

Asbury Theological Seminary Syllabus



DM(PLE)917B, TR1: Seminar III – Community Shaping Leadership 2 Credit Hours South Korea

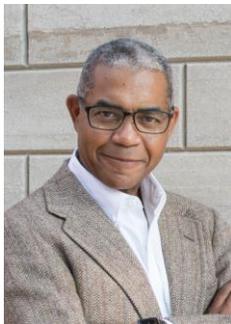
Online: September 3 – December 13, 2019

On-site Residency: October 21 – 28, 2019

PROFESSOR INFORMATION

Professors: Russell West

Email: russell.west@asburyseminary.edu



Welcome to Community Shaping Leadership! The information below provides an introduction to your faculty.

Leadership educator, coach, scholar and author, **Dr. Russell West** is motivated to help leaders — executive and emerging — experience the kind of velocity that comes with living life on a mission. He is most known for his scholarship that explores leadership as a reflex. He gets energy from multiplying effort through teamwork: he and his professional collaborators have founded non-profits (Leadership Training International, The Emergence Group), and have written leadership development books, journals, manuals and articles. If you can't find him, he's probably somewhere mentoring emerging leaders, revising a book draft or plotting the next big sailing adventure with family and friends.

COURSE DESCRIPTION

This course, an advanced perspective and skill enhancement course, provides a

theoretical and practical orientation to leadership development studies through the lens of missional leadership theory and research and application. It is designed to assist doctoral participants in the acceleration of their own leadership development vision and ethic. The course also helps ministry leaders develop culturally appropriate strategies, perspectives and principles that will help them develop leaders in their current/anticipated ministry settings. By the end of the course, participants will have both theoretical foundations and practical skills to allow them to design and facilitate missional leadership development informally, non-formally and formally.

PROGRAM LEARNING OUTCOMES (PLOs)

By the time students complete the D.Min Program, they will have an accomplished or exceptional ability to:

1. Revisit foundations for sustainable ministry.
 - Being immersed in explicit Wesleyan practices of community-based formation around the priorities of Scripture, reason, tradition and experience, participants will discover transformational habits for sustainable ministry lifestyles.
2. Foster ministry leadership vision, ethic and practice relevant to their ministry context and world.
 - By deeply engaging in analysis of one significant theme from their unique ministry context, participants 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.

STUDENT LEARNING OUTCOMES (SLOs)

By the end of DM(PLE)917B, students will have an *accomplished to exceptional* ability to:

1. Locate their own emergence patterns on a taxonomy of biblically-, theologically-, historically-, socio-culturally- and theoretically-informed formative options, this

- informing their ability to cooperate with God’s formative actions in their own lives and the lives of community members to which they provide service. (PLO #1)
2. Test the relevance of comparable ministry leadership development expressions – at the level of vision, ethic, practice and outcome -- to the practical leadership development demands of their own ministry contexts and circumstances by crafting learning experiments applying course insights. (PLO #2)
 3. Translate exposure to readings, presentations, cultural immersion case studies and peer interaction into culturally appropriate strategies, perspectives, principles which help them develop leaders in their current or anticipated ministry settings. (PLO #3)

TEXTBOOKS & RESOURCES

Required Reading

The professor has provided a “library shelf” of reading that undergirds to learning conversation, nearly 2,000 pages. Participants are expected to let curiosity arise concerning West’s Five-Fold Prophetic Community Shaping Model (pictured below), as an organizing construct for the course, as well as the cultural immersion experience in Asia that serves as a backdrop for the course. The use of this theoretical lens will model how scholarly ministry practitioners use mental models to draw learning from action, situations, sequences, systems and contexts. The professor team will refer to the theoretical as an observation schedule, analytical framework and discussion facilitator.

See next pages.

West's Five-Fold Prophetic Community Shaping Model



In the instructions section (below), select some reading from each of the texts if possible...as there is something relevant in each of them that the professor believes to be relevant to your leadership formation and that of the communities you are called to serve. However, your own learning priorities will determine what questions you bring to each text, and at what point you have satisfied your understanding of these texts. For accountability purposes, you will reflect the degree of your interaction through 15-20 CITATIONS from the texts you have selected, and these should reflect a broad reading of most of what has been assigned from this library shelf.

Required, Selective Reading

Prophetic Love

- Wynkoop, Mildred Bangs. *A Theology of Love: The Dynamic of Wesleyanism, 2nd Edition*. Nazarene Publishing House, 2015. 414 pp. ASIN: B010U37DC4, \$31.99.
- **Article:** Endsley, M.R. "Toward a Theory of Situation Awareness in Dynamic Systems." *Human Factors Journal*. March 1995. 37(1), 32-64. (Located in the "Course Syllabi" section of your online, cohort-specific classroom.)
- **Article:** Simmel, Georg. "The Stranger." (Located in the "Course Syllabi" section of your online, cohort-specific classroom.)
- **Article:** Weil, Simone. "Reflections on the Right Use of School Studies and the Love of God." 6 pp. (Located in the "Course Syllabi" section of your online, cohort-specific classroom.)

Prophetic Life

- Hammond, Kim and Darren Cronshaw. *Sentness: Six Postures of Missional Christians*. IVP Books, 2014. 212 pp. ASIN: B00HUCPQBE, \$9.99.
- Peterson, Eugene H. *Under the Unpredictable Plant: An Exploration in Vocational Holiness*. Wm. B. Eerdmans Publishing, 1994. 210 pp. ASIN: B001OCEJK0, \$9.99.
- **Article:** Hubbard, Elbert. "A Message to Garcia." 3 pp. (Located in the "Course Syllabi" section of your online, cohort-specific classroom.)

Prophetic Listening

- Kets de Vries, Manfred F.R. *Leaders, Fools, and Imposters: Essays on the Psychology of Leadership*. iUniverse, 2003. 164 pp. ASIN: 0595659470, \$13.82.
- Vanier, Jean. *From Brokenness to Community*. Paulist PressTM, 2014. 60 pp. ASIN: B00KWFJG3U, \$3.49.
- **Articles:** Oshry, Barry. "People in Context, Part I & II". *The Systems Thinker*. Vol. 21 No. 4. May 2010. (Located in the "Course Syllabi" section of your online, cohort-specific classroom.)
- **Article:** Recinos, Hal. "Pastoral Anthropology." *Jesus Weeps: Global Encounters on Our Doorstep*. Nashville: Abingdon, 1992. 16 pp. (Located in the "Course Syllabi" section of your online, cohort-specific classroom.)

Prophetic Leadership

- Freidman, Edwin. *A Failure of Nerve: Leadership in the Age of the Quick Fix*. Seabury Books, 2007. 260 pp. ASIN: B009VHSBYK, \$14.18.
- Wigger, John. *American Saint: Francis Asbury and the Methodists*. Oxford University Press, 2009. 560 pp. ASIN: B0052566ZQ, \$9.99.
- **Article:** Sittler, Joseph. "Masceration of the Minister." *The Ecology of Faith*. Muhlenberg Press, Philadelphia, 1961. Prepared for Religion Online by Ted & Winnie Brock. (Located in the "Course Syllabi" section of your online, cohort-specific classroom.)

Prophetic Legacy

- Allen, Roland. *Missionary Methods: Saint Paul or Ours?* The Lutterworth Press, 2012. 223 pp. ASIN: BOOKER82S6, \$5.22.
- Stickhorn, Mark and Markus E. Horness, *This is Service Design Doing: Applying Service Design Thinking in the Real World*. O'Reilly Media, 2018. 541 pp. ASIN: B078Z391QT, \$22.99.
- **Article:** Pine, James and Joseph Gilmore. "Welcome to the Experience Economy." *Harvard Business Review*. July-August 1998. Reprint Number: 98407. (Located in the "Course Syllabi" section of your online, cohort-specific classroom.)
- **Article:** Sull, Don and Charles Spinosa. "*Promise-Based Management*." *Harvard Business Review*. (Located in the "Course Syllabi" section of your online, cohort-specific classroom.)

Total pages: Up to 2,500

Suggested Reading (Optional)

(none)

ASSIGNMENTS

To successfully complete this class, students must satisfactorily complete and submit all assignments on time and actively participate and contribute to the learning community.

1. **Critical Review Essay 2 (35 points)**

Due Date: September 23, 2019

Points/Percentage: 35

Learning Outcome: 1, 2

Participants will read and write essays that reflect on *all* of the “Prophetic Love” texts in the center of the model, but will also choose reading listed in the other TWO quadrants you did not utilize in the DM(PL)917A Critical Review Essay assignment. A review essay is a case-based response to ALL you have read/reviewed in this phase of the course and its assignments. The texts and media items are selected to resonate several themes which might be important to shaping prophetic communities, but you must discerningly decide what they are for you by crafting an essay that demonstrates what the reading/review provoked in you, from your experience or that to which you are an eyewitness. Let the reading offer you a change to revisit, reconsider, reaffirm, repent, revise, retool, renew, etc. Be bold in deciding which of your values are being called into the open to be lived more boldly than ever.

- Your essay must demonstrate critical, doctoral-level synthesis from the “Prophetic Love” readings, and the remaining two of the four quadrants (example: Prophetic Love [“Center”] plus Prophetic Listening and Prophetic Legacy). Sample essay is found in the “Additional Assignment Guidelines” section.
- Acceptable essays will offer an opening story/episode/case that captures the essence of the writer’s ministry experience; makes a claim that synthesizes the writer’s experience with the reading; advances the claim by offering learning and interaction from the various texts; and cites from the relevant texts.
- **Confidentiality & Discretion in Narratives ~ DO NO HARM!** These essays will be discussed in open forums among peers. Please obscure all identities of people/organizations impacted by the narrative report.

2. **Customer Experience Prophetically Re-Imagined (CXP) (30 points)**

Due Date: October 11, 2019

Points/Percentage: 30

Learning Outcome: 1, 2

Developing insights from your reviews of the specific articles, “The Stranger” and “Welcome to The Experience Economy,” you will REIMAGINE A CUSTOMER EXPERIENCE (CX) which expresses a *prophetic value* important to your mission/promise/values (or those of a community to whom you would like to offer this consulting service, if conducting this process in your immediate service community is not currently feasible). Your project must contain at least three components to qualify for an “A” quality letter grade:

1. **Empathy Maps.** Demonstration of learning harvested from use of Empathy Maps (source: <https://medium.com/the-xplane-collection/updated-empathy-map-canvas-46df22df3c8a>).

2. **Culture Mapping.** Demonstration of learning from a Culture Mapping exercise, and 1-page Culture Map (sample: <https://blog.strategyzer.com/posts/2016/1/11/best-practices-how-to-use-the-culture-map>).
3. **Design Thinking to Re-Imagine a Service/Program.** Demonstrated use of 5-Stage Design Thinking Process with a feedback community you recruit (See the *This is Service Design Doing* text, as well as this article: <https://dschool-old.stanford.edu/sandbox/groups/designresources/wiki/36873/attachments/74b3d/ModeGuideBOOTCAMP2010L.pdf>).
 - You will write a paper describing your project, its purpose, your three data collection/learning methodologies, and how you prototyped a reimagined service offering in your organizational community/network. Papers graded in the “A” quality letter grade zone will demonstrate how the bibliography, the field immersion experiences and your own calling to prophetic leadership is reflected in the execution of this project (perhaps as an Introduction or Conclusion of the project). The professor really invites your autonomy, security and imagination as you innovate service which begins with empathy as a spiritual leadership value. Beyond the inclusion of these components, you may format your project in whatever manner that best suits your presentation, and furthered use of the experience. In addition to the paper, you may include exhibits (illustrations, PowerPoint slide decks, video, data, etc.).
 - Note: We will discuss this project and its development when in the field phase of the course (Asia Immersion). Be prepared to present a 1-page overview of your project plan to your Legacy Group while in the field setting.
 - Note: Start EARLY!!!

3. **Threaded Discussion Responses (35 points)**

Due Date: November 11-25, 2019

Points/Percentage: 30

Learning Outcome: 1, 2

Having posted your essay in the forum in your online classroom, you and your peers will read and reply to each other’s work. You will read ALL POSTS of your peer’s work but need only **REPLY TO AT LEAST TWO** of their essays (your choice which two). Additionally, you have to reply to ALL of the people who choose YOUR essay. With each post, you should carry on a natural conversation.

Assignment Description	SLO	Method of Assessment	Value /Due Date	Evaluator
Assignment #1: Critical Reflection Essay #2	#1, 2	8-12 pages, double-spaced, 12-point font. 15-20 citations. See sample in Additional Assignment Guidelines.	35% Due Date: 9/23/2019. Upload to online classroom.	Faculty
Assignment #2: Customer Experience Prophetically Re-Imagined (CXP)	#1, 2	12-15-pages, double-spaced, 12-point font. 1-page overview of project plan presented to Legacy Group during Asia immersion.	30% Due Date: 10/11/2019. Upload to online classroom.	
Assignment #3: Threaded Discussion Responses	#1, 2	200-word essay introduction, elevating question for peers; reply to two peers	35% Due Date: 11/11-25/2019. Upload to online classroom.	

ADDITIONAL ASSIGNMENT GUIDELINES

Sample Critical Review Essay

Joe Student

Dr. Russell West

DM(PL)917A, X1 Course

[DATE]

Critical Review Essay: Merger of Two Churches

Introduction

On July 1, 2007 First United Methodist Church and Faith United Methodist Church merged to become First United Methodist Church: A Community of Faith. The following is a critical review of several dynamics involved in the various stages of that merger. In his essay, Beyond ‘Dragon In The Bush’: The Study Of China–Africa Relations, Daniel Large indicated the study of Chinese-African relations could proceed from two different starting positions: “Connecting Chinese dynamics to the African context” or “African locales engaging the Chinese presence.” Similarly the First/Faith merger could be studied from two different starting points. Since I am the founding and current pastor of First United Methodist Church, this review will be primarily from the perspective of First’s leadership.

Context

Background of First.

First Church was founded in 2004 as an “alternative community” (Brueggemann) to confront “the wisdom of this age – a sex-driven, self-centered pop psychology cocktail that is void of transcendent truth” (Wyrostek loc 80). First combined modern music with relevant messages to reach a largely unchurched crowd of people in their 20s and 30s in the transient Midwest college town. For the first eight years of First’s ministry, the church was nomadic – no permanent facilities. The church was filled with people who would sacrifice their time and energy to set up and tear down our worship venue every weekend in order to metaphorically “carry a message to Garcia” (Hubbard) – in First’s case, that message was the good news of Jesus Christ.

[DOUBLE-SPACED REQUIRED IN PAPER;

REDUCED TO SINGLE-SPACE FOR THIS SYLLABUS ONLY.]

First grew from approximately 100 people to 150 people in weekly worship during those first eight years. After three years of subsidy from the denomination, First became an official church as it achieved financial independence – an important quality of the churches founded by the apostle Paul (Allen 67). In order to remain financially independent, the First congregation strategically avoided investing in permanent facilities and could be heard echoing Brother Yun of the house church movement in China when he said, “We have no desire to build a single church building anywhere!” (Hattaway loc 1147).

Over two thirds of First’s regularly attending adults were also involved in home groups that met throughout the community. These home groups were not as apostolic as the house churches in China, but similar in nature (Hattaway loc 389-419), and more closely resembled “discipleship groups” as described by Joe Wrostek in his book *Discipleship Based Churches* with trained leadership, sound materials, prayer, fellowship, accountability, etc (loc 777-809). Although not perfect, and certainly able to improve, First could be described as a disciple making church because it had “an organized and successful approach to making disciples that make disciples” (loc 405). First’s stated mission was *to help everyday people become wholehearted followers of Jesus*, and had a process with clarity, movement, alignment and focus (loc 606) that was closely tracked (loc 1401). -based home group communities provided the one-two punch of First’s ministry.

Background of Faith

Faith United Methodist Church was founded in the late 1800s as an offshoot of the downtown Methodist Church. Their missional spirit reached its height in the late 1950s when the congregation boldly moved from its original facility (a converted creamery building) to the edge of town where new development was forecast. The leaders had a grand vision and saw it through such that the church hit its peak of attendance (nearly 400 weekly) and involvement in the 1970s. However, steady decline over the next four decades.

During this time core leadership in the church, who all remembered the height of their successes in the 1970s, attempted to make Pastor Fred the scapegoat. “Scapegoating is a way of deflecting our aggression onto safer targets, instead of directing it toward the target we are really frustrated with” (Kets de Vries 146). As a result of the conflict and failures to turn things around, “a kind of hopelessness emerge[d] because little or no prospect for change [was] on the horizon” (Brueggemann 60).

Pastor Fred raised up new leaders who were tired of the conflict and wanted to make a difference. However a new dynamic emerged similar to a common problem among missionaries noted by Roland Allen. “A tradition very rapidly grows up that nothing can be done without the authority and guidance of the missionary, the people wait for him to move, and, the longer they do so, the more incapable they become of any independent action” (Allen 103). Such was the case with Pastor Fred’s relationship with the congregation. Kets de Vries calls this “dependency” on a leader requiring him or her to think for them (Kets de Vries 123).

Initial Partnership

In 2012, First wanted to offer a Vacation Bible School for their growing kids ministry and as an outreach to the community, but their worship facility host would not allow it. First leadership reached out to Faith leadership and partnered together on a successful VBS endeavor.

During the first two years of this partnership, several differences between the two churches became evident. Faith was primarily dependent on its lead pastor to do ministry. Yonggi Cho, pastor of the largest church in the world, reflected how God had to teach him, “that I needed to farm out more of my responsibilities to other church workers, entrusting them with ministerial duties and responsibilities” (Chadwick 82). This philosophy of lay-driven ministry was prevalent at First, but not at Faith.

Furthermore, the testimony of Peter Xu Yongze rings true of First’s experience: “A strong church is one that is a spiritual baby-making center. Souls are being saved and disciplined around the clock and the church is a hive of activity. There is no time for believers to sit around and argue with each other. They are too busy just trying to clean up all the mess these newborn babies make while simultaneously trying to prepare more bottles of milk to keep them fed!” (Hattaway loc 1270). While Faith was riddled with conflict and a lack of trust, First rarely had to deal with dissatisfaction because fruit was consistently being born.

Final steps to merger

Although the vote to merge took place in November of 2015, the official merger date would not take place until July 1, 2016. In the meantime, many administrative details needed to be tended to. Thankfully, “administration can cultivate spiritual growth – expanding not just one’s mind but also one’s heart, to love and desire the common good, the flourishing of all” (Garrido 15). This flourishing of all was the goal of the next several months.

It was announced that Pastor Fred would be appointed elsewhere and that I would remain as the pastor of the new church. Thus, the entire oversight of the administrative integration fell to me. However, despite these administrative challenges, there were also leadership challenges that presented themselves. Those challenges will be diagnosed and resolutions identified in our next sections.

Diagnosis

Although there were numerous leadership challenges during this period between the merger vote and our official merger, I’ve narrowed it down to three key areas: Recognizing and responding to a lack of trust from the Faith congregation, the need for Faith to grieve the loss of the past, and how to move forward together into a new future.

Lack of trust from Faith

The merger plan certainly favored First structures and leadership over Faith’s for obvious reasons. First had the healthier organization by far, not to mention systems and people that were bearing fruit. However, this created an “unequal” dynamic between the congregations and the leadership of the merged church. Although we had a shared denominational heritage based on John Wesley’s emphasis on love (Wynkoop loc 235), our teams initially experienced tension. Why? “Some answers may lie in our own human nature: our ability to trust one another just so far, and perhaps not far enough” (Kets de

Vries loc 212). Even in our mutual emphasis on our love for God “as an element of holiness, it is all too easy to forget the equally imperative matter of being in right relationship to men” (Wynkoop loc 1435). Trust needed to be established.

Grieving the loss of the past

Faith’s long-term inability to change was closely tied to their idolization of the past “glory days” of the 1970s. He reflected, “God had to shatter me in order to show me that I needed to serve Him with the attitude and heart of a servant and good steward over all He had given me” (Chadwick 72). In our new reality, God had given Faith so much blessing and hope for a future, but they still needed to be broken from their past. Faith needed to approach their organizational life from what Kets de Vries called “a clinical paradigm...to help people to revisit past experiences and to become more aware of their choices and how they behave in the here-and-now” (Kets de Vries 86). In order to do this, Faith needed to grieve the loss of their past.

Moving into the future together

As noted previously, Faith had generally learned to stop hoping for a better future. Four decades of decline with increased momentum over the last ten years sucked the wind out of their sails. Something had to happen in order for Faith to willingly move into the future with hope and purpose.

Resolution

These identified problems were addressed in multiple ways over the course of the first six months of 2016 (and truthfully, continue to be). Here are some of the methods and measures our leadership took.

Building Trust

I personally began to strategically build trust with the Faith congregation in the early days of our partnership by attending their worship services before First’s took place. I began to invite other Firsters to do the same occasionally as well as participate in some of Faiths other church functions. We felt it was necessary to learn what it was like to be in their shoes. We experienced a similar love grow in our hearts that grew in Yonggi Cho’s for his village church: “Having such hunger in my life, I sympathized with the other members of the congregation and took to heart what they might be going through on a daily basis” (Chadwick 46).

Realizing the truth that “holiness has to do with persons in relationship” (Wynkoop loc 370), I began visiting Faith members in their homes and gave them my heartfelt attention. “Attention consists of suspending our thought, leaving it detached, empty and ready to be penetrated by the object” (Weil). By taking the time to meet with and make individual Faith members the object of my attention, trust is being established.

Helping people grieve

Walter Brueggemann suggests, “The task of prophetic imagination is to cut through the numbness, to penetrate the self-deception, so that the God of endings is confessed as Lord... I believe that the proper idiom for the prophet in cutting through the royal numbness and denial is the *language of grief*, the rhetoric that engages the

community in mourning for a funeral they do not want to admit. It is indeed their own funeral” (Brueggemann 45-6 emphasis mine). The prophet Jeremiah brought grief of dying Israel to public expression (115) and that kind of grief “permits newness” (58) that the Faith congregation desperately needed.

The miracle of God’s Faith in dying to the past is that resurrection can only occur after death. Most believed their expulsion was a victory for the devil, and many lamented the death of the Chinese church” (Hattaway loc 322). And yet in that death was new life.

Moving into the future together

The connection between grieving the past and moving into a preferred future cannot be overemphasized. “It is the task of the prophet to bring to expression the new realities against the more visible ones of the old order. Energizing is closely linked to hope. We are energized not by that which we already possess but by that which is promised and about to be given” (Brueggemann 14). Brueggemann goes on to state that we need to “cut through the despair” if we are ever going to move forward (63).

One way that we actively tried to build trust, help Faith grieve and move forward together was in a January message series called “Generations.” Each week I preached on a different generation (Builders, Boomers, Xers, Millennials) – sharing the formative experiences and how that has shaped their collective views of the world and of God. I also emphasized positive ways each generation contributed (and continues to do so) to society as well as God’s Kingdom. We concluded the series with a joint worship service where we thanked God for one another and especially honored the “Builders” (almost exclusively from the Faith congregation) for their willingness to sacrifice for future generations. In this series we gave language to our future together and began “shap[ing] consciousness and defin[ing] reality” (64). At the conclusion of the series, one long term Faith member said to me, “I feel like we are truly ONE church now.” We continue to move forward in mission and ministry together.

Critical Analysis

Throughout this merger process, there were many times when I felt like we were not making enough progress despite our clearly strategic efforts to move forward. I became aware of my own failings. “Administration has moments that make us aware of our shortcomings and limitations” (Garrido 82). It has taught me humility. Despite my best efforts, I do not have all the answers and am continually learning. At the same time, in humility, “I have to trust that the gap between me and what the role requires will be filled by the Holy Spirit” (96). I take comfort in words of Simone Weil when she wrote, “Every time that a human being succeeds in making an effort of attention with the sole idea of increasing his grasp of truth, he acquires a greater aptitude for grasping it, even if his effort produces no visible fruit” (Weil). I now recognize that some of the fruit of this process was learning what ways we would do things differently if we had the opportunity. I would like to highlight two specific things I would change.

First, I would begin the merger team meeting sooner and meeting with more frequency. In short, this team needed more time together. “Many team designers forget to take into account the subtle, out-of-awareness behavior patterns that are part and parcel of the human condition. Although teams are created as a forum for achieving specific goals, the personality quirks and emotional life of the various team members can cause

deviations from the specified task” (Kets de Vries loc 283). Our team had a very specific task, but in order to accomplish that task, we absolutely needed to be able to come to know and understand each other more deeply. Our team met too infrequently to establish the level of intimacy needed for such a daunting task. I would highly recommend merger teams meeting for a longer period of time and getting to know one another interpersonally as a foundation for achieving the team’s goals.

Speaking of goals, I would also like to go back and require that our merger team or joint leadership team set specific benchmarks or goals for the merged church to work toward together. “Now not all goals are always achieved. But in terms of church growth, everything hinges on whether or not the church sets goals; this is an absolute necessity. Only those churches that set goals will see growth” (Chadwick 125). Our present challenge is to once again align our collective ministry efforts clearly around our mission. This is an ongoing task, but it would have been beneficial for our joint leadership team to accomplish this before we were officially merged in order for us to hit the ground running and feel a sense of shared purpose. We are cultivating that presently, however ideally, it should have been done at an earlier stage.

Conclusion

In some ways this merger process felt like a school assignment with much higher stakes. I resonate with the words of Simone Weil when speaking about how to approach school assignments with the love of God in mind: “When we force ourselves to fix the gaze, not only of our eyes but of our souls, upon a school exercise that we have failed through sheer stupidity, a sense of our mediocrity is borne in upon us with irresistible evidence” (Weil). Although this merger has been a success so far, I was and continue to be confronted with my own lack of knowledge and understanding of church mergers. But I can say this. The high calling of creating a church that exists as an outpost of God’s Kingdom in the midst of the kingdoms of this world requires tremendous, Spirit empowered leadership for the present. And that leadership must always have an eye to the future in order to leave a God honoring legacy for those to come.

Works Cited

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Student Learning Outcomes	Method of Assessment	Exemplary=4	Accomplished=3	Developing=2	Beginning=1	Evaluator
SLO #1: Locate their own emergence patterns on a taxonomy of biblically-, theologically-, historically-, socio-culturally- and theoretically-informed formative options, this informing their ability to cooperate with God's formative actions in their own lives and the lives of community members to which they provide service.	Critical Review Essay #2	<i>Locates, at an exemplary level, their own emergence patterns on a taxonomy of biblically-, theologically-, historically-, socio-culturally- and theoretically-informed formative options, this informing their ability to cooperate with God's formative actions in their own lives and the lives of community members to which they provide service.</i>	<i>Locates, at an accomplished level, their own emergence patterns on a taxonomy of biblically-, theologically-, historically-, socio-culturally- and theoretically-informed formative options, this informing their ability to cooperate with God's formative actions in their own lives and the lives of community members to which they provide service.</i>	<i>Locates, at a developing level, their own emergence patterns on a taxonomy of biblically-, theologically-, historically-, socio-culturally- and theoretically-informed formative options, this informing their ability to cooperate with God's formative actions in their own lives and the lives of community members to which they provide service.</i>	<i>Locates, at a beginning level, their own emergence patterns on a taxonomy of biblically-, theologically-, historically-, socio-culturally- and theoretically-informed formative options, this informing their ability to cooperate with God's formative actions in their own lives and the lives of community members to which they provide service.</i>	Faculty
SLO #2: Test the relevance of comparable ministry leadership development expressions – at the level of	Customer Experience Prophetically Re-Imagined (CXP)	<i>Test, at the exemplary level, the relevance of comparable ministry leadership development expressions – at the level of vision,</i>	<i>Test, at the accomplished level, the relevance of comparable ministry leadership development</i>	<i>Test, at the developing level, the relevance of comparable ministry leadership development</i>	<i>Test, at the beginning level, the relevance of comparable ministry leadership development</i>	Faculty

vision, ethic, practice and outcome -- to the practical leadership development demands of their own ministry contexts and circumstances by crafting learning experiments applying course insights.		<i>ethic, practice and outcome -- to the practical leadership development demands of their own ministry contexts and circumstances by crafting learning experiments applying course insights.</i>	<i>expressions – at the level of vision, ethic, practice and outcome -- to the practical leadership development demands of their own ministry contexts and circumstances by crafting learning experiments applying course insights.</i>	<i>expressions – at the level of vision, ethic, practice and outcome -- to the practical leadership development demands of their own ministry contexts and circumstances by crafting learning experiments applying course insights.</i>	<i>expressions – at the level of vision, ethic, practice and outcome -- to the practical leadership development demands of their own ministry contexts and circumstance s by crafting learning experiments applying course insights.</i>	
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Late Assignments: Any assignment submitted after the due date and time will be reduced one numerical point for every day late. For example, two days late would reduce the grade from a 90 to an 88, unless the student talks to the professor ahead of time and receives permission to turn in the assignment late, based upon a legitimate excuse (such as illness).

Incomplete Work: “A grade of ‘I’ denotes that course work has not been completed *due to an unavoidable emergency*. Delinquency or attending to church work or other employment (i.e. being too busy) does *not* constitute an unavoidable emergency. Without an approved ‘I,’ a letter grade will be recorded based on grades received for completed work and an ‘F’ grade assigned to incomplete work” (ATS 2015-16 Student Handbook, page 67).

Format of Papers: Students must use MLA academic style for completing papers; this is also the required style for your dissertation.

GRADING

Assignment	Weight/Point Value
Critical Reflection Essay 2	35
Threaded Discussion Responses	35

Customer Experience Prophetically Re-Imagined (CXP)	30
	Total: 100

Grading Scale

Letter	Lowest	Highest
A	95.00%	100.00%
A-	90.00%	94.99%
B+	87.00%	89.99%
B	84.00%	86.99%
B-	80.00%	83.99%
C+	77.00%	79.99%
C	74.00%	76.99%
C-	70.00%	73.99%
D+	67.00%	69.99%
D	64.00%	66.99%
D-	60.00%	63.99%
F	0.00%	59.99%

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:

GRADE	EVALUATION CRITERIA
A	Exceptional work: surpassing outstanding achievement of course objectives
B	Good, accomplished work: strong, significant achievement of course objectives
C	Acceptable work: basic, essential achievement of course objectives, developing potential
D	Marginal work: inadequate, minimal, beginning achievement of course objectives

F	Unacceptable work: failure to achieve course objectives
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Note: For the Doctor of Ministry Program, 80% or above is required to meet the program standard.

CANVAS (LEARNING MANAGEMENT SYSTEM)

Canvas is the new learning management system that Asbury is in the process of transitioning to for seminary classes. To access Canvas for the fall semester, log into <http://connect.asburyseminary.edu> and click on the **Online Courses** tab (upper right corner) to access each course you are enrolled in. In the gray Navigation block on the left, click on **My courses** and then the desired course. You will see a link that will direct you to the Canvas website. Once you have logged in, it is recommended that you bookmark this page for easy access. The courses that you are enrolled in should appear as “course cards” on this page. You may navigate to your desired course here.

Information is arranged on the Canvas homepage as follows:

1. A banner introducing your course and instructor
2. **Course Related:**
 - a. **Announcements** – class news and information
 - b. **Course Questions** – students can post questions about the course and even answer each other
 - c. **Student help link** for navigating Canvas
 - d. **Prayer forum**– a forum where students can post prayer concerns and a great way to build community
 - e. **Office Hours** – your instructor’s scheduled office hours availability (please note that this may vary based on your instructor)
 - f. **Request a Conference** – additional information about your instructor’s conferencing availability
3. **Course Syllabus**
4. A reminder to access your course materials through the Modules section
5. Any further information and/or resources about the course from your instructor

In the Modules section, you will see the course materials labeled either by topics or weeks, depending upon the course organization. Assignment information, group discussion forums, and links to documents and class resources are located within the modules.

COURSE EVALUATIONS

Course evaluations are a vital part of Asbury Seminary’s efforts to achieve excellence in the classroom. At the end of the semester, you will receive an email with information and directions for completing course evaluations. Your responses are completely anonymous, and your participation is greatly appreciated. If you have questions or encounter problems

accessing the evaluations, contact the Help Desk at helpdesk@asburyseminary.edu or by phone at 859.858.2100 or toll-free at 800.2ASBURY.

TECHNOLOGY REQUIREMENTS & SUPPORT

To take an online or hybrid class, you should be comfortable using e-mail, web browsers, word-processing software and be able to download files and create attachments. You will need the following in order to participate online:

- A computer with Windows 7 or MAC OS 10.6 or above
- An account with or regular access to an internet service provider (ISP)
- Reliable, high-speed internet (recommended)
- Word processing software
- A webcam (built-in or external) for video conferences, as needed
- A headset with microphone (preferable)

Contact the Help Desk for technical assistance accessing the online class, using electronic resources, or with other technical issues related to Asbury Seminary coursework.

- Email: helpdesk@asburyseminary.edu
- Phone: 859.858.2100 or 800.2ASBURY (toll free)

LIBRARY RESOURCES

Library resources, research support, and library loan are available via:

- Website: asbury.to/library
- Email: helpdesk@asburyseminary.edu
- Phone: 859.858.2100 or 800.2ASBURY (toll free)

Materials Requests

Use the links on the library website to search the library catalog for available materials. Students on the Kentucky or Florida campuses can use their student ID cards to check out materials in person. Books can be returned or mailed to the library at either the Kentucky or Florida campus.

Students may request books, photocopies, or emailed attachments of journal articles or portions of reference books from the library. Allow 3-10 business days for requests to be filled. Contact the library for costs and instructions on how to make requests, or view the online tutorial at guides.asburyseminary.edu/libraryloan.

Online Resources

- *Asbury Scholar* – Find library books, ebooks, journal articles, and other media at asbury.to/library.
- *Databases* – Access links to online resources including the library catalog, online journal databases, encyclopedias, and more at guides.asburyseminary.edu/az.php.

Research Assistance

Students should contact Research Services in the library for research assistance. Help is available for general research questions, including how to find course materials online or navigate library resources. Training for supported Bible software or bibliographic management software is also available. Appointments can be made via:

- Website: asbury.to/library
- Email: helpdesk@asburyseminary.edu
- Phone: 859.858.2100 or 800.2ASBURY (toll free)

The Writing Center

- The goal of the Writing Center is to help students improve their graduate-level writing. Assistance is available both online and on the Kentucky campus to help with various aspects of the writing process, including structure and organization, grammar, punctuation, and citation formatting. Appointments can be made by contacting the library via:
 - Website: asbury.to/library
 - Email: helpdesk@asburyseminary.edu
 - Phone: 859.858.2100 or 800.2ASBURY (toll free)
- Students can sign up for 30-minute sessions on the library website at asbury.to/library.

POLICIES

Each student is responsible for being familiar with seminary policies. Asbury Seminary reserves the right to change policies when necessary. Below are brief descriptions of a few seminary policies. For more detailed information regarding school policies, please refer to the ATS Student Handbook at asburyseminary.edu/students/student-services/student-handbook/

Attendance/Participation

To progress satisfactorily and achieve learning outcomes in this class, students must meet the course requirements. D.Min. students are required to attend all classes during each residency.

Disability Accommodations

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

Academic Integrity

Academic integrity is expected of every student. Plagiarism, that is, “presenting ... another’s ideas or writings as one’s own,” is considered a serious violation of integrity and is unacceptable. Detailed information, including the penalty for plagiarizing, is in the Student Handbook. For additional information about plagiarism, go to plagiarism.org

In this course we may utilize Unicheck, an automated system that compares students’ assignments with websites as well as a database of previously submitted student work. After the assignment is processed, instructors receive a report from unicheck.com that states if and how another person’s work was used in the assignment. For more information, see www.unicheck.com. If you have questions about academic honesty, please contact the library at helpdesk@asburyseminary.edu.

Copyright Information

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.

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