

# Christian Public Leader in Context

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Spring Term | SG502 | High flex (in person and via zoom)  
10 January 2019 version

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**Contextual leadership:** David Scherer, dscherer002@luthersem.edu

## COURSE DESCRIPTION

### Christian Public Leadership in Context

This course will explore Christian Public Leadership by attending to leadership *in the midst of particular communities and their distinct contextual realities*. In this course students will expand their leadership capacity by leading and being in dialogue with a particular ministry context. With this ministry context as their primary conversation partner students will critically reflect on themselves as leaders, discover the communal nature of leadership, and develop their own leadership practices. Particular attention will be given to praxis, contextualization, integrative approaches to ministry, and competencies connected to student's concentration. Each of the four sections will focus on a particular topic. Section two's topic is: ***Being Public Leaders in a Public Church. Half course (.5)***

### Learning Objectives:

- Students will **participate in and lead action-reflection praxis** as they critically reflect upon how close listening to self and context inform the ways in which they witness to God's activity in the world.
- Students will develop the **capacity to contextualize theology, theory, and practices of ministry** within a particular community.
- Students will **integrate theology, theory, and practices of leadership** in a particular community.
- Students will **describe their intellectual and vocational formation** as a theologian in context.
- Students will begin to develop **competence in leading ministries** in their area of concentration.

- Students will **deepen their understanding of themselves** as Christian public Leaders, be able to critically reflect on themselves as leaders, and inhabit reflective and spiritual practices of a lifelong learner.

### Reading (required):

- A. Farber-Robertson, *Learning While Leading: Increasing Your Effectiveness in Ministry*, (Rowman&Littlefield, 2000).
- K. McAlpin, *Ministry That Transforms: A Contemplative Process of Theological Reflection* (Liturgical Press, 2009). [Only a brief excerpt is required, which will be available for free in moodle.]

Then choose one of the following:

- B. Baldwin and A. Galloway, eds. *Living Water: Living Stories, African American Women and their Biblical Stories* (CreateSpace, 2014).
- Y. Hertig, ed. *Mirrored Reflections: Reframing Biblical Characters* (Wipf&Stock, 2010).

### Supplemental reading (if desired):

- Branson, M. and Martinez, J. 2011. *Churches, Culture, and Leadership: A Practical Theology of Congregations and Ethnicities*. IVP Academic.
- Callahan, Sharon Henderson. 2013. *Religious Leadership: A Reference Handbook*. Los Angeles: SAGE reference.
- Cormode, Scott. 2013. *Making Spiritual Sense: Christian Leaders as Spiritual Interpreters*. Wipf&Stock Reprints.
- Jennings, Willie James. 2011. *The Christian Imagination: Theology and the Origins of Race*. Yale University Press.
- Keifert, Patrick R. 1992. *Welcoming the Stranger: A Public Theology of Worship and Evangelism*. Minneapolis: Fortress Press.
- Lee, Boyung. 2013. *Transforming Congregations Through Community: Faith Formation from the Seminary to the Church*. Westminster John Knox.
- Moe-Lobeda, Cynthia D. 2004. *Public Church: For the Life of the World*. Lutheran voices; Lutheran voices. Minneapolis, MN: Augsburg Fortress.
- Volf, Miroslav. 2011. *A Public Faith: How Followers of Christ Should Serve the Common Good*. Grand Rapids, Mich.: Brazos Press.

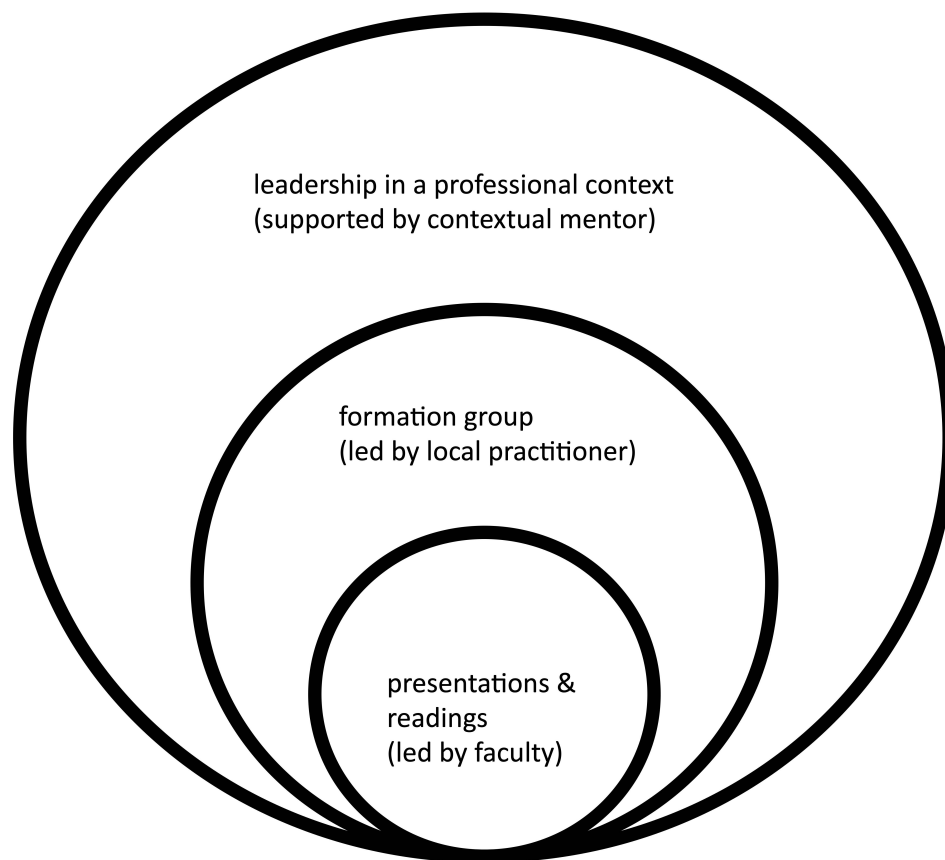
## COURSE SCHEDULE

### Monthly flow for our learning together

Four times during this course there will be a presentation which will be available both in person and via live zoom streaming. My goal is for this presentation to open up themes for our work together, and to offer resources which can be drawn on throughout the

rest of the semester. There will also be a small formation group that you will participate in six times during the semester. Finally, you are required to choose a specific professional context in which you will provide leadership based on a contextual learning agreement (for most students, this will take place in a congregational setting).

**Please note: Contextual learning agreements are required each semester. Please review your previous learning agreement and either form new goals or include previous goals that were not yet accomplished.** This is an essential requirement of this course, because it will give you a place in which to explore and practice leadership with the support of a local mentor.



As with the other semesters of CPL, this class seeks to develop your capacity for leading amidst complexity. In particular this course seeks to develop your *phronesis* or “practical knowledge and judgment derived from experience in practice.” We seek to attend to leadership formation that is integrative, embodied, and relational; to spiritual formation that opens oneself in community to the presence and power of God; and to vocational formation that is grounded in action-reflection shared collaboratively with local congregations and other gatherings.

We seek to support your development of “meta-cognition,” a specific way of learning to reflect upon practice in self-directed and community-focused ways. In doing so we have chosen to use a grading scale which is Pass/Fail for all students. Passing the course requires satisfactorily completing **all** requirements of the course.

Date	Topic	Presentation	Formation goals	Assignment	Question to ponder
<p><b>February 7<sup>th</sup> lecture</b> @9:00 – 11:00 am central time</p> <p><b>Formation group meetings, February 14/15<sup>th</sup> and February 28<sup>th</sup>/March 1<sup>st</sup></b></p>	<p>The public nature of leadership in faith</p>	<p>What are some challenges of engaging faith in public ways?</p>	<p><b>First formation group meets February 14/15<sup>th</sup>:</b> decide how you will deepen your learning with each other and introduce yourselves.</p> <p><b>Second formation group meets February 28<sup>th</sup>, March 1<sup>st</sup>:</b> Share responses to the the readings (Baldwin/Galloway, and/or Hertig)</p>	<p>+ Please read the Baldwin/Galloway book, or the Hertig book.</p> <p>+ Refresh your work with Osmer, and read the brief McAlpin excerpt up at e-reserves.</p> <p>+ Learning agreements are <b>due February 15<sup>th</sup></b> in moodle, they will be assessed by the Contextual Learning office</p>	<p>What compelling and/or conflictual public issue do I want to write a case about and reflect upon in faith over this semester?</p> <p>It is best to choose a case focus which can be explored in your specific learning context. Please make sure that your case story details a specific incident you have experienced yourself.</p>
<p><b>March 7<sup>th</sup> lecture</b> @9:00 – 11:00 am central time</p> <p><b>Formation groups meet March 14<sup>th</sup> and 15<sup>th</sup> and of March 28<sup>th</sup> and 29<sup>th</sup></b></p> <p>week of March 22<sup>nd</sup> is for reading</p>	<p>Who is my neighbor?</p>	<p>What can it mean to take this question (who is my neighbor?) seriously, grounded in biblical, theological, and contextual observations?</p>	<p><b>Formation group week of March 14<sup>th</sup> and March 15<sup>th</sup>:</b> Share an initial draft of your case story; start to connect it to the Farber-Robertson reading and your context</p> <p><b>Formation group meets March 28<sup>th</sup> and 29<sup>th</sup>:</b> Help each other do “double-loop learning” with your case story</p>	<p>+ Read the Farber-Robertson book.</p> <p>+ Write an initial case story, due <b>March 29<sup>th</sup></b> to the professor</p> <p>+ Sign up for a one-on-one conversation with an IDI qualified administrator <b>by March 29<sup>th</sup></b>, take the IDI and complete the conversation <b>by April 12<sup>th</sup></b></p>	<p>What has been my experience of conflict, and how does that shape my ideas, feelings, and actions in relation to my neighbor? Are there implications of this reflection for my case? What biblical stories shape my imagination in my case, or can contribute to challenging my current understanding of this case?</p>

<p><b>April 4<sup>th</sup> lecture @9:00 – 11:00 am central time</b></p> <p><b>Formation groups meet April 11<sup>th</sup> and 12<sup>th</sup>, and April 25<sup>th</sup> and 26<sup>th</sup></b></p> <p>April 14<sup>th</sup> to the 21<sup>st</sup> is Holy Week</p>	<p>Exploring culture and the challenges of “otherness” and “othering</p>	<p>What are the consequences of having a dynamic understanding of culture (and faith)? In what ways do personal experiences and group experiences contribute to making meaning around both personal and group identities?</p>	<p><b>Formation group meets April 11<sup>th</sup> and 12<sup>th</sup>:</b> Consider what close attention to intercultural engagement contributes to your reflection on your case</p> <p><b>Formation group meets April 25<sup>th</sup> and April 26<sup>th</sup> :</b> Share what you have learned about yourself from the IDI, and help each other to think about the impact of that learning for your work in context.</p>	<p>+ Add to your case study from your reflection with the IDI</p>	<p>What kinds of social encounters exist in my immediate learning and living spaces? How do these encounters contribute to or detract from the dynamics in my case study?</p>
<p><b>May 2<sup>nd</sup>, will be the final lecture of the course</b></p> <p>There are no further formation group meetings</p>	<p>Who am I as a Christian public leader?</p>	<p>What are the two or three key biblical understandings that shape my vocation as a Christian public leader? How are these understandings embodied in my practices of prayer and reflection? How are they embodied – or contested or resisted – in my primary organizational gatherings or contexts?</p>	<p>No formation group meeting this month (unless your group chooses to celebrate the end of the semester somehow!)</p>	<p>+ Final paper is <b>due May 10<sup>th</sup></b> and final contextual learning assessment is <b>due May 17<sup>th</sup></b></p> <p>(Unless you are a graduating senior, in which case both are due May 3<sup>rd</sup>)</p>	<p>Who am I now, as a Christian public leader? In what ways has my semester of experience in this context reshaped my response to this question?</p>

## ASSIGNMENTS

### LEADERSHIP IN A PARTICULAR MINISTRY CONTEXT

You need to volunteer (or work for pay, if appropriate) a minimum of **5 hours a week or 20 hours a month** in a specific ministry context. Knowing that your current leadership capacity and experience with various role responsibilities will vary, you need to create a learning agreement with your CPL mentor which clarifies expectations and sets learning goals for the semester. Your final paper (which is a significant case story which you can develop in your learning context over the course of the semester) will include a reflection on your learning based on the learning goals you set out in your learning agreement and your growing ability to engage in double-loop learning (cf. Farber-Robertson). If you do not already have a professional context in which you are currently leading you need to contact David Scherer in the Contextual Learning office for assistance as soon as possible, and definitely prior to February 8<sup>th</sup>. Contextual learning agreements are required each semester, and include a final learning agreement assessment due on May 17<sup>th</sup>. Please review your previous learning agreement and form new goals or previous goals that were not yet accomplished. **Your contextual learning agreement should be submitted to moodle by February 15<sup>th</sup>.**

### PARTICIPATION IN MONTHLY CLASS SESSIONS AND FORMATION GROUPS

Lectures will be held four times during the semester on Thursday mornings from 9 am to 11 am central time (February 7<sup>th</sup>, March 7<sup>th</sup>, April 4<sup>th</sup>, and May 2<sup>nd</sup>). We will be live streaming these via zoom, and expect your participation. We are aware, however, that geographic distance on occasion can make this time impossible, so there will be zoom recordings online as soon as we can make them available after the lecture. In addition to participating in the lecture, whether you are present or have to watch the recording, you must fill out a critical incident questionnaire (which is brief and anonymous) after each lecture.

The CIQ is a survey that helps me to write my next lecture, and assures me that you have been present for that lecture. While these surveys are anonymous, I will make the responses available to the class in aggregate. Thus they are anonymous **and** public. If 10 people are in the class, but only 5 people respond to the survey, we will all know that some people in the class are not participating fully. My lectures will introduce significant content, and lay groundwork for each scheduled formation group. You will also participate in six formation sessions over the course of the semester where you will engage in spiritual practices, discuss the topic for the month and seek advice on your case stories. (See more on the case stories below.)

## DEVELOPMENT OF A SPECIFIC CASE STORY

Early in the semester you will draft a case story about an incident in which you personally participated (preferably in a ministry context), following the instructions available in the case story handout, and drawing on the information in the Farber-Robertson book. This case story can offer grounded content for discussion in your formation group, as you and your peers learn how to embody reflective practice in a professional setting. A first draft of this case story will be due to the professor **on March 29th**, and a final version will be due at the conclusion of the course on **May 10th**. We will explore how to write this case in lecture, and the two books that are required reading will resource your work with it.

In CPL 1 you were introduced to Osmer's 4-part hermeneutic for practical theology: What happened? (descriptive - empirical), Why did it happen? (interpretive), What should happen? (normative), and What's next? (pragmatic). In this semester of CPL2 you will build on that hermeneutic by deepening your awareness of the cultural elements of the descriptive-empirical, and by adding a layer of spiritual awareness for transformed action (cf. McAlpin). **Your initial case study is due at mid-term (March 29<sup>th</sup>).**

## PERSONAL LEADERSHIP DEVELOPMENT TOOL

Each section of the Christian Public Leader in Context course offers students a chance to engage with a specific leadership development tool as part of your personal and professional formation. Engaging with this tool is an opportunity for reflecting on your own formation and leadership in relation to the topics of this particular section of CPL. Insights from this process should be integrated into both your case story and your final contextual learning assessment. The tool for this course is the Intercultural Developmental Inventory (IDI). More details will be given in class. **You must sign up for a one-on-one interpretation session by March 29<sup>th</sup>.** Taking the inventory and having it interpreted with a qualified interpreter (cf. David Scherer for details) **must be completed by April 12th.**

## CONTEXTUAL ASSESSMENT

At the close of the semester you need to revisit your contextual learning agreement with your CPL mentor, and then fill out the online contextual assessment template. This is **due May 17th.**

## FINAL COURSE SUBMISSION

At the conclusion of the course you will hand in a case story resourced with the ideas we have been engaging over the semester (cf. Farber-Robertson), with reflection upon your current state of intercultural competence, with a clear statement concerning what you believe it means to be a Christian public leader,

and with a few specific plans for how you plan to grow into such leadership. This case story should be no more than 10 pages in length. It should also reflect your responses to the feedback offered to you in relation to the first submission of the case story at mid-term. Note, however, that since various drafts of your case will be engaged in formation over the course of the semester, and your conversation with both the IDI interpreter and your CPL mentor will be a significant part of this final paper, this assignment should feel more like an integration than a new assignment. **Your final case story is due May 10<sup>th</sup>**

## GRADING

**This is a pass/fail course.**

A word on grading. As noted above, this course is pass/fail. **To pass the course, you must meet the basic expectations of all the assignments.** While there are no formal research papers in this course, your writing should be free of grammatical errors and any sources should be cited properly. Assignments will be returned and judged “not completed” if sources are not cited and/or grammatical errors are problematic. Late assignments will be accepted only if you receive permission in advance and make alternative arrangements with me before the due date. Please note the rubric below for specific elements necessary.

## RUBRICS FOR ASSIGNMENTS

### Contextual learning agreement due February 15<sup>th</sup>

	<i>Not Observable - 1</i>	<i>Observable – 3</i>	<i>Exceptional - 5</i>
<i>Followed guidelines for learning goals</i>	Did not follow the learning agreement guidelines	Followed guidelines for specifying learning goals	Exceeded expectations for articulating learning goals
<i>Submitted on time</i>	Submitted the agreement late	Submitted agreement (signed by contextual supervisor) on time to the CL office	Submitted the signed agreement early
<i>Wrote in a clear and coherent manner</i>	Writing was not grammatically correct and/or incoherent	Agreement was clear, and written in a grammatically appropriate way	Exceeded expectations by writing in an engaging and thoughtful manner

### Participation in formation group meetings (six sessions)

	<i>Not Observable - 1</i>	<i>Observable – 3</i>	<i>Exceptional - 5</i>
<i>Spiritual Formation</i>	Did not engage in spiritual practices with formation group	Participated Regularly in spiritual practices with formation group	Participated, led, and engaged others in spiritual practice(s).
<i>Integrative discussion</i>	Did not engage in discussion	Satisfactorily participated in formation discussion.	Exceeded expectations in formation discussions by drawing others into discussion as well.



**Initial Case Story due March 29<sup>th</sup>**

	<i>Not Observable - 1</i>	<i>Observable – 3</i>	<i>Exceptional – 5</i>
<i>Engagement with “What Happened?”</i>	Did not describe the context of what happened.	Offered some description of what happened.	Provided a robust description of what happened.
<i>Engagement with “Why did it happen?”</i>	Did not offer any theoretical input on why the situation happened.	Offered some theoretical insight into why the situation happened.	Provided a robust theoretical understanding of why the situation happened.
<i>Engagement with “What should be happening in light of Scripture and its Witness?”</i>	Did not connect situation with Scripture or theological concepts.	Offered some insights into the situation from Scripture and/or theological lens.	Provided robust insight into situation from Scripture and/or theological lens.
<i>Engagement with “What’s next?”</i>	Did not articulate any next steps.	Offered some possibilities for taking action in this situation.	Provided multiple and varied possibilities for taking action in this situation.
<i>Engagement with lecture/reading material.</i>	Did not integrate lecture/reading material into reflection.	Offered some insights from lecture/reading material into reflection.	Deeply engaged lecture/reading material in reflection.

**Work with the IDI must be completed by April 12<sup>th</sup>**

	<i>Not Observable - 1</i>	<i>Observable – 3</i>	<i>Exceptional - 5</i>
<i>Took the assessment on time</i>	Did not take the assessment	Took the IDI assessment on time	Took the IDI early in the semester
<i>Reflected on the assessment with the CL office</i>	Did not meet with the CL office about the IDI	Met with the CL office to review the IDI assessment	Met with the CL office to review the IDI assessment, and in addition, met with the ongoing IDI reflection group on campus
<i>Used learnings from the assessment in final case story/study</i>	Did not include learning from the IDI in final case story/study	Used learning from the IDI in final case story/study	Exceeded expectations by writing in an engaging and thoughtful manner about learning from the IDI applied to the case story/study

**Case story final version due May 10<sup>th</sup>**

	<i>Not Observable - 1</i>	<i>Observable – 3</i>	<i>Exceptional - 5</i>
<i>Engaged Readings from Course</i>	Did not engage any of the course readings in their understanding of the public nature of Christian public leadership.	Engaged some of the course readings in their understanding of the public nature of Christian public leadership.	Demonstrated a robust understanding of how the course readings impacted their understanding of the public nature of Christian public leadership.
<i>Demonstrated competency in understanding the public nature of church theologically and theoretically</i>	Did not articulate theological and theoretical concepts related to public leadership.	Articulated an understanding public leadership using theological and theoretical concepts.	Articulated an understanding of public leadership integrating theological and theoretical concepts.
<i>Engaged Personal Leadership Development Tool (IDI) in their understanding of themselves as a leader</i>	Did not engage personal leadership development tool (IDI) in their understanding of themselves as a leader.	Had some engagement with the leadership development tool (IDI) in their understanding of themselves as a leader.	Engagement with the personal leadership development tool (IDI) and how it offers new insights into their understanding of themselves as a leader.
<i>Demonstrated ability to reflect and assess their personal competencies related to public leadership in pastoral contexts</i>	Did not demonstrate ability to reflect and/or assess their competencies related to public leadership in pastoral contexts.	Demonstrated some ability to reflect and/or assess their competencies related to public leadership in pastoral contexts.	Demonstrated a robust ability to reflect and assess their competencies related to public leadership in pastoral contexts.

**Contextual assessment due May 17<sup>th</sup>**

	Non-observable-1	Observable-3	Exceptional-5
<i>Participation in CPL Site</i>	Did not meet minimum attendance requirement (5 hours/week) at CPL site.	Met minimum attendance requirement but fell short of robust engagement at CPL site.	Met attendance requirement and had robust engagement at CPL site.
<i>Meeting with CPL Mentor</i>	Did not meet minimum meeting requirement with CPL Mentor (one meeting/month).	Met minimum meeting requirement with CPL Mentor but did not engage beyond.	Met minimum meeting requirement with CPL Mentor and initiated additional meetings as well.
<i>Learning Agreement</i>	Did not complete learning agreement on time and/or meet minimum requirement of 3 goals.	Completed learning agreement on time, met minimum requirement of 3 goals but does not engage critically and reflectively on ministry.	Met all basic requirements for learning agreement and exhibited an ability to reflect critically and reflectively on ministry in robust ways.

<i>Contextual Assessment</i>	Did not submit on time and/or mentor did not fill out agreement and/or did not engage critically and reflectively on ministry in light of vocational calling.	Completed on time, but with minimal or no critical and reflective engagement on ministry in light of vocational calling.	Met all basic requirements for reflection and exhibited an ability to reflect critically and reflectively on ministry in robust ways in light of vocational calling.
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## POLICIES OF LUTHER SEMINARY

### ADA Compliance Statement

Reasonable accommodation will be provided to any student with a disability who is registered with the Office of Student Affairs and requests needed accommodation. If you are a student with a disability (e.g., physical, learning, psychiatric, vision, hearing, etc.) and think that you might need special assistance or accommodation in this class or any other class, please contact the Office of Student Affairs or contact your instructor directly.

### Academic Honesty

Members of the Luther Seminary community are expected to conduct themselves responsibly and honestly in academic matters. Cheating and plagiarism are serious offenses against this expectation and are subject to disciplinary action.

If instances of cheating or plagiarism are detected, one of the disciplinary actions shall follow: either the instructor records a failure for the assignment or examination, or the instructor records a failure for the course. In either case, the instructor shall bring the matter to the Office of the Academic Dean and the Office of the Dean of Students, and the question whether further disciplinary action should be considered will be determined in consultation with the instructor, the Office of the Academic Dean, and the Office of the Dean of Students. See the current Student Handbook for more details on this matter.

### Plagiarism

"Plagiarism is the dishonest act of presenting the words or thoughts of another writer as if they were your own.... If you quote from anything at all...you must put quotation marks around it, or set it off from your text. If you summarize or paraphrase an author's words, you must clearly indicate where the summary or paraphrase begins and ends.... In every instance you must formally acknowledge the written source from which you took the material." [Quoted from James A. W. Heffernan and John E. Lincoln, *Writing: A College Handbook* (New York: W. W. Norton, 1982), p.457.]

Some examples of plagiarism could include:

- Copying from a source text (whether online or offline) without proper acknowledgment.
- Turning in another student's work with or without that student's knowledge.
- Copying materials word-for-word from a source text, supplying proper documentation, but leaving out quotation marks.
- Paraphrasing materials from a source text without appropriate documentation.
- Turning in a paper copied from a website.
- Recycling your own work from a previous assignment, without permission of the instructor or proper citation

If instances of cheating or plagiarism are detected, one of the disciplinary actions shall follow: either the instructor records a failure for the assignment or examination, or the instructor records a failure for the course. In either case, the instructor shall bring the matter to the Office of the Academic Dean and the Office of the Dean of Students, and the question whether further disciplinary action should be considered will be determined in consultation with the instructor, the Office of the Academic Dean, and the Office of the Dean of Students. See the current Student Handbook for more details on this matter.

### **Title IX Statement**

Luther Seminary is committed to fostering a safe, productive learning environment. Title IX and Luther policy prohibits discrimination on the basis of sex. Sexual misconduct — including harassment, domestic and dating violence, sexual assault, and stalking — is also prohibited at Luther.

Luther Seminary encourages anyone experiencing sexual misconduct to talk to someone about what happened, so they can get the support they need and we can respond appropriately. If you wish to speak confidentially about an incident of sexual misconduct, want more information about filing a report, or have questions about school policies and procedures, please contact our Title IX Coordinator, Peter Susag, who can be found on our school's website.

Luther Seminary is legally obligated to investigate reports of sexual misconduct, and therefore it cannot guarantee the confidentiality of a report, but it will consider a request for confidentiality and respect it to the extent possible.

As a teacher, I am also required by Luther Seminary to report incidents of sexual misconduct and thus cannot guarantee confidentiality. I must provide our Title IX coordinator with relevant details such as the names of those involved in the incident.