

PC/CH 02970 – Pastoral Care in the Wesleyan Tradition
Memphis Theological Seminary
Tuesdays, 1-4 p.m. | Spring 2014 | Classroom F-201

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Course Description:

Throughout the history of the church, ministry has always involved the “cure (care) of souls.” Pastoral care has been described as the ministry of “guiding, healing, sustaining, and reconciling” persons and groups in times of joy, distress, or suffering within a context of ultimate concern. In the 20th and 21st centuries, with the advent of the modern social sciences, pastoral care has undergone dramatic changes that have impacted its theory and practice. Specifically, the influence of contemporary psychology and sociology has challenged pastoral care’s reliance upon the church and theology as a basis for self-understanding and practice. That is to say, pastoral care finds itself in a period in which psychological and sociological understandings of care may seem more influential than theological ones.

In many introductory courses in pastoral care, these shifting paradigms are navigated in part by attending to the foundations (historical and theological) upon which pastoral care is constructed. The present course builds off of that general approach by exploring more deeply one particular tradition’s approach to pastoral care—the Wesleyan tradition. By “Wesleyan tradition,” we mean the theology of John Wesley and the practice of early Methodism during its formative period in 18th century Britain. Through an investigation into the understandings, approaches, and practices of pastoral care as it was conceived by Wesley and the early Methodists, we in the present have the opportunity to gain insight into the practical wisdom embodied in this tradition as it developed. Taking such a “traditioned” view of pastoral care embraces the notion that there can be no theological reflection apart from context; our exploration of the Wesleyan context for pastoral care will allow us to develop a “Wesleyan hermeneutic” of care in our contemporary ministry.

Course Goals:

This course will help meet the objectives of the Master of Divinity curriculum particularly in the areas of historical and theological interpretation and the practice of ministry in the following ways:

- To explore pastoral care rooted in Wesleyan history, tradition, theology, and practice.
- To critically engage the Wesleyan tradition as a source for contemporary understandings of pastoral theology and pastoral care.
- To equip students for the ministry of pastoral care as informed by the Wesleyan tradition.
- To introduce students to a range of contemporary pastoral care ministries broadly based within the Wesleyan tradition.
- To provide interested students a foundation to pursue further study and ministry in the areas of Wesleyan tradition and pastoral care.

Course readings:

Elaine A. Heath and Scott T. Kisker, *Longing for Spring: A New Vision for Wesleyan Community* (Eugene, OR: Cascade Books, 2010). ISBN 978-1556355196

Randy L. Maddox and Jason E. Vickers, eds., *The Cambridge Companion to John Wesley* (Cambridge: Cambridge University Press, 2010). ISBN 978-0521714037

Kevin M. Watson, *The Class Meeting: Reclaiming a Forgotten (and Essential) Small Group Experience* (Wilmore, KY: Seedbed Publishing, 2013). ISBN 978-1628240580

Selected work of John Wesley and selected secondary source articles (available on course website)

Style of Course:

This course will employ multiple approaches to instruction, including lecture, seminar-style discussion, and small group work. Lectures will be given by the instructor(s) each week, but every class session will also involve class discussion of primary source texts from the Wesleyan tradition. In addition, students will be called upon to work in small group formats to discuss pastoral care approaches informed by the Wesleyan hermeneutic that the course adopts. Thus, student preparation *and* participation are important.

Expectations and Evaluation:

- 1. Regular Preparation, Attendance, and Participation:** Students are expected to read the assigned materials *prior* to class, attend class regularly, and participate in class discussion as appropriate. More than 4 absences during the course of the semester, according to Seminary policy, will result in failure of the class. Excessive tardiness or repeated evidence of lack of preparation, may result in the reduction of one's final grade at the discretion of the instructors. Participation will comprise 20% of the course grade.
- 2. First Paper.** John Wesley's approach to pastoral care was deeply shaped by a theological understanding of the "way of salvation" that he derived from his own Anglican tradition as well as from the influences of Pietism and Arminianism. Read all assignments for Feb. 4th and 11th and write a brief essay (4-5 pages) that outlines the major underpinnings of the theology and practice of a Wesleyan approach to pastoral care. Be prepared to share and turn in your paper in class on **February 11th**. The first paper will comprise 20% of the course grade.
- 3. Mid-term Paper/Assignment**
Pastoral care that occurred through societies, classes, and bands was a hallmark of pastoral care in early Methodism. However, Methodist churches today do not demonstrate much evidence of this influence in the contemporary practice of pastoral care. Or do they? In conversation with primary and secondary source material, write a 6-8 page paper discussing the relevance of societies, classes, and bands for the contemporary practice of pastoral care within the Methodist tradition. Feel free to include specific, concrete examples of

contemporary pastoral care shaped by this distinctive feature of the tradition. Due **March 11th at 4:00 p.m.** through *TurnItIn*. The mid-term assignment will comprise 20% of the course grade.

4. Cumulative Project on Pastoral Care

Each student will prepare a 10-12 page “ministry project” on pastoral care in a local church context. The project will be formulated with engagement with the various resources of the course. The purpose will be to create or modify a Wesleyan approach to a pastoral care ministry that could be realistically implemented within your congregation. More information about the cumulative project will be shared over the course of the semester. **Due on May 7th at 4:00 p.m.** through *TurnitIn*. The cumulative project will comprise 40% of the course grade.

Classroom Policies, Practices, and Values:

The policies and practices of this course will fall in accord with the institutional standards of Memphis Theological Seminary. For specifics, please refer to the current version of the *MTS Catalog and Student Handbook*.

Students are encouraged to use language in class discussions and written papers that demonstrates respect for all persons and that honors the wide diversity of persons and Christian traditions that are a part of the MTS community. When referring to human beings, the professors request the use of inclusive language. When referring to God, let theological reasoning, the wisdom of the Christian tradition, the witness of scripture, and the consideration of all human experience be your guide.

In addition to the seminary’s institutional standards, the following policies will pertain to this class in particular:

1. Plagiarism

Plagiarism—whether intentional or unintentional—will not be tolerated in this course. Cheating in an academic context is contrary to the mission and spirit of intellectual study and formal higher education. Moreover, it is wholly at odds with the moral character required of Christian leaders.

The following statement guides the understanding of plagiarism at Memphis Theological Seminary, as well as the consequences of academic misconduct:

Academic Misconduct

Cheating on an examination or in the writing of assigned papers is an act contrary to the covenant into which the student enters when enrolled in Memphis Theological Seminary, and is incompatible with the nature of the Christian life.

Cheating on an examination includes, but is not limited to, using notes or other materials not authorized by the professor when answering a question, copying from another student, soliciting answers, or intentionally providing answers to other students. Plagiarism in writing assigned papers is defined as using materials in a paper without citing the author or authors, or copying a paper or article or portions of either written by another person and representing it as one’s own work. Ideas borrowed or paraphrased from another writer must be cited. All material taken word-for-word from any other source must be in quotation marks, with citation following, even if the quoted material is as short as five or six words. Failure to do so will be regarded as cheating. Furthermore, it is cheating to change a few words of someone else’s work in order to avoid the need for quotation marks. However,

phrases that are common theological language, such as “the new quest for the historical Jesus,” do not need to be in quotation marks, since they occur in many sources. For more information, please see the section on plagiarism in the current issue of the “MLA Handbook for Writers of Research Papers” in the reference section of the library.

When a professor has evidence that a student has cheated on an examination or assigned paper, he/she shall check with the VPAA/Dean to determine whether the student has been reported in other incidents of cheating or suspected cheating. The professor shall confer with the student about the matter. If there have been no previous confirmed incidents of cheating, the professor shall determine a penalty and advise both the student and the VPAA/Dean in writing. At the request of the student or the professor, the VPAA/Dean may confer with the student. A record of the incident shall be placed in the student’s file. Should the professor, when consulting with the VPAA/Dean, determine that cheating by the student has been confirmed previously, the professor shall confer with the student and advise him/her that a grade of F shall be given in the course. A report of the incident shall be made in writing by the professor to the VPAA/Dean.

After a third offense has been filed with the Registrar’s Office, the VPAA/Dean shall confer with the student and suspend him/her from school, and shall place a record of the action in the student’s file. Any appeal from actions taken shall be made in accordance with the “Grievance Procedure for Students” contained in this Handbook. It is the responsibility of any member of the seminary community to report any cheating incident to a member of the faculty or to the Academic Dean as soon as possible.¹

A student discovered to have plagiarized work on a written assignment or cheated on an exam will immediately receive a failing grade for that assignment. No assignment or exam on which a student commits academic misconduct is eligible to be made up. Any student found guilty of cheating will also have his/her participation grade adversely affected as well. In addition, the course instructor will initiate an inquiry into the student’s previous record through the academic dean’s office. If a student is found to have committed an act of misconduct previously, a failing grade will be given for the course.

2. Extension policies

Students are strongly advised to use the syllabus to plan ahead for the semester, ensuring that all work is completed on time and that work does not “pile up” at the end of the semester. If a student feels that he/she must request an extension on an individual assignment, it is important to make the request in advance. Individual assignments will typically receive a half-letter grade deduction per day that they are not turned in.

In the rare event that a student requests an extension for the course as a whole, such a request must be negotiated with the course instructor in advance. Extensions will typically involve a letter grade deduction in the course, regardless of the reason for the extension. When the instructor agrees to grant an extension, it will be the student’s responsibility to obtain the necessary form from the registrar’s office, deliver it to the instructor to be filled out and signed, and then return it to the registrar promptly. The instructor will set the date when the extension expires. All coursework must be turned in by that date, and in no instance will an additional extension be considered. It is the

¹ *MTS Catalog and Student Handbook for 2011-2013*, pp.40-41.

student's responsibility to contact the instructor and make sure that all final coursework is received—in other words, the instructor will not contact the student at or around the extension deadline to solicit any missing coursework.

3. Classroom Expectations

In order for the environment of the classroom to be conducive to instruction and learning, it is important that students approach their participation in the course with an attitude of respect, mutual cooperation, and sensitivity to how their comportment affects the attention and well-being of others. To that end, the following guidelines will be observed by all students in the course:

- Students are encouraged to engage both the instructor and one another in lively conversation and debate over the issues covered in the course. However, all conversation is expected to take place in an atmosphere of mutual respect and good will.
- Laptops and tablets are allowed for the purpose of taking notes, but there will be no use of the Internet during the time that class is in session. If use of the Internet is crucial during class time, students may check their e-mail, etc., during the break. Otherwise web browsers are not to be accessed at all. Violation of this policy by any student may result in a “no laptop” policy being implemented by the instructor for all students.
- There is to be no food at all while class is in session. Drinks are permitted in accordance with the seminary's institutional standard for classroom use.
- Students are asked to remove their hats during class.
- Cell phones and other noise-making electronic devices are to be shut off during class (anything that rings, dings, or sings). Smart phones are not to be used to accessed the Internet or send text messages while class is in session. If students have a need to use any feature of their telephones during class (for making calls, sending text messages, checking e-mail, etc.), they may do so during the mid-class break.
- Audio recording of class instruction is allowed for lectures with the understanding that the content of recordings is for the personal use of the student doing the recording. Recorded lectures may not be shared with other students or in an online format. The content of lectures is the intellectual property of the instructor. Recording is not permitted during the seminar or discussion portions of the course.
- Students are allowed one (1) absence from class without any effect on their overall course grade. There is no differentiation made between “excused” and “unexcused” absences. After the first absence, all subsequent absences will be factored into the participation grade of the student. As a matter of seminary policy, any student missing more than four (4) class sessions cannot pass the course.² Tardiness is factored into the course grade of the student at the discretion of the instructor.

Please note that all the above guidelines are intended to cultivate a particular “culture of the classroom” that is conducive to learning. These guidelines are not intended to be arbitrary but rather

² *MTS Catalog and Student Handbook for 2011-2013*, p.27.

to aim at the kind of professional demeanor and conduct appropriate to a seminary environment. Considering that most students in this course are preparing for some kind of full-time lay or ordained ministry, these policies may also be considered appropriate for the kind of character required by ministers of the gospel in professional settings.

Schedule of Class Sessions:

Week One (January 28th)

Introduction to the course:

- Overview of Syllabus
- Preliminary Exploration into Pastoral Care in the Wesleyan Tradition

Week Two (February 4th)

Topic:

History & Theology of Pastoral Care in the Wesleyan Tradition

Readings:

- Petersen, “On the Pattern and the Power: A Historical Essay of Anglican Pastoral Care,” in *Anglican Theology of Pastoral Care* [pdf]
- Collins, “Wesley’s Life and Ministry,” in *Cambridge Companion* (pp. 43-59)
- Mills, “Pastoral Care (History, Traditions, and Definitions),” in *Dictionary of Pastoral Care & Counseling* [pdf]
- Patton, “Introduction,” in *Pastoral Care in Context: An Introduction to Pastoral Care* [pdf]

Week Three (February 11th)

Topic:

History & Theology of Pastoral Care in the Wesleyan Tradition

Readings:

- Wallace, “Wesley as revivalist/renewal leader,” in *Cambridge Companion* (pp. 81-97)
- Vickers, “Wesley’s theological emphases,” in *Cambridge Companion* (pp. 190-206)
- Runyon, “Wesleyan Roots of Pastoral Care and Counseling,” in *Quarterly Review* [pdf]
- Watson, “Methodist Pastoral Care,” in *Dictionary of Pastoral Care & Counseling* [pdf]

Week Four (February 18th)

Topic:

Societies, Classes, and Bands as Communities of Care

Readings:

- Wesley, *A Plain Account of the People Called Methodists* [pdf]
- Albin, “‘Inwardly Persuaded’: Religion of the Heart in Early British Methodism,” in *“Heart Religion” in the Methodist Tradition and Related Movements* [pdf]

- Patton, “The Communal: Care As Remembering,” in *Pastoral Care in Context: An Introduction to Pastoral Care* [pdf]
- Marshall, “Pastoral Care With Congregations in Social Stress,” in *Pastoral Care and Social Conflict* [pdf]

Guest Speaker:

- Rev. Billy Vaughan, Formation for Ministry and Communal Care

Week Five (February 25th)

Topic:

Societies, Classes, and Bands as Communities of Care

Readings:

- Kevin M. Watson, *The Class Meeting: Reclaiming a Forgotten (and Essential) Small Group Experience*

Week Six (March 4th)

Topic:

Societies, Classes, and Bands as Communities of Care

Readings:

- Wesley, “The General Rules” [pdf]
- Wesley, “On Zeal” [pdf]
- Couture, “The Context of Congregations: Pastoral Care in an Individualistic Society,” in *Journal of Pastoral Theology* [pdf]
- Way, “The Caring Congregation,” in *Ministry Matters* [pdf]
- Alcoholics Anonymous, “The Twelve Steps of Alcoholics Anonymous” [pdf]
- Alcoholics Anonymous, *Twelve Steps and Twelve Traditions* [pdf]

Guest Speaker:

- Dr. John Kilzer, Addiction and Healing in the Context of Community

Week Seven (March 11th)

Mid-term Week. Class does not meet. The mid-term assignment is due at 4 p.m. on March 11th via *Turnitin*.

Week Eight (March 18th)

Topic:

Health & Wholeness

Readings:

- Wesley, “Selections from John Wesley’s *Primitive Physick*” [pdf]

- Maddox, “John Wesley on Holistic Health and Healing,” in *Methodist History* [pdf]
- Holifield, “Healing and Health,” in *Health and Medicine in the Methodist Tradition* [pdf]

Guest Speaker:

- Dr. Harry Durbin, Methodist LeBonheur Healthcare

Week Nine (March 25th)

Topic:

Health & Wholeness

Readings:

- Wesley, “On Visiting the Sick” [pdf]
- Wesley, “Letter to Miss March” [pdf]
- Maddox, “‘Visit the Poor’: John Wesley, the Poor, and the Sanctification of Believers,” in *The Poor and the People Called Methodists* [pdf]
- Madden, “Wesley as adviser on health and healing,” in *Cambridge Companion* (pp. 176-189)
- Miles, “Happiness, holiness, and the moral life in John Wesley,” in *Cambridge Companion* (pp. 207-224)
- Holifield, “Caring and Well Being,” in *Health and Medicine in the Methodist Tradition* [pdf]

Guest Speaker:

- Dr. Scott Morris, Church Health Center

Week Ten (April 1st)

Topic:

Preaching & Pastoral Care

Readings:

- Wesley, “Selections from *The Large Minutes*” [pdf]
- Wesley, “The Almost Christian” [pdf]
- Wesley, “Causes of the Inefficacy of Christianity” [pdf]
- Wesley, “Selections from John Wesley’s *Journal*” [pdf]
- Fletcher, “Text of a Sermon by Mary Fletcher,” in *John Wesley and the Women Preachers of Early Methodism* [pdf]
- Heitzenrater, “John Wesley’s Principles and Practice of Preaching,” in *Methodist History* [pdf]
- Ramsey, “The Pastoral Community,” in *Care-Full Preaching* [pdf]
- Ramsey, “Pastoral Preaching Forms Caring Communities,” in *Care-Full Preaching* [pdf]

Week Eleven (April 8th)

Topic:

Contemporary Expressions of Wesleyan Pastoral Care

Readings:

- Wesley, “Preface to 1739 Hymns and Sacred Poems” [pdf]
- Heitzenrater, “Prison Ministry in the Wesleyan Heritage,” in *I Was In Prison: United Methodist Perspectives on Prison Ministry* [pdf]
- Thompson, “From Societies to Society: The Shift from Holiness to Justice in the Wesleyan Tradition,” in *Methodist Review* [pdf]
- Couture, “The Social Gospel and Pastoral Care Today,” in *The Social Gospel Today* [pdf]

Guest Speaker:

- Amy Moritz, Center for Transforming Communities

April 15th—Holy Week / Spring Break (No Class)

Week Twelve (April 22nd)

Topic:

Contemporary Expressions of Wesleyan Pastoral Care

Readings:

- Elaine Heath & Scott Kisker, *Longing for Spring: A New Vision for Wesleyan Community*

Week Thirteen (April 29th)

Topic:

Contemporary Expressions of Wesleyan Pastoral Care and Course Conclusion

Readings:

- Eberhart, “Holy Communion: Take and Eat, Taste and See,” in *Generation Rising: A Future with Hope for the United Methodist Church* [pdf]
- Wimberly, “Pastoral Care and Support Systems,” in *African American Pastoral Care* [pdf]
- Shelp and Sunderland, *Sustaining Presence: A Model of Caring By People of Faith* [pdf]

Have a Good Summer!