to the development of public leadership among theological students. Instead, students at CTS are provided a variety of approaches to public leadership. The students are given ownership of program topics and opportunities to assert themselves as leaders in a variety of program activities on the campus. These help build skills in understanding the community in which the students will be serving as ministers. Further development of public leadership skills occurs in the curriculum in courses such as the Atlanta Alternative Context and the joint seminar on “Power, Faith, and Civic Leadership.” In this course students learn about how public leaders use power in an array of settings.

If there is a weakness in the approach to cultivating public leadership skills among the students at CTS, it is the fact that the FATC courses and program activities are elective. While the classes and community activities are popular, it is possible for a student to go through the three years and not be a part of the FATC program. Changing this can be done in two ways. The first is to make FATC courses and activities required for all students. This approach is under consideration, but would require the kind of change in the institution as a whole that is the second, long-range strategy. Change in the institutional culture of the campus means that education for public leadership would be a part of all classes. The administration and faculty of CTS take seriously the accreditation requirement that students be prepared for ministerial and public leadership, and they have made a place for this to happen with the FATC program. Through Faith and the City the campus is addressing the cultivation of public leadership among its students and, hopefully, changing the ethos of the seminary so that the idea of the pastor as a public leader permeates the entire institution. The FATC model could be used as a whole or in

part by other institutions wishing to cultivate public leadership among theological students. As the example of Moses teaches us, learning about public leadership is not a series of successful solutions, but a journey requiring a variety of approaches dictated by changing circumstances along the way.

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<sup>1</sup> Association of Theological Schools, website available as <http://www.ats.edu/accredit/aca.htm>

<sup>2</sup> Ibid., website available as <http://www.ats.edu/accrediting/standards/05GeneralStandards.pdf>

<sup>3</sup> Aaron Wildavsky, *The Nursing Father: Moses as a Political Leader* (Tuscaloosa: University of Alabama Press, 1984), 6.

<sup>4</sup> John Calvin, *Institutes*, ed. Donald K. McKim (Louisville: Westminster John Knox Press, 2001), 165.

<sup>5</sup> Ibid., 164.

<sup>6</sup> Jürgen Moltmann, "Christianity and the Revaluation of the Values of Modernity and of the Western World," in *A Passion for God's Reign: Theology, Christian Learning, and the Christian Self*, ed. Miroslav Volf (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1998), 24.

<sup>7</sup> Jürgen Moltmann, "Theology for Christ's Church and the Kingdom of God in Modern Society," in *A Passion for God's Reign: Theology, Christian Learning, and the Christian Self*, ed. Miroslav Volf (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1998), 51.

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<sup>9</sup> Ibid.

<sup>10</sup> Eric H. F. Law, *The Wolf Shall Dwell with the Lamb: A Spirituality for Leadership in a Multicultural Community* (St. Louis: Chalice Press, 1993).

<sup>11</sup> Peter G. Northouse, *Leadership: Theory and Practice*, 3<sup>rd</sup> ed., (Thousand Oaks, California: Sage Publications, 2004) chap. 11.

<sup>12</sup> George D. Parsons, *PACE Profile* (Eugene, Oregon: n.p., 1990).

<sup>13</sup> Clarence N. Stone, *Regime Politics: Governing Atlanta, 1946-1988* (Lawrence: University Press of Kansas, 1989), chap. 3; and Harvey K. Newman, *Southern Hospitality: Tourism and the Growth of Atlanta* (Tuscaloosa, University of Alabama Press, 1999), Chap. 9.

<sup>14</sup> Adolph L. Reed, Jr., *The Jessie Jackson Phenomenon: The Crisis of Purpose in Afro-American Politics* (New Haven: Yale University Press, 1986), 60 and 44.

<sup>15</sup> Charles Eric Lincoln and Lawrence H. Mamiya, *The Black Church in the African American Experience* (Durham: Duke University Press, 1990), 202.

<sup>16</sup> Harvey K. Newman, "Black Clergy and Urban Regimes: The Role of Atlanta's Concerned Black Clergy," *Journal of Urban Affairs*, Volume 16, No. 1, 1994:23-33.

<sup>17</sup> Paul E. Peterson, *City Limits* (Chicago: University of Chicago Press, 1981).

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<sup>22</sup> *Ibid.*, 6-8.

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<sup>25</sup> Northouse, *Leadership*.