

Bivocational Ministry for Congregations and Pastors

Pennsylvania Academy of Ministry

Wednesdays, 7–8:30pm, May 26–June 30, 2021

2.5 CEUs



Lancaster
THEOLOGICAL SEMINARY

Instructor Information

Name: Rev. Dr. Darryl W. Stephens

Email Address: dstephens@lancasterseminary.edu

Appointments available by email.

Class meets via Zoom. Registration link: <https://lancasterseminary.edu.zoom.us/j/648123456789>

Class Description

Is your congregation considering a part-time pastor? Are you considering a career in ministry alongside a secular job? This class is appropriate for lay leaders and clergy alike. We will explore what it means to be bivocational in ministry. We will study the example of Paul as tentmaker and discuss challenges facing the church today. Students taking this class for CEUs will develop a covenant of expectations between congregation and pastor for successful ministry in a changing world.

Class Learning Objectives

Upon completion of this class, each student will be able to:

- Define bivocational ministry
- Articulate a theological and missional understanding of bivocational ministry
- Discuss distinctive pressures and challenges of bivocational ministry
- Recognize bivocational ministry as involving the entire congregation
- Create a bivocational covenant of expectations for congregation and pastor

Class Policies

Engagement with Diversity

Lancaster Theological Seminary intentionally challenges students to lead in a diverse world where there is an increasing need for leaders who have the capacities to encounter complexity, listen thoughtfully, and lead from places of authentic self-awareness and theological integrity. In this class, this will occur in multiple ways, including utilizing denominational resources; sharing worship materials; appreciating cultural, theological, and ecclesiastical variations; and affirming diversity in all forms.

Inclusive and Expansive Language

Language both mirrors and constructs social reality, often intentionally or inadvertently determining who is included and who is excluded from important conversations. For this reason, Lancaster Theological Seminary promotes the use of inclusive language. For our purposes, inclusive language is language that promotes a diverse and just environment for all in which the broadest possible range of people are represented and included in communal conversations. This includes such matters as language about God, humanity, cultures, nationalities, ethnicities, races, and religions, with regard to such characteristics such as sex, gender, sexual identities, social class, age, and differing abilities.

Statement of Standards

Lancaster Theological Seminary students act in all academic and Seminary matters with the utmost honesty and integrity. They conduct themselves professionally and responsibly in order to promote a community of trust and respect. These fundamental values inform and support the Seminary's commitment to honoring diversity, creating and nurturing community, and upholding academic excellence.

Breaches of the Seminary's Standards for Academic Integrity include but are not limited to:

- Cheating on examinations and papers;
- Plagiarism, including but not limited to:
 - Misrepresenting the nature and extent of one's own research;
 - Offering work done by others as one's own;
 - Employing words and/or ideas originating with others without proper acknowledgement; and/or
 - Submitting the same work for more than one class without clear and prior consent of all instructors.

Any student suspected of violating the standards of academic integrity will be reported to the Director of the Pennsylvania Academy of Ministry.

Style Guide for Written Work

The standard guide to writing papers for all Lancaster Seminary programs is Kate L. Turabian, *A Manual for Writers of Research Papers, Theses, and Dissertations: Chicago Style for Students and Researchers* (Chicago: University of Chicago Press). It is based on *The Chicago Manual of Style*. Preference will always be for the most recent edition. Copies of the Turabian text and the *Chicago Manual of Style* are also available in the Library.

Intellectual Property Rights of Students

The Seminary recognizes that individuals enrolled in a class retain ownership and rights over the work they create while enrolled in that class.

Zoom Classroom Etiquette

Plan to join the Zoom meeting room at least three minutes before class is scheduled to begin. Mute your microphone or telephone unless you are speaking. Use a headset or headphones to minimize feedback and echoes. When your camera is on, refrain from eating, loafing, leaving your desk, grooming habits, and making distracting movements. Let the professor know (via chat) if you need to turn off your camera for any reason, including a poor internet connection or the need to engage in any of the above activities. Use the chat feature to ask questions and/or report technical difficulties.

Class Attendance

Students taking this class for CEUs are expected to attend every class session in its entirety. Attendance is taken at every class session. Absences may be taken into consideration in evaluating the student's total contribution to the work of the class. You are responsible for consulting with the professor about the best means for making up work missed due to absence. Normally, missing more than 20% of class sessions will result in failure of the class. This applies to all absences, whether "excused" or not.

Acceptable indications of attendance in an online class can include submission of work and posting in a discussion forum. Logging in to the class site is not sufficient, by itself, to count toward a student's attendance or active participation in the online components of a class. Students who fail to adhere to the online attendance requirements risk failing the class.

Class Expectations

Workload

Synchronous Class Time per week: 1.5 hours

Asynchronous Class Activities per week: 2.5 hours

Class Materials

Required Materials

Course materials are available online or in Moodle. There are no required textbook purchases.

Edington, Mark D. W. 2018. *Bivocational: Returning to the Roots of Ministry*. New York: Church Publishing, Available online: <http://www.bivocational.church/>

Mentzer, Constance L. 2014. *Bivocational Pastoral Ministry: An Emerging Leadership Paradigm for the Evangelical Lutheran Church in America*. DMIN thesis. Lancaster Theological Seminary. (available in Moodle for CEU students only)

Stephens, Darryl W. 2021. "Bivocational Ministry as the Congregation's Curriculum." *Religions* 12 (1), 56. Special Issue Practical Theology & Theological Education—An Overview. <https://doi.org/10.3390/rel12010056>.

Watson, James W., Wanda M. Malcolm, Mark D. Chapman, Elizabeth A. Fisher, Marilyn Draper, Narry F. Santos, Jared Siebert, and Amy Bratton. 2020. *Canadian Multivocational Ministry Project: Research Report*. <https://www.canadianmultivocationalministry.ca/master-report>

Recommended (Optional) Materials

Bickers, Dennis. 2000. *The Tentmaking Pastor: The Joy of Bivocational Ministry*. Grand Rapids: Baker.

Bickers, Dennis. 2013. *The Art and Practice of Bivocational Ministry: A Pastor's Guide*. Kansas City: Beacon Hill.

- Christian Reformed Church in North America and Financial Shalom Project. 2018. “What Role Will Bivocational Ministry Play in the Future of the CRCNA?” Two-day conference, Grand Rapids, MI, April 24–25. Nine videos. <https://network.crcna.org/pastors/resources-bivocational-ministry-gathering-last-month>.
- MacDonald, G. Jeffrey. 2020. *Part-Time is Plenty: Thriving without Full-Time Clergy*. Louisville: Westminster John Knox.
- Rainer, Thom. 2016. “The New Marketplace Pastor.” Church Answers Featuring Thom Rainer. January 26. (podcast, 22 min.) <https://churchanswers.com/podcasts/rainer-on-leadership/the-new-marketplace-pastor-rainer-on-leadership-193/>
- Samushonga, Hartness. 2020. “Ministry Beyond the Church.” Interview of Shingi Munyeza. Dec 12. https://youtu.be/4_JApYecBmw (video, 18:03–1:07:00)

Class Schedule and Assignments

Pre-work, DUE Tuesday, May 25, 2021, noon EDT via Moodle.

Prework Assignment 1: Introduce yourself to the class: your name, the context where you are working, your church connections, your expectations from the class, and anything you will like for us to know about you. (approximately 250 words)

Prework Assignment 2: Before engaging the reading and video below, define and describe bivocational ministry based on your own experience and assumptions. How do you picture it? What are its benefits and drawbacks? (about 200 words)

Then, read Edington ([Introduction](#)) and continue writing. Edington contrasts bivocational ministry with two other models: part-time ministry and shared ministry (pp. 7–8). What is the difference, and why does this distinction matter to him? How does Edington’s understanding of bivocational ministry differ from what you initially wrote? (approximately 300 additional words)

VIDEO: “The Bivocational Pastor.” Hartness Samushonga interviews Dennis Bickers. December 12, 2020. <https://youtu.be/6-te8hNaXhM> (24:02–1:28:42)

Session One: Introduction to Bivocational Ministry

Zoom 7–8:30pm, Wednesday, May 26.

Postings due Sunday, May 30, 10:00pm and 2 peer responses due Tuesday, June 1, 10:00pm

Readings: Edington ([Chapter 1](#)); Mentzer (pp. 4–38); Stephens ([sections 1–4](#)).

VIDEO. “Bivocational Integration: Connecting Call and Livelihood.” Zoom webinar featuring Gerald Simmons and Connie Mentzer. Facilitated by Darryl Stephens. (56 min.) <https://www.youtube.com/watch?v=rkNn7kXL9zA>

Questions (post answers and responses in Moodle)

1. Echoing Edington's Introduction, Stephens presents bivocational ministry in contrast to a "standard model" of pastoral ministry familiar to white, mainline Christianity in North America. How do Simmons and Mentzer suggest approaching bivocational ministry in relation to a bias toward or expectation of pastoring as a full-time vocation?
2. Edington suggests three categories for self-assessment of a bivocational pastor: professional skills and interests, personal gifts and talents, and leadership style (ch. 1, p. 4). Evaluate yourself (or your congregation's pastor) according to these categories. What does this self-evaluation tell you about the aspects of a bivocational ministry arrangement that might be most challenging for you or your congregation?

Session Two: Vocation and Expectation

Zoom 7–8:30pm, Wednesday, June 2.

Postings by Sunday, June 6, 10:00pm and 2 peer responses by Tuesday, June 8, 10:00pm

Readings: Mentzer (pp. 39–57); Stephens ([section 5](#)); Watson et al. ([pp. 3–20](#)).

VIDEO. New Leaf Learning Centre, "Negotiating New Realities," watch (11:20–36:25; optional 36:25–51:15). <https://www.canadianmultivocationalministry.ca/events>

Questions (post answers and responses in Moodle)

1. Our authors and speakers this week discuss a changing missional context in North America, for which bivocational ministry is appropriately suited. What are the missional advantages of bivocational ministry? What are the drawbacks?
2. Watson and his colleagues observed four ways that multivocational pastors understand the relationship between their various employments: Integrated, Complementary, Lucrative, or Conflicted (p. 16). Which of these approaches have you seen modeled well? Which have you seen modeled poorly? Is one of these approaches preferable to the others?

Session Three: Missional Context and Ministry Fit

Zoom 7–8:30pm, Wednesday, June 9.

Postings by Sunday, June 13, 10:00pm and 2 peer responses by Tuesday, June 15, 10:00pm

Readings: Edington ([chapter 2](#)); Mentzer (pp. 58–94); Stephens ([sections 6–7](#)).

Questions (post answers and responses in Moodle)

1. Edington and Stephens each emphasize bivocational ministry as the work of the entire congregation. In what ways does a bivocational congregation differ from those that are not bivocational? Where does your congregation fit in this spectrum?
2. Mentzer offers several case studies of bivocational pastors (Ann, Bob, and Mark) and congregations. Choose one of these case studies. How does this pastor and their congregation fit the descriptions offered by Edington and Stephens?

Session Four: Bivocational Congregations

Zoom 7–8:30pm, Wednesday, June 16.

Postings by Sunday, June 20, 10:00pm and 2 peer responses by Tuesday, June 22, 10:00pm

Readings: Edington ([chapters 3 and 4](#)).

AUDIO. Grand Rapids Seminary. 2018. “Bi-Vocational Ministry: Balancing Dual Roles.” <https://soundcloud.com/grand-rapids-theological-seminary/bi-vocational-ministry-balancing-dual-roles>. Panel discussion moderated by Julián Guzmán, director of the Urban Church Leadership Center. Panelists: Khary Bridgewater, Angel Ortiz, Elizabeth Conde-Frazier, and Chris DeBlaay. (0–1:06:00; the rest is optional)

Questions (post answers and responses in Moodle)

1. The Grand Rapids Seminary panel discussion is an excellent resource for understanding, from the pastor’s perspective, some of the challenges and benefits of bivocational ministry. How do these panelists negotiate a bivocational understanding of authority, community, and ordination (see Edington, chapter 3)?
2. Edington contrasts the “Empire Church” with the “Incarnated Church.” Each has a distinct understanding of ministry (pp. 11–12). What would your congregation need to do differently in order to live into the model of an “Incarnated Church”?

Session Five: Flexibility and Incarnation

Zoom 7–8:30pm, Wednesday, June 23.

Postings by Sunday, June 27, 10:00pm and 2 peer responses by Tuesday, June 29, 10:00pm

Readings: Edington ([chapter 5](#)).

VIDEO: “Double-Time: Time Management, Self-Care, and Boundaries in Bivocational Ministry.” Panelists: Barry Chambers, Amelia Price, and Barbara Rowlett. https://www.youtube.com/watch?v=pxs-Y2klf_c&feature=youtu.be

Questions (post answers and responses in Moodle)

1. What does your congregation need to change in order to “get there from here” (Edington, chapter 5)? What are the main obstacles to these changes?
2. What adaptations and changes are required of you (or your pastor) to manage a successful bivocational ministry? What are the main obstacles to your self-care, boundaries, and time management?

Session Six: Negotiating Expectations

Zoom 7–8:30pm, Wednesday, June 30.

Final project, due noon, Monday, July 5: Write a proposal for a covenant of expectation for bivocational ministry. Choose the perspective of either the pastor or the congregation (not both). What is your vision for bivocational ministry? What boundaries of time or responsibility do you propose? What are the main gifts you bring? What do you hope the other party would bring to this arrangement? Provide theological rationales for your choices.