

Practical Theology in Congregations (PTC) PX 2003/2013

Fall 2016 (Continued in Spring 2017)

Wednesday afternoons - 1:30-3:20 p.m.

Class meets in Schlegel 122 (Small Groups meet in other rooms as assigned)

Faculty Teaching Team: Marcus Hong, Christine Hong, Debra Mumford
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Credit: Three hours graded academic credit each semester for a total of six hours of academic credit. Taken alongside an 8 ½ month-long field education placement at one unit field education each semester for a total of two FE units. This is a required course for the MDiv degree and is ordinarily taken in the second (but sometimes in the third) year of seminary.

Course Description: *Practical Theology in Congregations* intentionally combines field-based learning with classroom learning. The course is designed to encourage participants to benefit from the shared wisdom gained from communal reflection on the practice of ministry. In order to discipline this reflection and deepen practice, the course will draw upon various biblical-theological and anthropological resources as well as field-based and life experiences.

Prerequisites: There are no prerequisites; however, supervised, congregation-based field placement is ordinarily required to be **concurrent** with the classroom portion of the course. Additionally, students should have taken foundational courses in Area A (Biblical Studies) and Area B (Theology, History, and Ethics) before enrolling in this course.

Goals: The fundamental goal is for students to gain practical wisdom for the sake of ministry and to begin to employ various frameworks for practical theological interpretation in congregations. The course will focus primarily upon deepening a student's ability to reflect theologically on the practice of ministry in congregational and public contexts, with an emphasis upon the communal nature of a congregation's ministry.

We hope students will:

- Gain skills in theological reflection on issues of ministry that will enable the student to move faithfully into God's unfolding future;
- Experience collaborative ministry, reflecting theologically with a community of leaders who are willing to wrestle together on issues of importance to each group member;
- Learn to use investigative techniques and to assess theologically and sense intuitively the context, culture, and process of a congregation and use this learning as a basis for choosing ways to work within the congregation;
- Explore processes to help a congregation grow in faithfulness and into a more biblical/theological understanding of what it means to be faithful disciples in the world;
- Develop a clearer sense of self as a pastoral/congregational leader;
- Value and cultivate spiritual formation for themselves and others; and,
- Grasp that seminary is only the beginning of learning, gain skills to continue learning throughout their ministry, and plan for regular continuing education.

All of the course goals, along with the students' work in the congregational placement, are in support of the Master of Divinity Program Goals 3, 4 and 5, as found on page 12 of the 2016-17 catalogue and specifically related to Student Learning Outcomes 5: Students will acquire skills necessary for the practice of Christian ministry, including the ability to lead congregations within the framework of their communions, confessions, and polity; to facilitate communal worship; to proclaim the Gospel; to teach; to pray and teach others to pray; to guide an organization effectively; to offer pastoral care; to invite others into Christian faith; and to provide public leadership.

Students who demonstrate in their field education placement basic competency in these skills and who meet the terms of their Administrative Agreement and Learning Covenant will receive a passing grade for their two units of congregational placement.

Teaching Methodology:

For the classroom portion of the course, we will utilize lecture and large group discussion, as well as small group work, reflective writing, presentations from the field settings, and case studies. Field education supervisors will be invited periodically (at least two times each semester) to join in the class sessions; we gain from the shared wisdom of our supervisors.

Course Requirements and Grading:

Students will be graded by their PTC Team Small Group Leader for the classroom portion of the course (the six hours of academic credit). Field education supervisors will be responsible for evaluation on a pass/fail basis of the field-based portion (the two units of field education credit).

Each semester a grade will be given based on the following. Detailed rubrics for journals and case studies can be found at the end of the syllabus, further guidance will be given in class.

Assignment Breakdown		Grade Scale			
Journal	40%	A	93-100	C	73-76
Case Studies	15%	A-	90-92	C-	70-72
Small Group Participation	15%	B+	87-89	D+	67-69
End of the Semester Project	<u>30%</u>	B	83-86	D	63-66
	100%	B-	80-82	D-	60-62
		C+	77-79	F	59 and below

NOTE:

- A **passing grade** from the field education setting is **mandatory** to pass PTC.
- **Attendance and active participation** are assumed. In case of illness or emergency, students are asked to notify the teacher / small group leader of their planned absence from class, either prior to the session or within 24 hours of the class session. Three or more absences for each semester will result in a low or failing grade in the course.

Journals

At least weekly students will critically and theologically reflect on **spiritual disciplines, course readings, class discussions, assignments, field education experiences**. In writing your journal we are looking for evidence of theological reflection on ministry, ministerial practice, and pastoral vocation. Look for items in the syllabus that specifically ask for you to *“reflect in your journal.”*

The student will submit **by email** their journal to their small group leader on the 7th and 12th class session of the semester (**November 2, 2016** and **December 7, 2016** in the fall semester). Two plus typed pages of reflection each week are usually needed to fulfill this requirement. The grading rubric for the class journal is provided in the appendix section of this syllabus.

Case Studies

Each semester students will prepare two case studies for review by their group leader. During a designated small group meeting, two students will present their case study for the entire group. Each student in the group will present one case during the course of the academic year. The teaching team will cover the subject of the Ministerial Case Presentation and requirements for case study work in PTC during class. Reference materials will also be distributed in class and through the CAMS course site. (The model case study provided on CAMS is used with permission from the student, now a graduate, who produced it.) All case studies – both those presented in group and those that were not – will be evaluated by the student’s small group leader.

Small Groups

Part of our class time will be spent in small groups, with 6 or 7 students in each group. One member of the teaching team will be assigned to each group. Small groups will meet in breakout rooms on the second floor of Schlegel Hall. For some class meetings we will meet in small groups for the entire two hours; other times we will meet in a large plenary group for one hour then in small groups for the second hour. Our hope is that these small groups will become a source of support, encouragement, and challenge for everyone.

Final Projects

Each semester will culminate with a final project. Each project will be a major integrative paper, based on course readings, discussion, and possible field educational experiences. Based on feedback from previous PTC students, the fall final project will center on preparing a funeral liturgy or memorial service with a specific individual in mind (in your current congregation or from a previous context). **More detailed instructions**, guidelines and a rubric will be given in class.

Fall Final Project is due to small group leader NO LATER THAN Friday, Dec. 16, 2016, by 11:59 p.m.

Textbook List (Additional books may be added for the spring semester.)

Ammerman, Nancy et al. *Studying Congregations: A New Handbook*. Nashville: Abingdon Press, 1998.

Craddock, Fred, Goldsmith, Joy, and Goldsmith, Dale. *Speaking of Dying: Recovering the Church’s Voice in the Face of Death*. Grand Rapids, MI: Brazos Press, 2012.

Long, Thomas G. *Accompany Them With Singing – The Christian Funeral*. Louisville: Westminster John Knox Press, 2009.

Osmer, Richard R. *Practical Theology: An Introduction*. Grand Rapids: Eerdmans, 2008.

Additional readings for particular classes will be distributed in class or on the CAMS course site.

School and Class Policies

Confidentiality

Confidentiality is the trustworthy use of information to assure appropriate care of those who seek our assistance. In other words, confidentiality is not synonymous with keeping a secret (Lebacqz, *Professional Ethics*, 1985). Rather, it requires being accountable for honoring another's trust while assuring the best possible care for them. Accountability may warrant consultation when we need further information. This understanding of confidentiality is illustrated in this course by our practice of asking you to develop case material from your ministry settings for consultation with your classmates and the *Practical Theology in Congregations* faculty. However, to do such consultation responsibly, it will be imperative that any identifying information is adequately disguised and the written cases themselves are safeguarded once they are distributed. Confidentiality is a matter of professional ethics in ministry.

Confidentiality applies in many situations in our course. Confidentiality should be kept appropriately regarding discussions in supervisory meetings and in small groups. Confidentiality should also be considered when writing about events in your journals.

In this age of social networking, students are reminded that professional ethics in ministry extends to the life we live online. Postings about confidential pastoral and congregational matters in the field education setting on any social networking sites are simply inappropriate and may become actionable legal, ecclesial, and disciplinary matters. Students are also advised to be careful and prudent about the personal data they share on such sites; despite the presumption of privacy, these social networks can be shared with third parties, including ordaining bodies, seminary officials, and church authorities.

Statement on Sexual Harassment and Field Education

Preamble: We in theological education at Louisville Presbyterian Theological Seminary are committed to making our seminary and our churches (field educational settings) safe places for all persons.

Definition of Sexual Harassment:

Unwelcome sexual advances, requests for sexual favors, and other verbal or physical conduct of a sexual nature constitute sexual harassment when

1. Submission of such conduct is made either explicitly or implicitly a term or condition of an individual's employment or a factor in the evaluation or grade determination of a student's work;
2. Submission to or rejection of such conduct by an individual is used as the basis for employment decisions that affect that person or become a factor in the evaluation or grade determination of a student's work; or
3. Such conduct has the purpose or effect of unreasonably interfering with an individual's work or learning performance or creating an intimidating, hostile, or offensive working or learning environment.

Sexual Harassment and Field Education:

In Supervised Field Education, it is necessary to maintain boundaries in order to avoid role confusion. Many supervisory relationships become the basis of genuine collegial friendship; however, the bringing of sexual behavior, whether verbal or physical, into the supervisory relationship is clearly inappropriate due to the unequal status of the participants. At the same time, it is our hope that students and supervisors will develop a sufficiently trusting relationship so that dialogue about these kinds of issues might take place in supervision.

Both students and supervisors are responsible to Louisville Seminary as well as to their various congregations and denominations for their behavior in this area. Since the student is serving in the congregation as a pastoral intern, the expectation of appropriate pastoral behavior rests with the student. During the tenure of the student's field education placement, it is the policy of the Office of Field Education and Louisville Presbyterian Theological Seminary that a sexual relationship within the congregation or supervisory setting is incompatible with established ministerial ethics. Furthermore, field education students are expected to maintain appropriate pastoral behavior in conformity with school and/or congregational-denominational guidelines.

Allegations of actions that violate these guidelines should come to the Director of Field Education and will be handled in accordance with the policies and procedures of the Seminary, where applicable. Students may also have recourse to or be subject to the policies and procedures of the field education setting and their denominations.

Classroom Discussion

For ours to be an open classroom where freedom and respect are assured regarding one another's point of view, we need to agree that comments and expressions of belief that may be at variance with those of the instructors, another student, or our own must be respected, heard, and treated fairly. We hope this same attitude prevails in the churches where students serve in ministry and is modeled by our field education students in their church settings.

Use of Inclusive Language

Learning is fundamentally linked to communication, self-expression, and personal and social transformation. Learning respects individuals, their feelings, their value and worth, and their particular potential for contribution to common knowledge and community virtue. Learning is fundamentally and intentionally inclusive. Since all learning is inherently ethical and political, and theological discourse traditionally has been patriarchal and gender exclusive, the Seminary has established a policy, in the interest of the construction of an inclusive and egalitarian community, that the language (symbols, metaphors) used in our class discussions and written work will be gender inclusive and respectful of all persons and groups as valued human creatures of God.

Racism and white privilege, homophobia and transphobia, ageism, and prejudice toward people with physical and intellectual disabilities also permeate our society and are detrimental to any learning environment. We need to use language, symbols, and metaphors that honor our

commitment to being a community respectful and welcoming of difference and opposed to all forms of social oppression.

Direct quotations from theological texts and translations of the Bible do not have to be altered to conform to this policy (though they can be). In your own writing, however, when referring to God, you are encouraged to use a variety of images and metaphors, reflecting the richness of the Bible's images for God. More discussion about inclusive language can be accessed from the Academic Support Center and from the section of the LPTS web site with information for current students.

From the Dean's Office

Attendance

According to the Seminary catalog, students are expected to attend class meetings regularly. In case of illness or emergency, students are asked to notify the instructor of their planned absence from class, either prior to the session or within 24 hours of the class session. Three or more absences for each semester will result in a lower or failing grade in this course.

Plagiarism and Documentation Policy

All students are expected to abide by Seminary policies and expectations concerning student integrity, including academic honesty and avoidance of plagiarism. Louisville Seminary's policy on plagiarism is detailed in the Student Handbook, which is available on the Louisville Seminary Intranet or from the Dean of Students Office. Assistance with academic writing is available from the Academic Support Center.

Special Accommodations

Students requiring accommodations for a documented physical or learning disability should be in contact with the Director of the Academic Support Center during the first two weeks of a semester (or before the semester begins) and should speak with the instructor as soon as possible to arrange appropriate adjustments. Students with environmental or other sensitivities that may affect their learning are also encouraged to speak with the instructor.

Citation Policy

Citations in your papers should follow Seminary standards, which are based on these guides:

American Psychological Association. *Publication Manual of the American Psychological Association*. 6th ed. Washington, DC: American Psychological Association, 2010.

Turabian, Kate L., Wayne C. Booth, Gregory G. Colomb, and Joseph M. Williams. *A Manual for Writers of Research Papers, Theses, and Dissertations: Chicago Style for Students and Researchers*. 8th ed. Chicago: University of Chicago Press, 2013.

The Chicago Manual of Style. 16th ed. Chicago: University of Chicago Press, 2010.

Copies of these guides are available at the library and in the Academic Support Center.

PTC SESSION TOPICS AND CALENDAR: 2016 FALL SEMESTER

The focus for the fall semester is on the development of a framework for practical theological interpretation in congregations, an understanding of the context and culture of congregational life, and the work and life of pastoral leaders.

	TOPIC	Date	Discipline
Week 1	Introductions	Sep 14	EXAMEN
Week 2	<i>What Do Pastors Do? (Supervisors)</i>	Sep 21	
Week 3	Priestly Listening: Descriptive-Empirical Task	Sep 28	
Week 4	***Congregational Context***	Oct 5	LECTIO DIVINA
Week 5	Introduction to Case Presentations	Oct 12	
	RESEARCH AND STUDY WEEK		
Week 6	***Congregational Culture***	Oct 26	
Week 7	Pastoral Care, Death and Dying	Nov 2	NARRATIVE CONTEMPLATION
Week 8	***Case Study Presentations 1***	Nov 9	
Week 9	<i>Professional Ethics in Ministry (Supervisors, Panel)</i>	Nov 16	
	Thanksgiving (no class)	Nov 23	
Week 10	Funerals	Nov 30	
Week 11	***Case Study Presentations 2***	Dec 7	

Week 1 – SEPTEMBER 14 – INTRODUCTIONS

ASSIGNMENT:

1. **READ** the Introduction in Richard Osmer's *Practical Theology*, pp. 1-29 and Dorothy C. Bass, "Ways of Life Abundant," in *For Life Abundant*, pp. 21-40.

Reflect on these readings in your journal with the following questions:

- a) In three sentences or less, provide your own definition of practical theology.
- b) In three sentences or less per author, sketch out your understanding of both Osmer and Bass' definitions of practical theology in your own words.
- c) What are the similarities between Osmer and Bass' definitions? What are the differences?
- d) Which of their definitions most resonates with your self-understanding as a minister? Why?
- e) What are your expectations for Practical Theology in Congregations? What do you hope to learn? What are your fears?

IN CLASS:

Plenary gathering - Review of Syllabus and Field Education Paperwork, Introduction to the Examen, and lecture and plenary discussion led by Marcus Hong (1:30 – 2:30). **Small Groups** - introductions, confidentiality, and group support (2:40 - 3:20).

Week 2 – SEPTEMBER 21 – WHAT DO PASTORS DO?

ASSIGNMENT:

1. **SPIRITUAL DISCIPLINE – Examen**
2. **READ** on CAMS site Lillian Daniel and Martin Copenhaver, *This Odd and Wondrous Calling*, the Forward, Preface, Chapter 1, “Minute 54,” Chapter 2, “Shaking Hands,” and Chapter 3, “Entertaining Angels Unawares” (total pages *ix-xvi*, and pp.1-28).
In your journal, reflect on these 3 chapters. What was a source of encouragement for you? An area of discouragement or concern?
3. **READ** on CAMS site Jackson Carroll, *God’s Potters*, Chapter 4, “What do Clergy Do: The Work of Ordained Ministry,” pp. 96- 126.
In your journal, reflect on the tasks on which pastors seem to spend the most time and attention. What factors account for differences between pastors in terms of the types and amount of work they do? What do clergy consider to be the core tasks of pastoral ministry? What do church members consider to be the core tasks of ministry? Is this how you envision the pastoral role?
4. **CONGREGATIONAL TASK – Pastoral Calendar**
Ask your supervisor to fill out a pastoral calendar listing what they have done over a week’s time (this will be e-mailed to you and your supervisor). They should fill it out based upon an actual week of ministry. Meanwhile, fill out what you *think* a week in your congregation would look like. Compare notes during your weekly supervisory meeting. *In your journal*, reflect on this exercise.

IN CLASS (supervisors present):

Plenary gathering (1:30-2:30) - Introductions around the room, review of weekly supervisory conference. **Small Groups (2:40-3:20)** – meet with supervisors (in other larger rooms per handout) for discussion of reading assignments and conversation.

Week 3 – SEPTEMBER 28 – PRIESTLY LISTENING, THE DESCRIPTIVE-EMPIRICAL TASK

ASSIGNMENT:

1. **SPIRITUAL DISCIPLINE – Examen**
2. **READ** *Practical Theology*, Chapter 1, “The Descriptive-Empirical Task,” pp. 31-78.
Reflect on this reading in your journal. The following questions might be helpful.
 - a) Reflect on a time when someone was truly present with you. How have you enacted a “spirituality of presence” in your own ministry?
 - b) What burning questions about a context of ministry would you like to explore more deeply, perhaps using empirical methods?
 - c) What excites you most about using empirical methods? What seems most daunting?

IN CLASS:

Plenary gathering (1:30-2:30) – Introduction to Lectio Divina led by Marcus Hong; lecture and plenary discussion led by Christine Hong; **Small Groups (2:40-3:20)**

Week 4 – OCTOBER 5 – CONGREGATIONAL CONTEXTS***

ASSIGNMENT:

1. **SPIRITUAL DISCIPLINE – Lectio Divina**
2. **READ** on CAMS, Carroll, *God's Potters*, Ch. 1, pp. 8-21; and Ch. 2, pp. 40-56 and this interview: [http://www.resourcingchristianity.org/sites/default/files/transcripts/interview/Jackson Carroll God's Potters Interview.pdf](http://www.resourcingchristianity.org/sites/default/files/transcripts/interview/Jackson%20Carroll%20God's%20Potters%20Interview.pdf).
Reflect on this reading in your journal. Which of Carroll's three models of ministry most resonates with your understanding of ministry? Which demographic change that Carroll mentions do you think has had the greatest impact in your life? In your ministry context? *God's Potters* was written 10 years ago, based on data gathered 15 years ago. How do you think things have changed since the book was written?
3. **READ or WATCH** Public Religion Research's 2015 Values survey. If you read about the survey, follow this link: <http://www.prrri.org/wp-content/uploads/2015/11/PRRI-AVS-2015-1.pdf>. If you want to watch a presentation and panel discussion instead, watch starting at minute 16 of this video: <http://www.prrri.org/spotlight/video-survey-release-anxiety-nostalgia-mistrust-findings-2015-american-values-survey/>. Reading should take about an hour and a half. Watching takes about an hour and 20 minutes.
In your journal, reflection on this data. Where do you think people in your congregation or neighborhood fall on the issues mentioned? What disturbed you about the information presented? What gave you hope?
4. **READ** *Studying Congregations*, Intro, pp. 7-19, and Ch. 2, pp. 40-77 (ignore the "sidebars"). If it is safe for you to do so, conduct a Space Tour/windshield/walking/bicycling tour (p. 47ff) through the neighborhood of your church. Otherwise, take the time to write about why it may or may not be safe for you to do so in that neighborhood.
In your journal, please reflect on the following: What you saw – don't worry about what it means. What questions did this raise? Where is God in this neighborhood?
5. **CONGREGATIONAL TASK – Demographics**
Research the demographics of your church's neighborhood. Some information on how to handle this material is found in Ammerman, pp. 213-217. One of the best resources is the Association of Religion Data Archives (www.thearda.com). Click on the Congregational Resource Center link, download the Community Profile Builder Guide, and use the tools to build a community profile. *Reflect on this research in your journal.*

IN CLASS:

Plenary Gathering (1:30-2:00) Short presentation by Marcus Hong on other demographic changes and on interpreting demographic and polling/survey data. **Small Groups (2:00-3:20)** - In small group, students will share and discuss their findings from windshield survey and demographic research.
Consider talking about these questions: What difference does your context make to your congregation's life? How well is it attuned to its context? How has the context shaped its mission and ministry? To what extent does your congregation reflect its neighborhood?

Week 5 – OCTOBER 12 – THE MINISTERIAL CASE PRESENTATION

ASSIGNMENT:

1. **SPIRITUAL DISCIPLINE – Lectio Divina**
2. **READ** the Ministerial Case Presentation Guidelines and the Sample Case Study in preparation for class (CAMS course site).
In your journal, write down a simple version of a case study that you could present from the past week of ministry (it does not have to be as in depth as your later, official case studies). What did you find difficult about this process? What did you find helpful?

IN CLASS (No small groups this week):

Plenary gathering – Lecture and discussion led by Marcus Hong.

*****No Class on October 19 - Research and Study Week**

Week 6 – OCTOBER 26 – CONGREGATIONAL CULTURE***

ASSIGNMENT:

1. **SPIRITUAL DISCIPLINE – Lectio Divina**
2. **READ** *Studying Congregations*, Chapter 3, pp. 78-104. Bring to class an artifact that interprets your congregation.
3. **READ** Dudley and Johnson, “Congregational Self-Images,” pp. 104-121 in *Carriers of Faith: Lessons from Congregational Studies* (CAMS course site).
4. **CONGREGATIONAL TASK – Congregational Interviews**
 - a) Gather your Lay Committee together (approx. 1 hour - Explain that you’re doing this as part of PTC and you’ll share the answers with classmates, teachers, and supervisor.)
 - i. Ask everyone to take 5-10 minutes to think about and write down an incident or story from the life of this congregation that represents the church at its best.
 - ii. Ask each person to share their story, then, as a group, discuss what these stories say about the strengths, values, and culture of this congregation.
 - iii. Bring the stories to class (recorded *in your journal*).
 - b) Interview 2-3 congregants (if possible, different from those above and of disparate backgrounds), either in person or in writing (record responses *in your journal*):
 - i. Who are the heroes and the heroines of the congregation?
 - ii. What are key events (positive and/or negative) in the congregation’s life?
 - iii. If this church were a Bible Story, what story would it be? Why?

Reflect on your interview findings in your journal, utilizing the following questions (continued on the next page) as prompts (some of these may also be discussed in small group):

1. What story from your congregation is symbolic of the heart of the congregation's culture? What are some ways that this story has shaped the congregation?
2. Who is this congregation? In what ways is their culture reinforced or re-created? Some aspects to consider: Symbols, Rituals and artifacts, World View, Rules (probably unwritten), Theological tradition, Social location, Relationship to the world, Budget.
3. What themes/patterns emerged from your congregation? What special words?
4. How is your denominational history reflected in your congregation?
5. What behavior would be utterly unacceptable in your congregation?
6. What is the view of God? Humankind? Redemption? Church (ecclesiology)?
7. How does the congregation use the Bible? What verses are most frequently quoted? What verses are found in the building? Which book of the Bible is the favorite?
8. Where does the culture reflect or not reflect the context of the neighborhood you explored? Are the congregation's beliefs and behaviors out of place?
9. What do you need to know about your congregation to survive? What clues does the culture give to how you can work for change?

IN CLASS (No Plenary this week)

1. **Small Groups** - discuss your research into the culture of your congregation. You should spend some time talking about your artifacts. You might want also want to tell the story you heard from your Lay Committee or other interviews that you felt had most meaning or affected you most strongly.

Week 7 – NOVEMBER 2 – PASTORAL CARE WITH THE DYING, SPEAKING OF DEATH

ASSIGNMENT:

1. **PLEASE NOTE THAT YOUR JOURNALS ARE DUE TO YOUR SMALL GROUP LEADER.**
2. **SPIRITUAL DISCIPLINE – Lectio Divina**
3. **READ** Fred Craddock and the Goldsmiths' book, *Speaking of Dying*.
In your journal reflect on your own experiences with dying and death; in your family, in your circle of friends, and in the congregation where you are serving/have served. How does your congregation speak of dying and death? Give concrete examples.

IN CLASS: Death, Dying and the Church

Plenary gathering (1:30-2:30) – Introduction to Narrative Contemplation led by Marcus Hong, Lecture and discussion led by Christine Hong; **Small Groups (2:40-3:20)**.

Week 8 – NOVEMBER 9 – CASE STUDY PRESENTATIONS 1***

ASSIGNMENT

1. SPIRITUAL DISCIPLINE – Narrative Contemplation

2. CASE STUDY 1

All students are expected to prepare a written case study dealing with their current field education placement. The case should deal with either “a first experience” or an incident (episode) that raises issues pertaining to pastoral identity or pastoral authority.

- a) Two students will present their case in their small group on November 9, and are asked to make copies in advance for members of the group.
- b) All students will submit their written case studies to the small group leader.
- c) *In your journal*: Further reflection on your case study can be part of your journal entry this week, as well as other class material and/or related field ed experiences.

IN CLASS (No Plenary This Week):

Small Groups - Two students will present a case study. Please bring enough hard copies to class for distribution. Collect the copies back after the presentation. Remember these case studies are confidential.

Week 9 – NOVEMBER 16 – PROFESSIONAL ETHICS IN MINISTRY

ASSIGNMENT:

1. SPIRITUAL DISCIPLINE – Narrative Contemplation

2. **READ** on CAMS site: Lebacqz and Driskill, *Ethics and Spiritual Care*, chapter 2-4 “Ethics for Clergy,” pp. 37-55 and chapter 4, “Spiritual Care in Congregations,” pp. 85-105. **[NOTE:** When they mention a “grid” they are talking about the work of Jack Mostyn, who stressed the importance of attending to four dimensions in spiritual care. “(1) the *intrapersonal*, (2) the *interpersonal*, (3) the *structural*, and (4) the *environmental* aspects of life. Using the grids, persons seeking spiritual growth must look not only at their own intrapersonal issues and relationship with God, but also at the ways in which God may be at work in social relationships, the institutions and structures of the wider society (including but not limited to the church), and in the environment as a whole. Using the grid requires that attention to the inner life of search be placed in the context of concerns about social, historical, environmental, structural, institutional, and interpersonal issues.” (pp. 33)]

Reflect in your journal on the following questions: Where have you seen in your ministry places where the professional model fits the work that clergy do?

Where have you seen places where it does not? What “ethical quandaries” from Chapter 4 do you see most prevalent in your ministry context? Are there important ethical quandaries you think Lebacqz and Driskill missed?

3. **READ** on CAMS Willimon, *Calling and Character*, Ch. 3, pp. 60-93.

Reflect in your journal on the following questions: In what ways does Willimon’s conception of pastoral ethics accord with Lebacqz and Driskill? In what ways does it differ? In what ways do you agree and disagree with Willimon? Why?

4. **RESEARCH** your denominational or church policies on ethical conduct, ethics, sexual harassment, sexual misconduct, etc.
Reflect on this material and the course readings *in your journal*. Were there any surprises? Anything you think your denomination left out?

IN CLASS (Supervisors invited; no small groups this week):

Plenary gathering – Special Presentation and Discussion with a panel of pastors.

*****No Class on Nov 23 – Thanksgiving**

Week 10 – NOVEMBER 30 – FUNERALS

ASSIGNMENT:

1. **SPIRITUAL DISCIPLINE – Narrative Contemplation**
2. **READ** Tom Long's book, *Accompany Them With Singing*.
3. **RESEARCH** your tradition's liturgy/order of worship for a Christian funeral.
Bring a copy of your church's policies pertaining to funerals (if available) as well as a bulletin from a funeral service you or your pastor has led.

Reflect on the book and your tradition's materials *in your journal*. In what ways do Long's assumptions and guidance resonate with your tradition? Where are there tensions or disagreements? Reflect on a funeral that you were either a part of or that you consider formative for you. Choose either a positive or negative experience.

IN CLASS:

Plenary gathering (1:30-2:30) - Lecture and discussion led by Debra Mumford; **Small Groups (2:40-3:20)** meet in breakout rooms for further reflection on this topic.

Week 11 – DECEMBER 7 – CASE STUDY PRESENTATIONS 2***

ASSIGNMENT:

1. **PLEASE NOTE THAT YOUR JOURNALS ARE DUE TO YOUR SMALL GROUP LEADER**
2. **SPIRITUAL DISCIPLINE – Narrative Contemplation**
3. **CASE STUDY 2 – See instructions under week 8**

IN CLASS (No Plenary this week):

Small Groups - Two students will present a case study. Please bring enough hard copies to class for distribution. Collect the copies back after the presentation. Remember these case studies are confidential.

December 16: The Fall Final Project is due to small group leader NO LATER THAN Friday, Dec 16, 2016, by 11:59 p.m.

JOURNAL RUBRIC

Components	Total Points Possible	Points Earned	Strength	Competence	Weakness	Missing
Theological Reflection	12		Strong and consistent theological reflection on ministry and pastoral vocation.	Some evidence of theological reflection on ministry and pastoral vocation.	Little evidence of theological reflection on ministry and pastoral vocation	This area is not addressed in any fashion.
Research	12		Thorough use of investigative techniques in assessing and interpreting the context of ministry.	General use of investigative techniques in assessing and interpreting the context of ministry.	Cursory use of investigative techniques in assessing and interpreting the context of ministry.	This area is not addressed in any fashion.
Engagement With Course Materials	12		Consistent, deep engagement with spiritual disciplines, class sessions, course readings, and assignments in ways that are integrative, inform practice, and contribute to student's self-understanding and perspective of congregational life.	Tentative and surface engagement with course materials.	Superficial engagement with course materials in ways that leave out aspects of the course that have obvious bearing on matters the student encounters.	No engagement with course materials.
Writing style & mechanics	4		Good use of written English, correct punctuation, and exemplary documentation. Communicates clearly.	A few grammatical or spelling errors. Proper documentation provided. Some parts unclear or disorganized.	Writing is acceptable, but often unclear and disorganized. Proper documentation is missing.	Abundant grammatical, spelling, and documentation errors. Writing is indecipherable.
TOTAL	40 pts.		Comments:			

CASE STUDY RUBRIC

Components	Total Points Possible	Points Earned	Strength	Competence	Weakness	Missing
Background	4		Provides helpful context.	Provides some context.	Provides little meaningful context.	This area is not addressed in any fashion.
Description	6		Brief, but thorough description of events with details that are important to the analysis, evaluation and reflection.	Brief and fair description with enough details to make sense of analysis, evaluation and reflection	Cursory description or overly long description with either insufficient or extraneous details.	This area is not addressed in any fashion.
Analysis	4		Meaningful analysis with themes that make connections between the description, the evaluation and the theological reflection.	Clear analysis with themes that make some connections between the description, the evaluation, and the theological reflection.	Superficial analysis with themes that do not seem to draw from the case or provide material for the evaluation and reflection.	This area is not addressed in any fashion.
Evaluation	6		Thoughtful, thorough evaluation of the case, with evidence of good self-reflection and good questions that open up group discussion.	Good evaluation of the case, with evidence of self-reflection and some insightful questions for group discussion.	Cursory evaluation of the case, with little evidence of self-reflection and generalized questions.	This area is not addressed in any fashion.
Theological Reflection	6		Clear and creative reflection that pulls together biblical and/or theological themes in ways that emerge organically from the case.	Good reflection that pulls out themes that make some sense in the context of the case.	Reflection does not address biblical or theological themes, themes are disconnected from the case.	This area is not addressed in any fashion.
Writing style & mechanics	4		Good use of written English. Clear communication.	A few spelling or grammatical errors. Some parts unclear or disorganized.	Writing is acceptable, but often unclear and disorganized.	Abundant grammatical and spelling errors. Writing indecipherable.
TOTAL	30 pts.		Comments:			