**PT6200- Planting And Growing A Campus Ministry**

*Summer 2021, Reformed Theological Seminary (RTS), Charlotte, NC*

Syllabus

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**Course Description**

To the degree that any missionary feels the responsibility to prepare for the “culture shock” of entering into a foreign field of service, the campus minister lands on his campus needing to be aware of the new cultural landscape that is the American university system. In this course, after a brief review of the foundational commitments of a distinctly Reformed campus ministry, we will take an in depth look at the university culture and how best to strategize ministry across those demographic variables. Topics will include: campus culture, stages of group development, commuter vs. traditional campuses, avenues of ministry and startup dynamics.

**Required Texts**

Packer, J. I., *Quest For Godliness: The Puritan Vision of the Christian Life*, Crossway Books: 1994.

Carson, D. A., *Christ and Culture Revisited*, Eerdmans: 2008.

Conn, Harvie M., *Evangelism: Doing Justice and Preaching Grace*, P&R: 1982.

Chester, Tim and Timmis, Steve, *Total Church: A Radical Reshaping around Gospel and Community*, Crossway: 2008.

**Evaluation**

Reading Questions: 35%

Each required text has a page of discussion questions that will be provided to the student and must be satisfactorily completed for this portion of the course. (See Appendix A)

Final Paper: 50%

A no-less-than 8 page (not including bibliography), properly formatted paper (see Appendix B) will be written by each student detailing their research on how they would proceed as a first year campus minister at ONE of the following campuses:

Vanderbilt University

Georgia Southern University

Samford University

Indiana University

Millsaps College

University of Colorado Boulder

Louisiana State University

Research for this paper should be gathered from online sources (academic calendars, course catalogs, marketing highlights), present campus minister interviews (with any campus minister presently staffed at that school), and traditional library sources including demographic data for that school.

Class Participation: 15%

Most days, the class will be asked to divide into small groups (2-3) in order to work through case studies. The conclusions reached from these groups must be presented to the rest of the class during class time in a thoughtful way. Since there are only five days to complete class time, attendance is mandatory at all sessions unless “providentially hindered.” (These must be approved by the instructor to qualify for full credit for this portion of the course.)

RTS Charlotte Classroom Technology Usage

RTS Charlotte recognizes how essential it is for students to have reliable, campus-wide access to the internet. For that reason, we have made Wi-Fi available for our student body, not only in the library and student lounges, but also in the classrooms. We know that students need to use the internet to download class materials, access files on the Cloud, and locate other important information. However, we also recognize that internet access in the classroom provides opportunity for abuse and misuse. Some students have unfortunately used their internet access to engage in many activities that distract them from the classroom lectures (e.g., surfing the web, checking sports scores, playing games). Not only does such activity hamper a student’s own seminary education, but it distracts other students who can easily view the screens of nearby students. In addition, donors and classroom guests (who often sit in the back) can see this inappropriate internet usage, which reflects poorly on RTS. Classroom etiquette includes leaving cell phones turned off, refraining from surfing the Internet or playing computer games or other distracting activities. In addition, students must respect standards set by individual professors regarding the use of technology during their class.

In order to address this issue, we must appeal to the integrity of the students as ones who are preparing for a lifetime of ministry to Christ and his church. We expect each student to take personal responsibility for proper classroom technology usage and to encourage others around them to do the same. All RTS-Charlotte students are accountable to the policies stated in the Student Handbook and Academic Catalog and are therefore expected to use technology in the classroom only for appropriate class-related activities. Student conduct is under the supervision of the Dean of Students.

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Course Outline

Monday, June 21

Foundations of Campus Ministry

Necessity and Practice of Wisdom

Nature of Meta Thinking

Tuesday, June 22

Theology and Methodology

Centrality of Philosophy

Towards A Unified Approach to Campus Practice

*Lunch Break*

Dangers of Thoughtless Reactionism

Necessary Elements in Program Design

Case Study- Meta Thinking

Wednesday, June 23

Defining a Student Group

Stages in Group Development

*Lunch Break*

Campus Demographics

Avenues of Ministry

Case Study- Demographic Study

Thursday, June 24

Reconsidering Evangelism

Campus Calendar Phases

*Lunch Break*

Nature and Role of Small Groups

Nature and Role of One on One Meetings

Nature and Role of Worship Meetings

Case Study- Launching Strategies

Friday, June 25

Avoiding The Blind Side - Race

Avoiding The Blind Side - Homosexuality

Avoiding The Blind Side - Gender Confusion

Avoiding The Blind Side - Substance Abuse

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Appendices

APPENDIX A- Reading Questions

Below you will find a handful of questions to assist you in your reading assignment. Each question should be answered fully with no less than two (2) well-developed and well-reasoned paragraphs. The paragraph should make every attempt not only to answer the question, but relate the subject matter to the topic of campus ministry in general. The format for the questions should follow the same layout as the paper in Appendix B.

Packer, J. I., *Quest For Godliness: The Puritan Vision Of The Christian Life*

1. Compare your own experience of campus ministries when you were in college (either from within or without) to the “evangelicalism today” that Packer describes in Chapter 8, “‘Saved By His Precious Blood’: An Introduction to the *Death of Death in the Death of Christ*.” Is his evaluation fair? How would a campus ministry that shared his convictions about the “Biblical Gospel” look different from another that shared other convictions? (3 pts)

2. Evaluate the first paragraph of Chapter 10, “The Puritan View of Preaching the Gospel,” especially the last sentence of the first paragraph, “Modes of action which imply another doctrine cannot be approved.” What does Packer mean by this? How does this inform our practice of campus ministry? (2 pts)

3. Summarize Packer’s view of the necessity of a full doctrine of the Holy Spirit from chapter 11, “The Witness of the Spirit in Puritan Thought.” (2 pts)

4. In Section 3 of Chapter 18, “Puritan Evangelism,” Packer discusses the Puritans’ “programme as evangelists” as distinct to that era. What implications does this statement have for the strategizing of the college campus for Gospel ministry? (3 pts)

Carson, D. A., *Christ and Culture Revisited*

1. Briefly outline and describe Niebuhr’s fivefold paradigm for understanding the manner in which the church relates to the world. (2 pts)

2. Discuss the paragraph located on page 84-85 in Carson’s chapter entitled “Refining Culture and Redefining Postmodernism” and how it relates to campus ministry methodologies. What does this paragraph say with regards to what we emphasize in our “on campus” strategies? (3 pts)

3. Write a brief (one or two sentences) description of *each* of Carson’s “handful of diverse patterns” present in contemporary discussions about the relationship of the church to culture from his chapter, “On Disputed Agendas, Frustrated Utopias, and Ongoing Tensions.” [The first is entitled: The Fundamentalist Option] (2 pts)

Conn, Harvie M., *Evangelism: Doing Justice and Preaching Grace*

1. Since the time of the book’s publishing (1982), do you think American Evangelicalism has gotten better or worse? Interact with Conn’s heading statements in Chapter 1, “Can The Church Be All Things To All People?” [The first being “Is Our Message Cultural or Demythologized?”] (2 pts)

2. Write two paragraphs defining what Conn calls “dikaioma evangelism.” Include any illustration that impressed itself upon you. (2 pts)

3. What is “fourth dimension spirituality” according to Conn’s chapter entitled, “Spirituality as a Barrier to Evangelism?” (2 pts)

4. Discuss Conn’s understanding of the role and importance of “models” for understanding change in the manner of the church’s evangelism located in the Chapter entitled, “Models: How To Change What We’ve Got.” (3 pts)

Chester, Tim, and Timmis, Steve, *Total Church: A Radical Reshaping around Gospel and Community*

1. Do Chester and Timmis’ premise that we should “do church” under the headings of Gospel and Community ring true to you from a Biblical and theological perspective? This question is about your *opinion* of the premise. Demonstrate briefly why you do or do not agree or disagree. (2 pts)

2. How does the book argue that community is “central in evangelism?” Do you agree with this? Why or why not? (2 pts)

3. Would Conn agree with the Chapter entitled “Social Involvement?” Why or why not? (2 pts)

4. What does the Chapter entitled “Pastoral Care” suggest about the priorities you should have when considering how to strategize a campus work? Include a brief statement about how this transcends or is subject to campus demographics. That is, “How would this be or not be true on a commuter campus vs. a traditional campus.” (3 pts)

APPENDIX B- Final Paper Guidelines

1. The paper should be no less than 7 pages, no more than 15. This does not include endnotes and bibliography.

2. The paper should include the following information:

a. Identification of chosen university as well as a brief history of the school.

b. Relevant demographical data including gender, race, population, location, proximity to major urban centers, international student population, student organization profiles, Greek life (if any), religious organizations, churches with significant on campus presences, etc. Significant demographics should be identified and explained as to why they are significant.

c. From this data, conclusions about campus life should be drawn. The paper should spend some space answering the question, “What student comes here and why do they choose this school over another.”

d. Finally, a sketch of a strategy should be drawn up including the following: location of initial contacts, interaction with other ministries, traffic patterns of students, initial studies in small groups or large groups, financial resources for development. The paper should assume EITHER that you are taking over the ministry of another predecessor OR you are starting a brand new work…the choice is yours.

3. The paper will be graded on the following criteria: clarity, structure, sound reasoning, research skill, and good clear writing style (grammar, style, and punctuation).

4. Citing of sources should include any online references as well as interviews with present campus ministry staff at your school. Wikipedia is…well, Wikipedia. Use it to point to good sources, but don’t cite it alone.

5. The paper should be word-processed, not hand written.

a. 12 point font should be used.

b. Section headings should be used to assist in readability.

c. Endnotes should be used rather than footnotes.

d. MLA documentation should be used.

6. The paper is due Thursday, August 1st and should be turned in to appropriate office personnel.



**Course Objectives Related to MDiv\* Student Learning Outcomes**

Course: PT 733

Professor: Les Newsom

Campus: Charlotte

Date: June 21-25, 2021

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| **MDiv\* Student Learning Outcomes**  *In order to measure the success of the MDiv curriculum, RTS has defined the following as the intended outcomes of the student learning process. Each course contributes to these overall outcomes. This rubric shows the contribution of this course to the MDiv outcomes.*  *\*As the MDiv is the core degree at RTS, the MDiv rubric will be used in this syllabus.* | | **Rubric**   * **Strong** * **Moderate** * **Minimal** * **None** | **Mini-Justification** |
| **Articulation**  **(oral & written)** | Broadly understands and articulates knowledge, both oral and written, of essential biblical, theological, historical, and cultural/global information, including details, concepts, and frameworks. Also includes ability to preach and teach the meaning of Scripture to both heart and mind with clarity and enthusiasm. | Strong | Students will be required to present on paper their processing of a philosophy of ministry for a campus of their choosing. |
| **Scripture** | Significant knowledge of the original meaning of Scripture. Also, the concepts for and skill to research further into the original meaning of Scripture and to apply Scripture to a variety of modern circumstances. (Includes appropriate use of original languages and hermeneutics; and integrates theological, historical, and cultural/global perspectives.) | Moderate | Scriptural principles for campus ministry rest at the heart of this class’ curriculum. |
| **Reformed Theology** | Significant knowledge of Reformed theology and practice, with emphasis on the Westminster Standards. | Strong | A thoroughgoing approach to a Reformed campus ministry will be considered. |
| **Sanctification** | Demonstrates a love for the Triune God that aids the student’s sanctification. | Moderate | Maturity is defined as closing the gap between our actions and our stated beliefs. This is heart of a Biblical philosophy of ministry. |
| **Worldview** | Burning desire to conform all of life to the Word of God. Includes ability to interact within a denominational context, within the broader worldwide church, and with significant public issues. | Strong | Much will be made of interactions with rival worldviews on the college campus. |
| **Winsomely Reformed** | Embraces a winsomely Reformed ethos. (Includes an appropriate ecumenical spirit with other Christians, especially Evangelicals; a concern to present the Gospel in a God-honoring manner to non-Christians; and a truth-in-love attitude in disagreements.) | Strong | How do the doctrines of grace and God’s sovereignty create unity in my practice on campus? |
| **Pastoral Ministry** | Ability to minister the Word of God to hearts and lives of both churched and unchurched, to include preaching, teaching, leading in worship, leading and shepherding the local congregation, aiding in spiritual maturity, concern for non-Christians. | Strong | The principles considered here have application in local church work as well as on college campuses. |