

DR 901
MODELS OF MINISTRY (Foundations I)
Spring 2008

Fort Jackson, Columbia, SC

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Office hours: Thursdays and Fridays, 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, please contact me by email or telephone to schedule an appointment.

I. COURSE DESCRIPTION

The course helps ministers identify and develop their own working theology of ministry, taking into account Biblical insights concerning God and the Church (norms), the various tasks of ministry (functions), and the context in which ministry takes place (contexts). Of particular importance is the foundational question, What is the task of ministry and whose ministry is it – God’s, the Church’s, the minister’s, someone else’s, all of the above? Special attention is given to the relationship between one’s model of ministry and one’s context of ministry.

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 *contexts* (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

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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

Each student is required to purchase the following books for the course, which may be purchased from the Erskine Seminary Virtual Bookstore at www.ecampus.com/erskine from January 4, 2008.

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

Merwyn S. Johnson, “Whose Ministry Is It?” *Due West*, 1997

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

- A. **Official Seminary Class Attendance Policy:** Class participation is considered an important part of the total educational experience at Erskine Seminary. Students are expected to attend classes on a regular basis and are responsible for the mastery of all materials required in the course. Each professor will indicate in writing the specific class attendance policy at the beginning of each course. In general, students are allowed up to three hours of unexcused absence without penalty. Students wishing to take a course which meets four times over the semester **must** attend the first meeting of the course.

- B. **Policy Regarding Absences** - Students are required to attend all class sessions. Students wishing to take a course which meets four times over the semester **must** attend the first meeting of the course. Students who cannot attend the first course meeting should not register for the course or, if already registered, should drop the course and complete the drop/add form. (If the drop/add form is not completed and turned in to the Registrar, the student will still be charged for the course and will receive an “F” grade.) If students have to be absent for part or all of another class meeting day, they are still responsible for all work missed and all work due. A student who misses as much as one full class day or its equivalent in late arrival or early departure should consult with the professor to see whether it is still possible to pass the course.
- C. **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.**
- D. 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.
- E. 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, May 2.**
- F. **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.
- G. 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.
- H. 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 or later. Work will be evaluated on the basis of form and style as well as content.

- I. The Seminary encourages all students to make use of language, in reference to human beings, that is inclusive rather than needlessly exclusive. It is the mark of a good communicator to build bridges rather than barriers; therefore, such language should be used in all written work and oral presentations. The Seminary *Catalogue* stands as an example of recommended usage.
 - J. **Incompletes** - Students should review the Seminary policy on “Incompletes” in the Seminary catalog. A grade of “Incomplete” is not a privilege of the student. It is the prerogative of the professor. It can be given as a final grade only when the student (1) has completed most of his/her course work and (2) has been providentially hindered from doing the rest of the course work. Note that there is a processing fee associated with “Incompletes,” and that “Incompletes” must be completed by the stated deadline or they automatically become an “F.” Only the Dean may approve extensions of deadlines for “Incompletes.”
 - K. **Drop/Add/Withdrawal** - Once you have completed, signed, and submitted your registration to the Registrar for this class, it is a binding contract. Your billing will be based on this registration. If you decide not to take this class, a “drop/add” form must be completed, including securing the appropriate signatures. Failure to properly withdraw from the class will result in receiving a grade of “F” for the course and full tuition charges will apply. No exceptions will be made to this policy.
 - L. 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.
- V. **CLASS MEETING DATES**

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

- Session 1: Saturday, February 9**
- Session 2: Saturday, March 8**
- Session 3: Saturday, March 29**
- Session 4: Saturday, April 19**

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	=	<u>40%</u>
		100%

Session 1: Saturday, February 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.
2. Read and be prepared to discuss in detail Merwyn S. Johnson's essay, "Whose Ministry Is It?" Due West, 1997.
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. For each model, describe the model of pastoral leadership that is called forth and reflect upon the issue of instrumentality and participation raised by Professor Merwyn Johnson in his essay, "Whose Ministry Is It?" Also, describe in a page or two how your understanding of the church and ministry has changed since graduating from seminary.

Session 2: Saturday, March 8

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: Saturday, March 29

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: Saturday, April 19

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.**