Seminar I: New Paradigms for Missional Transformation

DM915

4 Credit Hours

- Concentration(s): Leading Incarnational Mission: Activating Missional Communities
- Date of Course: 2016
- Location/Campus: Wilmore, KY
- Enrollment Limit: 20

Contact Information

- Scott Nelson*, Alan Hirsch, Mike Frost, Brad Brisco, Don Wooley
- Mobile Phone: 440-527-3327
- Office Location and Hours: MTWRF 1pm - 5 pm

Thematic Focus

The missional church movement, through a renewed focus on the mission of God as revealed by Jesus and empowered by the Spirit, is challenging Christians to rethink concepts and practices related to mission, discipleship, spirituality and leadership. A missional church fashions its practices on the belief that just as the Father has sent the Son and Spirit into the world to accomplish the purposes of the Father, so too has the church been sent into the world. A church configured to express this missional nature will see God differently, read Scripture in a new light, and give birth to new expressions of mission in the neighborhoods and nations next door. Asbury’s Doctor of Ministry Program is partnering with Forge America to convene this cohort conversation. Participants will be introduced to the missional network paradigm of Forge’s pastors/theologians, authors/activists, and
disciples/missionaries, all with the intent to help learners assess and apply the missional readiness.

Participants in this cohort will:

- Apply biblical, theological and historical depth to discerning the operative paradigms influencing U.S. congregations at macro (institutional) and micro (local congregation) levels.

- Understand the paradigm shifts generated by the missional church movement and apply them to missional forms of church, discipleship, spirituality, and leadership.

- Evaluate and employ the distinct teachings of the Forge America Mission Training Network to discover new forms of missional-incarnational life and ministry, especially gaining insights into leadership that sustains missional communities and activates missional movements.

- Generate a working theory for their ministry intervention by establishing a biblical, theological, missiological, and theoretical warrant for research endeavors.

- Conduct on-the-ground, action-reflection learning in partial collaboration with the Forge Mission Training Network and members of the cohort.

Course Description

The first seminar of the Forge cohort introduces students to the paradigm shifts that are igniting missional transformation in leaders, churches, and church movements alike. These paradigm shifts include: a new focus upon the missio dei in missiology and the resulting development of an explicitly missiological ecclesiology (missional church); a move toward missional-incarnational practices of ministry that are guided by the power of the Spirit and patterned after the life of Jesus; a greater focus upon the movemental—as opposed to institutional—nature of God’s people; a renewed recognition of the apostolic vocations of Christian leadership; and a greater awareness of the increasingly post-Christian or post-Christendom reality in many Western cultural contexts. The seminar will help students begin to consider these paradigm shifts from theological, biblical, ecclesiological, missiological, and cultural perspective.

The seminar’s ultimate purpose is to help students integrate these transformational, distinctly missional, paradigm shifts into their own lives and ministries by helping them discover what a contextualized, incarnational-missional approach to life and ministry might look like. To achieve this discovery of life and ministry, students will be required to do on-the-ground action-reflection learning in partial collaboration with other members of the cohort. Additionally, students will also discover incarnational-missional life and ministry by developing and facilitating a missional learning event for their congregation.
Welcome

Welcome! This class will be taught by Alan Hirsch, Scott Nelson, and friends. The information below provides an introduction to your teaching team.

Alan Hirsch is the founding director of Forge America Mission Training Network. Currently he co-leads Future Travelers, an innovative learning program helping megachurches become missional movements. Known for his innovative approach to mission, Alan is considered to be a thought-leader and key mission strategist for churches across the Western world. His experience includes leading a local church movement among the marginalized, developing training systems for innovative missional leadership, and heading up the mission and revitalization work of his denomination.

Scott Nelson serves as the Director of Theology for the Forge America Mission Training Network and is also a Ph.D. Candidate in Congregational Mission and Leadership at Luther Seminary, St. Paul, Minn. He is the author of the five Forge Guides for Missional Conversation (InterVarsity Press) and loves the thrill of helping people discover how God is calling them to participate in His mission to the world. Scott and his family live as missionaries in their condominium complex and have recently planted a missional community/house church that is attempting to discover how to be a missional church in the suburbs of Chicago. When he is not participating in the missional church conversation through his writings, studies, or teaching, Scott enjoys a wide variety of athletic activities (particularly running, tennis, and disc golf), board games of all kinds, and sharing meals with neighbors, friends, and anyone else God sends his way.

Program Level Outcomes

As these standards are designed into key processes throughout the experience, upon graduation, DMIN students will be able to:

1. Revisit foundations for sustainable ministry.
   • By immersing leaders in explicit Wesleyan practices of community-based formation around the priorities of scripture, reason, tradition and experience, participants will be exercised to incorporate transformational habits for sustainable ministry lifestyles.
2. Foster ministry leadership vision, ethic and practice relevant to their ministry context and world.
   • By deeply engaging ministerial analysis in one significant theme that can inform their ministries, participants can establish a trajectory for life-long contribution.
3. Appreciate transformational demands within contemporary ministry organizational contexts such as congregations, non-profits and marketplace engagements through various analytic means of biblical, theological, social and cultural exegesis.
Participants must add to their biblical and theological exegesis, cultural-situational exegesis that informs ministry leadership practice on a daily basis.

4. Demonstrate a self-directed capacity to incorporate a variety of ministry sustaining practices – expressed in the completion of Leadership Formation Portfolio exercises -- into their ministry lifestyle habits.

- The "Action-Reflection" emphasis invites participants to consistently match their formational priorities with a vigorous prophetic and missiological relevance equal to the times in which we live. To this end, participants will develop scholarly transformation projects within their own contexts or as consultants to others that convey the organizational possibilities of a missional spirituality. Along with field trips and one-on-one coaching, students will engage in five hours of research-based instruction-practice.

### Marks of Transformative Leaders

Asbury's Doctor of Ministry program level outcomes are achieved by exercising participants – in and beyond the conventional classroom -- in a transformative competence model of leadership. Three overarching goals, expressed in programming priorities called "Priorities, Postures and Practices," are used to assess their realization in program design and teaching/learning outcomes. These marks, derived from our program standards allow us to collect and offer evidence of learner progress to learners, faculty mentors and accreditors. These Marks are described here:

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**Marks of a Transformative Leader**

**Leader Shaped By...**

- **Integrity**: Modeling Fortitude in Conduct, Process and Outcome.
- **Courage**: Challenging Deformation With Healthy Purpose-Keeping.
- **Contribution**: Accomplishing Stated Priorities Amid Competing Demands.
- **Witness**: Inspiring Vitality in Christ's Prophetic Witness in & Beyond the Church.
- **Learning**: Appropriating an Aji View of God, Self and Circumstance.
- **Decisiveness**: Leveraging Learning With Situational Awareness.
- **Focus**: Transforming Ministry Innovations with Methodical Action-Refection.
- **Synergy**: Leveraging the Capacities of the Many Beyond the Abilities of Self.
- **Resourcefulness**: Adopting Methods and Resources to Meet Emergent Demands.
- **Holiness**: Sustaining Wholeness through Attention to God's Heart of Grace.

**Leader is...**

- **Congruence**: Integrity in Other.
- **Diligence**: Internal Persistence.
- **Dawology**: God's Glory in Motion.
- **Humility**: Realistic View of Self.
- **Intelligence**: Using Insight (Adaption).
- **Reflective**: Literacy in Wisdom's Criteria.
- **Reliant**: Process-Peaking Lifestyle.
- **Versatility**: Principled Flexibility.
- **Vitality**: Life-Giving Communication.

**Leader Does...**

- **Authenticity**: Integrity in Expression.
- **Boundaries**: Care for Self and Other.
- **Productivity**: Demonstrated Results.
- **Mission-Bent**: Active-Based for Witness.
- **Receptivity**: Generator in Reality.
- **Leadership**: Resilience to Economic.
- **Generativity**: Life-Giving Reproductive.
Student Learning Outcomes

1. Describe the major paradigm shifts that are most often credited for igniting missional transformation and movements. (PLO #2)

2. Critically compare different understandings of missiological ecclesiology (missional church) with a particular focus on movemental ecclesiology (apostolic movements). (PLO #2)

3. Develop a personal definition of a missional church and imagine what such a church might look like in their local context. (PLO #2, #3)

4. Identify and assess the biblical-theological assumptions/foundations and ministry models of several contemporary missional churches, organizations, and thought-leaders. (PLO #3)

5. Integrate missional paradigms into their personal engagement with their local context and into their congregation’s ministry practices. (PLO #2, #3)

Course Requirements

Required and Suggested Reading

The primary means of textbook delivery is through Kindle Readers. See D.Min. Handbook for acquisition procedures for both your Kindle and Program-sponsored textbook content. The Beeson Center sends users instructions to set up an Amazon account, including directions to sync the Kindle account to a computer or mobile device with the Kindle app. All users need two ways to receive Kindle info and access their account. Link for Kindle apps: http://www.amazon.com/gp/feature.html?ref=amb_link_365823462_2&docId=1000493771&


Required Reading


**Total pages: 2,309**

*Suggested Reading*


**Assignments**

<table>
<thead>
<tr>
<th>Pre-Residency (90-120 Days)</th>
<th>Assignment Description</th>
<th>SLO</th>
<th>Method of Assessment</th>
<th>Value / Due Date</th>
<th>Evaluator</th>
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</thead>
<tbody>
<tr>
<td>Assignment #1: Action-Reflection Leadership Formation Portfolio Items.</td>
<td>The following Leadership Formation Portfolio items have been selected for this course. See the appendix entitled “Leadership Formation Portfolio” for process and procedures pertaining to these assignments.</td>
<td>PLO #4</td>
<td>Journey Partners 6, 720° Degree Review 8, Examen Prayer Retreat 19, Auto-Ethnography 25, Legacy Group Formation 30, Ministry Transformation Project 33</td>
<td>Staff</td>
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<tr>
<th>In-Residency (5 Days)*</th>
<th>Assignment Description</th>
<th>SLO</th>
<th>Method of Assessment</th>
<th>Value / Due Date</th>
<th>Evaluator</th>
</tr>
</thead>
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<tr>
<td>Assignment #2: Course Participation</td>
<td>#3</td>
<td>Participation is demonstrated in class attendance (present, 100% while class is in session), mastery of reading (submissions and bibliographic)</td>
<td>10%</td>
<td>Faculty</td>
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command), ability to engage mentors and peers in developmental conversation (classroom discussion) and a recorded completion of all preparatory exercises (uploaded to online eClassroom) and field experiences – this includes Leadership Formation Portfolio items. Peer evaluation will be called upon from mentors/formation coaches and student colleagues to inform evaluations.

| Assignment #3A: Reading Integration Paper | #1 | Reading Integration Paper – write a 12-14 page, double-spaced paper that integrates the required reading of the course. Papers should include a statement of what reading was successfully completed and should identify and describe the following: |
| | | • A concise summary of the relationship of key themes developed by the readings (how the readings fit together to form an argument) (2-3 pages). |
| | | • An area of particular interest and excitement to the student (2-3 pages). |
| | | • An area of particular concern or doubt to the student (2-3 pages). |
| | | • Opportunities the participant sees for further development of the biblical, theological, theoretical, or practical arguments (2-3 pages). |
| | | • Opportunities the participant sees for integrating concepts or ideas into their approach to missional-incarnational life and ministry (2-3 pages). |
| Assignment #3B: Book Review and Presentation | #2 | Book Review and Presentation - choose one of the required readings for the course and prepare an 8-page paper and 20-minute presentation to be given during the cohort seminar. [Note: each book may only be selected by one participant.] |
• The 8-page paper should include an introduction to the author (1 page), a brief summary of the book (2 pages max); a critical evaluation of the book (3-4 pages); and where/how the book fits into the field of literature (1-2 pages)
• The 20-minute presentation should briefly summarize key points from the paper the student wrote (5-7 minutes) and should, more importantly, suggest possibilities for integrating the evaluation of the book into an approach for missional-incarnational life and ministry.

**Assignment #4A: Action Reflection: Missional Conversation Group Learning Summary**

#3 Missional Conversation Group Learning Summary – Lead a group of at least four people through *Mission: Living for the Purposes of God* by Scott Nelson. You and a minimum of four participants will be required to write a reflection after each of the six sessions. Reflections should be no more than one page, double-spaced. Submit a 6-8 page paper detailing how the conversations took place (1 page) and summarizing the learning that took place through the conversation, both for you personally and for the four other participants who submitted their reflections (5-7 pages). Include all reflections as an appendix to your paper. Be sure to include in your summary anything you learned in relation to missional living.

**Assignment #4B: Action Reflection Presentation**

#5 Stage 1 - Personally Engaging Your Local Context - intentionally missionally engage your local context for at least four months prior to the cohort seminar. Prepare a 30-minute presentation to be given at the seminar that outlines: 1) what you did and why; 2) the results/outcomes of your efforts; and 3) what you learned. Give
| Assignment #5A: Theological and Theoretical Foundations Paper | #4 | Theological and Theoretical Foundations Paper – Write a paper (of any length) that establishes the theological and theoretical foundations that you will draw from for your missional church teaching project. | 30% | Faculty |
| Assignment #5B: Case Study / Contextual Evaluation | #4 | Case Study / Contextual Evaluation – with a group of 6-8 people from your congregation, complete an evaluation of your congregation and its local context. Based on the missional paradigms you learned through the course and your evaluation of your congregation’s local context, answer the following: In what ways does the congregation resemble a missional church appropriately contextualized for local communities? What would need to change in the congregation for it to be a missional church appropriately contextualized for local communities? Write up a report (of any length) of the conversations and their findings. | Faculty |
| Assignment #5C: Teaching Plan and Resources | #5 | Teaching Plan and Resources – develop a teaching plan for communicating the missional paradigm to your congregation and the conclusions of your congregational-contextual evaluation. Create any necessary or appropriate resources for carrying out the teaching plan. Submit both the plan and the resources to the professor. | Faculty |
| Assignment #5D: Feedback, Evaluation and Reflection Paper | #5 | Feedback, Evaluation and Reflection Paper – carry out the teaching plan and write up a report that details what took place and summarizes feedback received from participants, your own evaluation of the event, and your personal reflection on the learning that you experienced through the project. | Faculty |
| Assignment #6: Action-Reflection Leadership Formation Portfolio Items. | PLO #4 | The following | Staff |
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Leadership Formation Portfolio items have been selected for this course. See the appendix entitled “Leadership Formation Portfolio” for process and procedures pertaining to these assignments.

<table>
<thead>
<tr>
<th>Post-Residency (90 Days)</th>
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<tbody>
<tr>
<td>Assignment #7: Action-Reflection Leadership Formation Portfolio Items.</td>
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<tr>
<td>The following Leadership Formation Portfolio items have been selected for this course. See the appendix entitled “Leadership Formation Portfolio” for process and procedures pertaining to these assignments.</td>
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<tr>
<td>PLO #4</td>
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<tr>
<td>- Journey Partners 6</td>
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<tr>
<td>- Auto-Ethnography 25</td>
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<tr>
<td>- Legacy Group Formation 30</td>
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<tr>
<td>- Ministry Transformation Project 33</td>
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</tbody>
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Grading

Asbury Theological Seminary uses the 4.00-point system for grading and evaluation. See the course catalog for further information.

Grading and Evaluation

The unit of credit is a semester hour, which is defined as one hour of classroom work per week for one semester, or its equivalent. The 4.00 point system is used to compute grade point standing. The grading system is:

<table>
<thead>
<tr>
<th>Grade</th>
<th>Points</th>
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<tbody>
<tr>
<td>A</td>
<td>4.00</td>
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<tr>
<td>A-</td>
<td>3.70</td>
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<tr>
<td>A+</td>
<td>3.30</td>
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<tr>
<td>B</td>
<td>3.00</td>
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<tr>
<td>B-</td>
<td>2.70</td>
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<tr>
<td>B+</td>
<td>2.30</td>
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<tr>
<td>C</td>
<td>2.00</td>
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<tr>
<td>C-</td>
<td>1.70</td>
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<tr>
<td>C+</td>
<td>1.30</td>
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<tr>
<td>D</td>
<td>1.00</td>
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<tr>
<td>D+</td>
<td>0.70</td>
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<tr>
<td>D-</td>
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<tr>
<td>Grade</td>
<td>Description</td>
</tr>
<tr>
<td>-------</td>
<td>-------------</td>
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<tr>
<td>F</td>
<td>Unacceptable work: failure to achieve course objectives</td>
</tr>
<tr>
<td>CR</td>
<td>Credit: assumes work of a “C” or better</td>
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<tr>
<td>NC</td>
<td>No credit: marginal work; will not receive credit</td>
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<tr>
<td>PC</td>
<td>Provisional credit</td>
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<tr>
<td>AUD</td>
<td>Audit</td>
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<tr>
<td>WD</td>
<td>Withdraw</td>
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<tr>
<td>IP</td>
<td>In Progress</td>
</tr>
<tr>
<td>I</td>
<td>Incomplete work</td>
</tr>
</tbody>
</table>

* Meets Advanced Research Programs standard. (See specific degree graduation requirements.)

Course Evaluations

After this course has been completed, you may fill out a course evaluation for the course by the end of the semester. To access the evaluation, click on the course evaluation link, [https://asburyseminary.tk20.com](https://asburyseminary.tk20.com). Then:

- Locate the Pending Tasks area.
- Click on the link that has the course information for your course(s).
- Click on the Course Evaluation Form tab.
- Complete all course evaluation fields.
- Click Submit.

Class Agenda

- **Monday**
  - 8:30 – 12:00 – Transformational Paradigm Shifts in Theology and Missiology
    - Missio Dei
    - Missiological Ecclesiology
  - 12:00 – 1:00 – Lunch
  - 1:00 – 2:00 – Sabbatical Hour
  - 2:00 – 5:30 – Individual Presentations (Book Reviews and Action-Reflection Reports) and Collaborative Learning Activities
  - 5:30 – 7:30 Dinner, Fellowship, Prayer
- **Tuesday**
  - 8:30 – 12:00 – Transformational Paradigm Shifts in the Ministry of the Church
    - Missional-Incarcational Approaches to Ministry
    - Ministry in Western, Post-Christendom Contexts
  - 12:00 – 1:00 – Lunch
  - 1:00 – 2:00 – Sabbatical Hour
  - 2:00 – 5:30 – Individual Presentations (Book Reviews and Action-Reflection Reports) and Collaborative Learning Activities
- **Wednesday**
  - 8:30 – 12:00 – Transformational Paradigm Shifts in Christian Leadership
    - The Movemental Nature of the Church
    - Apostolic Leadership for Missional Movement
• 12:00 – 1:00 – Lunch
• 1:00 – 2:00 – Sabbatical Hour
• 2:00 – 5:30 – Asbury Leadership Studio

• Thursday
  • 8:30 – 12:00 – Evaluating Contemporary Expressions of the Missional Church
  • 12:00 – 1:00 – Lunch
  • 1:00 – 2:00 – Sabbatical Hour
  • 2:00 – 5:30 – Individual Presentations (Book Reviews and Action-Reflection Reports) and Collaborative Learning Activities
  • 5:30 – 7:30 – Dinner, Worship, Prayer

• Friday
  • 8:30 – 12:00 – Integrating Transformational Paradigms into Incarnational-Missional Life and Ministry
  • 12:00 – 1:00 – Lunch
  • 1:00 – 2:00 – Sabbatical Hour
  • 2:00 – 5:30 – Collaborative Work on Missional Teaching Project and Ministry Research Prospectus

Expectations/Education Philosophy

Course Work/Hours

A “Credit Hour” at Asbury Theological Seminary is an amount of work represented in student learning outcomes (SLOs) and verified by evidence of student achievement that reasonably approximates not less than fifty-five (55) minutes of direct faculty instruction and a minimum of two and a half (2.5) hours out of class student work each week for the equivalent thirteen weeks for one semester hour of credit, or the equivalent amount of work over a different amount of time. Furthermore, at least an equivalent amount of work shall be required for other academic activities including internships, practicums, studio work and other academic work leading to the award of credit hours. A faculty member desiring substantial changes must clear it through the dean of the school.

The expectation for most courses is 400-500 pages of assigned reading per credit hour or the equivalent of out of course work (Faculty Handbook, p. 78).

Attendance Policy

Attendance Guidelines

It is expected that each student will attend class each week. To progress satisfactorily, students must meet the requirements of the course. Successful work depends to a large extent on regular class attendance. Since attendance is considered crucial for the achievement of course outcomes, this course will only permit ___ excused and ___ unexcused absences. Only ___ makeup quizzes or exams will be permitted. Students must inform their instructor(s) of absences from classes prior to or as soon as possible after the absence. Instructors have the right to request verification for all excused absences.
In Extended Learning (ExL) classes, a student is expected to login and participate in each module of the term for the duration of the term. A student is in attendance for a module if the student logs into the system at least ___ time(s) and submits at least ___ postings in the online classroom.

In certain cases, absences from class will be excused. These includes absences for imposed legal responsibilities (e.g., jury duty, court appearance), absences resulting from participation in extracurricular activities in which students are official representatives of the Seminary, absences for serious illness, death or serious illness within the student’s immediate family, military obligations, or other sound reasons offered by the student may be accepted as excused absences at the discretion of the professor and consistent with applicable law.

Excused absences or tardiness do not excuse the student from class responsibilities. Faculty will make reasonable efforts to warn a student whose absences either place the student in danger of exceeding the maximum absences allowed for a course or seem to otherwise adversely affect the student’s standing in the course. Students are accountable for all assignments in each course, whether or not the assignments were announced during an absence.

**Additional Assignment Guidelines**

**How to Submit Your Work**

**Appendices**

**Appendix 1: Rubrics**

See next pages.
## New Paradigms for Missional Transformation – Seminar I

<table>
<thead>
<tr>
<th>Student Learning Outcomes</th>
<th>Method of Assessment</th>
<th>Exemplary = 4</th>
<th>Accomplished = 3</th>
<th>Developing = 2</th>
<th>Beginning = 1</th>
<th>Evaluator</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>SLO #1:</strong> Describe the major paradigm shifts that are most often credited for igniting missional transformation and movements.</td>
<td>ASSIGNMENT #3A: READING INTEGRATION PAPER</td>
<td>Describes, at an exemplary level, the major paradigm shifts that are most often credited for igniting missional transformation and movements.</td>
<td>Describes, at an accomplished level, the major paradigm shifts that are most often credited for igniting missional transformation and movements.</td>
<td>Describes, at a developing level, the major paradigm shifts that are most often credited for igniting missional transformation and movements.</td>
<td>Describes, at a beginning level, the major paradigm shifts that are most often credited for igniting missional transformation and movements.</td>
<td>Faculty</td>
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<tr>
<td><strong>SLO #2:</strong> Critically compare different understandings of missiological ecclesiology (missional church) with a particular focus on movemental ecclesiology (apostolic movements).</td>
<td>ASSIGNMENT #3B: BOOK REVIEW AND PRESENTATION</td>
<td>Critically compares, at an exemplary level, different understandings of missiological ecclesiology (missional church) with a particular focus on movemental ecclesiology (apostolic movements).</td>
<td>Critically compares, at an accomplished level, different understandings of missiological ecclesiology (missional church) with a particular focus on movemental ecclesiology (apostolic movements).</td>
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<td>Critically compares, at a beginning level, different understandings of missiological ecclesiology (missional church) with a particular focus on movemental ecclesiology (apostolic movements).</td>
<td>Faculty</td>
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<td><strong>SLO #3:</strong> Develop a personal definition of a missional church and imagine what such a church might look like in their local context.</td>
<td>ASSIGNMENT #2: COURSE PARTICIPATION</td>
<td>Develops, at an exemplary level, a personal definition of a missional church and imagine what such a church might look like in their local context.</td>
<td>Develops, at an accomplished level, a personal definition of a missional church and imagine what such a church might look like in their local context.</td>
<td>Develops, at a developing level, a personal definition of a missional church and imagine what such a church might look like in their local context.</td>
<td>Develops, at a beginning level, a personal definition of a missional church and imagine what such a church might look like in their local context.</td>
<td>Faculty</td>
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<tr>
<td>SLO #4: Identify and assess the biblical-theological assumptions/foundations and ministry models of several contemporary missional churches, organizations, and thought-leaders.</td>
<td>ASSIGNMENT #5A: THEOLOGICAL AND THEORETICAL FOUNDATIONS PAPER</td>
<td>Identifies and assesses, at an exemplary level, the biblical-theological assumptions/foundations and ministry models of several contemporary missional churches, organizations, and thought-leaders.</td>
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<td>ASSIGNMENT #5B: CASE STUDY / CONTEXTUAL EVALUATION</td>
<td>Identifies and assesses, at an accomplished level, the biblical-theological assumptions/foundations and ministry models of several contemporary missional churches, organizations, and thought-leaders.</td>
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<td>Identifies and assesses, at a developing level, the biblical-theological assumptions/foundations and ministry models of several contemporary missional churches, organizations, and thought-leaders.</td>
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<td>Identifies and assesses, at a beginning level, the biblical-theological assumptions/foundations and ministry models of several contemporary missional churches, organizations, and thought-leaders.</td>
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<tr>
<td>SLO #5: Integrate missional paradigms into their personal engagement with their local context and into their congregation’s ministry practices.</td>
<td>ASSIGNMENT #4B: ACTION REFLECTION PRESENTATION: See above for details.</td>
<td>Integrates, at an exemplary level, missional paradigms into their personal engagement with their local context and into their congregation’s ministry practices.</td>
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<td>ASSIGNMENT #5C: TEACHING PLAN AND RESOURCES</td>
<td>Integrates, at an accomplished level, missional paradigms into their personal engagement with their local context and into their congregation’s ministry practices.</td>
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<td>ASSIGNMENT #5D: FEEDBACK, EVALUATION, AND REFLECTION</td>
<td>Integrates, at a developing level, missional paradigms into their personal engagement with their local context and into their congregation’s ministry practices.</td>
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<td>Integrates, at a beginning level, missional paradigms into their personal engagement with their local context and into their congregation’s ministry practices.</td>
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<td>SLO #6: Select a research topic that is related to the biblical, theological, theoretical, and practical content of the missional church movement and develop ministry research questions that will help the student examine the chosen topic.</td>
<td>ASSIGNMENT #5A: THEOLOGICAL AND THEORETICAL FOUNDATIONS PAPER</td>
<td>Selects a research topic that is related to the biblical, theological, theoretical, and practical content of the missional church movement and develops, at an exemplary level, ministry research questions that will help the student examine the chosen topic.</td>
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<td>Selects a research topic that is related to the biblical, theological, theoretical, and practical content of the missional church movement and develops, at an accomplished level, ministry research questions that will help the student examine the chosen topic.</td>
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<td>Selects a research topic that is related to the biblical, theological, theoretical, and practical content of the missional church movement and develops, at a developing level, ministry research questions that will help the student examine the chosen topic.</td>
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<td>Selects a research topic that is related to the biblical, theological, theoretical, and practical content of the missional church movement and develops, at a beginning level, ministry research questions that will help the student examine the chosen topic.</td>
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Appendix 2: Leadership Formation Portfolio

Leadership Formation Portfolio

The Asbury Seminary D.Min. program blends a rigorous academic preparation with historic practices of formation and development. These elements combine in a formative process called the “Leadership Formation Portfolio.” Program participants develop a formative community – journey partners, faculty fellows, cohort peers and formation coaches – that contributes to the achievement of formational standards, dispositions and practices. While elements of the Leadership Formation Portfolio will be developed in the first stage of the program, most of the elements are revisited for more intensive interaction at later stages of the program. Each of the Leadership Formation Portfolio items, and the procedures for completing these formatively, are described in the D.Min. handbook. As a means of offering an evidence-based description of the program’s impact for leadership formation, each of these items constitute means of assessment for the D.Min. Program. Formation coaches join faculty mentors in assessing a participant’s appropriation of these competencies. Each Portfolio Item is represented by a corresponding assessment that will serve as documentation or evidence of completion.

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Journey Partners are family, members, mentors, supervisors, co-workers or peers who provide accountability, helping you improve your leadership qualities.

Your Journey Partners and you will each complete a 360° evaluation to provide you with a complete picture, or a “720° Review” – a view from within and from without -- of the “Marks of a Transformative Leader,” (the program’s leadership competency model). You will experience this review at the beginning, middle and end stages of the program.

The Examen is an ancient prayer process, offering disciples a five-movement contemplative habit for a spiritually examined life.

A Rule of Life is a conscious, written statement of Spiritual goals and guidelines designed to keep God and his commands in the center of your life.

The Wellness Lifestyle Declaration is a “challenge by choice” initiative that allows program participants to make mentionable their visions, commitment and practices of increased intentionality in holistic lifestyle stewardship pertaining to such priorities as physical, emotional and spiritual health. The declaration addresses nutrition, exercise, stress, resource stewardship and creation care.

Auto-Ethnography is a process of self-discovery in which the writer shares from personal experience, deriving cultural, political and social meaning from these reflections.

Lectio Continua is the ancient practice of reading the Scripture together, in sequence, over a specified period of time.

Legacy Groups at Asbury Theological Seminary serve as a type of small group and are designed to help you grow as a whole person, that is body, mind and soul.

Ministry Philosophy provides a comprehensive view of your core values and beliefs that determine the way you act, lead, and live.

“L.E.A.D.” stands for “Leadership Evaluation and Development” Initiatives. These are experiences in which cohort members are immersed in simulated or actual leader-needy situations that demand an agile response. LEAD Initiatives are opportunities for faculty, program staff, formative coaches and peers to participation in the observation, and evaluation of episode-based leadership. LEAD Initiatives may occur on campus, field trips, rope courses, sponsored ministry visits or in “least expected” moments in and out of the classroom.
which provide opportunity for peers to debrief leadership-intensive learning moments.

Ministry Transformation Project

The Ministry Transformation Project is a self-directed learning process emphasizing leadership postures and practices such as focus, humility, situational awareness, learning, intelligence and contribution. As an extended diagnostic effort, the project is designed to allow participants to experiment, explore, collaborate and practice new learning in their own ministry communities and with cohort peers. The project is completed in five distinct stages. Each stage corresponds to both cohort course (see below) and a chapter in a research dissertation. Completion of a Chapter Worksheet precedes each residency visit. Completion of a chapter draft occurs after each residency visit. Self-paced online video instructional modules facilitate orientation to each chapter. The five stages are:

- Prospectus (Overview, Cohort Seminar I)
- Literature Review (Context, Cohort Seminar II)
- Data Collection Plan (Evidence, Cohort Seminar II)
- Data Analysis Plan (Theory, Cohort Seminar III)
- Findings Report (Results, Colloquium Presentation)

Ministry Transformation Project Assignment

1. Pre-Residency. Complete dissertation worksheet by answering the questions in provided. (You will use the outline again after the residency to write your dissertation chapter draft). See https://vimeo.com/90132870 to view the online instructional video for research orientation that accompanies the worksheet for the course. Follow instruction in the online course space for uploading and submission.

2. In-Residency. Faculty mentors will arrange discussion sessions to review content of your worksheets, either as an entire cohort or in small group settings. Formation coaches will offer small group conversation gathering to help participants refine their ministry project designs. Participants are encouraged to offer peer review to at least one peer during the residency experience.

3. Post-Residency. Using the detailed outline you created before the intensive, write the complete dissertation chapter draft. Submit that draft by due date. Follow the instructions for submitting assignments supplied in the doctor of ministry handbook. Both the faculty mentors who lead your cohort will review the draft with the assistance of program staff tasked with research clearance. The prospectus chapter draft will be returned within the 90 days following the class. At that time you will be instructed on your next steps pertaining to the draft, and the research process. Chapter draft will be reviewed using the rubric supplied with the worksheet, with one of the following evaluation assigned:

- Draft Reviewed: No Revisions. Apply for Stage Clearance.
- Draft Reviewed: Revise Based on Rubric. Resubmit by date:__________.
- Draft Not Ready: See Faculty-mentor and/or (2) Formation Coach.

Message Evaluation

Message Evaluation is a practice of inviting members of your communities to participate in providing formative feedback to you as a communicator. At select times, the leader will distribute, collect and respond in their practices to feedback from program-provided message evaluation form. This will be
Appendix 3: Supplemental Resources/Bibliography

Appendix 4: Policies

Accessing Library Resources

1. General Questions:

The Information Commons is a "one-stop shop" for all student research, circulation and technical needs. The Information Commons can be reached at our website: asbury.to/library, via phone at 800.2ASBURY or 859.858.2100, and via email at information.commons@asburyseminary.edu. Students are also encouraged to send questions to the Information Commons via SMS/text at 859.903.0464.

2. Materials Requests:

To search the library catalog for available materials, use the links on the library website or the search box located in your online course center. Students on the Kentucky or Florida campuses can use their student ID cards to check out materials in person. Books can be mailed back or returned to the library at either campus.

Online students may request books, photocopies, or emailed attachments of journal articles/portions of reference books from the library. Please allow 3-10 business days for all requests to be filled. Contact the Information Commons for costs and instructions on how to make requests.

3. Research Assistance:

Students should contact the Information Commons for research assistance. Help is available for general research questions including how to find course materials online or navigate online library resources. Advanced research appointments are available for students needing assistance in the research process.

4. Online Databases and Resources:

Asbury Scholar - Users can perform a search for books, journal articles, eBooks, and more by using Asbury Scholar. Search results of all material types can be aggregated conveniently in a single results list, or narrowed down as specifically as a user requires. A search box and direct links to Asbury Scholar can be found on the library’s website at asbury.to/library.

Complete Resource List - Alternatively, direct links to resources have been arranged
alphabetically on the Complete Resource List. In some cases this may allow the user to access site-specific features not otherwise available. To access the library’s online resources including the library catalog, online journal databases, encyclopedias, and more, go to the Complete Resource List at http://guides.asburyseminary.edu/resources.

5. Technology Questions:

Students can receive support for accessing their online classroom, using electronic resources, or other technological problems related to Asbury Seminary coursework by contacting the Information Commons. Longer appointments for training in supported Bible software or supported bibliographic management software are also available.

Plagiarism

Academic integrity is expected from every student. Plagiarism, that is, “presenting…another’s ideas or writings as one’s own,” is considered a serious violation of trust and not acceptable. Detailed information including penalty for plagiarizing is to be found in the Student Handbook.

Turnitin

If your course is using Turnitin.com as a form of detecting plagiarism, students would find this information useful for checking their own work.

The following is a sample Turnitin.com statement:

In this course we may utilize turnitin.com, an automated system which instructors can use to quickly and easily compare each student's assignment with billions of web sites, as well as an large database of student papers that grows with each submission. Accordingly, you may be expected to submit assignments in both hard copy and electronic format. After the assignment is processed, as an instructor I receive a report from turnitin.com that states if and how another author's work was used in the assignment. For a more detailed look at this process, visit http://www.turnitin.com.

Copyright Policies

The copyright law of the United States (title 17, United States Code) governs the making of photocopies or other reproductions of copyrighted material. Under certain conditions specified in the law, libraries and archives are authorized to furnish a photocopy or other reproduction. One of these specific conditions is that the photocopy or reproduction is not to be "used for any purpose other than private study, scholarship, or research." If a user makes a request for, or later uses, a photocopy or reproduction for purposes in excess of "fair use," that user may be liable for copyright infringement. This institution reserves the right to refuse to accept a copying order if, in its judgment, fulfillment of the order would involve violation of copyright law.
Online Media Copyright Information

By using this material, you are consenting to abide by this copyright policy. Any duplication, reproduction, or modification of this material without express written consent from Asbury Theological Seminary and/or the original publisher is prohibited.

Americans With Disabilities Act Information This section must be included in courses after Summer 2012.

Asbury Theological Seminary provides reasonable accommodation for qualified students with disabilities on an individualized basis. If you are a student with a disability, and believe you are in need of reasonable accommodations in this class, you will need to make an appointment with an Accommodations Officer, located in the Office of the Registrar on the Kentucky campus or in the Enrollment Management Office on the Florida campus. Students are required to provide documentation of a disability prior to receiving classroom accommodations. Since accommodations may require early planning at or before the start of the term and generally are not provided retroactively, please contact an Accommodations Officer as soon as possible.

Online Section Descriptions and Communication Guidelines This section should be included for ExL/Online courses.

The Online Classroom is built upon the open-source Moodle platform. By logging into http://one.asburyseminary.edu and clicking on the Online Campus tab (upper right corner) you will have access to this course and be able to collaborate with participant-colleagues and me throughout the course.

The following are functions with which you should familiarize yourself:

1. The Course Information Center contains many features to be used throughout the semester: a) Course News and Announcements, where I will post items important for the entire class; b) Syllabus, where a copy of the syllabus is provided; c) To Professor, which is a way for you to post a message directly to me and we can discuss an issue privately; d) Course Questions, which is a public forum where you can publicly post any questions you have regarding the course so others may see your message and respond. Anytime you have a question or comment about the course, the schedule, the assignments, or anything else that may be of interest to other participants and me you should post it to the Course Questions Forum; e) Prayer Forum, which is a public forum where you can post prayer concerns and praises for all to see. This is a way for us to build community; f) Open Forum, which is a public forum where you can post anything that is not course-related for all to see. Examples include someone getting married, an upcoming birthday, discussions on topics not course-related, etc. This is a way for us to build community.

2. Modules, which are located below the Course Information Center, will contain forums where group discussions will take place, documents or other files to download or view
online, and assignment links where you will post your assignments to me. Modules will be clearly labeled so you can follow along during the semester.

Online Support Contact Information

For technical support, library research support, library loans and Online media contact Information Commons:

e-mail: information.commons@asburyseminary.edu
Phone: (859) 858-2100;
Toll-free: (866) 454-2733

For general questions and administrative assistance regarding the Online program, contact Dale Hale:

e-mail: ExL.Office@asburyseminary.edu
Phone: (859) 858-2393

Withdrawal from Classes
Students may drop and/or add classes without penalty during the add/drop period. Students dropping any class after the add/drop period will receive a grade of “WD” (withdraw) on their transcripts, until the following deadlines each term:

• Fall, spring and summer full semester courses: through the end of the sixth week of the term.
• All intensive courses: through the equivalent of the sixth week of classes (one day equals three weeks in a semester).

After these posted deadlines, a grade of “F” will be assigned to the course from which the student has withdrawn. See the academic calendar for specific deadline dates throughout the year and the financial information section for the tuition refund schedule. Note particularly that the refund schedule applies only to full withdrawal. There is no refund for individual courses dropped beyond the change of registration period.

Withdrawal from Seminary
A student who, for any reason, finds it necessary to withdraw from school at any time other than at the close of a term is required to obtain official approval. Permission to withdraw shall be secured from the Office of the Registrar. A grade of “F” shall be recorded for all courses from which a student withdraws without permission or after the deadline stated in this catalog. A student who withdraws from Asbury Theological Seminary and later decides to return as a student will be required to reapply for admission. Lack of attendance does not constitute a withdrawal.

The Tk20 Portfolio Account
The Tk20 Portfolio allows Asbury D.Min. participants to collect, submit, review and update
program/course assignments throughout the entire three-year program.

To access Tk20:

· Open an Internet browser.

· Enter https://asburyseminary.tk20.com into the URL field.

· Login to the Asbury Seminary oneATS Network, using your username and password.

· In the upper left corner of the screen, click on the Portfolios tab.

· Click on the D.Min. E-Portfolio link.

· Click on the appropriate tab (Journey Partners, Auto-ethnography, etc.)

· Select “Click to Attach” and follow the instructions on screen to upload files.

**Statement on Inclusive Language**

It is the policy of Asbury Theological Seminary to use inclusive or non-sexist language in all Seminary publications, literature and communications. The faculty of Asbury Theological Seminary has adopted the following statement recommending the use of nondiscriminatory language by all members of the Seminary community.

Rooted deeply within the history and heritage of Methodism is the active participation in the lifting of oppression in any form so as to extend and implement the freedom of the gospel to all whom God has created and seeks to redeem. The record of Wesleyans on behalf of women is impressive and honorable and should be furthered by the modern offspring of Wesley.

Language does make a difference. When terms create certain feelings, we respond to these feelings for the sake of fostering relationships. We do not bind ourselves to etymology or even historical usage, for history is always thrusting us into new situations and struggles. We are constantly adapting our language in order to be responsible and effective communicators.

Language does not create a problem nor does language solve a problem, but language may contribute to both sometimes in obvious ways, more often in subtle ways. It is the intent of the “Suggestions for Inclusive Language” to help sensitize the Asbury Theological Seminary community to some of the cultural problems related to using previously accepted gender specific references as generic terms and to provide help in moving beyond our present habits to more just expressions.