Course Description

“A leader is someone with the power to project either shadow or light onto some part of the world and onto the lives of the people who dwell there. A leader shapes the ethos in which others must live, an ethos as light filled as heaven or as shadowy as hell. A good leader is intensely aware of the interplay of inner shadow and light, lest the act of leadership do more harm than good”. ..(Parker J. Palmer, Let Your Life Speak, pp.76,78)

This course will concentrate on the nature of the Christian leader as well as uncovering theological, sociological and developmental foundations in becoming a “redemptive” leader. Special attention will be given to the developmental processes that work in forming a redemptive leader as well as the barriers and obstacles that can inhibit such development. The person and character of the leader are paramount and foundational to developing a team and establishing a redemptive climate in which growth is facilitated.

Gordon-Conwell Mission

The primary connection to the overall mission of Gordon-Conwell is to develop a student holistically: heart, soul, mind and body. This course focuses on developing the heart of the leader realizing that the heart of the leader determines the heart of the organization. The hope is to develop a leader who is healthy spiritually and emotionally so as to enable the leader to lead the church in a healthy manner and establish a healthy culture for growth.
Relation to Curriculum

This particular course equips the student to be self-aware so as not to carry their personal dysfunctions into the organization they are leading thereby creating an unhealthy culture. The student is equipped to understand their “dark side” and manage it while growing in their healthy attributes and strengths.

Performance Objectives

A. Gain an understanding of the Developmental stages and models concerning spiritual development in a leader’s life.
B. Focus on a leaders “World View” and how that impacts how they work with people, develop culture, develop a team etc
C. Gain insight and develop an intentional plan to work with “Dark Side” issues and personal obstacles that would inhibit a leader from growing
D. The importance and maintaining of a leaders family and marriage will be addressed with an intentional plan to maintain each of these areas
E. The importance of developing a “care group” to combat isolation in a leader’s life will be addressed.
F. Understanding the Redemptive Leadership model
G. Knowing your own personal leadership style
H. Gaining insights from your family of origin and how that has impacted your leadership style.
I. Understand the view and use of Power as a Leader
J. Gain insights concerning the nature of leadership as well as the history of leadership

Course Requirements

Required Textbooks


Scazzero, Peter. The Emotionally Healthy Leader. Zondervan, 2015

Various inventories not totaling over $60.00

Course Assignments

Papers:

Family History

Write a paper on your family. Focus on how your family shaped your world view in the following areas: 1. VIEW OF HUMANITY 2. VIEW OF THE WORLD 3. RULES CONCERNING LIFE ITSELF 4. RULES CONCERNING RELATIONSHIPS. This paper should be no longer than 10 pages. Be prepared to share your findings in class. **DUE: October 10, 2015 SAKAI ONLY 15% of grade**

Clinton Book

Read Clinton’s book, The Making of a Leader. Then map out your leadership journey describing in each stage the events which seem to match those stages of your journey. Especially mark those events which deeply impacted you and why. Choose 5 high points and five low points and how they shaped you. Clearly indicate the stage you are now entering. **DUE OCT. 10, 2015. SAKAI ONLY 15% of grade**

Dark Side Paper

Write a reflective paper on the book, The Dark Side of Leadership. For instance, do any of the styles mentioned mirror in some ways your own personality struggles and issues. Describe two or three instances where you have seen “the dark side” manifest. Write Brief reflective notes on each book (typed). Notes are to be concise and reflective in nature, not repeating what the book says, but recording crucial reflections on new insights gained, questions you have, or issues to be explored and probed further itself in your ministry context. **DUE NOV. 07, 2015 SAKAI ONLY. 15% of grade**

Reading Log

A brief annotated bibliography is to be done for each required book as well as an additional 500 pages of reading in additional books and articles chosen by the student. **DUE DECEMBER 18TH, 2015 15% of the grade**

Presentation

There is to be a team presentation dealing with an issue concerning leaders and their own personal development. Such issues could be: sexuality and leaders, isolation and leaders, developing accountable relationships as leaders. Each team is to do significant research (no less than 20 key sources) A bibliography showing said sources will be handed in at the time of the presentation. The presentation is to be done in PowerPoint. **DUE: NOV. 06 - 0, 2015 40% of Grade.**
Grading criteria for written work:

- Promptness, Organization, Comprehensiveness and content concerning the topic.
- Writing style, Gender-inclusive language, and practicality and evidence of personal Impact.

No late papers or e-mail papers will be accepted. It is acknowledged that life circumstances cannot be avoided and in such cases consideration with some penalty will be noted. Computer breakdowns and printer problems do not count as life circumstance issues. No work will be accepted after the last day of class.

The final grade will be a composite score drawn from the percentages of each assignment.

DOCUMENT AND FROMATTING REQUIREMENTS

All work is to be done according to your particular discipline, i.e. A.P.A. for counseling students and Turabian for all others.

Attendance

We will not take roll each time we meet. This is a stewardship issue. The direct impact of the course material, the richness of the discussions and the application of said material are directly proportional to you being in class. So—be there and reap the benefits.
Academic Standards
Cheating and plagiarism are considered serious breaches of personal and academic integrity. Cheating involves, but is not necessarily limited to, the use of unauthorized sources of information during an examination or the submission of the same (or substantially same) work for credit in two or more courses without the knowledge and consent of the instructors. Plagiarism involves the use of another person’s distinctive ideas or words, whether published or unpublished, and representing them as one’s own instead of giving proper credit to the source. Plagiarism can also involve over dependence on other source material for the scope and substance of one’s writing. Such breaches in academic standards often result in a failing grade as well as other corrective measures. For more information, please consult the Student Handbook.

ADA Policy
The seminary complies with the provisions of the Americans with Disabilities Act. A student with a qualifying and authenticated disability who is in need of accommodations, should petition the seminary in accordance with the stated guidelines in the Student Handbook.

Cancellation of Class
In the event the seminary has to cancel a class meeting (impending storm, professor illness, etc.), the Registration Office will send out an email (via the GCTS email account) notification to all students registered in the respective course. If the cancelation occurs the day of the scheduled meeting, the Registration Office will also attempt to contact students via their primary phone contact on record. The professor will contact the students (via GCTS account) regarding make-up. If a weekend class is cancelled, the class will be made up during the scheduled Make-Up weekend (see the academic calendar for the designated dates). For more info, consult your Student Handbook.

Extension Policy
Arrangements for submission of late work at a date on or before the “last day to submit written work”, as noted on the seminary’s Academic Calendar, are made between the student and professor. Formal petition to the Registration Office is not required at this time. This includes arrangements for the rescheduling of final exams.

However, course work (reading and written) to be submitted after the publicized calendar due date, must be approved by the Registration Office. An extension form, available online, must be submitted to the Registration Office prior to the “last day to submit written work.” Requests received after this date will either be denied or incur additional penalty. For a full discussion of this policy, please consult the Student Handbook.
**Grades**
Grades are posted on-line within twenty-four hours of receipt from the professor. Students are expected to check their CAMS student portal in order to access posted grades. Those individuals, who need an official grade report issued to a third party, should put their request in writing to the Registration Office. Faculty have six weeks from the course work due date to submit a final grade.

**Returned Work**
Submitted course work will be returned to the student provided s/he provides a self addressed and postage paid envelope with his/her final work. Work submitted without the appropriate envelope will be destroyed once the grade has been assessed and issued.

**Virtual Writing Center**
Free assistance in writing papers is available to students through the Virtual Writing Center at Gordon Conwell. The Virtual Writing Center is staffed by Gordon Conwell graduates, or writing tutors with specialized knowledge in writing and/or ESL. Generally, this service is available to students who have completed or are currently enrolled in one of the following three classes:

- CT500 (Introduction to Theological Research)
- CO501 (Introduction to Counseling Research)
- IS502 (Theological Research and Writing)

If you enrolled in GCTS before Fall 2008, you were not required to take one of the three pre-requisites above, and you may request access to the Virtual Writing Center. Also, ESL writing tutors are available to ESL students even if they are not currently enrolled in a degree program. If you do not meet one of these qualifications, but feel you would benefit from using the Virtual Writing Center, contact us and we will evaluate your status. Email writingcenter@gordonconwell.edu for more information.
Leadership and Spiritual Formation


Too many clergy and laity understand success in ways more at home with American culture than biblical truth. For Christian pastors and leaders, success must be defined in terms of faithfulness to God’s purposes, loving and serving others, and a life of prayer and holiness.


Effective leaders resist compartmentalizing their lives. They focus on developing their inner lives.


An autobiographical reflection by a veteran Presbyterian pastor and Fuller seminary professor. The church today, according to Munger, needs “a leadership that leads from below, that understands its profound role as servant, that knows how to listen and respond to the real needs of real people. The church today needs leaders who demonstrate the capacity to communicate and live the good news so there is no question as to where their loyalties lie” (10).


A theological reflection on the centrality of Word and Sacrament to the pastoral task. “I very much doubt,” in the author’s words, “that the pastoral ministry can be sustained or vibrantly exercised by those who do not share” a commitment to Word and Sacrament (ix). Central to effective ministry is the pursuit of personal holiness in word and deed. “Holiness is not an abstract perfection but obedience in mission, and finally, nothing less than our union with the life of God” (208).


Christians in leadership roles are tempted by urges to be relevant, popular, and powerful. In response, Nouwen challenges his readers to practice contemplative prayer, confession to God of their own mixed motives, ample forgiveness for others, and theological reflection on the mysteries of God. “The long painful history of the church is the history of people ever and again tempted to choose power over love, control over the cross, being a leader over being led. Those who resisted this temptation to the end and thereby give us hope are the true saints....The way of the Christian leader is not the way of upward mobility in which our world has invested so much, but in the way of downward mobility ending on the cross” (60; 63).
People are “paralyzed by dislocation and fragmentation, caught in the prison of [their] mortality” (15). Even clergy share “in the human condition of isolation” and find that their “professional impact on others is diminishing” (85). Instead of denying those realities, Nouwen suggests that effective Christian clergy will cultivate “a constant willingness to see one’s own pain and suffering as rising from the depth of the human condition which all men share” (88).


“Vocation does not come from willfulness no matter how noble one’s intentions. It comes from listening to and accepting “true self” with its limits as well as its potentials.” Writing from a Quaker perspective, Palmer suggests that leaders must deal with five inner issues: insecurity about identity and worth, our fear of losing, functional atheism, our fear of the natural chaos of life, and our ultimate denial of death. “We have places of fear inside of us, but we have other places as well—places with names like trust and hope and faith. We can choose to lead from one of those places, to stand on ground that is not riddled with the fault lines of fear, to move toward others from a place of promise instead of anxiety” (94).


American pastors, according to Peterson, are becoming “a company of shopkeepers,” preoccupied with image and standing, with administration, measurable success, sociological impact, and economic viability. The core of the pastoral vocation involves three basic acts—prayer, reading Scripture, and providing spiritual direction. These three acts determine the shape of everything else in pastoral ministry.


Classic insights about the qualities of a spiritual leader.
