I. 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.

II. Course 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 leader
III. Required Reading


MBTI-Q PROFILE $60.00

IV. Course Assignments

<table>
<thead>
<tr>
<th>Assignment</th>
<th>Total Point Value</th>
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<tbody>
<tr>
<td>Family History Paper</td>
<td>100 points</td>
</tr>
<tr>
<td>Clinton Book Paper</td>
<td>150 points</td>
</tr>
<tr>
<td>Dark Side Paper</td>
<td>150 points</td>
</tr>
<tr>
<td>Online Coursework</td>
<td>250 points</td>
</tr>
<tr>
<td>Reading</td>
<td>Must complete to pass the course</td>
</tr>
<tr>
<td>Group Presentation/Paper</td>
<td>150 points (presentation) 200 points (paper)</td>
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<td>1000 points</td>
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A. 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 during the residency. 100 points. Due February 7, 2015.

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. 150 points. Due February 28, 2015.

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 itself in your ministry context and personal life. 150 points. Due April 18, 2015.

B. Online Coursework in Sakai and Reading

In web-enhanced courses, students engage in significant online coursework in Sakai prior to the scheduled 3-day residency. Each Lesson generally some combination of multimedia presentations, forum interactions, blog reflections, and other group and individual assignments to complete. 250 points total for all online coursework and writing assignments related to the readings (see next paragraph). Specific instructions and due dates are posted within Sakai.

As part of their online coursework, students will write brief reflective notes on each assigned reading for the course. 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. Students must complete the reading to pass the course.

C. 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 (no more than 4) is to do significant research (no less than 20 key sources) as well as write a paper addressing the following categories: theology concerning the topic, the scope of the problem, the nature of the problem and solutions to the problem. The paper is to be no longer than 20 pages long without the bibliography. The presentation is to be done in PowerPoint. The presentation is worth 150 points. The final paper is worth 200 points. The Presentation is due March 25, 2015 (the final day of Residency). The paper is due May 2, 2015.

V. Grading Criteria for Written Work:

A. Promptness,
B. Organization,
C. Comprehensiveness and content concerning the topic,
D. Writing style
E. Practicality and evidence of personal impact of the information.

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.

VI. Attendance

Attendance at the three-day residency is required to pass the course.

VII. Grading

1000 total points possible:

| 1000-930 A | 929-900 A- |
| 899-870 B+ | 869-830 B |
| 829-800 B- | 799-770 C+ |
| 769-730 C | 729-700 C- |

VIII. Course Schedule

January 20 Course Officially Begins
January 20-February 7 Lesson 1: Worldview Issues & Biblical Framework for Leadership
February 8-21 Lesson 2: Personal Assessment
February 22-March 7 Lesson 3: Power & the Dark Side of Leadership
March 8-21 Lesson 4: Boundaries & Self-Care
March 23-25 Residency (Mandatory)
March 26-May 2 Post-Residency Coursework
May 2 Course Officially Ends
IX. Select Bibliography (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” (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).

______________. *The Wounded Healer: Ministry in Contemporary Society*. Garden City, N.Y.:
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.


A theological framework for understanding how God changes people.