

Syllabus for DM 3303: The Bible and Christian Leadership
Louisville Presbyterian Theological Seminary
January 12-16, 2014

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Overview:

In both the church and business world there is a dizzying array of resources dedicated to leadership strategies. In this course we will reflect theologically on some aspects of leadership and consider challenges faced by contemporary Christian leaders.

This course will examine (a) select biblical passages relevant for Christian leadership, as well as (b) contemporary literature on leadership from both ecclesial and secular resources. We will put these genres of literature in conversation with one another as we consider the nature, purpose, and best practices for Christian leadership in our contemporary context. The course will be grounded in the Bible as a prime resource for theological reflection, as students consider leadership issues in their ministry contexts and articulate their own theology of leadership.

Intended Learning Outcomes:

In successfully completing this course the student will have demonstrated ability to:

- Reflect theologically on the meaning and nature of leadership as it relates to the witness of Scripture and his/her own particular vocation;
- Describe models of leadership in the ancient world, with particular attention to the teachings of Jesus and church leadership as practiced by the Apostle Paul;
- Evaluate select contemporary works on leadership from a theological perspective;
- Articulate his or her own theology of pastoral leadership.

The foregoing outcomes correlate chiefly with DMin SLOs 1 and 3, and MDiv SLOs 1, 12, and 14.

Texts:

- Jackson W. Carroll, *As One with Authority: Reflective Leadership in Ministry* (Cascade, 2011).
- Mark Goulston, *Just Listen: Discover the Secret of Getting Through to Absolutely Anyone* (AMACOM, 2009).
- Donna J. Markham, *Spiritlinking Leadership: Working through Resistance to Organizational Change* (Paulist, 1999).
- Barry Oshry, *Seeing Systems: Unlocking the Mysteries of Organizational Life* (Berrett-Koehler, 2nd edition, 2007).
- Alexia Salvatierra, *Faith-Rooted Organizing: Mobilizing the Church in Service to the World* (IVP Books, 2013).
- Steven Snyder, *Leadership and the Art of Struggle: How Great Leaders Grow through Challenge and Adversity* (San Francisco: Berrett-Koehler, 2013 [available in [paperback](#) or [Kindle](#) formats]); alternately, you can read the concise published summary by the same title, available in digital format [from Amazon](#).

Requirements and Grading

- ***Class Preparation, Attendance, and Participation***
Consistent attendance and informed participation are necessary for an effective learning experience in this course and will account for approximately 20% of your final grade. In case of illness or emergency, students are asked to notify the instructor of their planned absence from class, either prior to the session or on the day of the class. Absence for more than one day out of the five may result in a low or failing grade in the course.

Printing and Submission of Assignments

- Please email copies of all graded assignments to sgarrett@lpts.edu. You do not need to email ungraded assignments.

VERY IMPORTANT CONVENTION TO BE FOLLOWED IN ASSIGNING DOCUMENT TITLES AND SUBMITTING GRADED ASSIGNMENTS:

Assignments should be saved as Word-documents with titles that include your last name followed by the assignment #, like this:

Surname - Assignment #1

Attach this document to an email with a matching subject line. This helps me immensely in sorting assignments alphabetically and keeping track of them!

You should have access to *all* your written assignments during the class session for which they are assigned (for example, in printed form or on a tablet or laptop) so that you can refer to them in class as needed; for several of the assignments you will need to bring printed copies to class. Printers are available in the library.

Assignments (see course schedule below for fuller descriptions of #'s 1–4):

- ***Due Monday Morning, January 12: Assignment #1 (graded, worth 10% of grade):*** Paper analyzing a particular “principality” (biblical/systemic analysis). Maximum 5 pages, double-spaced.
- ***Due Tuesday morning, January 13: Assignment #2 (ungraded):*** Two paragraphs reflecting on how Jesus effected cultural change and on an incident where you or another endeavored to do so. **Bring 6 copies to class.**
- ***Due Tuesday afternoon, January 13: Assignment #3 (graded, worth 10% of grade):*** Paper responding to prompt(s) regarding Jackson Carroll, *As One with Authority*.
- ***Due Wednesday morning, January 14: Assignment #4 (ungraded):*** Paper describing a “mess” that you have encountered. **Bring 6 copies to class.**
- ***Due Thursday evening at midnight, January 15:*** A one-paragraph description of your intended topic for your final project. Email to sgarrett@lpts.edu with this title [using your actual last name]:
Surname – Proposal for Final Project
- ***Due Friday evening at midnight, January 23: Assignment #5 (graded, worth 10% of grade):*** *Book Review*. Review one contemporary leadership book (Christian or secular). A list of suggested titles

will be provided, though other titles may be selected in consultation with the instructor. Clear with instructor ahead of time to avoid duplicating another student's choice. The review should be about two pages, single-spaced, and should include a summary of all chapter contents and your evaluation of its usefulness for Christian ministry. **This assignment should be titled differently than others.**

Follow this pattern: author's last name+comma, all-caps title, space-hyphen-space, your last name.

For example, my review of Jackson Carroll's book *As One with Authority* would have this title:

Carroll, AS ONE WITH AUTHORITY – Garrett

Deposit to this Dropbox folder:

<https://www.dropbox.com/sh/3gi0s4evohvmgkn/AABnv4HeKlIN9eWpaVf6TUwAa?dl=0>. ONLY

email your review to the instructor if you are unable to make the Dropbox folder work! The idea is that we will all have access to this Dropbox folder and hence to one another's reviews, which we can each download as a set of resources for our future use.

- **Due Friday evening at midnight, January 30: Assignment #6 (graded, worth 50% of grade): Final paper.** This paper can be designed to suit your particular research interests or your DMin project. Here are the parameters:
 - Should be 15-20 pages long, double-spaced; notes and bibliography extra
 - Should relate to the topic of leadership in a Christian context
 - Should include biblical and theological reflection, including discussion of specific biblical models or texts
 - Should reflect (in a substantive way) knowledge gained through assigned readings and class discussion

Submit to s Garrett@lpts.edu using the usual format for document titles and email subject lines.

Grade Calculation

Regular and informed participation	20%
Assignment #1 (principalities paper)	10%
Assignment #3 (Carroll Reflection Paper)	10%
Assignment #5 (book review)	10%
Assignment #6 (final project)	50%

Course Policies:

Use of Inclusive Language

In accordance with seminary policy, students are to use inclusive language in class discussions and in written and oral communication by using language representative of the whole human community in respect to gender, sexual orientation, ethnicity, age, and physical and intellectual capacities. For more information see:

<http://lpts.libguides.com/content.php?pid=469569&sid=4083885>. Direct quotations from theological texts and translations of the Bible do not have to be altered to conform to this policy. In your own writing, however, when referring to God, you are encouraged to use a variety of images and metaphors, reflecting the richness of the Bible's images for God.

Academic Honesty

All work turned in to the instructors is expected to be the work of the student whose name appears on the assignment. Any borrowing of the ideas or the words of others must be acknowledged by quotation marks (where appropriate) and by citation of author and source. Use of another's language or ideas from online

resources is included in this policy, and must be attributed to author and source of the work being cited. Failure to do so constitutes plagiarism, and may result in failure of the course. Two occurrences of plagiarism may result in dismissal from the Seminary. For more information, visit the Academic Support Center and see the Policy for Academic Honesty in the Student Handbook.

Special Accommodations

Students requiring accommodations for a documented physical or learning disability should be in contact with the Director of the Academic Support Center (kmapes@lpts.edu) and the instructor prior to the start of the course.

Citation Policy

Citations in your papers should follow Seminary standards, which are based on the following guides (available in the library and in the Academic Support Center):

- American Psychological Association. *Publication Manual of the American Psychological Association*. 6th ed. Washington, DC: American Psychological Association, 2010.
- Turabian, Kate L., Wayne C. Booth, Gregory G. Colomb, and Joseph M. Williams. *A Manual for Writers of Research Papers, Theses, and Dissertations: Chicago Style for Students and Researchers*. 8th ed. Chicago: University of Chicago Press, 2013.
- *The Chicago Manual of Style*. 16th ed. Chicago: University of Chicago Press, 2010.

Daily Course Schedule:

Morning Session: 9:00 am – 12:00 pm

Lunch Break: 12:00 pm – 1:00 pm

Afternoon Session: 1:00 pm – 4:00 pm

SCHEDULE OF CLASS SESSIONS

Monday, January 12: Analyzing Systems

Sessions on Day 1 will give us opportunity to analyze systems which (and in which) we lead. In what ways do systems bound and shape our lives? How can “seeing systems” (naming key players and their sources of authority, identifying external factors, discerning patterns of function and dysfunction) help us to lead more effectively? Should (and how can) we critique “the powers that be” when we are part of them?

Monday morning session. Biblical systemic thinking: authorities, principalities, and powers.

Preparation:

- Read the following passages: Luke 22:53 [What does Jesus mean by his assertion “This is your hour...”?]; 1 Cor 2:6-8 [who are “the rulers of this age?”]; 15:24-28; Rom 8:38-39; Rom 13:1-7; Eph 1:20-23; 6:10-17; Heb 2:14; Revelation 13. Next, focus on Rom 13:1-7. Read it carefully in either English or Greek, making note of exegetical, theological, or other questions that it raises for you. Read at least two commentary entries on this passage, making notes and raising questions worth further consideration.
- Read the short summary of Walter Wink’s teaching about the powers (handout)
- Read Susan R. Garrett, *No Ordinary Angel: Celestial Spirits and Christian Claims about Jesus* (New Haven: Yale University Press, 2008), 128-32. *Note:* Pp. 128-32 constitute an excerpt from a chapter on “Satan and the Powers”; the book is on reserve at the library if you would like to read more. For a shorter, more popular-style article based on this chapter, see Susan R. Garrett, “What Do Presbyterians Believe about Evil?” in *Presbyterians Today*, March 2005. Online [here](#).
- Read Susan R. Garrett, “Seeing Systems and Parsing Powers.” On CAMS.
- **Assignment #1:** Write a paper based on the handout by Bill Wylie-Kellerman, “Thinking Biblically and Theologically about a Particular Power: An Inventory of Provoking Questions” (on CAMS). Identify a “principlality” with which you have had some experience. “Principalities” studied by past students have included church judicatories; the court system; INS; IRS; U.S. military; Russian military; NCAA; a Canadian “first nation” reservation; a pharmaceutical corporation; also various “ideologies,” “isms,” and “icons.” (You may choose to analyze your present leadership context or a subsystem thereof.) Write an essay, due in class, not to exceed 5 double-spaced pages, answering the “provoking questions” as applied to that principlality. Address all of the questions under the first heading (“Creatureliness: Defining a Principlality”). If you have too much material to address all questions under the second two headings, then pick and choose, but do not exceed the 5-page limit. *NOTE: To inspire you, I have posted an essay by a former student (on CAMS; used with permission).*

Monday afternoon session. Seeing systems.

Preparation:

- Read Barry Oshry’s book *Seeing Systems: Unlocking the Mysteries of Organizational Life* (San Francisco: Berrett-Koehler, 2007) in its entirety.
- In this session we will watch a documentary ([Power Lab: Living in New Hope](#)), about an extended simulation game directed by Oshry. After watching the film we will discuss ways that it illustrates patterns sketched in the book, and will also reflect on other points from the book relevant to our respective contexts. We will explore possible connections between Oshry’s perspectives and the biblical perspectives on systems discussed in the morning session.

Tuesday, January 13: The Leader as Cultural Influencer

*“While clergy and other professionals may at times try to control behavior, they are more likely to try to influence opinions and beliefs, to shape perceptions, to affect the way that individuals define reality, which may or may not lead to a behavioral change.” (From Jackson W. Carroll, *As One with Authority*)*

Sessions on Day 2 will give us opportunity to analyze ways that Christian leaders influence the culture (opinions, beliefs, perceptions, and ways of defining reality) of those whom they lead. How did biblical leaders influence others? What is the nature of your own authority as a cultural influencer? What are the core values and commitments that you seek to embody in your leadership, and what sources (Scripture, tradition, reason, or experience) have commended these values to you? By what means do you convey your commitments to those whom you lead? How effective have your efforts been?

Tuesday morning session. Paul on strength vs. power in community.

Preparation:

- Read 1 Corinthians quickly, in its entirety. Throughout this letter, Paul addresses tensions between “strong” and “weak” members of the community, and between himself and “the strong.” Observe and make notes about Paul’s rhetoric as it pertains to these power-dynamics, and about ways that he describes his own source(s) of apostolic authority.
- Read Dale B. Martin, *Slavery As Salvation: The Metaphor of Slavery in Pauline Christianity* (New Haven: Yale University Press, 1990), 117-35 (on CAMS); together with Joel D. Estes, review of *Slavery As Salvation* (on CAMS)
- Next, read 1 Cor 9:1-27 and 12:12-31 more carefully. What is Paul doing in these passages vis-à-vis “the strong?” What core values and commitments is he trying to convey to them? What specific actions does he report taking in order to convert the Corinthians to these values?
- **Assignment #2:** In two *brief* written paragraphs, do the following: (1) Identify a passage in the Gospels where Jesus appears to be trying to effect a cultural shift among his disciples, and describe consistency you see between his words and particular actions or habits ascribed to him. (For example, you could point to Matt 5:38-42 and correlate it with Jesus’ behavior at his arrest as reported in Matt 26:47-56.) (2) Identify a time when you (or a leader you admire) sought to effect a cultural shift among people you were leading, and describe the approach you (or he/she) took. *This assignment will be shared in small groups and also read by the instructor (but not graded); please bring 6 copies to class.*

Tuesday afternoon session: Assessing sources of authority and effecting change.

Preparation:

- Read Jackson W. Carroll, *As One with Authority: Reflective Leadership in Ministry* (2nd edition; Eugene, Oregon: Cascade Books, 2011) in its entirety. In the Tuesday afternoon discussion we will focus on chapters 1–4.
- **Assignment #3:** Write a reflective paper (4-5 pp., double-spaced) addressing one or more of the following prompts: (1) Do Jackson’s descriptions in chapter 1 of “Factors Affecting Clergy Authority and Leadership” ring true to you? How have you personally experienced these factors? (2) Discuss Jackson’s analysis in chapter 2 of “penultimate bases of authority” (“representing the sacred,” and “having expertise and competence”); does this analysis make sense to you? Or: Using the grid on p. 50 (loc. 973), analyze the sources of your own authority for leadership in your present or a past context. (3) Discuss Carroll’s contention that there has been a trend toward more “symmetrical relationships” in churches, and that this trend is consistent with core Christian convictions. Do you agree or disagree, and why?

Wednesday, January 14: The Leader as Visionary and Agent of Change

Sessions on Day 3 will give us opportunity to consider ways that leaders foster their followers' capacity to envision a future that is different and better than the status quo.

Wednesday morning session. Paul to the Philippians: "Shine like stars in the world."

Preparation:

- Read Paul's letter to the Philippians, together with Stanley K. Stowers, "Friends and Enemies in the Politics of Heaven: Reading Theology in Philippians," in *Pauline Theology*, vol. 1 (edited by Jouette M. Bassler; Minneapolis: Fortress, 1991), 105-21 (on CAMS). In our class discussion we will keep two paradigms in mind: Stowers' argument that in Philippians Paul used friendship language (cultural codes) to refer both to friendship between or among individuals and (metaphorically) to business and political relationships; and Jackson Carroll's contention (in *As One with Authority*, chapter 5) that the church leader's central tasks are *meaning interpretation*, *community formation*, and *empowering and supporting the congregation's public ministry*. Paying attention to each of these paradigms, prepare to discuss questions such as the following: What interrelated problems is Paul addressing in Philippians? What vision of community and of the future does he use to inform and motivate them? How does he use contemporary rhetorical conventions about "friends and enemies" to support this vision? What other sorts of arguments (historical/personal, theological, Christological, eschatological) does he wield? What behavioral changes by the Philippian Christians does Paul want to see happen? What is the "public ministry" that he wants the Philippians to practice?
- **Assignment #4:** Referring to Carroll, *As One with Authority*, chapter 6, write several paragraphs describing a complex of problems ("a mess") that you have encountered in an organization that you have led or with which you have been associated. Be prepared to discuss how you would "multi-frame" the complex of problems you have identified, and to say whether you think a "reflective approach" (i.e., one in which "the pastor and congregation [or individual parishioner] join in a mutual effort to understand and find solutions to the issues they are facing, including congregational conflicts") could be utilized to address this mess. *In small groups, you and your group members will select one or more student examples for discussion, so bring six copies to class; all examples will be handed in, but not graded.*

Wednesday afternoon session. Churches and Community Organizing.

Preparation:

- Read Peter Dreier's blog post, "Cold Anger in Restless Times: The Growing Movement for Racial and Social Justice," at [this URL](#); and also the Wikipedia article entitled "[Community Organizing](#)."
- Peruse the website for CLOUT (Citizens of Louisville Organized and United Together), noting the biblical texts that the organization identifies as key (see [this page](#)). Texts include Neh 5:1-13, which is used to justify the centrality to CLOUT's strategy of the "Nehemiah Action Assembly"—an annual community meeting which is the climax of the organizing year, at which organizers endeavor to hold lawmakers and other officials accountable for their position on the initiatives under consideration.
- Read Alexia Salvatierra and Peter Heltzel, *Faith-Rooted Organizing: Mobilizing the Church in Service to the World* (IVP Books, 2013) in its entirety. Be prepared to discuss these questions: In the authors' view, what are key differences between "faith-based" and "faith-rooted" organizing? Do these differences make sense to you? What is your assessment of the distinction Salvatierra and Heltzel draw between "serpent power" and "dove power?" Do you agree with their emphasis on the need for a guiding dream or vision (versus a strict Alinsky-based approach, which would place all the emphasis on identifying and solving problems)? With their emphasis on the need to encourage positive motives (such as compassion) in addition to righteous anger?

Thursday, January 15: The Leader as Negotiator and Conflict-Manager

“Debate and conflict are uncomfortable, messy and demanding, but spiritlinking happens in the midst of the mess when colleagues find their voice and speak their truth. When peers agree to stay in creative tension in the service of the good that is held in common, they touch upon the wondrous possibility of participating in the breaking in of the spirit when truth cracks through staid patterns of thinking and transforming vision takes new form and expression.” (Donna J. Markham, Spiritlinking Leadership)

Sessions on Day 4 will give us opportunity to consider ways that leaders overcome and re-channel the forces of resistance that inevitably accompany significant social and cultural change.

Thursday morning session. “Mirror neuron deficits” and holy listening.

Preparation:

- Read and reflect on the following biblical passages, making notes about common themes and how they might apply to your own ministry: John 4:1-30; Rom 8:26-27; Hebrews 4:12-16.
- Read Mark Goulston, *Just Listen: Discover the Secret to Getting through to Absolutely Anyone* (New York: ANACOM, 2010) in its entirety. A useful summary of the book may be found [here](#).
- Think about the best listener you ever knew—someone who by listening inevitably helped you to get your bearings. Write down specific traits, habits, or ways of mirroring that this person displayed in his or her “holy listening.” Which of these traits or habits of his/hers do you yourself exhibit when listening to others, and which not? What obstacles prevent you from emulating this admired person more fully?
- Goulston identifies a number of skills needed for “getting through to absolutely anyone.” Which of these strike you as most versatile or usable in your own context? How might developing such skills help others to trust you? How can giving this sort of deep attention, both to people as individuals and to groups that we lead, help us to make connections, transform conflict into collaboration, and inspire others' courage to make personal and institutional change?

Thursday afternoon session. Spiritlinking leadership and working with conflict.

Preparation:

- Read Michael Jenkins, “Leadership Notebook: Some Positive Functions of Social Conflict,” accessible [here](#). You might be interested in other entries in President Jenkins’ “Leadership Notebook,” available on his blog (page with hyperlinks is posted on CAMS).
- Donna J. Markham, *Spiritlinking Leadership: Working through Resistance to Organizational Change* (Paulist, 1999). A useful summary of the book may be found [here](#) (you may need to click ‘download’) and [here](#).
- Review the discussion in *Spiritlinking Leadership*, chapter 2, of seven ways that resistance is manifested and four steps necessary to overcome it. Which of these types of resistance have you encountered in your work? Have you found that a process of analysis (whether or not identical to the four steps outlined by Markham) can be useful in countering it?
- Review the discussion in chapter 3 of *Spiritlinking Leadership*, on truth telling. How do we muster up the courage to tell the truth, and to persist? In settling on the truth that needs to be spoken, how do we ensure that we aren’t blinded by our own context, privilege, personality, etc. (here: anticipating the discussion of “blind spots” in Steven Snyder, *Leadership and the Art of Struggle*, chapter 7)? How do we gain others’ trust so that they can receive the truth we want to tell? What are the limits or pitfalls of truth telling? What role do skills reviewed earlier in the week (including *visioning* and *deep listening*) play in managing the conflict that can (or will!) emerge when truth is spoken?

Friday, January 16: The Leader as Sage

What stores of wisdom and strength can we draw from as we seek not only to guide and sustain others, but to inspire them to reach higher in fulfillment of shared mission? As leaders how do we keep from being pulled off course or distracted from what is truly needful when all seems chaotic and our to-do list is impossibly long? How do we name and cope with the sacrifices that accepting and persevering in a call to leadership requires of us? How do we discover and relish joy in our labors?

Friday morning session. Being non-anxious in a very anxious world.

Preparation:

- Read the handout “Kids’ devotions – Wisdom.” What or who have been your chief sources or models of wisdom in your ministry?
- Read the blog post by Israel Galindo, “Leading in an Anxious System: What’s a Leader to Do?” (found [here](#)). The post focuses on how a leader remains *differentiated* when leading in an anxious system. We will discuss the concepts underlying Galindo’s advice (much of which is drawn from the realm of Bowen Family Systems Theory) and whether and how you find them applicable to your own situation or situations you have been part of in the past. (If you like this post you might also like Galindo’s book, *Perspectives on Congregational Leadership: Applying Positive Deviance for Effective Leadership* [Educational Consultants, 2009]).
- Read Steven Snyder, *Leadership and the Art of Struggle: How Great Leaders Grow through Challenge and Adversity* (San Francisco: Berrett-Koehler, 2013 [available in [paperback](#) or [Kindle](#) formats]); alternately, you can read the concise published summary by the same title, available in digital format from Amazon (see [here](#)). In the morning session we will focus on chapters 4-7. How do we keep our balance/ keep our bearings/ stay differentiated when things get chaotic and so many forces threaten to pull us off course?

Friday afternoon session. Finding satisfaction in our work.

Preparation:

- Read Snyder, *Leadership and the Art of Struggle*, chapters 9-11. Read (or skim again) chapters 6 of *Spiritlinking Leadership*.
- In writing, identify the sacrifices that you have made or expect to make in order to take up leadership. Many of these will be in the form of “opportunity costs” — money you could have earned, or more prestigious or otherwise satisfying jobs you could have taken, etc. There may be sacrifices in your relationships (for example, as others respond to you differently, or judge you negatively because of your position of authority or your identity as clergy). You may experience others’ condescension or doubt because you do not fit their profile of a leader (perhaps because of your gender, sexual identity, youth, racial ethnic identity, or other variances from hegemonic images of leadership). Describe these experiences and reflect on how they make you feel, and how you put them in perspective. (You will have a choice about whether or not to share these reflections.) *The purpose of this exercise is not to practice martyrdom or invite a “pity party,” but to acknowledge a very real dimension of leadership that is not always anticipated when one moves into leadership, or understood by people not in leadership.*
- What does it mean to be “balanced” in a profession that demands so much of you? Identify the sources of sustenance and joy that you have already found or on which you expect to be able to rely in your present and future work.