

DR 901
THEOLOGICAL FOUNDATIONS FOR MINISTRY
Fall, 2008

Richard E. Burnett, Ph.D.
 Tuesdays, 9:00 a.m-5:00 p.m.
 Patrick Room

Erskine Theological Seminary

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Office hours: 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);
1. 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 (data of contemporary life), *and develop a well-written statement of their position;*
1. To engage in theological dialog at an advanced level with peers and professor; and
1. To refresh and cultivate the skills of careful reading, analytical thinking, and clear writing, all exercised notably in a written discourse.

III. REQUIRED TEXTS

Note: Required texts may be purchased through the Erskine Theological Seminary Virtual Bookstore at <http://www.ecampus.com/erskine>.

Each student is required to purchase the following books for the course:

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.

Handouts:

Barth, Karl. *Church Dogmatics* IV/3.2, pp.720-901. Edinburgh: T&T Clark, 1962. ISBN 0-567-09044-2

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>

Other works relating to research in ministry will be suggested in the course.

IV. COURSE REQUIREMENTS

[N.B. The course requirements are subject to change in detail up to the first day of class. A revised syllabus will be available at that time.]

- 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.**

- A. 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.
- A. 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 Friday, December 12.**
- A. **Four other shorter pieces of work will be required of the student. Notice that the first of these must be done prior to Session 1 and must be submitted during Session 1.** See the **COURSE OUTLINE** for the descriptions and due dates for each of these other papers.
- A. 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.
- A. 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.
- A. 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.
- A. 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.
- A. Seminary Policies

Drop/Add/Withdrawal

Once a student has completed, signed, and submitted his/her registration to the Registrar for this class, it is a **binding contract** and billing will be based on this registration. If the student decides not to take this class, he/she must complete a "drop/add" form and

secure the appropriate signatures prior to the drop/add deadline during the second week of the semester or term. If one wishes to withdraw from the course after the drop/add deadline, one must complete a withdrawal form, and tuition will be refunded on a pro rated basis. Failure to withdraw from the class properly will result in the student's receiving a grade of "F" for the course and full tuition charges will apply. **No exceptions will be made to this policy.**

Incompletes

The grade of "I" or incomplete is given at the discretion of the professor. A grade of "I" is normally given when a student has substantially completed the requirements for a course but has been prevented by extraordinary circumstances from completing the remainder of the course requirements. A student who wishes to request an incomplete should normally complete an incomplete form prior to the end of the semester and ask the professor to grant the request. (Under unusual circumstances, the student may communicate with the professor by phone or email rather than in person, and the professor may then agree to fill out the form at the student's request. Under exceptional circumstances, the professor may initiate the process by filling out the form on the student's behalf.) If the professor grants the request, he/she will sign the incomplete form and turn it in with his/her final grade report. An "I" in any course must be removed by March 1 for the Fall Term, April 1 for the January Term, August 1 for the Spring Term, and November 1 for the Summer Term. Only the Dean may grant extensions of incompletes beyond the established completion date. Otherwise, these grades automatically become "F."

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 (1 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").

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 issues in a context of respect for those with whom one disagrees. Please see the Community Life Statement in the Catalog for more information.

Plagiarism

Plagiarism is the use in writing of wording or ideas produced by others without crediting the author and/or source from which the material was taken. As the following

statement indicates, plagiarism is a serious offense that undermines both the witness and integrity of the Christian community:

Plagiarism injures the community by inhibiting the recognition and cultivation of gifts imparted by the Spirit. Clearly unattributed use of the words and/or ideas of others fails to give appreciative recognition of their gifts. But this illegitimate appropriation of the gifts of others also blocks the recognition and cultivation of the actual gifts of the person engaged in plagiarism.

Plagiarism creates an atmosphere of falsehood in the community's discernment and cultivation of gifts, both within the Christian community and in God's larger creation. Since freedom comes only by way of truth (Jn. 8:32), such falsehood can only result in captivity, and therefore has no place in the Christian community.

On this basis, the Seminary adheres to the following general requirements for the acknowledgement of sources of academic work. These requirements apply to both print and electronic media.

1. Quotations. Any sentence or phrase that a student uses from another source must be placed in quotation marks or, in the case of longer quotations, clearly indented beyond the regular margin. Any quotation must be accompanied (either within the text or in a note) by a precise indication of the source.

2. Paraphrasing. Any material that is paraphrased or summarized must also be specifically acknowledged in a note or in the text.

3. Ideas. Specific ideas that are borrowed should be acknowledged in a note or in the text, even if the idea has been further elaborated by the student.

4. Bibliography. All the sources consulted in the preparation of an essay or report should be listed in a bibliography.

In addition to plagiarism, the following related practices are also unacceptable compromises of the truth requisite to a free community:

1. Multiple submission. Failure to obtain prior written permission of the relevant instructors to submit work which has been submitted in identical or similar form in fulfillment of any other academic requirement at any institution.

2. False citation. The deliberate attribution to, or citation of, a source from which the material in question was not, in fact, obtained.

3. Submission of work done by someone else, either with or without that person's knowledge. Neither ignorance of the regulations concerning academic violations nor personal extenuating circumstances are an adequate defense against charges of plagiarism. The Seminary's provisions for "due process" apply in cases of alleged plagiarism.

[The italicized statement above is used by permission of The Lutheran Theological Seminary at Philadelphia and Princeton University, Princeton, New Jersey, based upon a document adapted by LTSP, with permission, from "Princeton University Rights, Rules and Responsibilities," 1990 Edition. Princeton University, Princeton, New Jersey.]

Occurrences of plagiarism shall be considered ‘documented’ when the instructor is able to produce documentary evidence that plagiarism has occurred, and when the instructor has reason to believe that the plagiarism was motivated by a deliberate attempt to receive credit for ideas or work not the student’s own. Where such plagiarism involves the theft of the academic work of another student, whether at Erskine or any other institution, it shall be designated ‘documented theft of another student’s work.’

The instructor involved, in consultation with the Dean, may recommend measures deemed appropriate. In cases of documented plagiarism or documented theft of another student’s work, the offending student will automatically receive the following penalties:

- Failure of the course(s) in which plagiarized or stolen work is submitted
- Dismissal from the Seminary for a minimum of one semester
- Forfeiture of the right to tuition refunds during the semester(s) affected

Before such penalties are imposed, a committee of at least three faculty members must agree that they are appropriate to the case. Appeals in such cases may only be addressed, in writing, to the President of Erskine College and Theological Seminary.

V. CLASS MEETING DATES

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

- Session 1: Tuesday, Sept. 9**
- Session 2: Tuesday, Sept. 30**
- Session 3: Tuesday, Oct. 28**
- Session 4: Tuesday, Dec. 9**

VI. EVALUATION

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

Paper # 1	=	15%
Paper # 2	=	15%
Paper # 3	=	15%
Paper # 4	=	15%
Major Paper	=	25%
Participation	=	<u>15%</u>
		100%

Session 1: Tuesday, Sept. 9

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

Course introduction, requirements, goals, procedures, etc.

I. An Orientation to Erskine's Doctor of Ministry Program

- A. The structure of the program
- B. The components of the program
- C. The foundations courses
- D. The electives
- E. The project/dissertation
- F. Important policies of the program

II. 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

III. 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. ISBN 0-385-13368-5
2. Read and be prepared to discuss in detail Karl Barth's essay, "The Word of God and The Task of The Ministry" in *The Word of God and The Word of Man*. Goucester, Mass. Peter Smith, 1978, 183-217. On reserve in McCain Library.
3. Supplemental Reading: Karl Barth, *Church Dogmatics* IV/3:2:721-762, §72.1 "The People of God in World-Occurrence"
4. 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.

Session 2: Tuesday, Sept. 30

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."
3. Write a paper (**Paper #2**) of not more than 8 pages (double-spaced) stating the extent to which you agree or disagree with Hauerwas's assessment of culture and ministry today and why. Please also compare Barth's and Hauerwas's views on the church's relationship to the world in light of the assigned reading. Where do they agree and/or disagree?

Session 3: Tuesday, Oct. 28

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. Supplemental Reading: Karl Barth's *Church Dogmatics* IV/3:2:795-830, §72.3 "The Task of the Community"
4. Write a paper (**Paper # 3**) of not more than 8 pages where you discuss the task of ministry as described by Dietrich Bonhoeffer and Eugene Peterson. What are their 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.

Session 4: Tuesday, Dec. 9

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"
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 (**Paper # 4**) 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 will be provided for this paper.**