

**LOTT CAREY BAPTIST FOREIGN MISSION CONVENTION
PASTORAL EXCELLENCE PROGRAM
COURSE OUTLINE**

THEOLOGICAL PERSPECTIVES IN PASTORAL MINISTRY: 201

I. Course Description

This program implements a process for acquiring, absorbing, and applying skills and knowledge from the Pastoral Excellence Program immersion experiences. Attainment of three goals will enable participants to achieve the above-mentioned purpose. Whereas the immersion experiences place participants in contexts that give unique opportunities to actively observe, examine, and engage in the ministry of their African and African Diaspora peers the course on theological perspectives in pastoral ministry will complement immersion experiences with regular email communication within the entire group as well as personal peer-to-peer mentoring. Each participant will be required to have access to the Internet to participate in an Internet group. The team leader will post monthly a starter idea that each person will respond to at least twice during the month. This will allow all participants to engage in an ongoing conversation about experiences and ideas born from the immersion encounters. Further, peer-to-peer mentoring will be encouraged to allow for more intimate processing and sharing between colleagues. Participants will be invited to attend the Annual Session of the Lott Carey Baptist Foreign Mission Convention that convenes in different cities each August for continuing conversation, networking, and mentoring.

II. Course Overview

This course builds on the prerequisite theoretical and pastoral knowledge that is gained from years of practical pastoral experience. The final component of this program will be a Commencement Conference to complement the immersion experiences and the Internet groups and convening at Lott Carey Annual Sessions. The Conference will be designed with workgroups that involved members from two separate classes that have participated in the program to allow for cross-fertilization of ideas born from the experiences. Workgroups for colleagues from the same classes will be designed to allow sharing of collective experiences and closure of their process together. Further, activities will be structured to share how the cumulative experiences of immersion and Internet conversation have nurtured the pastoral spirit and prepared participants for a more energized ministry among the people whom they serve.

III. Place of Course in Program

This course, required of all participants in the Pastoral Excellence Program, builds on the essential foundation knowledge related to effective pastoral leadership and provides the base for subsequent and more extensive exploration of related theological and pastoral issues.

IV. **Course Objectives**

- To become aware of theoretical approaches used to understand issues of missions, peer mentoring, and pastoral ministry/leadership development.
- To become aware of concepts that facilitate subsequent learning about the needs and lifestyles of various cultures and how these must be incorporated into various aspects of ministry.
- To become aware of approaches to learning that facilitates self-awareness especially pertaining to matters of pastoral excellence.
- To develop increasing awareness and skill in identifying institutional and personal oppression locally, nationally, and globally.
- To become aware of the historical and present dimensions of pastoral ministry in different cultural settings.
- To become aware of the history and dimensions of ethnic and racial diversity, gender differences, and disabilities.
- To engage in monthly discussion groups via the internet with respective team members and leaders.
- To maintain confidentiality related to group discussions and group process.
- To complete all reading materials prior to monthly discussion groups.
- To apply cultural learning experiences to their pastoral settings.

V. **Readings**

Bass, D. C. (1997). *Practicing our faith: A way of life for a searching people*. Jossey-Bass Publishers, San Francisco, CA. (See the chapter on Sabbath).

Battle, V. D. and Idler, E. (2003). Meaning and effects of congregational religious participation. In M. Kimble & S. McFadden. (Eds.). *Aging, spirituality, and religion, a handbook*, volume 2.

Bell, C. R. (2002). *The mentor as partner: How to make the caged bird sing again*. *Training Development*, 54(2), 52-57.

Borthwick, P. (1987). *A Mind for Missions: 10 Ways to build your world vision*. Colorado Springs, Colorado: Navpress.

Brueggemann, W. (1995). *The Psalms and the life of faith*. Minneapolis, Minnesota: Fortress Press Books. (Chapter 1)

Buchanan, M. (2001). *Your god is too safe: Rediscovering the wonder of a God you can't control*. Sisters, Oregon: Multnomah Publishers Inc.

Carder, K. L. *Choosing where to be present: A sign of excellence. Sustaining Pastoral Excellence Program*, Duke School of Divinity.

Carroll, J. W. (2006). *God's Potters: Pastoral leadership and the shaping of congregations*. Grand Rapids: Eerdmans Publishing Company.

Caudron, S. (2000). Learners speak out. *Training and Development*, 54(4), 52-57.

Christianity Today (1997). Pastoring with Integrity in a Market-driven Age. Consumerism doesn't have to cause compromise. *Christianity Today* (Leadership publication), vol.18, summer 1997, pp.108-115

Danpiet (2007). Excellence. Uncategorized. November 2007.

Danpiet (2008). *Reflections on excellence in ministry; Faithful to the call*. Feb. 13, 2008.

Edwards, Tilden (2003). *Sabbath time*. Nashville: Tennessee. Upper Room Books

English, L. (1996). The tradition of Teresa of Avila and its implications for mentoring of religious educators. *Religious Education*, 91(1), 86-103.

Goatley, D. E. (1996). *Were you there?: God forsakenness in slave religion*. New York: Orbis Books.

Goatley, D. E. (2003). (Ed.). *Black religion, black theology: The collected essays of J. Deotis Roberts*. New York: Trinity Press International.

Guder, D. L. (2000). *The continuing conversion of the church*. Grand Rapids: William B. Eerdmans Publishing Company.

Guder, D. L., (1998). (Ed). *Missional church: A vision for the sending of the church in North America*. Grand Rapids: William B. Eerdmans Publishing Company.

Hudson, T. (2005). *A mile in my shoes: Cultivating compassion*. Nashville: Upper Room Books.

Humphreys, J. (2005). Marriage and Ministry - Conflicting Covenants? *Journal of Family Ministry*, vol 19, issue 3, 2005. pp. 58-72.

Jones, C. A., Sr. (1993). *From proclamation to practice*. Valley Forge, PA: Judson Press.

Jones, L. G. & Armstrong, K. (2006). *Resurrecting excellence: Shaping faithful Christian Ministry*. Grand Rapids: Eerdmans Publishing Company.

Jones, L. G. (1997). "Trust." *Christian Century*. Dec. 24-31, p. 1232.

- Keesee, D. G. *Sabbath rest and self-care for the clergy*.
- Kiriswa, B. (2001). African model of church as family: implications on ministry & leadership. *African Ecclesial Review (AFER)*, vol. 43 no 3 June 2001, p 99-108.
- Long, T. G. (1997). *Hebrews: A bible commentary for teaching and preaching*. John Knox Press, Louisville, KY.
- Lowery, R. H. (Richard H.) (2000). *Sabbath and jubilee (understanding biblical themes)*. Chalice Press, GA.
- Minatrea, M. (2004). *Shaped by God's heart: The passion and practices of missional churches*, San Francisco: Jossey-Bass
- Myers, B. L. (1999). *Walking with the poor: Principles of transformational development*. Maryknoll, NY: Orbis Books
- Nesbitt, P. D. (1995). Marriage, Parenthood, and the Ministry: Differential Effects of Marriage and Family on Male and Female Clergy Careers. *Sociology of Religion*, vol. 56, issue 4, 1995. pp. 397-415.
- Oswald, R. M. (1991). *Clergy Self-Care: Finding a Balance for Effective Ministry*. Alban Institute Publication.
- Palmer, P. J. (1999). *Let Your Life Speak: Listening for the Voice of Vocation*. Jossey-Bass Publishers, San Francisco, CA.
- Peck, J. C. (1983). A Model for Ministry. *The Christian Century*, vol. 100, p 94-97.
- Rock, S. A. (1999). Marriage, Ministry and the Families that Shaped Us. *Journal of Family Ministry*, vol. 13, issue 2, 1999. pp. 25-36.
- Scott, B. B. (2001). *Re-Imagine the World: Introduction to the Parables of Jesus*. Polebridge Press, Santa Rosa, CA.
- Sine, T. (1999). *Mustard seed versus McWorld: Reinventing life and faith for the future*. Grand Rapids: Baker Books.
- Terrien, S. L. (1978). *The elusive presence: Toward a new Biblical theology*. Harper and Row, New York.
- Thangaraj, T. M. (1991). *The Common Task: A theology of Christian Mission*. Nashville: Abington Press.
- Way, P. A. (1980). Pastoral excellence and pastoral theology: A slight shift of paradigm and a modest polemic. *Pastoral Psychology*, vol. 29, issue 1, 1980. pp. 46-57

Willimon, W. A. (2002). *Pastor: The theology and practice of ordained ministry*. Nashville, TN: Abingdon Press.

Wimberly, E. P. (1997). *Recalling Our Own Stories: Spiritual Renewal for Religious Caregivers*. Jossey-Bass Publishers, San Francisco, CA.

Witham, L. A. (2005). *Who Shall Lead Them? The Future of Ministry in America*. Oxford University Press, Oxford.

Wood, D. (2002). Eugene Peterson on pastoral ministry: "The Best Life." *Christian Century*, March, 18-25.

VI. Course Requirements

Internet discussions related to specific themes in pastoral ministry, such as, missions, peer mentoring, and pastoral ministry/leadership development, as well as written assignments and other experiential exercises will be the learning tools of the course on theological perspectives in pastoral ministry. Participants are expected to actively participate in the internet discussions and complete the required assignments.

- Process Paper (1-2 pages)
- Internet Discussions (Participants must join the discussions at least twice a month)
- The focus groups will have a monthly theme
- Participants are encouraged to keep a journal during their immersion experiences to aid them with these internet discussions and integrative and reflection papers.

VII. Course Evaluation

The Pastoral Excellence Program issues surveys that evaluate the course and other aspects of the program. These surveys are completed by pastors at various points of their involvement in the program. The insights gained from the surveys will be used to help evaluate the effectiveness of the program. Active participation in this aspect of the program is critical to, and required for, the overall effectiveness of the Pastoral Excellence Program.

VIII. Course Outline

Pastoral Ministry/Leadership Development

- (Month 1) Integrative Paper
- (Month 2) Burnout
- (Month 3) Congregational Leadership
- (Month 4) Clergy Wellness

Peer Mentoring

- (Month 5) Clergy Support Groups
- (Month 6) Peer Mentoring
- (Month 7) Accountability
- (Month 8) Competition, Forgiveness, Reconciliation, and Restoration

Missions

(Month 9) Missions - The Heart of the Church

(Month 10) Local/International Ministry

(Month 11) Congregational Renewal

(Month 12) Stewardship

IX. Academic Integrity

All work submitted in this course must be your own.

It is unethical and a violation of the intention of Lott Carey's Pastoral Excellence Program to present the ideas or words of another without clearly and fully identifying the source. Inadequate citations will be construed as an attempt to misrepresent the cited material as your own. Use the citation style preferred by the discipline.

Plagiarism is the representation of the words or ideas of another as one's own in any academic exercise. To avoid plagiarism, every direct quotation must be identified by quotation marks or by appropriate indentation and must be properly cited in the text or in a footnote. Acknowledgement is required when material from another source is stored in print, electronic, or other medium and is paraphrased or summarized in whole or in part in one's own words. To acknowledge a paraphrase properly, one might state: "to paraphrase Goatley's comment..." and conclude with a footnote identifying the exact reference. A footnote acknowledging only a directly quoted statement does not suffice to notify the reader of any preceding or succeeding paraphrased material. Information which is common knowledge, such as names of leaders of prominent nations, basic scientific laws, etc., need not be footnoted; however, all facts or information obtained in reading or research that are not common knowledge among students in the course must be acknowledged. In addition to materials specifically cited in the text, only materials that contribute to one's general understanding of the subject may be acknowledged in the bibliography. Plagiarism can, in some cases, be a subtle issue. Any question about what constitutes plagiarism should be discussed with the team leader.

X. Disability Accommodation

Please Note: Any pastor who believes that s/he may need an accommodation in this course due to a disability should contact the office of the Pastoral Excellence Program (office@peplottcarey.com) for a letter of accommodation. Pastors must have a letter of accommodation from the Program Manager in order to receive accommodations. Failure to promptly discuss implementation of accommodations with the Program Manager may result in denial of your accommodations.