Seminar III: Shaping Missional Communities (Immersion Course)

DMPLE917, W1

4 Credit Hours

- Concentration(s): Preaching and Leading: Shaping Prophetic Communities
- Date of Course: 2015
- Location/Campus: China, South Korea

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 themselves 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.

Welcome

Welcome to Shaping Missional Communities! 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 their communities they cultivate and inhabit. We will use 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 he/she do (Practices)?
(2) What is a community (Organizational Postures), and what does it do (Organiz’l 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 addition, since this is the third residency course, we focus on the diagnostic leadership competencies of observation, situational awareness and evidence-based learning practices (data collection and analysis) 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, Dean of the Beeson Center at Asbury Seminary. He 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.
4. Demonstrate a self-directed capacity to incorporate a variety of holistically sustaining practices into their lives – expressed in the completion of Leadership Formation Portfolio exercises.
   - The "Action-Reflection" emphasis consistently and creatively invites participants to match their formational priorities with a vigorous prophetic and missiological relevance equal to the times in which we live. To this end, participants will develop scholarly transformation projects within their own contexts.

Marks of Transformative Leaders

Students achieve Asbury's Doctor of Ministry Program Level Outcomes by engaging in and beyond the conventional classroom -- in a transformative competence model of leadership. Three overarching themes examine the leader’s learning, heart, and life. These themes take the form of “Priorities” (what values shape a leader); “Postures” (what dispositions constitute a leader); and “Practices” (what behaviors identify a leader). These Marks, derived from our program standards, allow us to collect and offer evidence of learner progress to students, faculty mentors and accreditors. These Marks are described on the next page:
Cohort Learning Outcomes

By the end of DMPLE917, 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 #4)

Student Learning Outcomes

By the end of DMPLE917, 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. (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

Required and Suggested Reading

The professor has provided a “library shelf” of reading that undergirds the learning conversation. In addition, the professor has offered a reference article for each section and a biography that are recommended reading; this content may be referred to but is not required for reading/reporting. 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.

West’s Five-Fold Prophetic Community Shaping Model

- 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.

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

**Required Reading**

**Prophetic Love**


**Prophetic Life**


**Prophetic Listening**


**Prophetic Leadership**


**Prophetic Legacy**


**Suggested Reading (Optional)**

**Prophetic Love**

• *Reference Article:* Weil, Simone. “Reflections on the Right Use of School Studies and the Love of God.” (Supplied)

**Prophetic Life**


**Prophetic Listening**


**Prophetic Leadership**


• *Reference Article:* “A Message to Garcia.” (Supplied)

**Prophetic Legacy**

• Reference Article: “Beyond ‘Dragon In The Bush’: The Study Of China–Africa Relations.” (Public Domain, Web Search)

Total pages: 2,249 pages

Assignments

<table>
<thead>
<tr>
<th>Assignment Description</th>
<th>SLO</th>
<th>Method of Assessment</th>
<th>Value /Due Date</th>
<th>Evaluator</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Pre-Residency (90 Days)</strong></td>
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<tr>
<td><strong>Assignment #1:</strong> Ministry Transformation Project</td>
<td>SLO #1, 2</td>
<td>Chapter 4, Ministry Transformation Project, Data Analysis Plan</td>
<td>35% Due: 9/15/2015.</td>
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<td></td>
<td>PLO #4</td>
<td>Initial draft of Chapter 4 due to Dissertation Coach.</td>
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<tr>
<td><strong>Assignment #2:</strong> Critical Review Essay #1</td>
<td>#1, 2</td>
<td>Critical Review Essay #1 (Center, Plus 2 Quadrants) Example: Prophetic Love (“Center”), Plus Prophetic Life and Prophetic Leadership</td>
<td>25% Due: 9/28/2015.</td>
<td>Faculty</td>
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<tr>
<td><strong>LFP Practices</strong></td>
<td>PLO #4</td>
<td>Instructions found in Leadership Formation Portfolio. 720 Degree Review Examen prayer retreat</td>
<td>0% Due: 10/9/2015.</td>
<td>D.Min. Team</td>
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<tr>
<td><strong>In-Residency (5 Days)</strong></td>
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<tr>
<td><strong>Assignment #3:</strong> Asia Observation Schedule</td>
<td>#2, 3</td>
<td>“101 Situational Awareness Questions”</td>
<td>15% Due: 10/12/2015.</td>
<td>Faculty</td>
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<tr>
<td><strong>Post-Residency (90 Days)</strong></td>
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<tr>
<td><strong>Assignment #4:</strong> Critical Review Essay #2</td>
<td>SLO #1, 2</td>
<td>Critical Review Essay #2 (Center, Plus Remaining 2 Quadrants) Example: See Critical Review Essay #1, above.</td>
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<td>Faculty</td>
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<td>PLO #4</td>
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Assignment Descriptions

Assignment #1: Ministry Transformation Project: Chapter Four. At this stage of the program, you have proposed and introduced a study about a phenomena(non) in ministry
about which you are curious (First Steps, Chapter One), gained awareness of where your questions fit within a bibliographic context (Chapter Two: Literature Review), and have sought to make sense of a strategy to learn about the phenomena(non) by adopting and completing a data collection and analysis strategy (Chapter Three: Data Collection/Analysis).

You are in the penultimate phase of completing the Ministry Transformation Project, the data observation and interpretation phase. In this phase, you must make sense of what you have gathered, must make sense of how to integrate your theoretical and theological perspectives (decoding that meaning from data), and present it so that outside readers can come to their own judgments about the meaning. Following the instructions and coaching provided by the program, you will submit your best version of Chapter Four in the post-session of the course.

Assignment #2: Critical Review Essay #1. You will write an original scholarly essay of 3 – 7 pages, single-spaced, that allows you to demonstrate insights and conclusions drawn from your assigned reading.

- Your essay must demonstrate critical, doctoral-level synthesis from the “Prophetic Love” readings, and two of the four quadrants (any two you choose).
- 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, as well as cite COPIOUSLY from EACH of the texts selected.
- No less than 5 citations from each texts – from throughout the text, not merely one section -- is expected as a demonstration that writer has THOUROUGHLY read all assigned materials.
- Note: Texts have been selected for their relevance to aspects of the stage of the doctoral program, the course learning objectives, 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 the Post-Residency as well (will read “Prophetic Love” AND the remaining two quadrants).

Assignment #3: 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., see 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 experience the cultural immersion as “tourism” without a learning purpose, and thereby miss what “hides in plain sight.” Therefore, to advance the Program Learning Outcomes, learners will:

- Generate a list of “101 Situational Awareness Questions” before entering the field-learning context of China and Korea.

- 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 leadership development framework, or from insights arising from the reading under those five headings.

- 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.

**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!

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

- How do “house churches” function?

- Is persecution in China still happening, if so, how does it work?

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

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

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

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

- 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?

- How do small churches in Korea think and theologize about themselves?
- How does this/these book [pick from your required reading] help me understand my experience at home and abroad?"

Assignment #4: Critical Review Essay #2. (See instructions, above). Consider reflecting on lessons learned from the Asia Immersion experience.

**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:

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<th>Grade</th>
<th>Points</th>
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<tbody>
<tr>
<td>A</td>
<td>4.00</td>
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<tr>
<td>A-</td>
<td>3.70</td>
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<td>B+</td>
<td>3.30</td>
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<td>B</td>
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<td>C-</td>
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<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>AUD</td>
<td>Audit</td>
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<td>WD</td>
<td>Withdraw</td>
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<td>IP</td>
<td>In Progress</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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<tr>
<th>Highest</th>
<th>Lowest</th>
<th>Letter</th>
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<td>59.99 %</td>
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Course Evaluations

After this course has been completed, you will 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

Overview of Course Plan
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 as 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 the select location of Asia (China and Korea).

Transportation/Travel Logistics: The travel plans pertaining to this course are supplied no later than 90 days before the first day of class. The D.Min. team will arrange airport transportation and local travel. As logistical details are completed, the team will notify you.
Online Interactions
- 90 days before seminar: Online course furnished with all course design/materials (students begin reading)
- 90 days before seminar: Online interactions may begin. Note: Online Course Opens April 1 for Summer; October 1 for Winter).
- 90 days after seminar: Post-session work due
- Grades Due: Last Day of Term
  - January cohort: Last day of Spring term
  - Summer cohort: Last day of Fall term

Final Projects
- Grades Due: Last Day of Term (Approximately 120 Days, 4 Months After Class)
- Due 90 days after the last day of the seminar at the latest (calculate this date and announce to during class).
- Extensions MAY NOT be granted for poor planning/work overloads.
- Extensions may be granted due to illness, in extremely rare circumstances.
- Request an extension through an Academic Petition form (oneATS; under General Navigation\Departments\Enrollment Management & Student Services\Registrar\Forms and Petitions (downloadable forms)\Academic Petition; https://one.asburyseminary.edu/sites/default/files/1%20Academic%20Petition%202012-2013_0.pdf).

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 changed behavior, adults need to reflect. 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 engages all of these dimensions. The Asbury D.Min. experience requires men and women to bring their whole selves to this three-year process. 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 thirteen weeks for one semester hour of credit, or the equivalent amount of work over a different amount of time. Furthermore, at least an equivalent amount of work shall be required for other academic activities including internships, practicums, studio work and other academic work
leading to the award of credit hours. A faculty member desiring substantial changes must clear it through the dean of the school.

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

**Attendance Policy**

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.

**Additional Assignment Guidelines**

Students may expect from the professor to 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.

**How to Submit Your Work**

All work should be submitted in class. Reading documents may be submitted in hard copy on the day of the class or by electronic means. If done electronically, they must be submitted the same day of the class and by the end of class.

**Appendices**

**Appendix 1: Rubrics**

See next pages.
### Seminar III – Shaping Missional Communities

<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>Chapter 4 of Ministry Transformation Project (dissertation)</td>
<td>Presents data thoroughly and clearly, providing rationale for all methods of analysis, reporting results that address all research questions.</td>
<td>Presents data thoroughly and clearly, providing rationale for some methods of analysis, reporting results that address most research questions.</td>
<td>Presents data adequately, providing little rationale for most methods of analysis, reporting results that address 1 – 2 research questions.</td>
<td>Presents inadequate data, providing little to no rationale for methods of analysis, reporting results that address 0 – 1 research questions.</td>
<td>D.Min. Team</td>
</tr>
<tr>
<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, Chapter 4, Ministry Transformation Project</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>
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<tr>
<td><strong>SLO #2:</strong> Test the relevance of comparable ministry leadership development expressions – at the level of</td>
<td>Critical Review Essay #1 and #2, Asia Observation Schedule</td>
<td>Tests, at an exemplary level, the relevance of comparable ministry leadership development expressions – at the level of vision.</td>
<td>Tests, at an accomplished level, the relevance of comparable ministry leadership development</td>
<td>Tests, at a developing level, the relevance of comparable ministry leadership development</td>
<td>Tests, at a beginning level, the relevance of comparable ministry leadership development</td>
<td>Faculty</td>
</tr>
<tr>
<td>SLO #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)</td>
<td>Asia Observation Schedule</td>
<td>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.</td>
<td>Translates, at an accomplished 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.</td>
<td>Translates, at a developing 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.</td>
<td>Translates, at a beginning 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.</td>
<td>Faculty</td>
</tr>
</tbody>
</table>
Appendix 2: Leadership Formation Portfolio

Leadership Formation Portfolio

The Asbury Seminary D.Min. program blends a rigorous academic preparation with historic practices of formation and development. These elements combine in a formative process called the “Leadership Formation Portfolio.” Program participants develop a formative community – journey partners, faculty fellows, cohort peers and dissertation coaches – that contributes to the achievement of formational priorities, postures and practices. Each of the Leadership Formation Portfolio items, and the procedures for completing these formatively, are described in the D.Min. handbook. As a means of offering an evidence-based description of the program’s impact for leadership formation, each of these items constitute means of assessment for the D.Min. Program. Each Portfolio Item is represented by a corresponding assessment that will serve as documentation or evidence of completion in Tk20.

### Formative Exercises

<table>
<thead>
<tr>
<th><strong>Journey Partners</strong></th>
<th>Journey Partners are family, members, mentors, supervisors, co-workers or peers who provide accountability, helping you improve your leadership qualities over the 3-year experience.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>720 Degree Review</strong></td>
<td>Your Journey Partners and you will each complete a 360° evaluation to provide you with a complete picture, or a “720° Review” – a view from within and from without – of the “Marks of a Transformative Leader,” (the program’s leadership competency model). You will experience this review before each residency.</td>
</tr>
<tr>
<td><strong>Examen Prayer Retreat</strong></td>
<td>The Examen is an ancient prayer process, offering disciples a five-movement contemplative habit for a spiritually examined life, practiced before each residency.</td>
</tr>
<tr>
<td><strong>Rule of Life</strong></td>
<td>A Rule of Life is a conscious, written statement of Spiritual goals and guidelines designed to keep God and his commands in the center of your life (DM910).</td>
</tr>
<tr>
<td><strong>Wellness Lifestyle Declaration</strong></td>
<td>The Wellness Lifestyle Declaration is a “challenge by choice” initiative that allows program participants to make mentionable their visions, commitment and practices of increased intentionality in holistic lifestyle stewardship pertaining to such priorities as physical, emotional and spiritual health. The declaration addresses nutrition, exercise, stress, resource stewardship and creation care.</td>
</tr>
<tr>
<td><strong>Auto-Ethnography</strong></td>
<td>Auto-Ethnography is a process of self-discovery in which the writer shares from personal experience, deriving cultural, political and social meaning from these reflections.</td>
</tr>
<tr>
<td><strong>Lectio Continua</strong></td>
<td>Lectio Continua is the ancient practice of reading the Scripture together, in sequence, over a specified period of time. This is addressed during the second residency.</td>
</tr>
<tr>
<td><strong>Legacy Group Formation</strong></td>
<td>Legacy Groups serve as a type of small group and are designed to help you grow as a whole person, that is body, mind and soul.</td>
</tr>
<tr>
<td><strong>LEAD Initiatives</strong></td>
<td>“L.E.A.D.” stands for “Leadership Evaluation and Development” Initiatives. These are experiences in which cohort members are immersed in simulated or actual leader-needy situations that demand an agile response. LEAD Initiatives are opportunities for faculty, program staff, and peers to participate in the observation, and evaluation of episode-based leadership during residencies. LEAD Initiatives may occur on campus, field trips, rope courses, sponsored ministry visits or in “least expected” moments in and out of the classroom which provide opportunity for peers to debrief leadership-intensive learning moments.</td>
</tr>
<tr>
<td><strong>Ministry Transformation Project (Dissertation)</strong></td>
<td>The Ministry Transformation Project combines a self- and community-directed learning process. As an extended diagnostic effort, the project is designed to allow participants to experiment, explore, collaborate and practice new learning in their own ministry communities. The project is completed in five distinct stages. Each stage corresponds to both a residency (see below) and a chapter in a research dissertation. Self-paced online video instructional modules facilitate orientation to each chapter.</td>
</tr>
</tbody>
</table>
The five stages are:
- First Steps and Chapter 1: Introduction (Year 1)
- Chapter 2: Literature Review (Years 1-2)
- Chapter 3: Data Collection Plan (Year 2)
- Chapter 4: Data Analysis Plan (Years 2-3)
- Chapter 5: Findings Report (Year 3)

### Appendix 3: Supplemental Resources/Bibliography

**General**


**Organizational Improvement**


**Strategy**


**Process Improvement**

Team Improvement


Change & Transition


Creativity


Creativity Resources


Appendix 4: Policies

Accessing Library Resources

1. General Questions:

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

2. Materials Requests:

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

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

3. Research Assistance:

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

4. Online Databases and Resources:

Asbury Scholar - Users can perform a search for books, journal articles, eBooks, and more by using Asbury Scholar. Search results of all material types can be aggregated conveniently in a single results list, or narrowed down as specifically as a user requires. A search box and direct links to Asbury Scholar can be found on the library’s website at asbury.to/library.
Complete Resource List - Alternatively, direct links to resources have been arranged alphabetically on the Complete Resource List. In some cases this may allow the user to access site-specific features not otherwise available. To access the library’s online resources including the library catalog, online journal databases, encyclopedias, and more, go to the Complete Resource List at http://guides.asburyseminary.edu/resources.

5. Technology Questions:

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

Plagiarism

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

Turnitin

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

The following is a sample Turnitin.com statement:

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

Copyright Policies

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

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

Americans With Disabilities Act Information

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.

**The Tk20 Portfolio Account**

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

To access Tk20:

- Open an Internet browser.
- Enter [https://asburyseminary.tk20.com](https://asburyseminary.tk20.com) into the URL field.
- Login to the Asbury Seminary oneATS Network, using your username and password.
- In the upper left corner of the screen, click on the Portfolios tab.
- Click on the D.Min. E-Portfolio link.
• Click on the appropriate tab (Journey Partners, Auto-ethnography, etc.)

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

Statement on Inclusive Language

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

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

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

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