

**DR901 MEDCOM**  
**Theological Foundations For Ministry**  
**July 14-17 2008**  
**9:00a.m. – 5:00p.m.**  
**PLEASE NOTE THAT THERE IS AN ASSIGNMENT DUE ON**  
**THE FIRST DAY OF CLASS, JULY 14. SEE BELOW.**

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**Professor's Office Hours for Summer 2008:** Mondays and Tuesdays, 2:30-5:30 pm. I will make every reasonable effort to be in my office during these hours. However, due to meetings and unforeseen circumstances that may arise, my schedule may change. If you need to see me, I recommend that you call to schedule an appointment.

## **I. COURSE DESCRIPTION**

This seminar is designed to help students clarify and articulate a theology of ministry in light of their own theological tradition, in conversation with a wide range of theological perspectives. Students read and discuss significant theological thinkers on the doctrine of the Church and its ministry. The course culminates with a final Theology of Ministry paper, in which students describe their own theological perspective on ministry. *Required. Three hours.*

## **II. COURSE OBJECTIVES**

The primary objectives of the course are:

1. To orient students to the basic rubrics of the Erskine Doctor of Ministry program, namely, *norms* (of Bible and theology), *functions* (e.g., preaching, teaching, pastoral care, church administration, evangelism, etc.), and *data of contemporary life* (the contextual dimension of ministry, e.g., demographics, historical identity, ethical issues, cultural analysis, event analysis);
2. To help participants *reflect theologically upon* their practice of ministry (functions) as it intersects their understanding of the Church (norms) and the realities of the contemporary world (contexts), *and develop a well-written statement of their position*;
3. To engage in theological dialog at an advanced level with peers and professor; and

**Christian Commitment and Excellence in Learning**

4. To refresh and cultivate the skills of careful reading, analytical thinking, and clear writing, all exercised notably in a written discourse

### III. REQUIRED TEXTS

Bonhoeffer, Dietrich. *Life Together*. New York: Harper & Row, 1954.

Dulles, Avery. *Models of the Church*. Expanded Edition. New York : Image Books, 1987.

Hauerwas, Stanley. *Resident Aliens: Life in the Christian Colony – A Provocative Christian Assessment of Culture and Ministry for People Who Know That Something is Wrong*. Nashville: Abingdon Press, 1991.

Peterson, Eugene. *Working the Angles: The Shape of Pastoral Integrity*. Grand Rapids: Eerdmans, 1987.

Packer, J.I. “A Stunted Ecclesiology? The Theory & Practice of Evangelical Churchliness” in *Touchstone*, Dec., 2002, Vol.15, Issue 10.

<http://www.touchstonemag.com/docs/issues/15.10docs/15-10pg37.html>

### IV. RESERVE MATERIALS:

Unless otherwise indicated, all reserve materials for this course can be found by going to the link below and by entering the following user name: DR901. The password is: FOUNDATIONS. Please remember that capitalization is important:

<http://www.erskine.edu/library/ireserves/Burnett/DR901/>

### V. COURSE REQUIREMENTS

- A. **Students must attend every class meeting.** If a student must be absent for all or part of a session, he/she is responsible for all work done and due for that session. Normally, a student who misses all or part of a session will be required to do additional work. This must be negotiated with the professor. **A student who misses more than a total of one session will not pass the course.**
- B. Students must be adequately prepared for each class session. Adequate preparation consists of completion of all reading and/or writing assignments for that day. The format of this course will largely be lecture/discussion with some small-group work. It is imperative that each student be adequately prepared in order to participate in an intelligent manner in classroom discussions.

- C. The major requirement for this course is the writing of a Church and Ministry paper in which the student describes his/her own model of ministry and discusses its theological and biblical underpinnings. **A detailed guide-sheet will be provided for this paper.** The paper will be evaluated on the basis of form as well as content. **The finished copy of this paper is due no later than Saturday, Dec.31, 2008.**
- D. **Two other shorter papers will be required of the student.** Notice that the first of these must be done prior to Session 1 and must be submitted on **July 14.** The second short paper is due on **July 17.**
- E. Students may occasionally be given short, informal research-type assignments on which to report back to the group. There may also be some in-class writing assignments.
- F. All work must be submitted on time. **Work that is turned in late will be penalized at least one letter grade.** The professor reserves the right to reject any work that is excessively late.
- G. All written work must be presented in an acceptable style and fully documented (as appropriate). The student's style and documentation should conform to Kate L. Turabian, *A Manual for Writers of Term Papers, Theses, and Dissertations*, Sixth Edition. Work will be evaluated on the basis of form and style as well as content.
- H. **Language about God and Humanity:**  
Although God transcends the distinction between male and female, the Bible and the Church's historic creeds and confessions use masculine language in reference to God. Thus, the Seminary encourages all students to retain this masculine usage when speaking and writing about God. Furthermore, the Seminary recognizes that all human beings, male and female, are created equally in the image of God (Gen. 1:26-27), and believers of both sexes are fellow heirs of the grace of life (I Pet. 3:7). Accordingly whenever students are speaking and writing about males and females, they should use language that clearly includes both men and women (for example, by saying/writing "humanity" rather than "man" or "people" rather than "men").
- I. **Conduct in Theological Discussions:**  
Erskine Seminary is committed to the one, holy, catholic, and apostolic Church, and it expects its students to show respect for all who identify with that one Church. In all written work, oral presentations, and discussions both inside and outside the classroom, the Seminary expects students to conduct discussions of controversial issue in a context of respect for those with whom one disagrees. Please see the Community Life Statement in the *Catalog* for more information.

- J. The student should review the Seminary policy on “Incompletes.” A grade of “Incomplete” is not a privilege of the student. It is the prerogative of the professor. It can be given only when (1) a student has completed most of his/her course work and (2) has been providentially hindered from doing the rest. **In this course, the grade “Incomplete” will be given only when both of these conditions are met. If a student is granted a grade of “Incomplete,” he/she must remove it by March 1, 2009. If the “Incomplete” is not removed by that date, it will automatically become an “F.”**
- K. The student is encouraged to keep a loose-leaf notebook or some kind of file for this course for reading notes, handouts, items of bibliography, etc. This course is foundational to the rest of the student’s course work in the D. Min. program. The student’s notebook, if done well, may provide him/her with valuable materials for future work in the D. Min. program as well as in his/her ministry.

## VI. CLASS MEETING DATES

This course will meet from 9:00 a.m. to 5:00 p.m. on the following days:

- Session 1: Monday, July 14**  
**Session 2: Tuesday, July 15**  
**Session 3: Wednesday, July 16**  
**Session 4: Thursday, July 17**

## VII. EVALUATION

The Seminary grade scale will be used. The student’s final grade will be calculated as follows:

Paper # 1	=	25%
Paper # 2	=	25%
Class Participation	=	15%
Major Paper	=	35%

### **Session 1: Monday, July 14**

*Topic:* What is a model of ministry and why is it important?

Course introduction, requirements, goals, procedures, etc.

## I. Models of the Church

- A. Introduction
- B. What is a model of the church?
- C. The church as an institution
- D. The church as a mystical communion
- E. The church as sacrament
- F. The church as herald
- G. The church as servant

## II. Models of Ministry

- A. What is a model of ministry?
- B. Historical models of ministry
- C. Theological underpinnings of various models of ministry
- D. The issue of instrumentality and participation

### ASSIGNMENT FOR SESSION 1:

1. Read and be prepared to discuss in detail Avery Dulles' book, *Models of the Church*. Expanded Edition. New York: Image Books, 1987.
2. Supplemental Reading: Karl Barth, *Church Dogmatics* IV/3:2:721-762, §72.1 "The People of God in World-Occurrence" (online course reserve materials)
3. Write a paper (**Paper #1**) of 7-8 pages in length (double-spaced) in which you describe each of Dulles' models of the church in your own words. What kind of pastoral leadership does each call forth? What do you see as the strengths and weaknesses of each model? Describe what counts as divine revelation in each model and how one receives it. Also, describe in a page or two how your understanding of the church and ministry has changed since graduating from seminary. **The paper is due at the beginning of class on July 14.**

## Session 2: Tuesday, July 15

*Topic:* What is the church's relationship to the world?

### ASSIGNMENT FOR SESSION 2:

1. Read and be prepared to discuss in detail Stanley Hauerwas's book, *Resident Aliens: Life in the Christian Colony – A Provocative Christian Assessment of Culture and Ministry for People Who Know That Something is Wrong*.
2. Read and be prepared to discuss in detail Karl Barth's *Church Dogmatics* IV/3:2:762-795, §72.2 "The Community for the World." (online course reserve materials)

## Session 3: Wednesday, July 16

*Topic:* What is the task of ministry?

### ASSIGNMENT FOR SESSION 3:

1. Read and be prepared to discuss in detail Dietrich Bonhoeffer's book, *Life Together*.
2. Read and be prepared to discuss in detail Eugene Peterson's book, *Working the Angles: The Shape of Pastoral Integrity*.
3. Be prepared to respond to the following questions: What are Bonhoeffer's and Peterson's basic concerns regarding the ministry? What is so distinctive about their understanding of the task of ministry? How is it different than other more popular notions of ministry? How does their understanding of the church and ministry compare with your own "wish dream," as Bonhoeffer describes it. In your opinion, is their understanding of the task of ministry realistic? Would it "work" in your ministry setting? Why or why not? In answering these questions, please be as specific as possible.
4. Supplemental Reading: Karl Barth's *Church Dogmatics* IV/3:2:795-830, §72.3 "The Task of the Community" (online course reserve materials)

## Session 4: Thursday, July 17

*Topic:* What are the specific ministries of the church?

### ASSIGNMENT FOR SESSION 4:

1. Read and be prepared to discuss in detail Karl Barth's *Church Dogmatics* IV/3.2:830-901, §72.4 "The Ministry of the Community" (online course reserve materials)
2. Read Packer, J.I., "A Stunted Ecclesiology? The Theory & Practice of Evangelical Churchliness" in *Touchstone*, Dec., 2002, Vol.15, Issue 10. <http://www.touchstonemag.com/docs/issues/15.10docs/15-10pg37.html>
3. Write a paper (**Short Paper # 2**) of not more than 8-10 pages where you analyze Barth's understanding of the Church's ministry as discussed in the *Church Dogmatics* IV/3.2: 830-901. Use insights from Sessions 1-3 and from your readings. **A guide-sheet is provided for this paper below. The paper is due on July 17.**

**DR 901**  
**Theological Foundations For Ministry**  
**Short Paper #2**

**GUIDE-SHEET FOR ANALYSIS OF KARL BARTH, “*THE MINISTRY OF THE COMMUNITY*” (*CHURCH DOGMATICS IV/3.2:830-901*)**

1. Read the assignment in its entirety.
2. Barth states: “The ministry of the community is very definite, and therefore limited, but also full of promise” (p.830). How do you understand this statement? In what sense is the ministry of the Church definite, limited, yet full of promise?
3. Reference is made on p.837 to the possibility of the Church squandering its “time and energy.” How does Barth conceive of the Church squandering its time and energy and how do you see the Church doing so, specifically, today?
4. Reference is made on pp.841f. to the term “fulfillments.” What do you think Barth means by this term and what sorts of “fulfillments” do you think the Church is tempted to live by today?
5. What do you make of the statement: “The ministry and therefore the witness of the community is essentially and in all forms and circumstances the declaration of the Gospel” (p.844)? Do you agree with this statement? Why or why not?
6. It is written on p.846: “It is vital that in all its explication and application it should simply proclaim it, repeating, confirming and emphasizing its declaration, and giving it the true mark of a likeness of the self-declaration of Jesus Christ. Certainly the authenticity, dignity and power of its witness do not consist in the naïve force of its proclamation, as they do not consist in the fulness of its explication or the earnestness and emphasis of its application. Yet if its witness is to be authentic, dignified and powerful, then it must also have the naïve force of a simple proclamation of the Gospel permeating and sustaining all its activity. Lacking this, its whole ministry would not merely suffer a partial but a total lack.” What do you think is implied by the phrase “naïve force”?
7. What do you make of the statement: “The ministry and therefore the witness **of the community is also essentially and in all circumstances and forms the explanation and explication of the Gospel**” (p.846)? **Is this emphasis on explanation and explication really warranted? Isn’t the Gospel clear enough already?**

8. What do you make of the statement: “The ministry and therefore the witness of the community is also essentially and in all forms and circumstances evangelical address, i.e., proclamation and explication in the form of application” (p.850)? What do you think Barth means here by the phrases “evangelical address” and “application” and do you think such concepts are as “essential” to the Church’s ministry and witness as Barth claims?
9. What are the “two great and distinctive elements” of ministry according to Barth? How do they relate in his view and does it really make a difference? Why or why not?
10. Barth lists twelve basic forms of ministry (pp.865ff.). What are these basic forms of ministry? Evaluate Barth’s list and his definition of each form. Is this an adequate list? If not, why not? What is lacking? How does this list compare with the forms of ministry present in your own congregation?
11. Given these twelve basic forms of ministry, what is your role? How do you see yourself functioning in the life of your congregation in relation to these twelve basic forms of ministry?
12. Try to keep your paper to no more than 8-10 pages.