Grace-Centered Leadership: 
A Biblical-Theological Framework for Leading 
January 10-14, 2011 

Instructors 

- **Dr. Sean Lucas** is senior minister at the historic First Presbyterian Church, Hattiesburg, MS. Previously, he served as Chief Academic Officer and Associate Professor of Church History at Covenant Theological Seminary. Sean has extensive leadership experience in the local church, in broader denominational concerns, and in theological education. In 2008, he completed an Executive Leadership course at Harvard University. His contact info is sean.lucas@fpcpca.net; office phone 601-268-0303.

Class Meets 
Monday, January 10-Thursday, January 13, 8:30am-4pm; Friday, January 14, 8:30am-noon.

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

Required Reading:


On Paper Preparation: 

Course Assignments
1. While reading required text, 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. More detail on how to keep your journal is provided. 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. Each person taking the class will also prepare a one-page case study describing one of their most difficult experiences in leadership. When you register for the course, you will receive an email describing how to write up this case study, as well as an example of a case study.

3. After the completion of the class, you will interview two pastors of your choice (excluding members of the class). In class, you will be provided with a study purpose statement, research question and “starter” for the interviews. After analyzing the data from this interview, you will prepare a final paper of your interview and analysis. This report will be written up in a the following form. It will consist of five sections covering the following:
   - Section One – Introduction
   - Section Two – Review of pertinent literature (selected from readings of class)
   - Section Three – Methodology (covered in class and Merriam book)
   - Section Four – Findings (report on your interview)
   - Section Five – Discussion – you will “interact” between the literature, the responses in your interview, and your own ideas.
   Bibliography

As a precaution, always copy papers before handing them in.

Due: To be announced during class

Guidelines for the 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 this assignment, you will not benefit from it, and we will be able to tell you didn’t do it the way we assigned it. (Emphatic enough?) Okay, on with the description.

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 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 an interactive journal, 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 evangelical in theology. Some of them you will enjoy; some you may get angry over; some may be difficult to read. That is okay – put down what you are thinking. We will be the only ones reading your journal.

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, forget it. You will be defeating the purpose of the assignment, will not truly be reflecting on the reading in the context of your ministry, and will lose credit. 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 during your reading. (Yeah, we do feel this strongly.)

If you have any questions about this, feel free to call 601-268-0303 (office) or email sean.lucas@fpepca.net. A journal entry might look something like this (not from a source for this class):

**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.