

SYLLABUS

DMin: Grace-Centered Leadership

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Office hours: By appointment.

Course Time:

This course meets January 8-12, 2024: Monday, 1p-6p; Tuesday-Thursday, 9a-5p; Friday 9a-1p. Breaks and end of day times determined by instructor as we move through the week.

Course description:

So much leadership material, both secular and religious, focuses on style, technique, and process. While these things are important and should be (and will be) studied, they only make sense within a biblical-theological framework that stress the grand indicatives of God's grace, which shape all the imperatives of leading. Rightly situated, we will come to the conviction that *how* we do things is just as important as *what* we do as leaders.

Required texts (these books will be discussed together during class):

Dan Allender, *Leading with a Limp* (Waterbrook, 2006).

Tod Bolsiner, *Tempered Resilience* (IVP, 2020).

Bob Burns, Tasha Chapman, and Donald Guthrie, *The Politics of Ministry: Navigating Power Dynamics and Negotiating Interests* (IVP, 2019).

Patrick Lencioni, *The 6 Types of Working Genius* (Holt, 2022).

Ronald A. Heifetz and Marty Linsky, *Leadership on the Line* (Harvard Business School Press, 2002).

Jim Herrington, R. Robert Creech, and Trisha Taylor, *The Leader's Journey*, 2nd edition (Baker, 2020).

Selected texts (you will choose five additional books from this list for your reading journal project):

Ruth Haley Barton, *Strengthening the Soul of Your Leadership* (IVP, 2018).

Tod Bolsinger, *Canoeing the Mountains* (IVP, 2018).

Brene Brown, *Daring Greatly* (Avery, 2015).

Brene Brown, *Dare to Lead* (Random House, 2018).

Bob Burns, Tasha Chapman, and Donald Guthrie, *Resilient Ministry* (IVP, 2013).

Jackson Carroll, *God's Potters: Pastoral Leadership and the Shaping of Congregations* (Eerdmans, 2006).

Bryan Chapell, *Holiness by Grace* (Crossway, 2001).

Jim Collins, *Good to Great* (New York: Harper Business, 2001).

Andy Crouch, *Strong and Weak* (IVP, 2022).

Max DePree, *Leadership is an Art* (Currency, 2004).
 John Dickson, *Humilitas* (Zondervan, 2018).
 Edwin Friedman, *A Failure of Nerve*, revised edition (Church Publishing, 2017).
 Dean Hoge and Jacqueline Wenger, *Pastors in Transition* (Eerdmans, 2005).
 Eric Jacobsen, ed., *The Three Tasks of Leadership: Worldly Wisdom for Pastoral Leaders* (Eerdmans, 2009).
 Patrick Lencioni, *The Advantage* (Jossey Bass, 2012).
 Ronald A. Richardson, *Creating a Healthier Church* (Fortress, 1996).
 Ronald A. Richardson, *Becoming a Healthier Pastor* (Fortress, 2004).
 Mark Sayers, *A Non-Anxious Presence* (Moody, 2022).
 Peter Scazzero, *The Emotionally Healthy Church* (Zondervan, 2003).
 John Stott, *Basic Christian Leadership* (IVP, 2006).
 Peter L. Steinke, *Congregational Leadership in Anxious Times* (Alban Institute, 2006).
 Dean Williams, *Real Leadership* (Berrett-Koheler, 2005).

Course Assignments and grading proportions:

1. Reading Journal (40%)

As you read the six required books and the five books of your choice from the provided list, you will keep a journal (preferably on a word processor). This is to be a journal where you interact with the material as you compare it with your own ministry experience and understanding. **The reading journal should be a minimum of 15 pages, single-spaced, 12-point, Times New Roman font and will be due on Monday of class week.** More detail on how to keep your journal is provided below. Note that you will continue to keep this journal through the class sessions, reflecting on the experiences and conversations you have during the week.

2. Case Study (10%)

Each person taking the class will also prepare a one-page case study describing one of their most difficult experiences in leadership. On Monday of class week, you will receive instructions on how to prepare the case study. You will have time during the week on Tuesday afternoon to write your case study and then later to process it with a group of colleagues. Our hope is that this reflection—driven by what we learn in class together—will assist you not only in thinking through what happened in the past, but to prepare you for future times of conflict and risk.

3. Course participation (20%)

As you will note from the course schedule, there are several hours given over to discussion of the books and how they relate to our practice of leadership. Fully 20% of your grade is based on your participation and engagement during this time. We will have time for smaller group discussion as well as large group discussion. In addition, your participation in the case study processing is also vital and part of your grade as well.

4. Final paper (30%)

After the completion of the class, you will interview two pastors of your choice (excluding members from this class). From those interviews, you will construct a paper following the format provided to you in class, not less than 15 pages and not more than 25 pages, double-spaced, 12

point Times New Roman Font. More instructions will be given to you in class. **This paper is due April 30, 2024**; please email it to both slucas@rts.edu and slucas@ipcmemphis.org.

Extensions for final paper: The DMin program has a policy that students who do not turn in their papers by the due date, receive a 60-day extension, which includes an extension fee. This extension is automatic if one misses the due date. If you receive an extension, the final due date is June 30, 2024.

Plagiarism statement: As part of our purpose to train servants of the triune God to walk with God in all of life, we expect godly integrity in the academic work done at RTS. God's covenant with His people calls for honesty and a commitment to truth (as in the 9th commandment). As we live in that covenant and in community with one another, upholding truth is an essential duty. Specifically applied to academic labors, this means that we accurately represent our work to others. In other words, neither cheating nor plagiarism is tolerated.

Further instructions on Reading Journal

First and foremost, you must work on your journal while you are reading the material. If you try to do it later, after reading the books, you will be defeating the purpose of the assignment, you will not benefit from it, and we will be able to tell that you didn't do it the way we assigned it (empathic enough?).

Instead of asking you to write a 1-2 page critique of each reading, *we want you to start a journal and continue to add to it as you read the assignments for the class*. The journal can (should) start as soon as you start your readings for the class. (Note: you will continue adding to this journal through the week of class, reflecting on the material and your class experience.) This is to be interactive—where you write out your thoughts, ideas, and reflections about the readings and the assignments while you are doing them. We want you to be honest as you respond to these readings, reflecting on your own life and ministry experience. A number of these selections are not religious; others are religious, but not evangelical in theology. Some you will enjoy, some may make you angry, some may be difficult to read. That's okay—put down what you are thinking. We will be the only ones reading the journal and your grade is not based on how you respond to the readings, but on the depth of your reflection.

Create the journal on your word processor and have it available as you read. Or if you are reading at a place where you don't have your computer, jot down some notes and spend some time later (preferably that day) putting down your thoughts. The journal must be typed. We want you to date each recording in the journal and be sure to reference what you are thinking about. You may have two, three, or more recordings in a day. You may miss a number of days. Just keep putting down your thoughts.

We expect some comments to be short and others to take up pages. You can comment about the theology (or lack of it), or the way it relates to your ministry. However it strikes you—but this is the key: it must be interactive and ongoing. Again, if you think you can construct a journal at the end of your readings, please don't. You will be defeating the purpose of the assignment, will not be reflecting on the reading in the context of your ministry, and will lose the benefit of taking a DMin course to begin with—which is reflection on the practice of ministry. The reason we are

using a journal is to have you interact with the readings, but in order for it to be beneficial, you must maintain it while you read (yes, we feel strongly about this).

If you have any questions about this, feel free to call the phone number on the syllabus (church office) or email me at both slucas@ipcmemphis.org and slucas@rts.edu. A journal entry might look something like this (not from a source for this class, but from a previous iteration of this course):

February 2, 2008

Reading in Peterson's *Working the Angles*. He says, "Sabbath-keeping involves both playing and praying. The activities are alike enough to share the same day and different enough to require the other for a complementary wholeness. But combining them is not easy." (p. 53) I've never really looked at Sabbath keeping that way. He says that Puritan Sabbaths that eliminated play were a disaster. Pretty strong statement and not really in accord with the WCF. And yet I must admit that play really isn't in my vocabulary, especially since I entered pastoral work – except maybe when I am hanging out with the kids. I think my wife has given up on thinking we could do fun things together. Even our dates – when we have them -- end up talking about the conditions at the church or my sermon preparation. "All work and no play...." Heck, I don't even know if I know how to play anymore. I never saw my dad playing. And what would my elders think if they knew I was taking time off to "play"? That would go over real well at 10:30pm in an elder meeting.

PROBABLE CLASS WEEK SCHEDULE

MONDAY (1p-6p)

First session

- Collect Reading Journals
- Reflection Journals—what, why, and how
- Welcome/introductions/hopes for class
- Identity: Nature

Second session

- Discuss Lencioni, *6 types*

TUESDAY (9a-5p)

Morning Session

- Discuss how to write a case study
- Identity: Grace and Mission

Afternoon Session

- Discuss Allender, *Leading with a Limp*
- Break to write case studies

WEDNESDAY (9a-5p)

Morning Session

- Collect a copy of case study
- Body: Thinking Systems
- Discuss: Herrington, et al, *Leader's Journey*

Afternoon Session

Process: Watching the Process

Break to process case studies

THURSDAY (9a-5p)

Morning Session

Risk: Dealing with Conflict

Discuss: Heifetz and Linksy, *Leadership on the Line*

Afternoon Session

Discuss: Burns et al, *Politics of Ministry*

Heart: Keeping Alive in Ministry

FRIDAY (9a-1p)

First Session

Group process/Journaling Reflections

What Have I Learned?

Discuss: Bolsinger, *Tempered Resilience*

Second Session:

Hope: The Why of Leadership



Course Objectives Related to SLOs Chart

Course:
Professor:
Campus:
Date:

<u>DMin* Student Learning Outcomes</u> <i>In order to measure the success of the DMin curriculum, RTS has defined the following as the intended outcomes of the student learning process. Each course contributes to these overall outcomes. This rubric shows the contribution of this course to the DMin outcomes.</i> <u>NOTE:</u> DMin Emphases are: 1. Reformed Expository Preaching (REP), and 2. Reformed Theology and Ministry (RTM)		<u>Rubric</u> ➤ Strong ➤ Moderate ➤ Minimal ➤ None	<u>Mini-Justification</u>
Biblical/ Theological Foundations:	Significant knowledge of biblical and theological foundations for pastoral ministry. (This includes interaction with Biblical texts, as well as awareness of Reformed Theology.) <i>For meets: REP= Significant</i> <i>For meets: RTM= Significant</i>	Strong	Throughout the course, the instructor exegetes particular passages to demonstrate a biblical-theological foundation for the practice of leadership.
Historical/ Contemporary Practices:	Significant knowledge of historical and contemporary practices of pastoral ministry. <i>For meets: REP= Minimal</i> <i>For meets: RTM= Significant</i>	Strong	The course requires students read over 2000 pages of contemporary leadership material.
Integration:	Ability to reflect upon and integrate theology and practice, as well as implementation in a contemporary pastoral setting.	Strong	The course requires students to keep an interactive journal with their reading, forcing them to reflect the practice of ministry. The course requires students to prepare a case study of ministry failure and to apply

			the theological frame work offered in class to the case.
Sanctification:	Demonstrates a love for the Triune God that aids in the student's sanctification.	Strong	The course will discuss the significant of daily and weekly practices of prayer, worship, Bible reading as a means for sustaining the practice of leadership.
Hermeneutical/ Homiletical Analyses	Demonstrates ability to interpret a text and apply homiletical principles to the text. <i>For meets: REP= Significant</i> <i>For meets: RTM= Minimal</i>	Minimal	Students may reflect upon biblical texts in their final paper, but there is not a hermeneutical component to the course.