



# Doctor of Ministry Manual 2009-10



*On a dynamic and challenging global stage*

*Pittsburgh Theological Seminary plays its part in*

*God's redemption of the world through Jesus Christ*

*By preparing leaders who proclaim with great joy*

*God's message of good news in both word and deed!*

*[from the mission statement of Pittsburgh Theological Seminary]*

## **BRIDGING THE WORD AND THE WORLD**

Welcome to the Doctor of Ministry Program at Pittsburgh Theological Seminary. Gathering from a national constituency and an increasingly global community, the Doctor of Ministry Program provides open space for reflection, conversation, challenge and spiritual formation. May these years as part of the program provide you with a fresh sense of the call of God in Christ Jesus!

Pittsburgh Theological Seminary offers a *distinct* degree best described as content-driven. We employ classical theological disciplines, reflection on formation and practices, action reflection research methodology, attention to adaptive leadership strategies on the practices and habits of ministry. We recognize different forms of engagement, honoring that pastors reflect a variety of perspectives and communities of faith. As such we encourage you to approach study from your own particular angle as questioner, applier, thinker/arguer and autobiographer. In a time of deep change, we seek stability without becoming stuck; we seek to be open to the Spirit to discern the way of truth and life, without pretense.

Susan Kendall  
Director, Doctor of Ministry Program

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## INTRODUCTION

The Doctor of Ministry Degree is classified as a professional doctoral degree providing space for renewal, growth, companionship among peers and rich dialogue with faculty. This degree culminates in a final doctoral project consistent with the Association of Theological Schools' standards in which each candidate demonstrates her or his ability to identify a specific theological topic in ministry, organize an effective research model, use appropriate resources and evaluate the results reflecting the candidate's depth of theological insight in relation to ministry.

The purpose of the Doctor of Ministry Degree Program at Pittsburgh Theological Seminary is to engage the challenges, opportunities and vocation of ministry through a systematic and sustained curriculum involving disciplined study and reflection over a period of three to four years. Those undertaking the degree are to develop a habit of reading and study, writing and rewriting that provide a pattern of sustained engagement. In addition, the cohort model is to facilitate peer relationships and shared learning.

The Degree Program seeks to utilize critical thinking skills, written and oral proficiency, community conversation and contextual awareness so that graduates are able to:

1. Define and analyze complex situations to understand the various factors involved and to identify opportunities for effective mission and ministry.
2. Organize insights from biblical studies, theology and the social sciences to address the issues involved in one's ministry and to unite vision and mission for the church and beyond.
3. Take responsible action with a deeper grasp of the homiletical, educational, pastoral care and leadership issues, enhanced by a biblical, historical and theological heritage.
4. Evaluate actions and their outcomes from a variety of perspectives and finally,
5. Articulate a vision for pastoral ministry.

A distinctive feature of the Doctor of Ministry Degree Program is the emphasis on integrating academic study and research methodology with the practice of ministry. This emphasis is carried out through the teaching-learning styles utilized in seminars and courses, the partnership developed between candidates and committees from their places of ministry (when appropriate), and the doctoral project. The project provides an opportunity for candidates to explore in-depth an aspect of their ministry with which they are presently concerned. Reading lists and course syllabus are sent early enough for adequate preparation.

## **Five Focuses**

Doctor of Ministry candidates select one of the following tracks: Science and Theology, Parish Focus, with satellite sites in Scottsdale, Arizona and on the campus of Eckerd College, St. Petersburg, Florida; Reformed Christian Spirituality Focus, Reformed Focus (a partnership with the University of Aberdeen in Scotland) or Eastern Christian Focus. We also have a variation of the Parish Focus for pastors serving small congregations. The Urban Focus is under review for 2009-2010.

Candidates who enroll in a focus during a particular term remain together for the required courses of the program. This assures a high level of collegiality and trust and facilitates the peer learning which is essential to the program. Seminars normally meet for two week sessions. Depending on the focus, these sessions are most often in January and June, January and August, or May and August.

Thirty (30) credit hours of course work are required for graduation. In addition, a doctoral project valued at six credit hours must be completed. The total number of credit hours is thirty-six (36). All work must ordinarily be completed by the end of the fifth year after matriculation.

Pittsburgh Theological Seminary is an educational institution of the Presbyterian Church(USA) and is accredited by the Association of Theological Schools in the United States and Canada and the Middle States Association of Colleges and Secondary Schools.

A description of the structure and regulations of the program follows.

## **The Science and Theology Focus**

Science and Theology focus is designed to cultivate a fresh and engaging narrative between pastor and scientist, and to involve the student's ministerial setting in all phases of the program. These include: • seminar phase, consisting of six seminars in which various areas of science and theology are reviewed. • colloquium phase, in which the nature of the doctoral project is developed and a biblical seminar is taken. • project phase, involving one elective course, the implementation of the project, and the writing of the doctoral paper.

### **Required courses in science and theology focus**

#### **Phase I**

##### **DM80A Introduction to the Doctor of Ministry Degree Program and Pastoral Leadership**

This course is designed to review the purpose and the distinctiveness of the degree, the writing and research guidelines, and how to plan and prepare to set aside the time necessary to do adequate research and writing. Included in the course will be methodologies, critical thinking, action-reflection modalities, understanding and incorporating case studies, theological improvisation, theological imagination, auto-ethnography, qualitative research, narrative inquiry, narrative writing and pastoral portfolio as part of the repertoire of what serves to strengthen the degree and entire seminar structure.

##### **DM80B Science/Theology and Ministry**

This core seminar focuses on the theology of the church, with special emphasis on implications for the practice of ministry. The seminar will take into account the particularities of the science and theology narrative including the history of the church's engagement with developments in the natural sciences. Focus will be on theological method and include a contextual analysis of the present discourse. The intent of this seminar is to frame the work of pastor/theologian through developing and encouraging questions. It is hoped that pastors will begin to frame their own thinking in an interdisciplinary manner.

##### **DM81 Biblical Texts in the World of Contemporary Science**

Emphasis is placed on the pastoral task of interpreting the biblical text in preparation for: Teaching, preaching, and theological reflection. Guest lecturer on preaching to coincide with the themes of the seminar.

##### **DM82 Cosmology**

The content of this seminar is on the evolving cosmos, new ideas of creation, questions of divine action, eschatology and theodicy.

**DM83 Theology and Biological Evolution**

This seminar is an invitation to enlarge one's sense of the divine. How do we talk about divine reality in the context of our faith traditions? How do we view nature—is it a promise rather than simply a design or order? A religiously adequate understanding of God not only tolerates but requires the adventurous extension of cosmic frontiers implied in evolutionary science.

**DM84 Theology and the Technologies of Human Transformation**

The routine use of technology to restore human capabilities and health is mostly unquestioned. The ethical decision of providing life-saving medical procedures as well as to enhance human capacities is often made in the midst of the most critical pastoral care contexts. This seminar will address these prospects from the perspective of Christian theology, ethics, and ministry practice.

**DM85 Theology, Technology, and Society**

Emphasis is on social/cultural impact of applied science and its significance for ministry. What difference does the church make? How do we assist in decision making with regard to pastoral care, even the kinds and types of liturgical narratives in the midst of the blurred boundaries that technology produces? Are their ethical norms that serve us in these changing moments? Finally, is there an adequate voice at the table to address the larger issues within society that includes the ethical boundaries for those on the margin? What impact does technological advances and decisions have in a global environment?

**DM86 Neuroscience in Theological and Pastoral Perspective**

The aim of this seminar is to establish a strategic presence in the dialogue of life, death, experience, emotion and the brain. Poised on the cusp of wholly new discoveries and thinking with regard to neuroscience, to be cognizant of new research and thinking in science about the brain is paramount. What are we discovering and how does it change ministry? Are we now at the true end of a dualistic framework?

**Phase II****DM07 Proposal Lab**

This final phase assists students in designing a doctoral project in a particular area of ministry and an elective in a practical discipline related to the candidate's project. The final phase requires satisfactory completion of a doctoral project and paper. The doctoral project/paper must reflect depth of theological insight and its positive integration with the practice of ministry. While the project normally concludes in the third year of study, the demands of professional work and study sometimes make it more practical to take two years to complete this project. The program is flexible and can accommodate each Candidate's situation.

**DM08 Biblical Seminar**

This seminar provides a study of basic themes and ideas that appear in both the Old and New Testaments, and of the ways in which these relate to issues in church and ministry.

Discussion of these themes to the areas students are considering for their doctoral projects is a major component of the course.

**Phase III****DM00 Elective**

One elective is taken in the general area of the doctoral project.

**DM90 Final Project**

Phase III requires satisfactory completion of a doctoral project and paper which must demonstrate the candidate's ability to identify a problem, issue or concern in his or her own ministry, integrate appropriate theological, biblical and professional resources, and develop a method for resolution.

Two electives (6 credit hours) must be taken during this phase, preferably focusing in the general area of the doctoral project.

## **The Parish Focus**

The Parish Focus is designed to involve the student's ministerial setting in all phases of the degree program. These include the Seminar Phase, consisting of six seminars in which various areas of ministry are reviewed; the Colloquium Phase, in which the nature of the doctoral project is developed and a Biblical Seminar is taken; and the Project Phase involving two elective courses, the implementation of the project and the writing of the doctoral paper.

While most candidates who elect the Parish Focus serve congregations, others in specialized ministries have found it a flexible vehicle adaptable to their own situations. These have included denominational posts; ecumenical agencies; military, prison, college, and other institutional chaplaincy; and various school ministries. In every case, however, the clergy person must intentionally involve his or her constituents in the program of study. This insures that the congregation or agency, as well as the student, benefit. This involvement proceeds through a local committee chosen by the student.

In preparing the proposed project and during the proposal lab process, the committee is to be informed by the student concerning possibilities for the doctoral project. In the Project Phase, the committee continues to support and to work with the candidate in implementing the project. This project may take place at the parish, denominational, institutional, or ecumenical level, depending on the candidate's situation.

### **Scheduling Options**

Seminars meet for two-week sessions. On occasion, satellite sites are used for the Parish Focus. When possible, students participate in the Proposal Lab and the Biblical Seminar on the Pittsburgh campus.

A description of the curriculum follows:

### **Phase I**

#### **DM01/A Introduction to the Doctor of Ministry Degree Program and Pastoral Leadership**

This course is designed to review the purpose and the distinctiveness of the degree, the writing and research guidelines, and how to plan and prepare to set aside the time necessary to do adequate research and writing. Included in the course will be methodologies, critical thinking, action-reflection modalities, understanding and incorporating case studies, theological improvisation, theological imagination, auto-ethnography, qualitative research, narrative inquiry, narrative writing and pastoral portfolio as part of the repertoire of what serves to strengthen the degree and entire seminar structure. Students are expected to develop a "sixth sense" with regard to a dynamic definition and understanding of leadership that will be reviewed from time to time throughout the doctoral program. What differences and practices are necessary that form a well-lived life?

**DM01/B Theology of Church and Ministry**

This core seminar focuses on the theology of the Church, with special emphasis on implications for the practice of ministry. Theology is understood and applied in light of specific situations in the candidate's ministry.

**DM02 Pastoral Care**

Theological and psychological insights are related to the theory and practice of caring, with case studies furnished by the students.

**DM03 Homiletics**

This is an advanced course in the theory and practice of preaching in the context of worship, with student input central to the seminar.

**DM05 Education**

This course is designed to introduce clergy to contemporary discussions about the educational ministry of the Church and to provide disciplined ways of thinking about that ministry, particularly in the congregational setting.

**DM06 Congregational and Community Issues**

A case method is used to consider problems confronting the Church in society, with the discipline of Christian ethics as a major resource.

**Phase II****DM07 Proposal Lab**

The purpose of this course is to assist the student in designing a doctoral project in a particular area of ministry. Theoretical issues underlying the situation and a method for addressing these issues are clarified as the student develops the proposal in consultation with peers and faculty.

**DM08 Biblical Seminar**

This seminar provides a study of basic themes and ideas that appear in both the Old and New Testaments, and of the ways in which these relate to issues in church and ministry. Discussion of these themes to the areas students are considering for their doctoral projects is a major component of the course.

**Phase III****DM00 Two Electives****DM90 Final Project**

Phase III requires satisfactory completion of a doctoral project and paper which must demonstrate the candidate's ability to identify a problem, issue or concern in his or her own ministry, integrate appropriate theological, biblical and professional resources, and develop a method for resolution.

Two electives (6 credit hours) must be taken during this phase, preferably focusing in the general area of the doctoral project.

The doctoral project/paper must reflect depth of theological insight and its positive integration with the practice of ministry. While the project normally concludes in the third year of study, the demands of professional work and study sometimes make it more practical to take two years to complete this project. The program is flexible and can accommodate each candidate's situation.

## **The Reformed Focus**

This focus is designed to cultivate emphasis of the Reformed tradition on the minister as a theological leader of the Church. The adjective, "theological," calls attention to the formative role theological reflection and knowledge ought to have in the practice of ministry. The substantive, "leader of the Church," indicates that the context of such theological reflection is the Church's ongoing struggle to live out all dimensions of faithful service to Jesus Christ.

The goal of the program is to develop the ability of participants to formulate theologically based actions directed toward "the great ends of the Church," as these ends have been understood in the Reformed tradition. To accomplish this purpose six "core" seminars develop the student's awareness and understanding of Reformed contributions in the areas of biblical studies, theology, ethics and worship. In addition to these seminars, the Proposal Lab and nine hours of electives are required for the degree. Three of these elective credits must be in the discipline most germane to the "practical" aspect of the student's project (education, pastoral care, homiletics, administration, etc.). Three other elective credits must be in one of the disciplines contributing to the "biblical and theological" section of the doctoral paper. The final three elective credits are at the discretion of the student and the major adviser and should be considered additional research for the project.

The structure includes a Seminar Phase, involving the six "core" seminars, the Colloquium Phase, in which the design of the doctoral project is worked out, and the Project Phase, which includes the elective courses, implementation of the project and writing of the doctoral paper. A Local Committee participates in drafting a mission statement that informs the student's project. The Committee also functions as a sounding-board for the student in the planning, execution and evaluation of the project.

The Reformed Focus is planned in partnership with the University of Aberdeen and Pittsburgh Seminary. North American and Scottish clergy meet for seminars, with two-week periods of concentrated study—twice in Pittsburgh and twice in Scotland.

During the first set of seminars, while in Pittsburgh, an orientation session will be held to review the perimeters, distinctiveness and expectations of the Doctor of Ministry Degree.

A description of the curriculum follows:

## **Phase I**

### **DM40 Reformed Theology**

This course provides a systematic analysis of the ways in which different types of theology within the Reformed tradition have dealt with some of the most important doctrines of the Christian faith. Among the variations studied are the "high Calvinism" of the Synod of Dort; the Amyraldian theology; "federal" theology; the Princeton School; the Mercersburg theology; and representative "liberal," "neo-orthodox," and "evangelical" Reformed theologians. Doctrines considered include the concept of the "sovereignty" of God; the covenant of grace; the atonement of Christ; grace and "free will"; the Church as the "communion of saints" and the Kingdom of God.

### **DM41 Biblical Authority and Interpretation in the Reformed Tradition**

This course is designed to help students synthesize the most important ingredients that must go into a responsible presentation of biblical teaching in the Reformed tradition today. These include the history of the Christian canonical scriptures; the meaning of the "Scripture Principle" of the Reformation; and the main types of biblical interpretation before and after the historic-critical approach. Among the latter types, the hermeneutics of Schleiermacher, the Princeton School, "Fundamentalism" and Karl Barth are singled out for special attention.

### **DM42 Worship in the Reformed Churches**

In this course worship in the Reformed tradition is examined from historical, theological and liturgical perspectives. Special attention is given to the issues of theological integrity and identity, which have been heightened by changes in our cultural context. The course also draws upon recent insights from the liturgical renewal movement and the social sciences to encourage critical reflection upon current worship practices as a prelude to further renewal.

### **DM43 The Social Transforming Character of Reformed Ethics**

The course reviews various motifs of Christianity's relationship with culture and then focuses on the transforming motif as expressed in Reformed thought. The Reformed tradition's relationship to politics, revolution, economics, technology and vocation is investigated in western culture.

**DM44 Reformed Ecumenism**

This course is designed to enable the student to appreciate the Reformed heritage within today's ecumenical context. It examines the roots of the Reformed concern for the unity of the Church. It deals with the most troublesome theological issues that emerge in ecumenical discussions (e.g., authority, confessionalism, scripture and tradition). It also considers what the Reformed stance should be on recent proposals for achieving mutual recognition by the churches in the areas of baptism, eucharist and ministry.

**DM45 Theological and Ethical Issues Before the Church**

This course studies the positions of churches of the Presbyterian family on ethical and theological issues that caused great controversy in recent decades and continue to be issues on which there is confusion and controversy today. Questions such as abortion-the "right to life" versus the "right to choose"; sexual preferences; capital punishment; nuclear weapons and the threat of nuclear war; environmental ethics; bio-medical ethics; prayer in the public schools; pornography and the problem of censorship; are among those that may be singled out for close study.

**Phase II****DM07 Proposal Lab**

The purpose of this course is to assist the student in designing a doctoral project in a particular area of ministry. Theoretical issues underlying the situation and a method for addressing these issues are clarified as the student develops the proposal in consultation with peers and faculty.

**DM00 Elective**

Elective in a "Practical discipline" related to the candidate's project.

**Phase III****DM00 Two electives****DM90 Final Project**

Phase III requires satisfactory completion of a doctoral project and paper which must demonstrate the candidate's ability to identify a problem, issue or concern in his or her own ministry, integrate appropriate theological, biblical and professional resources, and develop a method for resolution.

Two (2) electives are to be taken in this Phase. One is to be in a discipline contributing to the biblical or theological section of the doctoral paper. The other is usually in an area related to research for the paper.

The doctoral project/paper must reflect depth of theological insight and its positive integration with the practice of ministry. While the project normally concludes in the third year of study, the demand of professional work and study sometimes make it more practical to take two years to complete this project. The program is flexible and can accommodate each candidate's situation.

## **The Reformed Christian Spirituality Focus**

The Reformed Christian Spirituality Focus is designed to provide a contextual and open space for claiming and reclaiming a distinct spiritual formation within the reformed tradition. Candidates serve as pastors or in specialized ministry. The format remains the same as for other focuses, and includes seminars and electives and a final project.

*It is required that students meet with a certified Spiritual Director on a regular basis and establish a practice that informs course work and the final project.* The program begins with a one week introductory course, followed by both one and two week sessions over a period of two years. Three electives offer the additional opportunity for greater depth and breadth of study. The Final Project requirements allow for more flexibility with what might constitute a project under the broader rubric of spirituality. The calendar and phases are similar to all other focuses in the Program.

### **Phase I**

#### **DM70/A Introduction to the Doctor of Ministry Degree Program and Pastoral Leadership**

This course is designed to review the purpose and the distinctiveness of the degree, the writing and research guidelines, and how to plan and prepare to set aside the time necessary to do adequate research and writing. Included in the course will be research methodologies, critical thinking, action-reflection modalities, understanding and incorporating case studies, theological improvisation, theological imagination, auto-ethnography, qualitative research, narrative inquiry, narrative writing and pastoral portfolio as part of the repertoire of what serves to strengthen the degree and entire seminar structure. Students are expected to develop a “sixth sense” with regard to a dynamic definition and understanding of leadership that will be reviewed from time to time throughout the doctoral program. What differences and practices are necessary that form a well-lived life? What is a reformed spirituality?

#### **DM70/B Theology of Church and Ministry and Pastoral Spirituality**

Ecclesiology, spirituality, mission, culture and context: navigating a post modern world within the framework of reformed theology. What is the role, function, identity of pastor? Distinct angles and theological interpretative strategies taking account of global reality with attention to tradition and mission.

#### **DM71 Christian Spiritual Traditions: (Part I)**

The origins and broad historical review of Christian spiritual traditions up to the twentieth century. How to claim and reclaim tradition?

#### **DM72 Faithful Exegesis: Continuity Between Text and Spirituality**

Interpretative strategies and options of and for the biblical text with focus on the text itself including the history of interpretation that gives shape to piety, prayer and the devotional life.

#### **DM73 Christian Spiritual Traditions: (Part II)**

Contemporary movements and practices: persistent opening to faith and the foundations of belief that inform practices including the twentieth century. How has piety, prayer and the devotional life been reformed in the twentieth century?

**DM74 Reformed Understandings of Biblical Authority, Tradition and Proclamation**

What is the meaning of authority of scripture? Who or what is in charge of authority? What has experience to do with authority? What is the role of proclamation? What disciplines and practices are necessary? How do pastors navigate and negotiate responsibly assumptions and challenges with regard to Scripture?

**Phase II****DM77 Proposal Lab**

Development of a final project which will include the notion of a synthesis between spirituality and intellect; the education of the heart and the education of the mind; opportunity will be given to incorporate art, narrative, and other practices under the broad rubric of the “creative” grounded in a biblical and theological framework.

**DM75 and DM 76 Two required electives:**

One week intensives that will provide opportunity for faculty to develop course of interest, understanding that spirituality is inclusive of seeing from a different location: Orthodox spirituality; Celtic spirituality; the Psalms, Howard Thurman; Asian, Latina/o, African American, practices, experience, creativity, music, active spirituality, womanist, feminist, justice, East, West, North and South etc.

**Phase III****DM00 One Elective****DM90 Final Project**

Phase III requires satisfactory completion of a doctoral project and paper which must demonstrate the candidate’s ability to identify a problem, issue or concern in his or her own ministry, integrate appropriate theological, biblical and professional resources, and develop a method for resolution.

Two (2) electives are to be taken in this Phase. One is to be in a discipline contributing to the biblical or theological section of the doctoral paper. The other is usually in an area related to research for the paper.

The doctoral project/paper must reflect depth of theological insight and its positive integration with the practice of ministry. While the project normally concludes in the third year of study, the demand of professional work and study sometimes make it more practical to take two years to complete this project. The program is flexible and can accommodate each candidate’s situation.

## **The Eastern Christian Focus**

The Eastern Christian Focus is a variation of the Parish Focus designed for clergy serving Orthodox and Eastern Rite congregations and agencies and those interested in dialogue with Eastern Christianity. The structure of the two focuses is similar, but several of the courses have been modified to reflect the Eastern perspective.

Descriptions of the core courses are found below. The first six courses are scheduled in a one-week intensive format. All courses, with the exception of the Biblical Seminar, are held each summer at the Antiochian House of Studies in Bolivar, PA, a spacious conference center about ninety minutes east of Pittsburgh. Reading lists and other assignments are distributed to candidates several weeks before the start of the courses. Faculty of Pittsburgh Seminary and recognized Eastern Christian scholars teach the courses.

A description of the curriculum follows:

### **Phase I**

#### **DM01E Fundamental Roots of Priestly Ministry**

This course explores the roots of priestly diakonia from three perspectives: ministry in the synoptic gospels, development of the priestly ministry (*hieratike syneidesis*), and patterns of contemporary ministry.

#### **DM02E The Ministry of Spiritual Direction**

This course understands spiritual direction as a distinct “ministry.” Neither secular therapy nor mere religious piety, spiritual direction holds both an ancient position in the church and is in need of renewal in the contemporary Christian life.

#### **DM03 Homiletics**

This is an advanced course in the theory and practice of preaching in the context of worship, with student input central to the seminar.

#### **DM04E Ecclesiology and Canon Law in Early Christianity**

Since the Apostolic Age, the self-identity of the church has involved the existence of some basic principles of church order: reception into the Church by baptism, customs and rules in relation with eucharistic theology, development of a consensus or various norms (customary law), relative flexibility of implementation, emergence and development of written law, the evolution toward a certain formalism corrected by "the oikonomia" (expediency).

**DM05 Education**

This course is designed to introduce clergy to contemporary discussions about the educational ministry of the Church and to provide disciplined ways of thinking about that ministry, particularly in the congregational setting.

**DM06E Priesthood, Community and Ethics**

This course seeks to explore the roots of Eastern spirituality and to study contemporary moral issues from three perspectives: (1) spirituality/morality in the Eastern Tradition, (2) practicing morality in modern society, (3) facing contemporary moral issues.

**Phase II****DM07 Proposal Lab**

The purpose of this course is to assist the student in designing a doctoral project in a particular area of ministry. Theoretical issues underlying the situation and a method for addressing these issues are clarified as the student develops the proposal in consultation with peers and faculty.

**DM08 Biblical Seminar**

This seminar provides a study of basic themes and ideas that appear in both the Old and New Testaments, and of the ways in which these relate to issues in Church and ministry. Discussion of the relationship of these themes to the areas students are considering for their major projects is a major component of the course.

**Phase III****DM00 Two Electives****DM90 Final Project**

Phase III requires satisfactory completion of a doctoral project and paper which must demonstrate the candidate's ability to identify a problem, issue or concern in his or her own ministry, integrate appropriate theological, biblical and professional resources, and develop a method for resolution.

Two electives (6 credit hours) must be taken during this Phase, preferably focusing in the general area of the doctoral project. The doctoral project/paper must reflect depth of theological insight and its positive integration with the practice of ministry. While the project normally concludes in the third year of study, the demands of professional work and study sometimes make it more practical to take two years to complete this project. The program is flexible and can accommodate each candidate's situation.

## **Urban Focus**

The Urban Focus is a partnership of the Doctor of Ministry Program with the Seminary's Metro-Urban Institute. The program is designed to equip students with theological grounding and analytical skills for transformational leadership in faith-based public ministry in the metropolitan area. A unique feature is its collaborative pedagogy and research, involving candidates in their places of service, the Seminary and community-based agencies.

The program's spiritually-grounded approach is enriched by faculty from the Center for Urban and Social Research at the University of Pittsburgh, the Division of Social Sciences at Carlow University, and Pittsburgh's Center for Family Excellence, among other resources. The design is contextual, collaborative, interdisciplinary, and cross-cultural.

### **Urban Focus Schedule**

Coursework is conducted in one-week sessions four times a year for two years, followed by the project and doctoral paper. As in the other focuses, students will organize a local committee to help guide application of coursework in the ministry setting, choice of electives, and project design.

### **Required Courses in Urban Focus**

- DM51 The Church and the City: Theological Perspectives**
- DM52 Introduction to Congregational Studies**
- DM53 Urban Ethics and Public Policy**
- DM54 Search For Community**
- DM55 Social Science and Urban Ministry**
- DM56 Strategies for Urban Ministry**
- DM07 Proposal Lab**

At least one of the following electives is required:

- DM57 Pastoral Care and Urban Family Dynamics**
- DM58 Preaching and Worship for the Family of God**
- DM59 Transformational Education in the City**

Two additional electives related to areas of study for doctoral project are also required.

### **LOCAL COMMITTEE:**

Pittsburgh Theological Seminary has a deep commitment to the Church and the interrelationships between clergy and laity. The Local Committee is designed to focus the pastor-congregation relationship so that the practice of ministry is communal. It is the experience of the Doctor of Ministry Program that many congregations are positively impacted along with their pastor throughout the Doctor of Ministry study, and that in particular members of the Local Committee experience growth as they are more intimately related to the study.

The Local Committee serves as a liaison between the candidate and his or her place of ministry. The Committee is thus a means for interpreting the candidate's involvement in the Doctor of Ministry program to the congregation or organization and a means of communicating relevant concerns of the people to the candidate. The Committee should be selected by the end of the first year the student is enrolled in the Program and include four to eight members.

The Committee is also a supportive community for the candidate. This means formal and informal opportunities to keep abreast of the candidate's progress. During Phase I of the Program, the candidate might distribute copies of the seminar syllabi to the Committee so that they are informed concerning the nature of the candidate's studies.

The Director of the Doctor of Ministry Program is available to be in contact with the chairperson of the local committee if asked in order to explain the Seminary's expectations of the local committee and to answer questions. It will be the committee chairperson's responsibility to arrange for a conference phone call (paid for by the D.Min. Program) or a personal visit with the candidate and the Director, the aim of which is to discuss the role of the local committee, the candidate's experience in the Program, and the partnership of the local church or place of ministry, the student, and the Seminary in the Program.

**DOCTORAL PROJECT** - Following the seminars, the candidate will develop a proposal for the doctoral project. This project constitutes the final phase of D.Min. study and usually takes about a year for implementation. The project will involve the congregation or organization either by directly working with one facet of its life or by utilizing its strengths on a denominational or ecumenical level.

The Local Committee serves an important role. Faculty members and peers likewise will play a formative role in development of the proposal. The proposal will include a methodology for developing the doctoral project. This proposal is to be reviewed by the Local Committee following completion of the Proposal Colloquium. Throughout the months when the candidate is implementing the project, it is of utmost importance that the Committee continues to be aware of the project's implementation.

The Seminary sees this later task as very important for two reasons: 1) peer influence wanes when formal classes are over, and the doctoral paper can be a lonely effort; 2) professional ministry is too often a solitary endeavor; too many clergy tend to go it alone, except for official board relationships, and thus often develop a sense of alienation and loneliness. The Local Committee should develop patterns of involvement between the candidate and the people, so that both of the above problems might be mitigated.

It is the hope of the Seminary that candidates will find innovative ways of incorporating the Local Committee into their Doctor of Ministry work both for the study itself and as a model for shared ministries. Ideally, the Committee should be a task force chosen for this responsibility. This will allow members to remain on the Committee throughout a candidate's participation in the program. If this is not possible, a standing committee may add this to its duties, but care should be taken to preserve continuity in membership across the duration of the program. It should also be stressed that the Doctor of Ministry Local Committee does not in any way usurp the authority of the official board of an organization to define its purpose and goals.

## FACULTY COMMITTEE

As the candidate begins to formulate his or her doctoral proposal, a Committee of two faculty is appointed, with one serving as chairperson of the Committee. Appointment is made in conjunction with the student's choice, based upon the emerging nature of the doctoral project. Where possible, a student should designate faculty whose areas of study complement his or her project. The student's choices are given to the Program Director, who will recommend them to the Academic Dean. The Dean, in turn, will make the final committee assignments.

Both members of the Committee will ordinarily be members of the Pittsburgh Seminary Faculty. When it seems advantageous to select a reader from outside the Seminary, it is expected that the person will have expertise and an advanced degree in the area of the candidate's interest. In the evaluation of the doctoral proposal and project the second reader's comments are to be relayed to the student through the chairperson unless the Committee decides otherwise.

The responsibilities of the Faculty Committee are listed below:

1. Review and critique the doctoral proposal. Approval of the proposal, plus successful completion of the required seminars, and colloquia, constitutes advancement to candidacy for the Doctor of Ministry degree.

Faculty chairpersons are to notify the Doctor of Ministry office in writing when a student's proposal has been accepted. After ascertaining that all requirements have been met, the Director will notify the student by letter of advancement to candidacy.

2. Confer with the student concerning electives. All electives must be approved by the Director of the Doctor of Ministry. Electives taken with adjunct faculty and off-campus professors must have the Dean's approval. Electives are to be submitted through the Doctor of Ministry Office for the Dean's approval after which the student will register for the elective course. Students are to submit a formal syllabus, along with the CV of the professor. When approved, the student is notified and may proceed with registration for the elective course. It is advantageous for the Faculty Committee to concur with all electives.
3. Review, critique, and evaluate the doctoral paper.

4. The candidate should consult regularly with the Committee during the writing of the doctoral paper, and submit each chapter for review upon its completion. This assures an ongoing critique of the work which will guide the final results. When the entire paper is completed and submitted in final form, the Committee is to complete an evaluation form. A consultation shall then be held with the candidate as soon as possible to discuss the evaluation.
  
5. When the Committee is satisfied that the candidate has met all of the requirements for the degree, it shall recommend to the Faculty that the degree be awarded. If the candidate's work is superior, the Committee may want to nominate him or her for the Richard J. Rapp Memorial Award. This award is made annually for the best Doctor of Ministry paper(s) as determined by the Dean in consultation with the Director.

Students who are nominated for the prize are to receive a congratulatory letter from the Director and a notation of their nomination is to be placed on their official transcript.

## ACADEMIC REGULATIONS

### Credit Hours

The Doctor of Ministry Program requires completion of thirty-six (36) graduate credit hours. Seminars, colloquia and electives usually carry three credit hours each, and the doctoral project is valued at six credit hours.

### Attendance

Attendance at all class sessions is required. Requirements for making up work must be negotiated with individual professors. Please note: Cellular phone calls are not permitted to disrupt class. It is expected the “church” work will not interfere with seminars. Laptops are to be used for class notes only. Any multi-tasking is not permitted. It is expected that you will honor both the professor and fellow student in adhering to this specific request.

### Extensions for Papers

Course work is due two months following the final session of each seminar. Extension periods for all papers may be requested through the professor in consultation with the director of the program. If the paper and/or work is NOT completed during the extension period, a longer extension must be requested through a formal letter to the Director of the program, who will take the request to an Academic Affairs Committee. Professors are to be informed that an extension is being requested. Extensions beyond one year of the seminar class dates can only be granted upon action of the full faculty in consultation with the professor for whom the paper is written. Such extensions will be granted only under extraordinary circumstances. If an extension is denied, the seminar in question must be repeated. Receipt of two [2] Unsatisfactory papers will result in dismissal from the program.

### Advancement to Candidacy

When a student has completed the required seminars, including all electives, and his or her Faculty Committee has approved the doctoral proposal, he or she is advanced to candidacy. This step indicates that in the judgment of the Faculty Committee, the student is ready to pursue his or her doctoral project.

## Degree Completion Requirements

Doctor of Ministry students accepted into the program will be expected to meet doctoral level writing and research methods, following the Turabian Style Manual and format. *Receipt of two Unsatisfactory papers will result in dismissal from the program.* At the time of the proposal lab, each student's writing and research methods will again be subject to review upon completion of the proposal. All papers will be reviewed in conjunction with the proposal for the Final Project and a determination made as to whether the student is deemed capable of completing the Final Project. Candidacy to the Final Project is dependent upon:

- Completion of all seminars and electives;
- A letter of recommendation from the director in consultation with the Academic Affairs Committee that the student is able to meet the necessary standard of writing and research as evidenced by participation and completion of papers in the 30-hours of seminars and electives.

Grades are H-honors; S-satisfactory; U-unsatisfactory. Professors still have the option within the agreed upon deadlines for students to rewrite papers.

## Leave of Absence

When unusual situations arise, such as a change in position or a prolonged illness, students may petition the Doctor of Ministry Committee for a Leave of Absence from the program. Each case will be treated individually. Leaves are usually granted for six or twelve months. Ordinarily courses that have been completed will be valid for five (5) years from the registration date.

## Dismissal from the Program

Two unsatisfactory grade reports will be grounds for dismissal from the program. Dismissal will also be in order if the candidate does not complete required work within the statute of limitations and if no extension is given. The Academic Affairs Committee will make the decision with regard to the statute of limitations. A Doctor of Ministry student disputing an evaluation of "U" (unsatisfactory) for a final doctoral paper or dismissal from the program has recourse to the appeals process outlined in the by-laws of the Seminary.

## Registration and Fees

Students attending seminars register the first day of the seminar. Elective and Final Project registration is the responsibility of the student. All academic fees and expenses are due during the first two weeks of each term or session. There is a late fee plus a carrying charge of ½ percent per month on the open account balance. Students are expected to clear their accounts before beginning a new term.

Payment for rooms and other expenses incurred during periods of residence is expected before the student leaves the campus. Students may reserve housing by calling seminary directly and speaking with the seminary receptionist.

Doctor of Ministry students taking six (6) credits per term are listed as full time students and are eligible to apply for financial aid. For further information they should consult the Director of Financial Aid.

## Transfer Credit

Students who have successfully completed graduate courses before entering the Doctor of Ministry program may request credit toward meeting the requirements for the degree. The guidelines for evaluating such requests are:

1. The work must ordinarily have been completed at an accredited institution within the last five (5) years.
2. Where a letter grade has been issued for such work it must be a “B” (3.0) or better.
3. The courses cannot have been counted for another degree.
4. The courses must conform to the requirements of the Doctor of Ministry program.
5. Credit for course work does not constitute advanced standing. Each student is required to complete 36 credit hours in the D. Min. Program.

Candidates who wish to apply for transfer credit should consult the Director. Official transcripts or other documentation, along with course descriptions, will be required. The Dean of the Faculty will make the final determination.

### Exchanging Courses

Entering students may request permission to substitute electives for up to two of the required “core” courses in a Focus, provided:

1. They have completed graduate work in the area of the core courses with a grade of “B” (3.0) or better, or
2. They are employed in specialized ministries that do not require work in these areas (e.g. homiletics).

### Auditing

Up to two persons who are considering enrollment in the Program may audit a class during the first term a new group is in session. Otherwise, auditing of “core” or required courses is not permitted.

## COURSE WORK EVALUATIONS

In addition to oral comments, faculty members complete written evaluations of each student's work on forms provided by the Doctor of Ministry office. Copies of these evaluations also are given to the students.

Faculty are expected to send completed evaluations to the Registrar within thirty (30) days of the receipt of students' work

Three categories are used in evaluations:

### S = Satisfactory

This rating indicates a student's work is acceptable and no further work is required to receive credit for the course.

### H = Honors

This rating indicates the faculty member judges a student's work to be exceptional or notably superior when compared with the professor's expectations for the course.

### U = Unsatisfactory

This rating is a failing grade; the student will not be permitted to submit further work to receive credit for the course. The faculty member is to specify the reasons for the grade.

### Course Work Completion

Course work is due two months following the final session. If a professor agrees that an unsatisfactory seminar paper is returned to a student to be rewritten, the deadline for resubmission of the paper will be no longer than two months after it has been returned to the student.

Longer extensions must be requested through a formal letter to the Director of the program, who will take the request to the Academic Affairs Committee. Extensions beyond one year of the seminar class dates can only be granted upon action of the full faculty by recommendation of the Academic Affairs Committee. Such extensions will be granted only under extraordinary circumstances. If an extension is denied, the seminar in question must be repeated.

### OPTIONS FOR ELECTIVES

The purpose of the electives is to allow candidates to explore at greater depth areas of interest to them related to the topic which will be developed in the doctoral project. All electives must be approved in advance, if possible in consultation with the Faculty Committee. The Dean's approval is required for all electives. A written record of this approval is to be placed in the candidate's Doctor of Ministry file. In cases where electives are proposed prior to the appointment of a Faculty Committee, approval must be granted by the Dean and the Director. What is necessary is a copy of the syllabus that you and the professor design. This syllabus is to be submitted to the Director for approval. Off-campus professors need to submit a CV.

1. Doctor of Ministry Electives: Specially designed electives may be offered if requested by a group of D. Min students and a minimum enrollment of five is attained, subject to the availability of faculty. When adjunct faculty is requested to teach electives, the Dean will have discretionary power to require ten students for a course. Students should initiate requests for such seminars by a letter to the Director. The Director may also initiate planning for special electives.
  
2. Upper Level Master of Divinity Courses: Some upper level Master of Divinity Courses are open to Doctor of Ministry candidates. If candidates wish to enroll in M.Div. courses they must negotiate with the professor and their Faculty Committee regarding the nature and extent of the extra work that will be required for doctoral studies.
  
3. Independent Study/Guided Study: Independent or guided study is an option under these guidelines:
  - a. Candidates must receive preliminary approval from their Faculty Committees to explore the possibility of independent or guided study in a given field.
  - b. Candidates then take the initiative to negotiate with a particular professor regarding the focus and plan of the study and the nature of the evaluation. A brief prospectus of the independent or guided study must then be submitted to the Chairperson of the Faculty Committee for approval.
  
4. Study in Other Academic Institutions: Six term hours of graduate level work at other academic institutions may be undertaken. Evaluation of this work will ordinarily include the written form used at Pittsburgh Theological Seminary. Letter grades are not sufficient. Registration for such courses taken with the PCHE system proceeds through the Seminary Registrar.

5. Off-campus Consultations, Workshops, Non-credit Seminars, etc.: This option is the least clear-cut of all the possibilities for elective work. As in the case of independent or guided study (Item 3 above) a prospectus must be submitted to the candidate's Faculty Committee. Additional reading and a substantive paper will be required. If approved, the Committee will indicate the credit hour equivalent and designate someone to monitor the program and prepare a written evaluation of the candidate's work. See the guidelines below.
6. Congregational Electives: The Local Committee has the option of developing a Congregational Elective. This cannot be a class where the pastor teaches a passive group. It must involve the whole church. The subject matter of the elective usually relates to the doctoral project. In some churches there is more than one area of interest for a doctoral project. While one may finally be selected as the project, another might well become an area of a Congregational elective.

The elective must be designed by the Local Committee. The Faculty Committee must review it for appropriate academic involvement on the part of the candidate. The Faculty Committee is responsible for supplementing the Congregational Elective with the necessary academic components meriting the three credits for the candidate.

#### PROCEDURE FOR COURSES TAKEN OFF CAMPUS AS ELECTIVES

1. Send to the Director the following information requesting approval of the elective:
  - a. Course description, including indication that this is a graduate level course or that the work required is comparable to the other Doctor of Ministry Courses at Pittsburgh Theological Seminary.
  - b. Term/semester hours
  - c. Professor's name, title, and c.v.

The Director submits the request to the Dean and the Director and Dean will confer. If the Dean approves the request, a written copy of the approval will be sent to the Doctor of Ministry office for the student's file.

2. Registration
  - a. Register with the institution/center where the course is being offered
  - b. Notify the Doctor of Ministry Office at Pittsburgh Theological Seminary
  - c. Financial arrangements are made directly with the institution offering the course, and not with the Seminary
3. Evaluation forms should be obtained from the Doctor of Ministry Office and given to the professor.

The original of the evaluation is to be returned to the Doctor of Ministry Office at the conclusion of the course.

The course and evaluation will be recorded on the transcript and a copy of the evaluation mailed to the student for his/her own personal file.

## THE PROPOSAL

### Guidelines for Proposal Writing

A proposal clearly states the topic and nature and research methodology of your Final Project. The length is to be 15-20 pages. The Proposal Colloquium is a required seminar specifically designed to assist students in developing the proposal. When the proposal is approved by the professor directing DM07, the candidate may submit the proposal to the faculty committee. The Director of the Doctor of Ministry Program and the Faculty Committee are required to sign off on the proposal prior to implementation of the Final Project. Submit the graded proposal colloquium proposal to the faculty committee. When the faculty committee has approved of the proposal, there are three steps: 1) the faculty First Reader is to send the Director an email or letter of approval 2) YOU are to submit to the Director a copy of the faculty committee's approved project for the Director's final approval. 3) YOU are to register for the final six hours. A project that is already underway prior to approval by the faculty and the Director and for which you are not registered will not be accepted under any circumstances.

The proposal should include the following: Title, Primary question, Parts I, II, III with the distinct sections outlined below. This format is to be strictly followed.

1. **A Title** – a succinct and clear set of words that identifies, limits, and adequately describes the topic of study. (Cover page)  
**Global Climate Change: Is there a biblical mandate for Christians?**
2. **The primary question**—in one sentence, hones, and refines all of your questions into one which best addresses the pastoral/theological concern that you seek to address. (On page one above Part I.)

**Why is the sky no longer blue?**

3. **Part I: Statement of the Problem or Issue**  
**Section 1: Project Topic**  
**Section 2: Biblical and Theological Response**

#### **Section 1: Project Topic**

Section 1 tells the reader in the first paragraph what the project topic is and why you want to address this particular issue, and the context for the issue. Place here a general organizing thesis statement. (This project will ... or this project will show or demonstrate...) Two points in the thesis statement should be covered: 1) what you believe to be true about some aspect of ministry, and 2) how you intend to address it. Tell the reader why this problem is important and challenging for pastoral ministry. Construct a solid argument for why this study is needed and demonstrate why it is doctoral level research. Especially address why this is meaningful to you and how this problem connects to your personal and professional identity, theology, story and vocation.

## Section 2: Biblical and Theological Response

Section 2 is the BIBLICAL AND THEOLOGICAL response: Each of these is briefly stated in response to the primary question.

### 4. Part II: Socio-Cultural Context

#### Section 1: Setting

#### Section 2: Five Themes

Part II: Socio-Cultural Context—this section informs the reader where the project will be conducted. Research always has a context. Describe the context of the town, city or village where your church/institution is located and the circumstances that led to your engagement with the topic.

#### Section 1: Setting

What makes this setting unique or distinctive and how will this setting influence your research? How has the context changed and how has that change influenced your project theme? Include a brief history of the church, institution or ministry setting where the project will take place. This should include how long you have been serving there and in what capacity, a description of the context's "personality" using tools from both systems theory and congregational studies. Identify the congregation/institution's salient stories, myths, beliefs, patterns, values, symbols. How does the congregation view itself? How is it viewed both in and by the community? What is the well-being quotient of the community and setting?

#### Section 2: Five Themes

Account for the following five themes:

**Ecological:** how is the congregation or other context you are studying affected by its larger environment and how does it influence its environment?

**Cultural Identity:** describe your church's unique mix of cultural make-up and communal personality.

**Resources:** what are the raw materials and spiritual and theological center? What might be possible given the right set of circumstances? What is seen and what is yet-to-be-noticed?

**Process:** Describe the underlying flow and dynamics of a congregation that knit together its common life and shape its morale and emotional climate. What is viewed a normative behavior? What are the growing edges? What is in need of being recentered and why? What is the primary source for decision-making—both individuals and groups and spiritual/theological?

**Gender:** This construct thoughtfully considers ways in which congregational life is structure around the roles and relationships of women and men. Under consideration are issues of power, exclusive, and inclusion. Are there theologically clear reasons why this is so or not so?

**5. PART III: Method and Means of Assessment**

**Section 1: Measurement**

**Section 2: Previous Research and Relevant Literature**

**Section 3: Learning Goals**

**Section 4: Conclusion**

**Section 1: Measurement**

Section 1 of Part III specifies how you intend to learn what you want to learn. The means of assessment (GPS, map). How will you measure whether you reached your learning objectives? Criteria of Success—how will you know that you have achieved your objectives?

**METHOD:** I will preach a four week sermon series and offer a four week educational event which will simultaneously address the biblical premise of tithing. [Method: answer who, what, where and how of your project.]

**MEANS OF ASSESSMENT:** Both the number of pledges submitted and the total dollar amount pledged will be tabulated and compared with last year.

**CRITERIA FOR SUCCESS:** A significant increase is defined as a 20 percent increase in the number of new pledges submitted, and a 15 percent increase in the total dollar amount pledged as compared with last year.

**Section 2: Previous Research and Relevant Literature**

Section 2 of Part III review briefly previous research and relevant literature. The limitations of the research, what is ruled out and why, definitions of key or problematic terms.

**Section 3: Learning Goals**

Section 3 concludes with learning goals. This section can be organized and addressed through four questions: what knowledge are you trying to gain or expand upon; what aspect of ministry are you trying to improve or correct; what pastoral skills are you trying to learn or develop further; how does what you want to learn assist you in your overall ministry?

Example of a poorly written learning goal: I want to learn how to teach stewardship to my elders so that they can get others to be generous. [Why: Learning goals have ONE clearly objective and learning goals are to be clear, specific and measurable.]

Example of a clearly written learning goal: I want to learn if my congregation's pledges can be significantly increased after offering a four week stewardship training seminar and a four week sermon series which both address the biblical premise of tithing.

#### **Section 4: Conclusion**

Section 4 is a conclusion to the proposal and a tentative timetable, indicating the student's plan for implementing the project and writing the paper. A copy of the congregation or agency's Mission Statement and a brief indication of how the student perceives the relationship of the project to the Statement.

#### The Proposal Lab

Prior to submission of the proposal to the Faculty Committee, students must complete the Proposal Lab. The purpose of the Lab is to assist students in developing adequate doctoral proposals which include an outline of the project and doctoral paper and a preliminary bibliography. The Lab consists of one faculty member and the students at the same stage in the doctoral program.

#### Submitting the Proposal to the Faculty Committee

1. The candidate is to submit the proposal for the doctoral project to his or her Faculty Committee (after it is approved by the proposal lab professor and director of the DMin program). The Committee will then hold a preliminary meeting to review the proposal and send a summary of its comments to the candidate.
2. After the candidate has reviewed the Committee's remarks, he or she will revise (if necessary) the proposal and request a meeting with the Faculty Committee to discuss the new draft and seek approval of the proposal. The revision process will continue until the proposal has been approved. Experience has shown that a proposal's sharpness helps determine the quality of the doctoral paper.
3. When approval of the proposal is given and all required seminars and colloquia have been completed, the candidate will be advanced to candidacy. This advancement will be noted in writing to the candidate.
4. The candidate is encouraged to work under close supervision of the Faculty Committee. Normally the Chairperson of the Committee provides this supervision.
5. A copy of the approved proposal is to be sent by the candidate to the Doctor of Ministry Office. Each candidate should also give a copy of his or her proposal to the Local Committee.

## **FINAL PROJECT PAPER**

### A. Criteria for the Final Project Doctoral Paper

The final project doctoral paper is a demonstration of your ability to integrate theological resources with the practice of ministry arising out of a specific situation, issue, problem or opportunity in your own ministry. In short, the Final Paper is a report and analysis of the project. Because the topic and project relates specifically to your ministry setting, you are expected to consult with your Local Committee both in identifying the topic to be addressed and in developing the project. The entire doctoral final project paper is to focus on one specific topic; the narrower the topic the better the paper. The Doctor of Ministry Program curriculum stipulates that the doctoral paper shall provide evidence of adequate competency in the following four areas:

- the ability to identify and describe a situation, issue, problem or opportunity in one's ministry and to analyze the factors involved in it;
- the ability to determine resources of the Christian faith (e.g., biblical, theological, historical, ethical) and the practices of ministry that are germane to the topic and in what way;
- the ability to utilize these resources and practices to design a project; and
- the ability to integrate and evaluate your work within a biblical, theological and pastoral framework.

### B. The Four Chapters of the Paper

The final project doctoral paper will ordinarily have four chapters.

Chapter 1 is to provide an introduction to the subject of the paper. What specific and clear question so you want to answer? How is it important to you? How will answering this question help you in your pastoral ministry? (Provide as much detail as possible.) These questions are required and will be clearly stated in the first paragraph of the first page of the introduction. The questions need to be answered by including a precise definition of the situation, issue or problem to be discussed, a history of how the topic arose, and why you selected it for study. Please offer in the conclusion, an overview of the content of each chapter. [For example, in Chapter Two, I will ..., In Chapter Three, I will..., and in Chapter Four, I will...]

- Chapter 2 provides a framework for you and anyone else to follow and replicate to answer the question(s), explore the problem and create concrete steps to implement the project. (This is what is meant by methodology. Methodology is the map—you are the GPS voice guiding the reader.) How do key biblical, theological, and pastoral issues inform your project and answer the primary question? How will the situation be treated or analyzed? What will be the design of the project and why? How will it implemented? What criteria will be used to evaluate the project?
- Chapter 3 is the project. (The method (map) leads to the project.) The project is briefly restated in the introductory paragraph by clearly addressing the following: the project is; the reason I am doing the project is because; and my results are. There is to be four distinct topics addressed in Chapter 3 and organized as stated below. These are:
- Part I: Project Overview;
  - Part II : Project Implementation;
  - Part III: Project Results;
  - Part IV: Summary (which will provide the link to the subject of Chapter 4—evaluation.)
- Chapter 4 is to offer an evaluation of the project. Did it accomplish or does it promise to accomplish the intended results? What unexpected insights did it yield? Did it confirm or raise questions about the study? (Evaluations that adequately analyze why a project failed are as useful to ministry as those that analyze success.)
- Discuss your project in the context of the biblical, theological and pastoral foundation you outlined in Chapter 2. What research methodology are you using: quantitative, qualitative, ethno-graphic? How did you generate or gather data: for example, participants, interviews, questionnaire, assigned homework?

The conclusion is the ongoing vision, the sparks of vitality and health—the opportunity for new and creative thinking in the practice of pastoral ministry. It answers the question: is there a future opportunity and a creative edge for further exploration? This is limited to 4-5 pages at most. Use imaginative, creative and eschatological themes.

(Sample Title Page)

*Please note that this is a slight variation of the Turabian Format*

TITLE OF THE DOCTORAL PAPER

by  
Candidate's Full Name

A DOCTORAL PAPER  
SUBMITTED TO THE FACULTY OF PITTSBURGH THEOLOGICAL SEMINARY  
IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE DEGREE OF  
DOCTOR OF MINISTRY

Pittsburgh, Pennsylvania  
20\_ \_

## **EVALUATION OF THE DOCTORAL PAPER**

The candidate should consult regularly with his or her Faculty Committee during the writing of the doctoral paper and is to submit copies of each chapter to Committee members for review upon its completion. This assures an ongoing critique of the work which will guide the final results.

The Evaluation process shall include:

1. A consultation of the Faculty Committee with the candidate for purposes of review, critique and evaluation of the paper. During the consultation the doctoral paper will be viewed within the context of the candidate's entire Doctor of Ministry program.

When the Committee has judged the doctoral paper acceptable they are to complete the evaluation form available from the Doctor of Ministry office. A copy of the form will be given to the candidate and the Chair of the Committee is to review the evaluation with the candidate.

2. Each Candidate must also request his or her Local Committee to meet one final time in order to conduct an evaluation of the candidate's project insofar as it has affected the congregation or institution. This evaluation is to be based upon local experience, and not upon a reading of the doctoral paper. The evaluation shall be sent to the Chairperson of the Faculty Committee and may serve as one of the bases of discussion in the final interview with the Faculty Committee.
3. Following acceptance of the doctoral paper, candidates are to submit an abstract of 100 words or less for publication to the American Theological Library Association's (ATLA) Research in Ministry (RIM) database, an index of DMin. theses and projects from schools accredited by the ATS. The abstract may be submitted online at: <http://www.atla.com/products/rim/Rimonlineform.html>

Although the doctoral paper comes as the concluding part of the Doctor of Ministry Program, the Candidate should not see this as a final test of his or her competency but as part of the educational process. Revision requirements made by the candidate's Committee for either the proposal or manuscript should be understood as part of that learning process and not as new barriers erected to delay the awarding of the degree. Doctoral papers may form the basis of published articles in professional journals.

### A. Time Line

The following target dates preceding the Commencement of the year in which the student expects to receive the degree must be carefully met:

- No later than September 15 - Proposal must be submitted to Committee.
- No later than October 15 - Proposal must be approved by Committee.
- No later than March 1 - One copy of the entire paper must be submitted to each member of the Faculty Committee.
- No later than April 1 - The Faculty Committee must indicate needed revisions and whether or not the paper can be completed for graduation.
- No later than two weeks prior to graduation - Final manuscript approved by the Committee (the original and one copy) must be submitted to the Director of the Doctor of Ministry Program for delivery to the Academic Dean.

Payment of all charges must be made to the Business Office.

The Library will retain the two copies. **The Doctor of Ministry office does not offer binding services. Please talk directly to Karen Baughman in the Library about personal copies to be bound.**

Candidates should note that the process necessary to deal with the specific topic selected for the paper may require a longer time for study and testing than is allowed by the schedule suggested above. Experience has shown that additional time often produces a paper of better quality. Normally the statute of limitations of four (4) years will permit a decision to delay graduation so that the study and writing may be done carefully in order to meet quality standards required for the degree.

B. Length of Doctoral Paper

The doctoral paper should be eighty (80) to one hundred twenty (120) pages in length. Longer papers should be negotiated with the candidate's Faculty Committee.

C. Guide to Writing the Doctoral Paper

1. A Manual for Writers by Kate L. Turabian, 7<sup>th</sup> rev. ed., the University of Chicago Press, 2007, contains the basic rules for the preparation of term papers and theses. It is the primary guide for form and style in the humanities and the social sciences. A copy of the Manual can be purchased at the Cokesbury Bookstore on campus.
2. The order of the parts of the paper is to be followed, although you may choose to omit certain parts.
  - a. Preliminaries  
 Title Page (see sample in Turabian)  
 Table of Contents  
 List of Illustrations  
 List of Tables  
 Foreword  
 Preface, including acknowledgments, or acknowledgments alone
  - b. The Text  
 Introduction  
 Main body of the paper ( Chapters, Footnotes)
  - c. The Reference Matter  
 Appendix(es)  
 Glossary  
 Works Cited  
 Index
3. The specific requirements are spelled out in *A Manual for Writers*. The following are some additional notes for clarification.
  - a. All copies must be on 20 lb. paper.
  - b. Footnotes should be placed at the bottom of the appropriate pages.
  - c. Margins for binding should be 1" (one inch) top, bottom, right and 1-1/2" (one and one-half inch) left.
  - d. Quotes should be single spaced if indented and several lines long.
  - e. Chapter numbers and paging - see Turabian.

- f. Concerning the use of Latin reference tags for subsequent references – see Turabian.
- g. Students are responsible for careful proof reading before submitting the manuscript.
- h. Two final copies, properly formatted are to be submitted no later than two weeks prior to commencement. Approval of the Final Paper and the Evaluation Form signed by both faculty committee members and the candidate must be completed prior to the submission of the two final copies.

4. Language

The Seminary has adopted a policy of inclusive language. In writing the Doctor of Ministry paper, candidates should follow this policy. All persons should be treated with the same respect, dignity, and seriousness, and no person or group of persons should be trivialized or stereotyped. Persons should not be described by physical attributes when others are being described by mental attributes or professional positions. Instead, all persons should be dealt with in equal terms. References to a person's appearance, charm or intuition should be avoided when irrelevant.

The following suggestions provide ways in which to move toward an inclusive use of language.

- a. Instead of "mankind" or "man" intended in a generic sense, use words such as humanity, humankind, human beings, people, ourselves, yourselves, persons, etc.
- b. For "brotherhood" or "brother(s)" use words such as sisters and brothers, community, society, unity, etc.
- c. Rather than using masculine pronouns, intended in a generic sense, one might employ any of the following:
  - 1) "one" instead of the pronoun;
  - 2) pronouns of both sexes, such as "her or his";
  - 3) either a masculine or a feminine pronoun, but in alternation;
  - 4) the plural rather than the singular, etc.
- d. Use a variety of synonyms for God rather than consistently exclusive language.

### **STATUTE OF LIMITATION PROCESS**

Normally the program as outlined requires the equivalent of **three to four academic** years. All requirements must be completed by the end of the **fifth** academic year from the date of matriculation.

Extensions to the Statute of Limitations, normally for only one year, may be approved by the D.Min. Committee if the following conditions have been met:

1. The request for the extension is made by the middle of the candidate's fifth year.
2. The proposal for the doctoral paper has been approved before the request for the extension is made.
3. The candidate's Faculty Committee recommends to the Director that good pedagogical reasons exist for the extension.

If an extension is approved, its terminal date shall be the end of the following year, the date when the completed draft of the doctoral paper is due.