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CM 510 FOUNDATIONS OF CAMPUS MINISTRY

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FOUNDATIONS OF CAMPUS MINISTRY CM 510 (3 hours credit) - FALL 2005

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Catalogue Description:

Provides orientation and immersion into research-based understandings of young adult development and spiritual formation, and explores effective ministry approaches for the college/university student. Designed for the recent college/university graduate who is exploring career campus ministry. (Enrollment max. – 40 students)

What follows is a tentative syllabus. The readings should be confirmed, but the assignments are subject to change up until the first days of class.

Course Objectives:

Having successfully completed this course the student should be able to:

1. Provide a framework for campus ministry grounded in biblical and Wesleyan theology.
2. Understand developmentally the “critical years” of young adult development from existing theoretical models with a view toward how these years shape adult identity and faith commitments:
3. Identify crucial issues confronting young adults in our culture.
4. Comprehend socio-historically the context in which campus ministry occurs, the broad movements the church has taken in response, and issues for engagement in an increasingly intercultural world.
5. Distinguish one’s own identity issues as distinct from those of the target population and establish anchor points for one’s own spiritual formation.
6. Identify and critique models and styles of campus ministry:
 - A. Develop a capacity to holistically evaluate an existing campus ministry.
 - B. Seek designs that structurally move students into deeper and deeper levels of discipleship.
7. Acquire the skills, gifts, and graces necessary to be effective in campus ministry:
 - A. Strategies for leadership development of college/lay volunteers
 - B. Effectiveness in nurturing and mentoring college students in discipleship, mission, vocation, service, and relational integrity.
 - C. Understand ministerial roles and responsibilities

8. Gain an acquaintance with resources available (or the absence thereof) for equipping ministry enhancement.

Required Textbooks:

Steve Shadrach, The Fuel and the Flame: Body Builders, 2003.
Henri Nouwen, The Return of the Prodigal Son: Doubleday, 1992.
Gordon MacDonald, Ordering Your Private World: Thomas Nelson, 1984.
Robert Coleman, The Master Plan of Evangelism, Revell, 1994.
Sharon Parks, Big Questions, Worthy Dreams: Jossey Bass, 2000.
Don Miller, Blue Like Jazz.

Reading Packet: The following required articles are provided via electronic reserve:

Jimmy Long, (1997) Chapter 3, Generating Hope, 55-79, Intersity Press.

Joel Comiskey, (1999), Chapter 3 and 7, Reap the Harvest, 47-57, Touch Publications.

Richard Mouw, (1992), Chapter 4, Uncommon Decency, 47-60, Intersity.

Steve Moore, (1998), Chapter 6, The University Through the Eyes of Faith, 91-119, Light and Life.

Jurgen Moltmann, (1998), A Passion for God's Reign, 10-21, Eerdman's.

Brian McLaren, (2001), A New Kind of Christian, Chapter 2 and 4, Jossey-Bass.

Brian McLaren and Tony Campolo, Adventures in Missing the Point, 86-114, Youth Specialties.

Leonard Sweet et. al., The Church in the Emerging Culture, 63 and following, Youth Specialties.

Jeffrey Arnett, Emerging Adulthood.3-25, Oxford University Press, 2004.

Kenda Creasy Dean (Ch1) and Chap Clark (Ch 6), Starting Right: Thinking Theologically About Youth Ministry. 27-40, 109-124, Grand Rapids: Zondervan.

(If you did not already notice, our assigned readings come predominantly for white, male authors. We will critique this Eurocentric bias in class, recognizing our own blindnesses and seeking readings/ministry that helps to overcome it.)

Grades

The final grade for the class will be determined from the following point values:

50% Class Project (See description below)

10% Introductory paper – Nouwen, The Return of the Prodigal Son

25% Three assignments related to in-class discussions

15% Pace of grace assignment from Ordering Your Private World

The following descriptions from the Asbury catalogue will provide the guidelines for grades based on a ten-point scale.

A = Exceptional work: surpassing, markedly outstanding achievement of course objectives

B = Good work: strong, significant achievement of course objectives

C = Acceptable work: basic, essential achievement of course objectives

D = Marginal work: minimal or inadequate achievement of course objectives

F = Unacceptable work: failure to achieve course objectives

<u>DATE</u>	<u>TOPIC</u>	<u>READING/ ASSIGNMENT</u>
Sept 2	Intros/Syllabus	
<u>Module 1</u> Sept 4 and 9 Sept 11	Biblical Frameworks (Alpha Conference)	Nouwen

For this Module, read devotionally Rembrandt's *The Return of the Prodigal Son* and write a 2-3 page paper on your reflections. This is intended to be a personal response paper not a book review or critical commentary. Commit about one page each to three specific responses to the book:

1. Report personal life experiences especially related to the college years that the material recalled for you. When and where in your years as a student have you identified with the younger son, the older brother, the betrothed, etc.?
2. As you consider these life experiences, what theological concepts give insight into the plight of college students? (consider for example what might be meant by "lostness," "the far country", "coming home", and the invitation to participate in the father's rejoicing).
3. In thinking about your campus ministry position as a "father" to prodigals, in what way(s) will you be given the opportunity to see and serve students, administrators and faculty .
4. Flesh out the implications of this book and the reflections it provoked in you for your personal relationships, your spiritual journey, the shaping of ministry, your prayer(s) for the class, etc.?

(Evaluation will consist primarily of how well the material was allowed to impact

you and inform ministry projections). **(10% of final grade – due 9/9)**

Module 2 Sept 16 and 18	Theological Frameworks	Fields, Component 2, Shadrach, Ch 1-4 Wolterstorff, p.10-26
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Often consumed by the immediate tasks of ministry, campus ministers frequently fall prey to the tyranny of the urgent. For many, seminary may be the only concentrated time to develop the internal interpretive lenses by which to shape campus ministry perspectives. In this module I want you to think foundationally about the "whys" of campus ministry. Can we find Biblical/theological reasons for creating ministry to such a specified target population?

The written assignment for this module is minimal, but it provides much of the basis for the larger integrative class project that is due later in the semester. Here the assignment is to create a mission statement for the kind(s) of campus ministry that you envision yourself being in sometime in the future, and to provide a 1-2 page rationale for this statement that reflects your theological convictions. Key in developing this mission statement is determining what you will primarily emphasize (evangelism, worship, leadership development, social action, missions, etc.) and providing a theological reason as to why these elements are central?

One way of writing this is to consider it a response to the chair of a campus ministry search committee that wants to know what you would be about if you were hired. **(1/3 of 25% of final grade, due 9/18)**

Module 3 Sept 23 and 25	Developmental Issues	Parks, 1-6
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Daniel Levinson, along with his wife, developed a model explaining how young adults tend to create an initial life structure in order to address four primary developmental tasks that society presented to them as they entered the college years (this info is not in your assigned reading):

1. The emotional way that they satellite away from their family of origin
2. How successful they are in establishing intimacy both homo-socially and heterosexually
3. Whether they can find a mentor who embodies at least a portion of who they would like to become
4. Forming a dream and giving it a place in the life structure (may be vocationally or for homemaking)

Similarly, Sharon Parks intuits that the primary task for young adults is one of "meaning making". She makes the case that there is something particularly

unique about this stage of life that is qualitatively different from adolescence, but yet only provisional in the responsibilities of full adulthood. Though this might be a difficult read for those not oriented toward developmental thought and though evangelicals might want to contend with her definition of faith, I think it provides deep insight into the forces that shape the young adult years and the questions that most collegians are asking.

We always talk about the significant development and formation that occurs during the college years. If so, what is it that develops? What changes and how do we find language to talk about it? Bring to class and for discussion a one-two page reflection, list, graphic, and/or set of questions that reflects your view of what potentially develops in male and female students during the college years. **(1/3 of 25% of final grade, due 9/25)**

<p><u>Module 4</u> Sept 30 and Oct 2 Oct 7 and 9</p>	<p>Exegeting the Context Socio-historical Postmodern shifts Culture of Academy</p>	<p>Long, chapter 3 Hudson article Mars Hill article Ivy Jungle report Sire, Ch 1-5 Emerging church</p>
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I have called this module "exegeting the context" because I wanted it to focus our thoughts on how to read and relate to a culture that in many ways may be different from the one we were nurtured in and most certainly different from a Biblical world view. The readings offer you several ways of understanding what these differences may be and begin to get you thinking about ministry in a post-modern context. I think it is especially helpful to note the distinction in Long

between generational analysis and cultural or paradigmatic shifts. Whereas it's important to recognize indicators of what may represent characteristics of a particular generation (generation X, millenials, etc.) I don't think it necessarily follows that ministry should be designed comprehensively for this particular group lest we end up following the latest trendy fashion and find ourselves accomodating to the culture rather than working to transform it. However, these readings also point to the more global and no doubt long-lasting shift toward post-modernity that it seems to me we absolutely must respond to or our practice and belief structure for Christianity will quickly lose any hope of being plausible in a changing world.

The written assignment for this module is to bring to class a one to two page reflection on these readings. What seems particularly relevant in the way these other authors characterize the culture on college campuses today?? Can you cite examples from your ministry experiences that illustrate what these

authors seem to be communicating?? If you were to characterize this generation of young adults what other distinctives would you name or would you take the view that people are people and we should keep doing ministry the way it has always been done?? What changes might we make in ministry based on a heightened sensitivity to the shifts you read about this week?? **(1/3 of 25% of final grade, due 10/9)**

<p>Module 5 Oct 14 and 16 Oct 21 and 23</p>	<p>Models Funnel/Core process Cell groups Historical/philosophical – Acts 2</p>	<p>Fields, Comp 3 and 4 Comiskey, chapter 3 Shadrach</p>
<p>Module 6 Oct 28 and 30 Nov 4 and 6</p>	<p>Evangelizing, Discipling and Mentoring Collegians</p>	<p>McLaren or McManus Coleman, Shadrach Sire Ch 6 Parks, Ch 8 & pp.158-172</p>

These two modules introduce you at a deeper level to several different models for ministry. However, rather than being comprehensive of all existing models in either church or parachurch models, I have thought it would be better to take a few representative models and look at them in depth. From my perspective most models of ministry contain many of these same components though they may be packaged in slightly different ways. What makes them so effective in my mind is that they each have what has been called a "core process of discipleship" - that is, a clear and easily presentable way of locating someone wherever they may be on their spiritual journey and helping them to see how to take the next step in discipleship. Thus, a seeker who has very little knowledge about God or the Bible can find a way of entry into the fellowship and be offered Christ; a new convert can find challenge and support for her or his faith; and the fully sold-out believer

can find ways of remaining challenged to utilize gifts and graces in the performance of kingdom service.

These two modules should be central to your creating of the class project. Use these weeks to begin assembling and adding to your notebook from class readings, class presentations, and other resources. **(See class project explained below – 50% of final grade)**

<p>Module 7 Nov 11 and 13 Nov 18 and 20</p>	<p>Spiritual Formation of the Campus Minister</p>	<p>MacDonald</p>
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Although it is my hope and strong recommendation that you invest at least some of your elective hours in taking spiritual formation courses, because it is not required I want to address it at least in a preliminary way here. You will no doubt discover in campus ministry that at the end of any given day there will always be:

somebody else that you wish and need to follow-up with; preparation that remains to make next weeks worship and teaching time a really vital experience; administrative responsibilities to tend to, etc. and etc. It's pretty easy to lose touch with your soul in such a context. In this module I want to give you some ways of thinking about the crucial aspects of feeding your own soul and guarding your heart. There are literally hundreds of books we could point to that address issues of spiritual formation and I am very supportive of you finding a pathway that best works for your temperament and style of ministry (e.g. some find journaling to be a key discipline, others find philosophical works refresh them more than devotional prayers; still others find anything contemplative too restraining and need the great outdoors to free them to "waste time with God") . I have chosen the MacDonald text in particular because I like the way he maps out the inner life and because his emphasis on the daily ordering I have found to be precisely where the battle is fought. My hope is that you will read it deeply and reflectively until it takes hold of you at the level of convictional commitment. I placed them at this point in the curriculum in hope that many of you could actually make an initial practice of some of the principles over reading week to bring a sense of restoration and renewal.

The paper that I want you to create, 3-4 pages, I have called the "pace of grace" project and requires you to develop an initiative or set of spiritual disciplines for the way you will practice the means of grace in your own life. By designing an internal standard for which to reach, you will create for yourself a growing sense of accountability to the ideal created not in the service of imposing a form of legalism, but as a sentinel that can stand guard over what Jesus said was "the one thing essential". Consider including what you perceive necessary to sustain your relationship with God, how you will feed your mind, how will you practice sabbath rest, what recreation will re-create you, what commitment you need to make to spouse and or significant friends and family, etc. **(15% of grade, due Dec 2)**

Nov 25 and Nov 27	READING WEEK	
<u>Module 8</u> Dec 2 and 4	Miscellaneous(Counseling, Building community, etc.)	(Sire, Ch 7-10 and appendix) Decision of class
Final Meeting Time – Dec 8, 9-11a.m.	If Needed for evaluation, closure experience, etc	

Class Project (50% of grade)

The largest part of your grade for this class will be to create what I would call an "Essentials" file, a "Notebook of Wisdom for Campus Ministry," or "A Navigators Guide for Jane and Joe Campus Minister." Call it whatever you would like, but design it according to the way you most easily access information. Subheadings or file folder names might include such things as: (a) foundational things I want to remember as a campus ministry director, (b) evangelism, (c) programmatic ideas, (c) leadership

development, (d) small group training and/or recommended study books, (e) developmental issues, etc. It is not the size or amount of material that you put into it that matters, but the usefulness of the information and accessibility that is of primary importance. Consider putting such things in it as class notes, references to readings, annotated bibliographies, foundational principles, contact information, etc. What I want it to be is a ready reference for you to use when you no longer have time to search through and read everything you went through in seminary and are having trouble remembering it all anyways and/or a tool that you could carry with you to an interview and/or a tool you could use when a staff member is given responsibility for small groups and asks “what resources can you recommend that would help me?”

Feel free to use each others materials, call folks you know are in campus ministry, get on the web and download info, etc. However, the point again is not to create bulk, but to begin designing a system whereby you can retain and implement what you are learning. **(50% of final grade, due 12/8)**

A Few Other Noteworthy Items:

- 1. By faculty policy, church related work, minor illnesses or family situations generally do not constitute cause for late work. (Please do contact me however when such situations arrive.) I will accept late papers, but because they fail to meet the criteria of “surpassing class expectations” it is unlikely that they will receive any grade higher than a “B+.”**
- 2. Class participation is expected. There are three assignments in particular that will be processed in class. Failure to be present on those days and engaged in the discussion will result in a lowering of your grade. If there are legitimate reasons for missing class on these days, see me regarding an alternative assignment.**
- 3. This class serves as a core elective in the M.div. degree for the servant ministry option. It is one of four courses designed around a set of common objectives, but particularized for those who see themselves serving in a campus ministry context. Those who see themselves serving as a pastor, youth minister or as a Christian Educator would be advised to consider one of the other alternatives.**
- 4. The common objectives for the above mentioned courses have been incorporated into this syllabus and course. They are named here in order for you to consider what you would also focus on in these other comparable classes:**
 - Articulate Biblical/Theological principles that provide the foundations for disciple making ministries.
 - Understand the creation design for psycho-social development and learning.
 - Design incarnational models of ministry that provide structures for discipleship (evangelism, teaching and nurture).
 - Provide a contextual analysis of the church/institution and community
 - Demonstrate a commitment to servant leadership that equips and empowers others according to their gifts and calling.
 - Exemplify a commitment to a life of personal integrity and spiritual growth.
 - Orchestrate an ongoing pattern of planning-action-evaluation for ministry effectiveness.

5. A bibliography for the course will be distributed in a subsequent early class session.