Seminar III: Community Shaping Leadership

DM917

4 Credit Hours

- Concentration(s): Preaching and Leading: Shaping Prophetic Communities
- Date of Course: October 12 – 24, 2016
- Location/Campus: Asia

Contact Information

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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.

Cohort Thematic Focus

The measure of a leader is not rank, title or fame, but the quality of community the leader has
cultivated. For Christian ministry communities, such as congregations and ministry organizations, their leaders need growing expertise in the practices that shape communities to be vibrant in Christian witness and discipleship. This cohort invites career ministry leaders to deepen three primary skill sets: spiritual formation, biblical preaching and missional leadership. In this conversation, participants will focus on deepening the spirituality of them and of those they serve, expanding their capacity as preachers and sharpening their organizational intelligence to better mobilize their communities toward witness within and beyond the walls of the church.

Participants in this cohort will:

- Revisit ministry foundations in spiritual formation, preaching and leadership.
- Examine the intersection between the leader’s formation (internal) and the leader’s ministry expressions of leadership and preaching (external), especially the ways in which these inform the shaping of ministry communities.
- Receive practical faculty-mentor, peer and community feedback on preaching and leadership practices in ministry throughout the program.
- Produce a Ministry Transformation Research Project.

Welcome

Welcome to Community Shaping Leadership! In this course we assert: missional leadership results in formed communities. These formed communities may be the conventional Sunday morning congregational image, or that of the non-profit staff and volunteers. In our vision of this kind of community, we further assert that when missional leaders make their investment well, these communities “speak.” They are beacons, lights, witnesses – they are prophetic. The relationship between “preaching” and “leadership” is pressed in this course, to determine how participants translate their formation, their proclamation and witness through the mediating structures of people in the communities they cultivate and inhabit. We will use a five-part construct to manage our conversation. We will organize our reading and course presentations to intersect with two questions:

(1) What is a leader (Postures), and what does it do (Practices)?
(2) What is a community (Organizational Postures), and what does it do (Organizational Practices)?

These questions provide priorities for our module conversations: *Prophetic Love, Prophetic Life, Prophetic Leadership, Prophetic Listening* and *Prophetic Legacy*. (See West’s Five-Fold Prophetic Community Shaping Model in the “Course Requirements” section). In addition, since this is the third residency course, we focus on the diagnostic leadership competencies of observation, situational awareness and evidence-based learning practices (research, data collection and application of theoretic models) for missional applications.

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.

**Dr. Thomas Tumblin** served 10 years in ministry at Ginghamsburg United Methodist Church (Tipp City, Ohio) before joining the Asbury Theological Seminary faculty in 1999. He now serves as Professor of Leadership and Associate Provost for Global Initiatives & Academic Affairs at Asbury Seminary. He also serves widely as a consultant to local congregations and as a leader in the academy.

**Program Level Outcomes**

As these standards are designed into key processes throughout the D.Min. experience, upon graduation students will be able 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.

**Cohort Learning Outcomes**

By the end of DMILE917, students will be able to:

1. Identify effective steps for data analysis by choosing methods relevant to their Ministry Transformation Project. (PLO #2)
2. Assess the value of group spiritual formation through their Legacy Group experience. (PLO #1)

**Student Learning Outcomes**
By the end of DMPE917, students will be able to:

1. Locate their own emergence patterns on a taxonomy of biblically-, theologically-, historically-, socio-culturally- and theoretically-informed formative options, thus 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 and applying course insights. (PLO #2)

3. Translate exposure to readings, presentations, cultural immersion case studies and peer interaction into culturally appropriate strategies, perspectives, and principles which help them develop leaders in their current or anticipated ministry settings. (PLO #3)

**Course Requirements**

The primary means of textbook delivery is through Kindle e-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&](http://www.amazon.com/gp/feature.html?ref=amb_link_365823462_2&docId=1000493771&)

The professor has provided a “library shelf” of reading that undergirds 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 actions, situations, sequences, systems and contexts. The professor team will refer to the theoretical as an observation schedule, analytical framework and discussion facilitator.

![West’s Five-Fold Prophetic Community Shaping Model](image-url)
In the instructions section (below), you are advised to select some reading from each of the texts if possible...as there is something relevant in each of them that the professor team 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 COPIOUS 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 and Suggested Reading (Total pages: Between 1,600 – 2,400)**

**Prophetic Love**


- **Article**: Weil, Simone. “Reflections on the Right Use of School Studies with a View to the Love of God.” Available in your online, academic classroom for DMPILE917.

**Prophetic Life**


- **Article:** Van Manen, Max. “Phenomenology of Practice.” *Phenomenology & Practice,* Volume 1 (2007), No. 1, pp. 11 – 30. **Available in your online, academic classroom for DMPLE917.**

**Prophetic Listening**


- Vanier, Jean. *From Brokenness to Community.* Paulist Press, 2014. 60 pp. ASIN: B00KWFJG3U

- **Article:** Recinos, Hal. “Pastoral Anthropology.” *Jesus Weeps: Global Encounters on Our Doorstep.* Nashville: Abingdon, 1992. **Available in your online, academic classroom for DMPLE917.**

**Prophetic Leadership**


- **Article:** Hubbard, Elbert. “A Message to Garcia.” **Available in your online, academic classroom for DMPLE917.**

**Prophetic Legacy**


Assignments

Assignment Descriptions

Assignments #1 and #3: Critical Review Essays (sample in Appendix). You will write original scholarly essays that allow you to demonstrate insights and conclusions drawn from your assigned reading.

Process: 1) Read texts; 2) write essay; 3) post online to group; 4) discuss online with group and professor.
Your essays must demonstrate critical, doctoral-level synthesis from the “Prophetic Love” readings, and two of the four quadrants.

Acceptable essays will offer an opening story/episode/case that captures the essence of the writer’s ministry experience; make a claim that synthesizes the writer’s experience with the reading; advance the claim by offering learning and interaction from the various texts; and cite COPIOUSLY from EACH of the texts selected.

No less than 5 citations from each text – from throughout the text, not merely one section – is expected as a demonstration that the writer has THOROUGHLY read all assigned materials. So copious should be the citations and interaction that the professor/grader should not have to question whether the learner has adequately read the assigned reading.

Note: Texts have been selected for their relevance to aspects of the stage of the doctoral program, the Course Learning Outcomes, the diversity of author appeal/theology/theory/application and relevance to the Asia cultural immersion, each under their various quadrant headings (such as Love, Life, Listening, Leadership and Legacy).

Note: Learning to use “diagnostic models,” “theoretical frameworks” and “mental constructs” is the leadership competency being emphasized in this scholarly analytic reading exercise.

Note: Participants will read and write essays that reflect on all of the “Prophetic Love” texts in the center of the model, but will ANY SELECT TWO quadrants and the associated reading. This will be repeated in Assignment #3 as well (will read “Prophetic Love” AND the remaining two quadrants).

For Assignment #3, consider reflecting on lessons learned from the Asia Immersion experience.

Having posted your essay in the online forum, 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 two of their essays (your choice as to which two). You have to reply to ALL of the people who choose YOUR essay to reply. With them, you should carry on a natural conversation.

Essays must be uploaded by 12:00 p.m. (noon) 30 days before residency. All replies should be completed by 12:00 p.m. (noon) 7 days before residency. No work is expected on Sundays.

Assignment #2: Asia Observation Schedule: “101 Situational Awareness Questions.” Background: Ministry leaders are at their best, not especially when they are teaching, telling and talking, but when they are asking questions, provoking insights and learning from others,
e.g., Jesus of Nazareth’s example. The Asia immersion experience places leaders in a situational, social, cultural, historical, political, economic, organizational, ethical and spiritual ecology that can be instructive to learners by virtue of its unfamiliarity. Also, it would be easy for participants to experience the cultural immersion as “tourism” without a learning purpose, thereby missing what “hides in plain sight.” Therefore, to advance the Program Level Outcomes, learners will:

1. Generate a list of “101 Situational Awareness Questions” and **upload by 12:00 p.m. (noon) 3 days before residency.**

2. These questions may arise from any source of curiosity within the learner’s life. However, in keeping with the learning aims of the course, you are invited to frame your questions under the heading of the Five-Fold Prophetic Community Shaping Model, or from insights arising from the reading under those five headings.

3. By framing the assignment as an “observation schedule,” you are prioritizing *your questions* so that as the course facilitators and national hosts conduct tours and teaching moments, you do not fail to get *your* answers addressed from those opportunities. Further, you learn the leadership practice of reading situations, sequence, people and contexts for their leadership importance.

4. **Examples of Situational Awareness Questions:** Note: These are 10 questions that were written in 5 minutes! We each have MORE THAN 101 questions! But failing to make them explicit, we often create a failure to gather (or even see) the answers when the learning moment emerges in the situational context. Your 101 Questions list will seed your critical inquiry process that changes this immersion from theological tourism to a leadership development!

   1. “How did China emerge as the political, economic and spiritual superpower that it appears to be becoming?”

   2. How do “house churches” function?

   3. Is persecution in China still happening, and, if so, how does it work?

   4. What is the status of the mega-church movement in Korea?

   5. What does leadership look like in a church of 85,000?

   6. How do contemporary South Koreans make sense of life with the constant threat of North Korean political and military hostility?

   7. What lesson can I glean from models of spirituality to which I’m exposed in Asia?

   8. If the geometric center of Christendom has shifted from the North and the West, what
revitalization lessons can I glean from this immersion in two centers of church vitality, and will the hype match the reality on the ground?

9. How do small churches in Korea think and theologize about themselves?

10. How does this/these book(s) [pick from your required reading] help me understand my experience at home and abroad?”

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>Description</th>
<th>Points</th>
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<tbody>
<tr>
<td>A</td>
<td>Exceptional work: surpassing outstanding achievement of course objectives</td>
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<td>A-</td>
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<td>B+</td>
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<td>B</td>
<td>Good work: strong, significant achievement of course objectives</td>
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<td>C</td>
<td>Acceptable work: basic, essential achievement of course objectives</td>
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<td>D+</td>
<td>Marginal work: inadequate, minimal achievement of course objectives</td>
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<td>D-</td>
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<td>F</td>
<td>Unacceptable work: failure to achieve course objectives</td>
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<tr>
<td>CR</td>
<td>Credit: assumes work of a “C” or better</td>
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<td>NC</td>
<td>No credit: marginal work; will not receive credit</td>
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<td>PC</td>
<td>Provisional credit</td>
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<td>WD</td>
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<td>I</td>
<td>Incomplete work</td>
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* Meets Advanced Research Programs standard. (See specific degree graduation requirements.)

Grade Letters

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**Additional Assignment Guidelines**

Only students who submit assignments on time can expect faculty feedback on their assignments. At the faculty’s discretion, late assignments can receive a grade, but additional feedback is not required from the faculty.

If students fail to submit any of the course assignments, they will receive a failing grade for the course. If the professor agrees to evaluate an assignment after final grades have been submitted, the student must complete a Grade Conversion Request form from the Registrar’s office to remove the failing grade (“F”) from their record. This form is found on oneATS.

To locate the form:

- Go to one ATS ([https://one.asburyseminary.edu](https://one.asburyseminary.edu))
- Sign into oneATS.
- On the left sidebar, in the Student Navigation section, click on the **Registrar’s Office** link.
- Click on the **Forms and Petitions** link.
- Click on the **Grade Conversion Request** link to download the form.
- Complete the form and submit it to the Registrar’s office per the instructions at the top of the form.

Students may expect from the professor to be prepared for class – both lecture and discussion. The professor anticipates the same from each student. The discussion portions of this class are designed to take place following work done by the students. Preparation of reading material, papers, and other aspects of the class will be fundamental for the full experience of learning in the class. Students may expect timely return of materials that are submitted for grading.

**Course Evaluations**

After this course has been completed, you will be notified to 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.

Tentative Course Schedule

The course experience is designed to help you surface your developmental vision, issues and ministry philosophy. A course schedule will be provided on the first day of class. Lunch/dinner and commuter times will be maximized to advance course goals. Participants may participate in field research teams to off-site locations (jail, rescue mission, corporate ministries, inner-city, hospital, courts, bars, metaphor organizations or churches, etc.) during the course session. Attendance and participation are mandatory, and graded by professors and informed by peer evaluation. An overview is presented below:

Field Immersion: We will explore the implications of our topic by learning to read “community as text.” Cultural and social exegesis is as important as literary exegesis and ministry leadership competencies. Participants will be given opportunity to integrate pre-reading essay materials with immersive ministry contexts, and executive leadership interviews with leaders in select locations of Asia (China and Korea).

Transportation/Travel Logistics: The D.Min. team will arrange airport transportation and local travel for you. As logistical details are completed, the team will notify you.

Expectations/Education Philosophy

The D.Min. learning experience is just that – an experience. Personal and community exercises challenge students to lean into new concepts and capacities. For knowledge to grow into understanding and activity to become changed behavior, adults need to reflect. Practitioners reflecting critically in and on experience alters attitudes and perspectives, feelings and thoughts. John Wesley understood that humans are more than a brain; they are physical beings with emotions, relationships, spirits, and imaginations. Learning that transforms people engages all of these dimensions.

The Asbury D.Min. program requires professional, experienced, seasoned men and women to bring their whole selves to each residency. Doctor-Level pedagogy assumes that students are co-teachers with the faculty; they have significant contributions to make in a collaborative learning environment. We approach the possibilities together, with expectations that only God can fulfill.

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 of thirteen (13) 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 D.Min. courses is 1,800 – 2,400 pages of assigned reading per 4-hour course or the equivalent of out-of-course work (Faculty Handbook).

**Attendance Policy**

Students are expected to attend all class sessions during residency.

Due to the intensive nature of class sessions, immersion experiences, site visits and all other extra-curricular activities, participation is required. Attendance at all course-related functions are mandatory. Students may be excused in the event of an emergency with permission from the director. Note: Most ministry emergencies can be avoided through foresight, team building and delegation. An urgent ministry emergency does not constitute an excuse for absence. Significant point loss, and additional participation will be expected in such cases of poor planning.

**How to Submit Your Work**

All papers must include a formal title page and be formatted with MLA style formatting, unless otherwise indicated by faculty.

Students will upload all assignments to their online course classroom.

To upload an assignment:

1. Log into oneATS (http://one.asburyseminary.edu).
2. Enter your username and password.
3. In the upper right corner of the screen, click on Online Courses.
4. In the Navigation section, click on My courses.
5. Click on the course number for your course (see Page 1 of this syllabus).
   a. Note: Make sure that the correct term and year appear in parentheses after the course number (e.g., SU = Summer, JA = January, etc.)
6. Upload your document in the assignment section as indicated by the faculty for your course.
7. NOTE: To send an email to faculty for your course, email them directly using the email addresses on Page 1 of this syllabus. Do not use the “To the Professor” email feature in your online classrooms, as this system is not integrated with faculty’s daily email handling systems.

**Incomplete Work**
The official end of each term is 5 p.m. on the last day of the final exam week. The 5 p.m. deadline applies to handing in all course work. Each instructor may set an earlier deadline, but not a later deadline, for submission of any or all course work. Students must petition the Registrar for permission to receive an incomplete “I” grade and have the relevant faculty member’s support. The petition must be received before 5 p.m. on the last day of regularly scheduled classes (prior to the beginning of final exam week).

A grade of “I” denotes that course work has not been completed due to an unavoidable emergency (documentation may be requested). Delinquency or attending to church work or other employment 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.

Incomplete grades shall be removed one calendar month prior to the close of the following semester unless an earlier date is designated by the Office of the Registrar on the individual petition. If the work is not completed by the time designated, the “I” shall be changed to an “F” unless a passing grade can be given based on work already completed or unless special permission is granted by the Registrar. Professors are required to give either a grade or an “I,” if approved, to each student registered for credit in a course.

Students with incompletes in two or more classes will not be allowed to enroll in a new semester or term without permission from the Registrar.

**Appendices**

**Appendix 1: Rubrics**

See next pages.
<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>CLO #1:</strong> Identify effective steps for data analysis by choosing methods relevant to their Ministry Transformation Project.</td>
<td>Dissertation Chapter 3</td>
<td>Outlines the most effective research methods for the project: providing thoughtful rationale for each method, addressing all research questions, and meeting the Institutional Review Board’s requirements.</td>
<td>Outlines the most effective research methods for the project: providing some rationale for most methods, addressing all research questions, and meeting the Institutional Review Board’s requirements.</td>
<td>Outlines research methods for the project: providing little rationale methods chosen, addressing 1-2 research questions, and meeting some of the Institutional Review Board’s requirements.</td>
<td>Outlines inadequate research methods for the project: providing little to no rationale for each method, addressing 0-1 research questions, and meeting few, if any of the Institutional Review Board’s requirements.</td>
<td>Dissertation Coach</td>
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<td><strong>SLO #1:</strong> 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.</td>
<td>Critical Review Essay #1</td>
<td>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.</td>
<td>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.</td>
<td>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.</td>
<td>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.</td>
<td>Faculty</td>
</tr>
<tr>
<td><strong>SLO #2:</strong> 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.</td>
<td><strong>Critical Review Essay #1 and #2, Asia Observation Schedule</strong></td>
<td><strong>Tests, at an exemplary level, 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.</strong></td>
<td><strong>Tests, at an accomplished level, 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.</strong></td>
<td><strong>Tests, at a developing level, 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.</strong></td>
<td><strong>Tests, at a beginning level, 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.</strong></td>
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<td><strong>SLO #3:</strong> 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)</td>
<td><strong>Asia Observation Schedule</strong></td>
<td><strong>Translates, at an exemplary level, 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.</strong></td>
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Appendix 2: Sample Critical Review Essay

Review Essay: Staying the Course through Conflict
Joe Fictional Student
(Used with permission; adapted by Dr. West)

Case Study: Context

For the past two years the preschool director of First Church had been venting to her staff of teachers and aides that she disapproves of some decisions made by the First Church board which oversees the preschool. The pastor received feedback that confirmed Lisa, the preschool director, was venting negatively to her staff about the board. At a monthly board meeting the pastor asked if anyone else was concerned about the wedge that Lisa’s venting might put between the preschool and church. Several people on the board, which included a few of Lisa’s church friends, had knowledge that confirmed our concern. The pastor suggested that if this continued they would have to ask Lisa to resign. The board advised the pastor to lovingly confront Lisa about the importance of key staff people being accountable to board decisions and even “owning” them as an example to those they supervise.

The pastor met with Lisa to discuss what the board advised. He asked her tactfully, “Lisa, are you able to own board decisions, especially among your staff, even when you don’t fully agree with them?” Lisa assured the pastor that she could and would own board decisions. They prayed together and the meeting ended well. The pastor reported to the board that the meeting went as good as can be expected.

Two weeks later, Lisa submitted a letter of resignation that revealed her disgruntlement with the board and the pastor. She asked to remain on staff for another eight weeks. However, the board decided to allow her to stay for one month because they feared her disgruntlement with the church board might spread to the rest of her staff. Lisa was not happy with this decision to employ her for four more weeks instead of the eight weeks she requested. She asked the board to reconsider; they did, but maintained their decision. Lisa was angry.

During her last day of work, she came into the pastor’s office asking once more if she could stay on the payroll for another month. He reminded her that the board had already considered and reconsidered this but stuck with their decision. Lisa, at that point, threatened that if he and the board did not allow her to continue for another month as preschool director she would distribute to her entire preschool staff the nasty, disgruntled resignation letter she gave to the board. Although this action would likely cause a deeper wedge between the church and preschool, the pastor did not budge. He encouraged Lisa to do the right thing. However, she left his office and immediately distributed the letter of resignation to her staff before she left the campus for her lunch break.

The pastor called his district superintendent and lawyer who both advised him not to let her back in the building as preschool director. When she returned from her break, the pastor and a board member met her outside and asked her to leave the campus. She was invited to return during non-school hours to clear out her office. Since Lisa and her husband were active members of the church, the pastor invited them to meet with the board that evening in prayerful hope of putting out the fire of conflict that had escalated.

The couple attended the meeting and made various accusations mainly against the pastor, accusing him of being out to “get Lisa.” Lisa also denied any claim of animosity toward the board and refused to admit that she said or did anything that would communicate to her staff her displeasure with board decisions. Although various board members had previously shared information that refuted Lisa’s claim of innocence, no one stepped up to
challenge her denial. Instead, the board members basically sat there in silence and let the pastor defend himself against the accusations of this couple, again, even though several board members had information that contradicted Lisa’s claim of innocence. Don’t forget that the board commissioned the pastor to lovingly confront Lisa’s apparent refusal to be accountable to the board and once he complied, the board, in his estimation, hung him out to dry by not coming to his defense when several had information that countered what Lisa and her husband had shared.

**Diagnosis**

Eventually, the conflict with Lisa and her husband went away since they never did return to the church. The biggest hangover from this conflict was the painful disappointment the pastor felt toward the board. From his perspective, trust had been broken by the board. They advised him to confront Lisa and did not, at least from his vantage point, support and defend when ‘push came to shove.’ Therefore, he was not sure he could ever trust these lay leaders again even if he wanted to. The reason I know this is because I am the pastor in this case study.

I blamed the board entirely for my pain and began to distance myself from them, the very people I was called to lead. According to the book *Leadership and Self-Deception* I had put myself “in the box.” In that position I found myself subtly refusing to lovingly lead the people. I would say to myself, “if they’re going to hang me out to dry like that, I simply won’t lead anymore but I will be a lazy, safe, status quo maintaining pastor.” The book mentioned above calls this “self-betrayal” (65). The Bible diagnoses my self-betrayal which leads to self-deception this way, “to one who knows the right thing to do, and does not do it, to him it is sin” (James 4:17). Refusing to love and lead people because I saw myself as a victim to their cowardice at that board meeting with Lisa and her husband had put me in a box that simultaneously inflated the faults of others and my own virtue (Leadership 79). What surfaced in me was a whole list of “in the box” characteristics such as a lack of commitment, engagement and motivation, as well as a bad attitude and a severe lack of trust (Leadership 109).

Although most would consider me to be a friendly and outgoing person, during that period of ministry I had become withdrawn. I started to perceive people as more of an obstacle to be avoided than an opportunity to be savored. This is likely because I allowed my view of the people on the board, which was negatively exaggerated, to become a lens through I viewed everyone else inside and even outside of the church. Machiavellian thoughts of self-preservation were attempting to control my *modus operandi*. In his humorous commentary on utilitarian leadership called *What Would Machiavelli Do?*, Stanley Bing captures the warped thoughts going through my mind. He writes, sarcastically representing Machiavellian advice, “Why shouldn’t you assume that everyone is against you? It’s more rational than believing they are on your side….Sure, they’ve been your friends and supporters so far. That doesn’t mean you don’t need to watch them very, very carefully” (9). Unfortunately, I was slowly and subtly beginning to adopt this unhealthy perspective, a perspective that makes authentic pastoral ministry virtually impossible.

A pastor cannot lead unless he loves and trusts the people he has been called to lead. The painful board meeting led me to a lack of trust in the board and that lack of trust surfaced as pessimism and defeatism which stifled my leadership severely. I wrestled with several vitally important questions. Is it possible for me to get out of the self-deceived victim’s box that I had put myself in? Will I be able to forgive and trust again? Is it time for me to move onto another church? Am I mature enough to objectively view the situation and own my role in both the problem and the solution? These were serious questions that demanded honest answers. The overall question was can I still be the leader this church needs me to be? If so,
then how?

Resolution
While I eventually overcame my dilemma, it took longer than necessary. This was, in large part, because I did not make the most of mentors and/or other resources to guide my sense-making, decisions and personal development during that dark time in my ministry. In the reflections below I draw out principles and implications from several resources that would have been most welcome back when the pain was most acute. These will better prepare me for the inevitability of future leadership encounters with conflict.

Since I saw myself as the victim in the situation my emotions consisted merely of self-pity and anger. This, by and large, blinded me from seeing the conflict as a learning and growing opportunity. “When we frame an event as a potential opportunity for learning, several positive dynamics occur. First, the event seems more controllable, which heightens our sense that responding will be effective. Second, it seems less threatening, so the defensive postures and lack of expansive thinking associated with threats become dampened” (Meyerson 59-60). I did eventually bring up my pain to the board weeks later as an attempt to “name the issue” (Meyerson 61) so that we could perhaps learn from it and move on. Again, doing this sooner rather than later would have both ameliorated my pain and anger as well as invited the board into a learning and growing experience together with me. My failure to do this evidenced a lack of leadership maturity which I must acknowledge and own if I am to develop as a leader.

Critical Analysis
Henri Nouwen, in his book *In The Name of Jesus*, offers several other insights for Christian leaders that are most helpful during times of internal and/or external conflict. One of the core practices Nouwen suggests for leaders in the church is contemplative prayer. He writes, “…Contemplative prayer keeps us home, rooted and safe, even when we are on the road moving from place to place, and often surrounded by sounds of violence and war” (43). While “violence and war” was raging in my heart I made another leadership mistake by abandoning contemplative prayer, the kind of prayer that enables me to deeply reflect with God concerning what is going on beneath the surface of my life. The truth is that I didn’t want to deal with my pain and failures, something that prayer forces one to do. However, taking Nouwen’s advice would have fostered the kind of deep reflection needed to help me learn and grow, as well as experience the peaceful presence of Christ in the midst of my turmoil.

Christian leaders, Nouwen asserts, have been wrongly taught to keep “a safe distance from those we are called to lead” (Nouwen 61). I was, as mentioned earlier, feeling a pronounced separation from those I was called to lead. The discipline that helps leaders overcome this distance, according to Nouwen, is confession and forgiveness. He admits that “ministers are the least confessing people in the Christian community” (65) which is tragic because “confession and forgiveness are the concrete forms in which we sinful people love one another” (64-65). My refusal to forgive those who hurt me and ask for their forgiveness of my anger kept me on an isolated island unto myself. Based on Nouwen’s advice, confession and forgiveness, coupled with contemplative prayer, will enable me to stay intimately rooted in both the community I lead and the Christ I follow. This will inevitably transform me and, prayerfully, those I lead.

Leadership entails “the process of deep change in oneself and thereby invite[s] others to do the same” (Quinn 195). This is the major thesis of Robert Quinn’s book *Building The Bridge As You Walk On It*. Quinn writes mainly for the corporate culture but his premise, in my opinion, has an even greater correlation to local church culture. The apostle Paul put it
this way to those he led, “follow my example as I follow the example of Christ” (1 Corinthians 11:1). Our personal transformation has a greater propensity than tools and techniques to transform the people and organizations we lead. Quinn suggests that this kind of deep change in leaders and cultures can only happen when the leader enters the “fundamental state of leadership,” a state that certainly did not characterize my internal and external responses to the situation described at the beginning of this essay.

The fundamental state of leadership is “a temporary psychological condition” in which the leader becomes “more purpose-centered, internally directed, other-focused, and externally open” (Quinn 21). As I consider the three months of my leadership following that nightmarish board meeting, not one of these conditions would describe my psychological or spiritual state. I was so absorbed in self-pity and anger that I was unable to be other-focused. It is imperative that, especially as a leader, I get beyond myself to the needs and perspectives of those I lead. Because of my refusal to prayerfully reflect on the situation, I was not internally directed or, to put it another way, guided by the Holy Spirit. Emotional volatility and pain must not consume a leader internally or it will be evidenced in unhealthy external actions and decisions. If I were purpose-centered earlier in the conflict, I would have looked for strategic ways to learn from the disappointment instead of wallowing in depression and defeatism. As mentioned previously, I was not externally open. I was, on the contrary, closing myself off to those I led in some subtle and not so subtle ways. It is impossible to be externally open when one is not internally directed by the Spirit of God. In other words, relationship with God enables our relationship with others.

When I am living in intimate relationship with Christ I am able to embrace leadership brokenness as a key that unlocks the door to character development. The biblical book of James audaciously commands Christians to “consider it pure joy” when we face conflict, because it is the hard times that produce in us the kind of “perseverance” which makes us “mature and complete, not lacking anything” (see James 1:2-4). I have found that it is difficult to persevere in the brokenness when we harbor feelings of disappoint and anger. However, this is how God often develops the Christian leader. J. Robert Clinton suggests the same when he writes, “…This kind of processing includes sometimes some very negative things such as conflict, crisis…, leadership backlash and isolation. It results in a leader who is stripped of the wrong kind of self-reliance and in its place knows utter dependence upon God. This experience of going through the high learning curve full of darkness is called brokenness” (Clinton 114). Clinton points to Moses in the first few chapters of Exodus as an example of leadership brokenness.

**Conclusion**

Conflict in ministry is almost always quite painful. It has the potential to destroy or to develop the Christian leader, depending on the leader’s perspective. My perspective, at least for the first few months after the conflict surfaced, prevented me from embracing the brokenness as an opportunity to develop as a leader. In the future, I hope to avoid this near-sighted perspective so that I might experience a greater “release of the Spirit” and “maturity” (Clinton 115) to undergird my leadership. Moses experienced this and, thus, was able to lead the Hebrews out of slavery in Egypt through the wilderness and to the edge of the Promised Land. As I view conflict as an opportunity to develop through prayer, confession, forgiveness, the fundamental state of leadership and brokenness, God just might use me to lead His people closer to the promised, longed-for land.
Works Cited


Appendix 3: Supplemental Resources/Bibliography

General


Organizational Improvement


Strategy


**Process Improvement**


**Team Improvement**


**Change & Transition**


**Creativity**


**Creativity Resources**

Appendix 7: 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
Americans With Disabilities Act Information

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

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:

email: 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:

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

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.

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.