Virginia District Training Center
Syllabus
Leading the People of God

Lynchburg First Church of the Nazarene (in the Cafe)
1737 Wards Ferry Rd.
Lynchburg, VA 24502

Course Dates: February 25 - April 15 Mondays from 1-4pm

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Module Vision Statement:

The overarching vision for this module is for each student to embrace the biblical model of “servant” as the driving force and organizing principle within the individual as he or she seeks to lead a Christian community of faith.

Module Purpose
In the context of biblical and theological foundations, and from the perspectives of spiritual, strategic, and skills formation, the course will invite each participant to a lifelong pursuit of and commitment to personal and corporate understanding of Christian leadership and the unique relationship of Christian spirituality and the leadership responsibility of the pastor.

Course Themes
1. The PASSION of servant leadership is grounded in a theology of ministry.
2. The POWER of servant leadership is rooted in a relentless pursuit of Christlikeness.
3. The PURPOSE of servant leadership is focused on effectively preparing the Body of Christ—the People of God—for mission and ministry.
4. The PLAN of servant leadership is biased toward spiritual formation and congregational transformation.
5. The PROOF of servant leadership is reflected in the qualitative growth of the led.

Educational Assumptions

1. The work of the Holy Spirit is essential to any process of Christian education at any level. We will consistently request and expect the Spirit’s presence within and among us.
2. Christian teaching and learning is best done in the context of community (people being and working together). Community is the gift of the Spirit but may be enhanced or hindered by human effort. Communities have common values, stories, practices, and goals. Explicit effort will be invested to enhance community within the class. Group work will take place in every lesson.
3. Every adult student has knowledge and experiences to contribute to the class. We learn not only from the instructor and the reading assignments but also from each other. Each student is valued not only as a learner but also as a teacher. That is one reason that so many exercises in this course are cooperative and collaborative in nature.
4. Journaling is an ideal way to bring theory and practice together as students synthesize the principles and content of the lessons with their own experiences, preferences, and ideas.
Outcome Statements

This module contributes to the development of the following abilities as defined in the U.S. Sourcebook for Ministerial Development.

PROGRAM OUTCOMES

CP 4 Ability to write an integrative philosophy of ministry that will answer "why I do what I do when I do it"
CP 5 Ability to provide oversight of one's ministry using management skills including servant leadership, conflict resolution, and administration
CP 6 Ability to manage the resources of one's ministry (time, human, financial, etc.) in a way consistent with a church's size and characteristics
CP 7 Ability to conceive and articulate purpose, mission, vision, and to develop strategic plans in ways that strengthen a unified vision
CP 8 Ability to develop team-building skills, identify and cultivate spiritual gifts, recruit volunteers, empower laity, diagnose and intervene in problems
CP 10 Ability to synthesize, analyze, reason logically for discernment, assessment, and problem solving, and live with ambiguity
CP 11 Ability to analyze the validity of arguments and to identify their presuppositions and consequences
CP 17 Ability to lead in discipling and assimilating new converts into the church
CP 18 Ability to identify social and congregational factors that influence church health and growth
CP 20 Ability to envision Christian Education most appropriate for a local church and to assure the development and empowerment of those serving in it
CP 21 Ability to envision, order, and participate in contextualized theologically grounded worship and to develop and lead appropriate services for special occasions (i.e. wedding, funeral, baptism, Lord's Supper)
CP 22 Ability to prepare, organize and deliver biblically sound sermons using appropriate techniques and skills in culturally appropriate ways
CP 23 Ability to develop and utilize existing ministry forms such as evangelistic preaching, pastoral care preaching, doctrinal/teaching preaching and preaching Christian seasons/calendar by which individuals, families, and congregations may be formed in Christlikeness
CH 1 Ability to apply basic understanding of ethical theories to teach and nurture ethical behavior in the Christian community
CH 2 Ability to discern and make theologically based ethical decisions in the midst of a complex and/or paradoxical context
CH 4 Ability to understand and apply the unique ethical dimensions of spiritual leadership in the church
CH 5 Ability to apply Christian ethics to the issues of integrity, specifically as they relate to ministers and laity for authentic Christian faithfulness and public witness
CH 8 Ability to take responsibility for his or her own continuing spiritual development
CH 9 Ability to apply understanding of his or her ongoing developmental needs across the life course of the minister to the pursuit of holy character
CH 10 Ability to demonstrate a realistic self-understanding including personal strengths, gifts, weaknesses, and areas of needed growth

OUTCOME STATEMENTS

This course will endeavor to:
1. Provide the biblical principles of servant leadership
2. Help students:
   •
- Integrate Christian faith and leadership in all aspects of life
- View ministry as a sacred and lifelong calling for every believer
3. Affirm a Wesleyan worldview by:
   - Committing oneself to Christ and His teaching as found in the Scriptures
   - Basing one’s leadership strategy in the emphasis of the “optimism of grace” and the “radicalness of sin”
   - Valuing all truth as God’s truth
   - Striving for integrity in thought and action
4. Invite an understanding of the unique characteristics of the Christian leader and the Christian organization that enable the leader and the led to provide a setting and context in which God the Spirit may transform persons and structures
5. Challenge students to a lifelong commitment to the disciplines of spiritual formation
6. Equip students with the skills needed to work within the community of faith as a leader/facilitator
7. Distinguish between Christian and secular leadership styles, and between operational and strategic planning
8. Enable students to better comprehend the intentional empowerment God gives to the faithful servant who responds to God’s call to be a leader in the Kingdom of God on earth
9. Assist students in formulating their personal philosophies of servant leadership

**Recommended Reading**

The principal contributor developed this module as a graduate-level course. Five textbooks and monographs are specifically recommended and may be considered as textbooks for in-depth study.

Module Requirements

1. Class attendance, attention, and participation are especially important. Students are responsible for all assignments and in-class work. Much of the work in this course is small-group work. Cooperative, small-group work cannot be made up. That makes attendance imperative. Even if one does extra reading or writing, the values of discussion, dialogue, and learning from each other are thwarted. If one or two lessons are missed, the learning leader will require extra work before completion can be acknowledged. If three or more lessons are missed, the student will be required to repeat the whole module.

Small-Group Work. Nothing is more important in this course than small-group work. The class members will be assigned to groups of two to four students each. The group members will serve as study partners for exploration and discussion.

2. Assignments

Journaling: The only on-going assignment for this module is your journal. It is to be used regularly, if not daily. On at least one occasion during the term, the instructor will check the journals. In each lesson a journal assignment is included.

The journal should become the student’s friend and treasury of insights, devotions, and ideas. Here the integration of theory and practice occurs. The spiritual life nature of the journal helps guard against the course of study being merely academic as you are repeatedly called upon to apply the principles studied to your own heart and your own ministry situation.

This journal is not a diary, not a catchall. It is, rather, a guided journal or a focused journal in which the educational experience and its implications are selected for reflection and writing.

The framers of this curriculum are concerned about the way that students fall into learning “about” the Bible, or “about” the spiritual life rather than learning—that is coming to know and internalize the Bible and spiritual principles. The journaling experience ensures that the “Be” component of “Be, Know, and Do” is present in the course of study. Be faithful with all journaling assignments.

Daily Work: This module has regular homework assignments. It is called daily work because even though the class may only meet once a week, the student should be working on the module on a “daily” basis. Sometimes the homework assignments are quite heavy. The assignments are important. Even if homework is not discussed in class every session, the work is to be handed in. This gives the instructor regular information about the student’s progress in the course. The normal time for homework to be handed in is at the beginning of each class session. All assignments are to be completed.

Staged, Cumulative Paper. You will be responsible for preparing a staged, cumulative paper on “My Philosophy of Servant Leadership.” One portion of the paper will be due at the end of each theme. During Lesson 16 submit the completed paper that includes the review of each theme and your conclusions. This paper should reflect the class discussions and your own supplemental reading on leadership.
Module Outline and Schedule

The class will meet for 24 hours according to the following schedule:

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1. **Theme 1: The Passion of Servant Leadership is Grounded in a Theology of Ministry.** Module Introduction, Leadership and Spiritual Life

2. A Shared vision of Ministry, Leading a Faith Community.


4. **Theme 3: The Purpose of Servant Leadership is focused on effectively preparing the Body of Christ for mission and ministry.** Intentionally Nurturing the Spiritual Life for Mission and Ministry, Mentoring as Ministry Development.

5. Twelve Theses for Kingdom Servanthood, Leadership for Congregational Transformation

6. **Theme 4: The Plan of servant leadership is based toward spiritual formation and congregational transformation.** The Leader as Catalyst for Congregational or Corporate Transformation, A New Paradigm: A Grace-full leader

13. **Theme 5: The Proof of servant leadership is reflected in the qualitative growth of the led.** Care Deeply—The Servant Leader Is Servant First, Core Qualities of the Servant Leader

15. Core Values and Attitudes of the Servant Leader, In Review

Module Evaluation

The instructor, the course itself, and the student's progress will be evaluated. These evaluations will be made in several ways.

The progress of students will be evaluated with an eye for enhancing the learning experience by:
1. Carefully observing the small-group work, noting the competence of reports, the balance of discussion, the quality of the relationships, the cooperation level, and the achievement of assigned tasks
2. Careful reading of homework assignments
3. Journal checks

Course materials and the teacher will be evaluated by frequently asking and discussing the effectiveness and relevance of a certain method, experience, story, lecture, or other activity.

Some evaluation cannot be made during the class itself. Some objectives will not be measurable for years to come. If students encounter the transforming power of God at deeper levels than ever before, learn devotional skills and practice them with discipline, and incorporate the best of this course into their own ministries, the fruit of this educational endeavor could go on for a long time. In truth, that is what we expect.

Additional Information

A reasonable effort to assist every student will be made. Any student who has physical limitations, learning disabilities, or other conditions that make the achievement of the class requirements exceedingly difficult should make an appointment with the instructor as soon as possible to see what special arrangements can be made. Any student who is having trouble understanding the assignments, lectures, or other learning activities should talk to the instructor to see what can be done to help.

Instructor’s Availability

Good faith efforts to serve the students both in and beyond the classroom will be made.

Journaling: A Tool for Personal Reflection and Integration

Participating in the course of study is the heart of your preparation for ministry. To complete each course you will be required to listen to lectures, read several books, participate in discussions, write papers, and take exams. Content mastery is the goal.

An equally important part of ministerial preparation is spiritual formation. Some might choose to call spiritual formation devotions, while others might refer to it as growth in grace. Whichever title you place on the process, it is the intentional cultivation of your relationship with God. The course work will be helpful in adding to your knowledge, your skills, and your ability to do ministry. The spiritually formative work will weave all you learn into the fabric of your being, allowing your education to flow freely from your head to your heart to those you serve.

Although there are many spiritual disciplines to help you cultivate your relationship with God, journaling is the critical skill that ties them all together. Journaling simply means keeping a record of your experiences and the insights you have gained along the way. It is a discipline because it does require a good deal of work to faithfully spend time daily in your journal. Many people confess that this is a practice they tend to push aside when pressed by their many other responsibilities. Even five minutes a day spent journaling can make a major difference in your education and your spiritual development. Let me explain.

Consider journaling as time spent with your best friend. Onto the pages of a journal you will pour out your candid responses to the events of the day, the insights you gained from class, a quote gleaned from a book, an ah-ha that came to you as two ideas connected. This is not the same as keeping a diary, since a diary seems to be a chronicle of events without the personal dialogue. The journal is the
repository for all of your thoughts, reactions, prayers, insights, visions, and plans. Though some people like to keep complex journals with sections for each type of reflection, others find a simple running commentary more helpful. In either case, record the date and the location at the beginning of every journal entry. It will help you when it comes time to review your thoughts.

It is important to chat briefly about the logistics of journaling. All you will need is a pen and paper to begin. Some folks prefer loose-leaf paper that can be placed in a three-ring binder, others like spiral-bound notebooks, while others enjoy using composition books. Whichever style you choose, it is important to develop a pattern that works for you.

Establishing a time and a place for writing in your journal is essential. If there is no space etched out for journaling, it will not happen with the regularity needed to make it valuable. It seems natural to spend time journaling after the day is over and you can sift through all that has transpired. Yet, family commitments, evening activities, and fatigue militate against this time slot. Morning offers another possibility. Sleep filters much of the previous day’s experiences, and processes deep insights, that can be recorded first thing in the morning. In conjunction with devotions, journaling enables you to begin to weave your experiences with the Word, and also with course material that has been steeping on the back burner of your mind. You will probably find that carrying your journal will allow you to jot down ideas that come to you at odd times throughout the day.

It seems that we have been suggesting that journaling is a handwritten exercise. Some may be wondering about doing their work on a computer. Traditionally, there is a special bond between hand, pen, and paper. It is more personal, direct, aesthetic. And it is flexible, portable, and available.

With regular use, your journal is the repository of your journey. As important as it is to make daily entries, it is equally important to review your work. Read over each week’s record at the end of the week. Make a summary statement and note movements of the Holy Spirit or your own growth. Do a monthly review of your journal every 30 days. This might best be done on a half-day retreat where you can prayerfully focus on your thoughts in solitude and silence. As you do this, you will begin to see the accumulated value of the Word, your course work, and your experience in ministry all coming together in ways you had not considered possible. This is integration, weaving together faith development with learning. Integration moves information from your head to your heart so that ministry is a matter of being rather than doing. Journaling will help you answer the central question of education: “Why do I do what I do when I do it?”

Journaling really is the linchpin in ministerial preparation. Your journal is the chronicle of your journey into spiritual maturity as well as content mastery. These volumes will hold the rich insights that will pull your education together. A journal is the tool for integration. May you treasure the journaling process!
Bibliography


Kuzmic, Peter. “Twelve Theses on Kingdom Servanthood for Post-Communist Europe.” (Included in Theme Three of the Student Guide)


*Sing to the Lord, Hymnal*. Kansas City: Lillenas Publishing Company. 1993


King James Bible But God led the people about, through the way of the wilderness of the Red sea: and the children of Israel went up harnessed out of the land of Egypt.

Christian Standard Bible So he led the people around toward the Red Sea along the road of the wilderness. And the Israelites left the land of Egypt in battle formation.

Contemporary English Version So he led them around through the desert and toward the Red Sea.

International Standard Version So God led the people the roundabout way of the desert toward the Reed Sea. The Israelis went up from the land of Egypt in military formation.

NET Bible So God brought the people around by the way of the desert to the Red Sea, and the Israelites went up from the land of Egypt prepared for battle.

People of God is a description that in the Old Testament or Hebrew Bible applies to the Israelites and that the New Testament applies to Christians. Within the Catholic Church, it has been given greater prominence because of its employment in documents of the Second Vatican Council (1962â€“1965). In the Old Testament, the Israelites are referred to as "the people of God" in Judges 20:2 and 2 Samuel 14:13. The equivalent phrases "the people of the Lord" and "the people of the Lord your God" are also used.

God wanted to enter into the life and history of a people—(Gaudete et Exsultate, 6). Consequently, the only way that we have to respond to this evil that has darkened so many lives is to experience it as a task regarding all of us as the People of God. This awareness of being part of a people and a shared history will enable us to acknowledge our past sins and mistakes with a penitential openness that can allow us to be renewed from within.

A fasting that shakes us up and leads us to be committed in truth and charity with all men and women of good will, and with society in general, to combatting all forms of the abuse of power, sexual abuse and the abuse of conscience.