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A Protocol for Assessing and Developing Spiritual Formation among Council for Christian Colleges and Universities Schools in North America

Keith R. Anderson

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**A Protocol for Assessing and Developing Spiritual Formation
among Council for Christian Colleges and Universities
Schools in North America.**

A Dissertation Submitted To
The Faculty Of
George Fox Evangelical Seminary
And
George Fox University
For The Degree of
Doctor Of Ministry

By
Keith R. Anderson

Coupeville, Washington
June 2002

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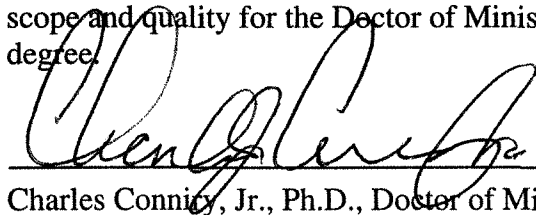
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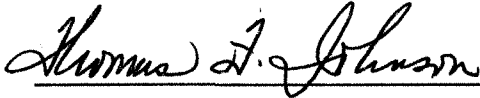
**Title: A PROTOCOL FOR ASSESSING AND DEVELOPING SPIRITUAL
FORMATION AMONG COUNCIL FOR CHRISTIAN COLLEGES AND
UNIVERSITIES SCHOOLS IN NORTH AMERICA**

Presented by: Keith Anderson
September 12, 2002

We, the undersigned, certify that we have read this thesis and approve it as adequate in scope and quality for the Doctor of Ministry in Leadership and Spiritual Formation degree.



Charles Connicy, Jr., Ph.D., Doctor of Ministry Program Director



Tom Johnson, Ph.D., Advisor



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Abstract

A Protocol for Assessing and Developing Spiritual Formation among Council for Christian Colleges and Universities Schools in North America

Keith Robert Anderson

The purpose of this dissertation is to develop a protocol for assessing and developing spiritual formation among schools affiliated with the Council for Christian Colleges and Universities in North America.

Problem: A paradigm that is deeply rooted in scripture, practical theology, and an understanding of spiritual formation is needed to assess programs for spiritual formation of traditional college students.

1: *What is the need within its context?* Articulates why a need exists among schools of Council for Christian Colleges and Universities? I will describe the historical context and provide original research from forty-two CCCU schools.

2: *What is the approach to the problem?* Practical theology is asserted as the proper approach and is helpfully nuanced by the work of practitioners, Don Browning, Thomas Groome, and Howard Snyder whose work suggests comprehensive paradigms for understanding spiritual formation.

3: *What is spiritual formation?* Since spiritual formation among evangelical colleges is the desired outcome for a program review, Dallas Willard, Richard Foster and Eugene Peterson and others provide an evangelical understanding of spiritual development, what it is and how it happens.

4: *What is spiritual formation among university students?* Developmental theories of James Fowler and the teachings of Sharon Parks and Steve Garber provide a structure for understanding the faith development of traditional college students. I will articulate sixteen premises and their implications for effective campus ministry.

5: *What methodologies are appropriate for a campus ministry program review?* The nature of a valid assessment of spiritual formation is articulated. Elements of a campus ministry program review are outlined. In order to develop an effective paradigm, a review of program assessment tools from congregational reviews, as well as campus ministry practices among CCCU campus pastors are reviewed. This chapter defines appropriate steps and gives an overview of the actual audit.

6: *What is a protocol for a campus program audit?* I will offer a detailed step-by-step strategy for an effective program review, including actual questions and sample data-gathering instruments.

Chapter 1: Professional Development Needs of Campus Ministry Staff in the Council of Christian Colleges and Universities

In a lecture given to the 2001 “Forum on Christian Higher Education,” a gathering of representatives from nearly all of the schools of the Council for Christian Colleges and Universities, Dr. Leonard Sweet articulated in simplistic imagery the pedagogy for an education that will be effective in the postmodern era of the early twenty-first century. “Be there,” he said to hundreds of presidents, deans, faculty and staff, “be there.” The issues in his heuristic are primarily two: identity and context. Christian higher education is first about being, understanding who the person qua student is, what the institution qua Christ-centered university is, and it is secondly about context: It recognizes that education takes place in interrelatedness in a setting or ethos that is multi-faceted. “Be there” also provides a framework for a methodology for assessing a program for campus ministry on the 100+ colleges and universities of the CCCU. How does one accurately assess a campus ministry program as it is lived out in the dynamic life of the college or university? One must do so by giving attention to identity and context, being and milieu, character and setting, spiritual development and environment, spirituality and programmatic structures. This dissertation will address issues of organizational identity and structure as foundations for a review of campus ministry programs on Christian college campuses.¹

These two clusters of issues, identity and context, are profoundly important to effective assessment in organizational life, church life and in the unique contribution which campus ministry plays in the Christian college or university. In *The Message*, Eugene Peterson translates Paul in Ephesians 1, saying, “It’s in Christ that we know *who we are* and *what we are meant to do*.” (Emphasis mine).

- Being and doing—these are twin aspects of the life of the individual, as Paul sees it, and are essential parts of the corporate personality as well. We recognize who we are in essential

¹ The terms college and university are not synonymous, but in this paper they will be used interchangeably.

identity, and we articulate what we do. “People want to work for a cause, not just for a living.”² The point is the same: doing must therefore flow out of being for the individual leader and the congregation/organization alike.

- Discovering one’s identity is a developmentally significant outcome in Christian higher education for its students, but systems theory asserts it is essential for the organization, which develops its own identity over time, as well. “It’s in Christ that we know who we are...” as individual Christians, as the church, as individual leaders, but also as the broader “ministry” of Christ-centered education.
- Such education is lived out in contexts, environments, settings or clusters of “spheres of meaning.” Organizations are not identities apart from environment as if our identity is “cast in stone” and impermeable to the environment in which we live and serve. We create identity in interactive ways with the environment of our ministry and in varying degrees of permeability with that environment.

Addressing the twin needs of identity and structure, therefore, calls for assessment that is broad and deeply attentive to several factors simultaneously. What then is available to address this kind of assessment?

Understanding the Problem

A chaplain from a Christian university in the south called to ask about the organization of our campus ministries department. “I am very interested in conversing with you about how you do what you do there. I’m finding there are very few people on campus that can give me much help. We’ve got a pretty big program here and we’d love to learn from you about your work and organization. Frankly, I can’t find very much help on my own campus.”

² C. William Pollard, *The Soul of the Firm* (Grand Rapids, MI: Zondervan Publishing House, 1996), 9.

He was relatively new to campus ministries and had attended one professional development conference in the recent past, but left that conference with some unmet needs for professional, spiritual and personal development. Professionally competent, seminary-educated and enthusiastic about his work, he was “at sea” when it came to finding help in understanding ministry with university students. He gave voice to questions of organization, structure, role and process.

Jim’s questions were my own, not very long ago. He had been referred to me because of my role as Senior Fellow for campus ministries for the Council for Christian Colleges and Universities (CCCU).³ The existence of that role itself is a vague, undifferentiated response to a “sense” that something is needed in this growing world of campus ministries across the country. Jim’s questions caused me to recall my first year in campus ministry at a small Christian liberal arts college in South Dakota, seventeen years ago. As the year progressed, I realized no one around me on the campus knew how to help me accomplish my task. I had a couple of public roles that most would recognize—preacher, worship leader and developer of chapels and some teaching assignments, but the “role in between the roles” as a pastor on a college campus was undefined, unclear and puzzling to me as a new practitioner. I was eager and excited when I found a conference for “campus ministers” at Emory University in the summer. I showed up with the same questions in Atlanta as my friend from Birmingham, only to discover that I was in the wrong place. In the parlance of the nascent profession of campus ministry, a “Campus Minister” is one who is hired by a church denomination to serve alongside a large university in a para-church organization; technically I was a “chaplain,” one who is hired *by* the institution for institutional task *within* the system.

Because the role often remains undefined, methods of evaluation, assessment and program review are uncertain. How does one know if he or she is effectively doing the work once one identifies the role? Understanding the role of the campus pastor and developing processes for

³ Note: CCCU will be used throughout this paper for the Council for Christian Colleges and Universities.

program review are clearly self-identified needs among campus ministers. The conversation above is only one sample of numerous conversations, phone calls, and emails just like it. Clarifying the role, assessing the program and conceptualizing spiritual formation—these emerge as identified needs among practitioners today. They are urgently important to my colleagues. What exists in many other areas of life in the church, as well as in other on-campus departments such as Academics and Student Life, are programs or plans for evaluation of the work of those departments. Nothing presently exists for a rigorous, organized assessment of the work of campus ministry that is aware of an evangelical understanding of spiritual formation.

A second new campus pastor approached me at a gathering of campus pastors and said, “I’d like to talk to you about creating a mentoring process to help me in my work of campus ministry. I’m young and new to the ministry. Can we talk about our work?” The excitement in his voice was enough to motivate me, but the need expressed in his words was another “hook” for me, as well. As we continued to talk he said, “I’d like help in knowing what to read, whom to study, how to grow as a man of God and develop as a pastor who serves God in a college or university setting. Not much exists out there that seems to know how to help me find focus.”

Two issues were expressed in these conversations:

1. The need for help in organizational and program assessment: “Nobody else does what we do in campus ministries. How am I to learn about the work?”
2. The need for help in personal spiritual growth: “How can I prepare myself for the spiritual task of campus ministry?”

Trygve is a young example of Jim and me but all three of us shared a common pathway in our ministries: role confusion and lack of resources. “Who am I in this work? How do I evaluate both myself and the aptness of my ministry? Who can help me understand and assess the praxis of my ministry?” Ensuing conversations showed me that he understands there is a delicate and necessary union of professional development and personal spiritual growth. In wisdom beyond his years, he knew intuitively there was an integration of organizational development and spiritual

development, of organizational competency and interior spiritual growth. Now the plot thickened: how would I respond to these spoken and unspoken needs in him? I could give him a manual of organizational tools, resources and a handbook of ideas, but he understood that ministry is not only program-centered, but also grows deeply out of the person of the one who seeks to minister. Program assessment without attending to the issue of the leader himself or herself, is incomplete.

But there is something more. Jim called again, “I’m thinking of a student whom I have known now for three years. As he has grown, I have watched changes take place that I haven’t always understood. He is different as a junior than when he arrived as the green, excited but scared first year student. I took him as far as I could, but I know there is something more that needs to be done in his life. What is that something more? What can our programs do to take him to a deeper level of spiritual maturity?”

Again, the plot thickened. Assessment of programs without an appreciation for the “outcome” of a spiritually developed person will be inadequate. How does one conceptualize the emerging developmental task of spiritual formation of students? What type of assessment validly studies spiritual formation? Is an assessment of spiritual formation even possible? Can one describe spiritual maturity in students?

The conclusion, which leads to this dissertation, is that a paradigm is needed for assessment of programs for spiritual formation that is deeply rooted in scripture, practical theology, and an understanding of spiritual formation of traditional college students.

Statement of Purpose

The purpose of this dissertation, therefore, is to develop a paradigm for assessment of campus ministry programs on Christian college campuses of the Council for Christian Colleges and Universities. This assessment process will enable campus administrators to evaluate the effectiveness of campus ministry programs for the spiritual formation of students and attend to the development

of campus ministry leaders. This study is limited to the context of the Council for Christian Colleges and Universities (CCCCU) in North America.

The progression of study and thought articulated in this project are articulated in each chapter of this dissertation.

1. *What is the need within its context?* Why does a need exist among Council for Christian Colleges and Universities? Historical context and original research from forty-two CCCC schools is described.

2. *What is the approach to the problem?* Practical theology is asserted as the proper approach and is helpfully nuanced by the work of practitioners, Don Browning, Thomas Groome, and Howard Snyder whose work suggests comprehensive paradigms for understanding spiritual formation.

3. *What is spiritual formation?* Since spiritual formation among evangelical colleges is the desired outcome for a program review, Eugene Peterson, Dallas Willard, Richard Foster, and others provide an evangelical understanding of spiritual development, what it is and how it happens.

4. *What is spiritual formation among university students?* Developmental theories of James Fowler and the teachings of Sharon Parks and Steve Garber provide a structure for understanding the faith development of traditional college students. Sixteen premises and their implications for effective campus ministry are articulated.

5. *What methodologies are appropriate for a campus ministry program review?* I will articulate the nature of a valid assessment of spiritual formation. Elements of a campus ministry program review will be outlined and defined. In order to develop an effective paradigm, a review of program assessment tools from congregational reviews, as well as campus ministry practices among CCCC campus pastors is reviewed. This chapter defines steps and gives an overview of the actual audit.

6. *What is a protocol for a program audit on a CCCU campus?* A detailed description of a protocol for effective program review. A step-by-step strategy for a program review is provided, including actual questions and sample data-gathering instruments.

According to Peterson's *Christian Colleges and Universities*, among the 3600 colleges and universities in North America, "only 700 schools maintain some tie to a specific church denomination or religious tradition."⁴ Of these, approximately 100 belong to the Council for Christian Colleges and Universities.⁵ "Christ-centered" and not merely "church-related," these schools share a common vision amidst diverse theologies and denominational affiliations. Many have a chaplain, dean of the chapel, campus pastor, or director of campus ministries as the "chief spiritual formation officer" on campus.

Part of the problem is that no formal orientation or professional development exists for people new to this "hybrid" form of ministry. What is available at the present time is only an annual gathering of campus ministers for the purposes of spiritual encouragement and resource sharing. Neither does any formal program exist which assists in the assessment and evaluation of program effectiveness among the many campus ministries of the CCCU. And, an urgent need for understanding spiritual formation as the desired outcome of campus ministry programs exists among practitioners within the CCCU.

Distinctives of Campus Ministry

Because campus ministry is a different culture from parish ministry and occupies a unique place within the campus institution, a review must focus on questions and issues that are different from a typical congregational program assessment. Consider the following distinctives that are fairly common across the 104 schools of the Council for Christian Colleges and Universities:

⁴ Council for Christian Colleges & Universities, *Christian Colleges & Universities: Profiles of Leading Colleges That Emphasize Academic Quality and Spiritual Growth* 7th ed. (Lawrenceville, NJ: Peterson's, 2000), 1.

⁵ Ibid.

1. The residential dynamic, where the majority of students on CCCU campuses live on-campus, typically within walking distance of campus buildings. Most CCCU schools include some non-residential students and some in growing percentages on numerous campuses but the majority remain residential students in most CCCU schools
2. The regulated worship dynamic, where mandatory “hours” of worship are the norm among CCCU schools. Seventy-three percent of CCCU schools have mandatory chapel at least one day per week and some as many as five. All the rest have non-mandatory chapel programs, some of which are very effective (Bethel College (MN), Trinity Western University, University of Sioux Falls, and Eastern College among them).
3. The developmental dynamic. Although non-traditional student populations are growing on many CCCU campuses, the large majority of CCCU students are limited to the ages of 18-22 years of age. Distinctive developmental factors exist in this age category often called young adult or emerging adult. A large body of social science research exists which supports the view that young adults experience distinctive developmental dynamics in what is typically known as the traditional age of college or university students.⁶
4. The lifestyle commitment dynamic. Each campus has an equivalent of a monastic *regula*, a rule or ordering of the lifestyle of its residents.
5. The campus system dynamic. Many campuses function very much as a closed or private setting with their own security and systems of rules.
6. The textual dynamic. For universities and colleges, there are texts for reading and study just as monastic life was focused on texts, *sacra biblia*, for study and copying. Nearly all Christian colleges and universities in the CCCU have some required coursework in Bible or Christian worldview.

⁶ The work of James Fowler, William Perry, and Sharon Daloz Parks in particular has crystallized much of the data to support this assertion.

7. The educational mission dynamic. Unlike a local church where a larger kingdom agenda is primary, education is the primary mission of the college.
8. The mentor dynamic. A Christian college setting offers constant opportunities for mentoring of the young adult through professors, coaches, housing staff, formal and informal programs for peer mentoring, as well as counselors, campus pastors, and student development personnel.

These dynamics of life at CCCU schools suggest some of the ways that campus ministry is different from parish ministry. Programs for spiritual formation are often influenced by one or more of the dynamics listed above.

In the remainder of this chapter I will describe the context of campus ministry in the larger Christian college movement known as the Council for Christian Colleges and Universities and review original research on the practices of spiritual formation among CCCU schools.

A Lexicon of Campus Ministry Terms

My own misguided first conference in the world of “campus ministry” illustrates the confusion about titles, roles and organizations in the field of campus ministry. A simple lexicon provides further context:

- *Chaplaincy* is the typical model for campus ministry on CCCU schools. A chaplain is someone hired by the institution itself to work within the organization as a staff member, accountable in some cases to the president directly. My research shows that 43% of campus ministry leaders use terms such as campus pastor, chaplain, university chaplain, etc. as their primary identifying title. In this dissertation, the title *Campus Pastor* will be used to refer to anyone who is the chief spiritual development officer on CCCU campuses.
- *Campus Ministers* are hired by organizations that work alongside universities and are not hired by the university itself. This is a more common model for those who work at either state or private secular universities. They tend to come from two primary sources of funding and mission: para-church organizations such as InterVarsity Christian Fellowship, Campus

Crusade for Christ, and The Navigators or denominational ministries such as those which operate various campus ministry centers such as the Wesley, Judson and Newman Centers. Lutheran Campus Ministry is strong on many campuses across the United States. Not all use the language of “campus minister” to describe their work but the common work itself is campus ministry.

- *Church-related colleges* are schools that historically were started by a denomination and may or may not continue an active relationship with the founding denomination.
- *Christ-centered college* is a term used by many conservative and evangelical colleges and universities to describe their continuing commitment to historic Christian faith in the life of the academic institution and they may or may not have strong denominational ties.
- The National Association of Independent Colleges & Universities refers to CCCU-type institutions as “faith-affirming.”⁷

Several “professional” organizations provide leadership and service for people in various ministries:

- *NACUC* is the National Association for College and University Chaplains. This organization provides support and professional development for chaplains in secular universities and colleges.
- *ACSD* is the Association of Christians in Student Development and draws in many who are either chaplains or campus ministers, along with those who work in student development or student affairs offices. Their purpose statement says: “The Association for Christians in Student Development is comprised of professionals who seek to bring their commitment to Jesus Christ together with their work in college student development.”⁸

⁷ National Association of Independent Colleges and Universities website, <http://www.naicu.edu/member/default.asp>, accessed 3 June 2002.

⁸ Association of Christians in Student Development website, <http://www.acsdhome.organization/> accessed 21 November 2001.

- *The Ivy Jungle* is a relatively new organization which seeks to provide a bridge between chaplaincy and campus ministers through an occasional journal for the broad field of campus ministry and an annual conference which actively recruits attendance from both spheres of campus ministry. On The Ivy Jungle Network homepage, their opening statement summarizes their organizational identity as “a loose association of men and women who minister to collegians. We exist to serve church-based college ministers, para-church campus workers and college and university chaplains.”⁹
- Various denominational gatherings and organizations of campus ministry personnel provide specific connections within various denominations such as Lutheran Campus Ministry, American Baptist Campus Ministry and Catholic Campus Ministry.

The Context: Campus Ministry in The Council for Christian Colleges and Universities

This paper will focus exclusively on spiritual formation at CCCU schools. The CCCU is a professional association of academic institutions who define themselves as “Christ-centered” colleges and universities.

The mission statement of the CCCU is:

to advance the cause of Christ-centered higher education and help institutions to effectively integrate biblical faith, scholarship and service.¹⁰

The Council's Christian colleges and universities include both member campuses in North America, which meet a number of specific criteria, and other affiliate campuses in 18 nations. Faculty, administrators and staff on these campuses benefit from a wide variety of professional development opportunities provided by the Council. Students on

⁹ The Ivy Jungle Network website, <http://www.ivyjungle.organization/index2.html> accessed 21 November 2001.

¹⁰ Council of Christian Colleges and Universities website, <http://www.cccu.org>; accessed 9 September 2001.

these campuses are eligible to apply for many off-campus programs. And there are dozens of other programs and services made possible by the cooperative efforts among member colleges and universities.

Founded in 1976, the Council was incorporated in 1982. *Celebrating Twenty Years of Service: Assessing the Mission of Church-Related Higher Education, 1976-1999* provides a history of the inception, founding, development and expansion of the Council. Voting members are 104 North American four-year colleges and universities with curricula rooted in the arts and sciences. Affiliate status is available to Christian colleges and universities in the United States and around the world that do not fully meet membership criteria.¹¹ There are presently 62 affiliates in 21 nations.¹²

The Council's main functions are:

- Professional Development & Research
- Student Programs
- Leadership Initiatives
- Public Advocacy¹³

At the July 2001 board meeting, the mission statement was modified to read as follows: “To advance the cause of Christ-centered education and to help our institutions transform lives by faithfully relating scholarship and service to biblical truth.”

Formal Spiritual Formation Efforts in the CCCU: A Brief History of Campus Ministry.

The majority of campuses have formal programs for spiritual formation related to a position generally referred to as chaplain or campus pastor. Within the context of recent history of campus ministry in CCCU schools, a common organizational progression has occurred. The guiding fac-

¹¹ Ibid.

¹² Ibid.

¹³ Ibid.

tor, indeed the common practice among nearly all-Christian colleges thirty years ago, was the chapel program. In many institutions, it was actually daily, five times per week and attendance was mandatory in most institutions. Few colleges left the choice of attendance to their students, undoubtedly a function of the mindset of *in loco parentis* which dominated the ideas of student development in those years. Not only were there daily chapels, there were also dorm “mothers” or “fathers” and, in some institutions, this sense of parental control over students lives extended to specified hours for women to return “home” to the dormitory. Despite what we probably have always known about the role of compulsion in the faith development of persons, across the evangelical movement the practice has been to require students to attend daily chapel in the hope that spiritual development happens because students “hear truth” or are given *information*.

This model also assumed faculty and presidential leadership roles in actively promoting spiritual development in the classroom, in the boardroom, in hiring practices. On the Bethel College campus, for example, President Carl Lundquist was always the primary speaker for the opening chapel in which he articulated a statement of lifestyle and spiritual goals for college students. He was always present at chapels when he was in town, preached regularly, was a pastor, and gave significant spiritual leadership to the college. V. Raymond Edman at Wheaton College and others throughout the entire Christian college movement gave spiritual leadership, often through the preached word in chapel.

At some point, perhaps in the early sixties, a movement toward specialization began to emerge with the development of the position of chaplain or campus pastor. Campus ministry thus moved into an era of “specialists” who were essentially hired to run chapel. Often part-time positions, filled by a pastor or professor in a dual appointment, “chaplains” or campus pastors were an important first step in the development of a larger formal spiritual formation program on the campus. Asbury College alumni report that the mindset on that campus was widely understood, if not formally stated, that “spiritual development is everyone’s job” so faculty were relied on to do the job. The early belief on most campuses, I would presume was that spirituality is in everything

we do, especially in the classroom, not in some rarified place like chapel alone. It is perhaps important to note: today Asbury has a chaplain and campus ministry staff. In the 1980s and 90s presidents by definition became, less pastoral and more like business executives with PhDs.

In the late eighties and early nineties, campus ministry began to emerge on some campuses as a team effort or a broader program. As enrollments increased and the needs for program increased staff systems were put in place in schools like Bethel College, Azusa Pacific University, Point Loma Nazarene and Wheaton College. Whether or not a clear philosophy guided those changes, this was clearly a movement toward the development of campus ministry as a profession and the formation of a comprehensive program in areas of worship, fellowship, missions, and discipleship development.

The tendency in the past twenty years has been toward professionalization, compartmentalization and separation of spiritual formation from the academic enterprise. As role specialization occurred and spiritual formation efforts were more formally guided by a designated professional, there seemed to be a movement away from faculty responsibility for spiritual development. The increased guild-directed professionalization of faculty development programs and the increasing needs for accreditation also forced a stronger academic emphasis on many faculty with a need for publication and professional involvement in their disciplines and thus, often, a declining practice of spiritual formation of students by faculty. One senior professor said recently, “I am in Christian higher education because of my literature professor. He invested himself in me—in my life, in my personal and spiritual development. I don’t do that with my own students. I don’t know why.” It seems an important observation that, at the same time presidents tended to become less pastoral, faculty also seemed to become less pastoral in their practice of teaching. It is a common observation among faculty is that this was due to competing time demands. It may also have been due to changes in the hiring, selection, promotion and tenure process.

A recent movement on many campuses has been toward the Provost model of organization. On some campuses, this is a movement back to integration of spirituality and academics with a

focus on collaboration between campus ministry, student life and academics. The accreditation process currently seems to be helping this movement back to the integration just described. Accrediting agencies such as North Central Association require accountability to mission statements, which now add that campus ministry and spiritual formation are assessed along with academics. In a sense this is a return to the earliest medieval university model in which three buildings were found on every campus: a chapel, a dining room and a library/classroom, which argues for spirituality, socialization and cognitive development. The holistic and interactive nature of education included the life of the mind, the life of the spirit and the life of sociality.

Professional Development for Campus Ministry Professionals in the CCCU

Spiritual formation programs for the CCCU have not been studied in any published format at this point, and data on campus ministry programs for spiritual formation is limited. It is interesting to note that in a recent history of the CCCU, campus ministry was not even mentioned as a significant part of the work Council schools. Only one organization is presently available for campus ministry professionals among the CCCU schools. It is a loose organization or fellowship which was organized originally around what was originally known as “The Chaplain’s Conference.” Dr. Richard L. Gathro, Senior Vice-President for the Council for Christian Colleges and Universities, recounts the formation of an organizational gathering for “chaplains” on many CCCU schools.

Chaplains from CCCU campuses had been gathering informally for several years, never great in number. Dick Barham, the chaplain of Marion College (now Indiana Wesleyan) was a catalyst. In 1984 he invited me to join the group. About 20 of us met together. The chaplains of Messiah, Eastern and I formed a committee to host the first official conference. Part of the time was spent on Eastern's campus and a day was spent here in Washington. By the early 90s we decided to form an official committee to plan the annual meetings. This became the Commission for Campus Ministry Directors in 1995. As many as 50 colleges now participate in the annual “campus

ministry conference.”¹⁴

My own experience with the conference began after my failed attempt to fellowship with other campus pastors in my first year in campus ministry in 1984. In 1985 I joined “the chaplain’s conference” and have faithfully attended since that year. The conference has been an important source for campus ministry professionals in the twin areas discussed as foundational to this paper: identity and context. The conferences over the past twenty years have intentionally worked toward the development of identity within the larger context of Christian higher education.

In 1995, several campus pastors became the Commission for Campus Ministry Directors including myself, Bill Fisher (Huntington College), John Van Kepple (Seattle Pacific University) and Bob Azzarito (John Brown University). Over time a mission statement for the conference emerged which continues to guide the work of our conference each year. The publicity brochure for the 2001 campus ministry conference highlighted this statement as the guiding concept for the conference: *a gathering of Christian college and university professionals and paraprofessionals for the purpose of renewal, worship, resourcing, networking, and fellowship*.¹⁵

It is clear these goals reflect a felt need for development in both spiritual and program development. “Shop talk” remains a vital part of each gathering. This is a time for informal conversation, resource sharing and reflecting on various ideas for program or philosophy from the very small fellowship of those involved in campus ministry nationally. But the Campus Ministry Commission over the past seven years has also committed itself to preserving the campus ministry conference as a retreat for the spiritual renewal of campus ministry practitioners.

In the summer of 1998 I wrote a statement for the 1999 gathering of campus ministers for what had by then become “the campus ministry conference.” This introductory statement, given

¹⁴ Rich Gathro, to Keith R. Anderson, 13 September 2001. Transcript in the hand of Keith R. Anderson.

¹⁵ Commission for Campus Ministry of the Council for Christian Colleges and Universities, “Called For a Purpose: Campus Ministries Conference.” Washington, D.C.: Council for Christian Colleges and Universities, November 2001, brochure.

at the 1999 conference at George Fox University, emphasizes the mood and purpose of the conference.¹⁶

About 13 or 14 years ago a small group of campus ministry people got together for what was then called “The Chaplain’s Conference.” Only a few actually were called chaplains but they weren’t too creative in those days. That group has met every year since that first gathering and several of us here have been part of that gathering for most of those years. Northrup Frye once asked, “For what will we be held more accountable than for our images?” The images we carry, the expectations and imaginations of our minds and hearts, in fact, shape what we do in our lives. Our image of God is crucial to our spiritual development. We know that. So I offer three images for us as we come to this conference.

What is this campus ministry conference? Who are we as we come from around the country to this beautiful place? Are we workshop participants, retreatants, are we information-gatherers, are we tourists?

I offer three images for us. They grow out of the history and vision of this conference.

1. First of all, we are travelers on the spiritual journey. We come here to be ministered to by the only other people in America who do what we do in the kind of places we do our work. We are here with others who share the strategic work of campus ministry on Christ-centered college and university campuses. We are here to be encouraged, nourished and filled.

One of our purposes is to retreat from our work for a few days and give ourselves time for spiritual care. We have always avoided over-programming our time with business because we want to have time for spiritual nurture. This is a great time to share your life with us, to pray together for your life, your work, and your school. We have some time scheduled for that, but you may need to seek other times as well. Over the years we have found this time to offer a safe place for many of us to talk about some pain and struggle in our ministries and to celebrate some grand moments of success and joy. We have had times of prayer for physical healing and for spiritual warfare. Those times may not always happen in the larger group, but we want you all to feel the freedom to find some others in smaller groups to meet with you and to invite them to share with you.

2. We are here to do some shoptalk too. There are not workshops to teach us a lot of skills but there are times together to share ideas. So, we are here as co-creators, that’s the term I prefer to the other words, robbers and thieves, but I come here each year to steal at least one of your ideas for chapel, for programs in spiritual formation, for publicity, for missions, for reading materials or resources. We are here to gain some value for our work at our own home campus. Ask all the questions you want at meal times and other gatherings.

3. And, we are here as children. Some of us need to play and to enjoy, to laugh and to be silly. Meet with Ron Hafer, our brother from Biola who is the minister of joy. I understand that Ben and Jerry’s Ice Cream company actually has a person on staff whose job is Director of Joy. That person schedules ways for the community to enjoy life together and

¹⁶ Keith R. Anderson, “Conference Welcome.” Sermon given at the campus ministry conference, Newberg, Oregon, April 1999.

to be replenished by laughter and fun. So, we come together as fellow travelers, as co-creators or thieves, and as children.

This conference is presently the only organized and consistently scheduled program for professional development specific to people involved in campus ministry in the CCCU. Ron Hafer, Dean of the Chapel at Biola, and campus pastor with most seniority in the CCCU (36 years) wrote, The annual Campus Ministers/Pastors Conference has been an answer to prayer in my life from the very outset. From the outset of the conference I was impressed with these factors:

- No one was there to impress anyone else.
- I didn't feel I had to be "on" or guard my words, felt I could be myself.
- Most of my colleagues, like myself were "up front" most of the year and seemed to take delight in allowing others to take the lead.
- Once we realized there was no hidden agenda, most of us began to relax, unmask, and began to be vulnerable to our brothers and sisters in Christ.
- There was always a godly individual to speak from God's Word and encourage us.

As a young, proud, private guy, the Lord knew how desperately I needed this group. This saying remained in the front of my Talbot School of Theology notebook: "It is absolutely crucial for one whose ministry is the spiritual nurturing of others to find one who will nurture his spirit and care for him."¹⁷

While invaluable for the personal well-being of campus pastors, the campus ministry conference as presently organized, is unable to provide adequate professional development that equips people for careful program assessment for spiritual formation. That help will have to come in different ways.

Spiritual Formation Organization and Practices among CCCU Schools: A Review of Recent Data

As a further reference point, I turn now to answer this question: What are the actual practices for spiritual formation among CCCU schools? In February 2001, I attempted to gather basic information about campus ministry programs across the CCCU. I distributed a matrix for organizational review to a group of approximately 25 campus ministry professionals and subsequently distributed the matrix to the entire CCCU mailing list of campus ministry leaders in 86 CCCU schools. Forty-two schools responded and the following observations are taken from this sample of CCCU schools. The underlying question to be considered is: what are the spiritual formation practices

¹⁷Ron Hafer to Keith Anderson, n.d. Personal Correspondence.

that presently exist among CCCU schools? What generalizations and trends can be discerned from an analysis of the matrix data? Appendix I contains the matrix as distributed.

Matrix data analysis

What follows is a simple proportional description of many of the questions listed in the matrix, followed by a brief reflection on observations and impressions from this study. Note: the information given below is based on 42 total responses (out of 86 colleges listed on the Campus Ministry Commission campus list from the CCCU). Since not all respondents gave complete answers, the percentages listed relate to the percent of those who answered those particular questions.

Titles of “chief spiritual life officer”

- 43% use a pastoral title such as Campus Pastor, University Chaplain, or chaplain
- 23% are vice presidents (of spiritual life, spiritual direction, etc.)
- 20% are “directors” (of spiritual life, campus ministry, etc.)
- 8% are “deans”
- 6% use other miscellaneous titles

Campus ministry staffing

Zero full-time campus ministry staff	1 full-time campus ministry staff	1 full-time campus ministry staff with multiple part-time staff	Multiple full-time staff
2% (1)	4% (2)	34% (14)	58% (24)

Lines of reporting and accountability

- 51% report to a student life VP or equivalent
- 31% report directly to the president
- 10% report to the provost or an academic dean
- 8% report to others

Relationship to President and cabinet

- 31% sit on the president's cabinet
- 46% report a personal/pastoral relationship with the president
- 22% describe their relationship as administrative only

Preaching

- 25% preach twice each month
- 18% preach weekly
- 7 % preach monthly 7% preach only once per semester
- 18% do not preach
- 25% preach periodically (2-3X per semester)

Chaplain's role in chapel

This information is drawn by inference and language used, not statistically

- 67% used language of coordination and administration (scheduling, selecting speakers, set up, etc.)
- 25% described their office as "in charge" of all aspects of chapel
- Only 7% described themselves as "chief worship leaders"
- "Many" described a supervisory role over worship teams and chapel bands who are the primary worship leaders in music`

Chapel planning committees

- 52% utilize no planning committee
- 24% use an "advisory only" committee
- 24% use functional planning committees of faculty-students

Chapel attendance

- 73% are mandatory chapels
- 27% are voluntary

Chapel structure

Daily	Four days/week	3days/week	2 days/week	1day/week
11%	Less than 1%	43%	26%	17%

Chapel budgets

\$1000 or less	\$1001-3000	\$3001-5000	\$5001-9999	\$10000-19999	\$20000-29999	\$30000-35000
11% (4)	11% (4)	14% (5)	19%(7)	30%(11)	8%(3)	5%(2)

Lecture series and Staley Lecture series

- 69% of those reporting, use the Staley Lecture series
- 61% have other “lecture series” (in addition to Spiritual Emphasis week programs)
- 31% report having no other lecture series as part of the chapel program

Written chapel philosophy statement

- 55% have a written chapel philosophy statement
- 45% do not have a written chapel philosophy statement

Missions program

Number of schools reporting	Urban Pro-grams	Spring break mission trips	Summer missions program
40	75% (30)	75% (30)	67% (27)

Missions trip funding

- 70% report depending primarily on independent student fund-raising (through support letters, etc.)
- 25% report a program to assist in fund-raising
- 5% report including budget help for short-term missions program participation
- 2% (1 school) reports having an educational program to assist student fund-raising

- Other plans: one school reports contributing “chapel fine” dollars (\$10000-15000/year) to the student missions program, one runs a walk-a-thon and another is directed by student government fund-raising projects

Relationship of missions program to chapel program

- 17% report a scheduled annual missions week or missions conference
- 33% report regularly scheduled “missions” chapels each semester
- 22% report having “missions moments” or missions testimonies in chapels
- 5% report an annual commissioning service for missions teams

Spiritual formation, small groups and discipleship

Because of the varying structures and lines of accountability, including varying connections to Student Life, it was virtually impossible to quantify results in this area. The following are impressions:

1. The approach to spiritual formation is both formal/programmatic and informal/spontaneous. Nearly all campuses reported working intentionally on various kinds of small groups and many reported working to facilitate, encourage and support informal gatherings of students for various “discipleship” purposes such as Bible study, encouragement, support and accountability.
2. Only three schools reported having no intentional small group program for discipleship development or spiritual formation.
3. Nearly all campuses use student-led groups for both formal and informal discipleship development and spiritual formation programs.
4. Almost no campuses reported strong programs, which use faculty as mentors, small group facilitators or Bible study leaders, except in informal/spontaneous ways.
5. The curriculum or strategy for spiritual formation through small groups seems to focus on two things:
 - Support and accountability

- Bible study and prayer

6. The number of discipleship small groups on campuses varies from 3 to several hundred and reported attendance varies from 100 to 1200.
7. The percentage of spiritual formation group participation as reported is closer to 25% than it is to 50% and, in no cases as reported, is there more than a 50% participation rate.
8. Integration with chapel and spiritual formation or discipleship groups is almost non-existent in any recognizable or intentional plan.
9. A handful of schools report having “discipleship” groups chapels but no more than two per year and only two schools report making any intentional connection between chapel themes and the small group programs.
10. The small group programs seem to operate under a philosophy of peer-direction and a “do-it-yourself” curricular approach. Most campus ministry departments appear to give very little direction to the content of small group studies.
11. Bible studies are not a major “program” of spiritual formation as reported. Encouragement, support or accountability programs have replaced them. One campus reported a program in which students read books, articles and other writings relevant to the Christian faith.
12. Less than a third of campuses reporting described “prayer” groups and only one reported having active programs for the development of classical spiritual disciplines.
13. About 10% of the campuses reporting described retreat programs for spiritual development.

Relationship to faculty and teaching

- 67% report they have a teaching role on campus
- 19% report having adjunct or full-faculty status
- 7% report having a role in faculty selection
- 5% report a role in faculty development
- 17% serve on standing faculty committees

Have you ever had a campus ministry program audit?

- 86% no
- 8% yes
- 5% yes as part of accreditation or student life audit

The following are observations and impressions:

1. Chapel remains the primary focus for campus ministry and spiritual development across the CCCU. Resource allocation prioritization gives highest preference to the chapel program. Staff resources also favor the chapel program in full-time professional staff.
2. There is little integration and coordination of the chapel program and other programs for spiritual development, including worship education, missions and small group discipleship development. These programs tend to operate as separate administrative units or function independent of the chapel program.
3. Since nearly a half of all campuses don't have a stated or written missions philosophy, it appears that programs are geared toward student participation and are "riding the crest" of student activism from the past decade.
4. The majority of campuses don't have a clearly articulated philosophy or strategy for spiritual formation in the student population. Student participation continues to be a guiding instrument for discipleship programs. In other words, "if students will show up and participate, we'll plan the program on the pragmatics of whatever got them there in the first place."
5. The majority of campuses use student-led programs for discipleship development, but few articulate a curriculum, plan or show intentionality in their program. Faculty-led covenant groups or Bible studies are a small minority of the small groups offered across the CCCU.
6. Faculty-led mentoring programs were not a specific question of the survey and very few campuses voluntarily reported significant programs of faculty involvement in spiritual formation. It appears that peers lead much of the spiritual formation work.

7. Student activism in the area of missions, particularly urban missions have become commonplace on CCCU campuses. Connections between the spiritual formation of students and their missions activities are not clear from the data.
8. A great deal of rhetoric is generated about the concept of a “seamless curriculum” in which spiritual development, academics, and student development are “of a single piece” in the life and practice of the institution. The notion is that students should move from classroom to chapel to residence life within a canopy of similar educational goals. The curriculum of a chapel program can serve as a strong ally to the academic program and vice versa. Campus Ministry and Student Life programs can work collaboratively and synergistically in pursuit of the common goals of Christian higher education. The evidence for such a seamless curriculum in practice, however, is not borne out well in this research. What is seen instead is a more independent and sometimes separated program for each of the three areas of student growth: spiritual, academic and social-psychological.

A Preview: Toward a Campus Ministry Program Review

The nature of the paradigm developed for the program audit can be described as the following:

- Holistic, that is, understands spirituality broadly to include the life of mind, heart and soul
- Ecological, that is, seeks to review systemic interrelationships as well as the role of individuals
- Developmental, that is, understands that students develop differently across various stages of life
- Contextual, that is, seeks to review demographical, cultural and symbolic practices
- Personal, that is, understands the role and place of identity, leadership styles and roles
- Relational, that is, seeks to review campus ministry through appropriate input from all levels of relationships, including students, peers and others
- Historical, that is, recognizes the importance of time and place in the development of a ministry

- Theological, that is, understands that ministry review is appropriately based theoretically in the field of practical theology
- Symbolic, that is, seeks to study artifacts, space and rituals

In this chapter, I have attempted to describe the problem, namely that an urgent need exists among CCCU campus ministry practitioners for three things: a careful, formal program assessment that is attentive to spiritual formation, continuing professional development, and an articulated understanding of spiritual formation. That need has been demonstrated by survey research data from forty-two CCCU campuses, as well as a description of the lack of organizational assessment and professional development programs for campus ministry practitioners.

If such an assessment tool should take form, what theoretical considerations would provide the undergirding for it? I turn to that question in chapter two.

Chapter Two: Theoretical Considerations: Practical Theology, The Nature of Christian Religious Education, and the Ecology of Ministry

Where does one begin the project of program assessment and review? In chapter one I offered the historical and contemporary observation that programs for assessment and review do not presently exist among the CCCU schools. Eighty-six percent of all CCCU schools have never done a formal program audit of campus ministry, and only 8 % of all CCCU schools reporting have ever done a formal program assessment exclusively on the campus ministry program. These factors suggest that both a felt and demonstrated need exists for a protocol for a careful, formal assessment of programs for spiritual development.

I turn now to the question of theoretical considerations. This dissertation proposes that a campus ministry program assessment emerges appropriately from the discipline of practical theology and the work of key theorist-practitioners and their ideas. In order adequately to use a program assessment protocol, it is necessary first to understand the theoretical understandings that created it. In this chapter I ask, “What theories, theologies and concepts create a strong framework for developing a program review for campus ministry? From a theological standpoint, where does one begin to create a protocol for assessment and development of spiritual formation on a Christian college campus?” This chapter insists that theoretical considerations exist which need to be used in order to create an effective and comprehensive program assessment protocol. Taken together, these three provide a strong theoretical and theological basis for the protocol: practical theology, the holistic nature of Christian education and the ecology of ministry.

Practical Theology

The appropriate theoretical starting place is the arena of practical theology. A simple and practical description of the task of practical theology is given in *Studying Congregations: A New Handbook*, “Practical theology is closely tied to the lives of congregations and individuals. Rather than moving from faith to life (theory to practice), it moves from life to faith and then back to life (practice to theory to practice). Practical theology begins, therefore, by describing the

situation of the congregation and then correlates that situation with the faith and the beliefs of the congregation.”¹

The point is critical to the work of this project: As Nancy Ammerman observes, “Theology does not exist in the abstract; it is always rooted in a context. Knowledge of the context is part of the theology itself.”² A careful and self-conscious study of programs, practices and symbols that presently exist in the campus ministry, is thus needed. “Be there” is a delicate and lively interaction between being and doing within a particular setting or context. The incarnational nature of gospel makes ministry something that is essentially local. The locus of ministry is always in time and space, not *in vacuo*, but in a *particular* time and space. God is the One who saturates earth with the divine presence. God “intrudes” into every era of human history in the Logos, the Christ. Small wonder then that ministry is also about specific places such as Corinth and Colossae, Seattle and Boston. God is intensely interested in individuals and in local contexts in their distinct particularity.

One need not accept the full implications and nuances of the assumptions of the social sciences or corporate organizational studies, therefore, to recognize the need for contextualizing ministry within the particularity of its setting. Read all of Paul’s letters, study Peter’s letters, examine John’s letters to the churches and you will notice settings that are, at least geographical and historical. Further, the biblical writers placed ministry in settings that were textured by location in time and space, as well as within the context of ideas. Corinth was a different “place” from Jerusalem, not only because of its geographical location but because of its *ideational* location in a multicultural world of great diversity under the shadow of the Diana cult. The seven churches described in “The Revelation to John” varied from city to city because of the context of their history, timeline and response to their social reality. Ministry in Jerusalem differed then from minis-

¹ Nancy T. Ammerman, *et al.*, Eds. *Studying Congregations: A New Handbook* (Nashville: Abingdon Press, 1998), 25.

² *Ibid.* 26.

try in Athens for reasons we readily recognize: rituals, symbols, history, geography, and culture. All of these together form the context of “place.”

Browning's Model of Practical Theology

Don Browning, from the Divinity School of the University of Chicago, developed a model of practical theology that has become a foundational paradigm in the work of practical theology in the past twenty years. The essential tenets of his view of practical theology form part of the theoretical basis for the program review to be developed through this dissertation.

In *A Fundamental Practical Theology*, Browning argues that the first task of practical theology is to ask about place or the local setting. “How do we understand this concrete situation in which we must act?”³ This, he believes, is a *theological* task.

“Questions of the following kind guide this moment of theological reflection: What, within a particular area of practice, are we actually doing? What reasons, ideals, and symbols do we use to interpret what we are doing? What do we consider to be the sources of authority and legitimation for what we do?”⁴

Ammerman says, “If we believe that God is active *in* the world, not just an afterthought brought in to explain what goes on in the world, then describing what is happening in the world is theological work.”⁵ Some form of self-reporting descriptions of “what is happening” in campus programs is essential “theological work.” This simple observation is of enormous importance. Careful, targeted self-reporting and data gathering seeks to understand practices of ministry in large, theological terms. Programs to be reviewed are ministry created in response to the action and call of God.

³ Don Browning, *A Fundamental Practical Theology* (Minneapolis: Fortress, 1991), 55.

⁴ Ibid.

⁵ Ammerman, *et al.*, *Studying Congregation*, 16.

Ammerman concludes, “The whole task of studying a congregation, then, can be seen as an exercise in practical theology. Although it uses tools drawn from many others sources...the end result is not intended to be only a demographic, sociological, or financial profile. It is, rather, a picture of a loving community of faith that struggles to be faithful to its understanding of God and God’s purposes for the congregation and for the world.”⁶

Practical theology, therefore, starts with the experience of the institution in its pilgrimage in history. It arises out of its experience and is studied in order to discover meaning and significance as well as to give direction based on appropriate responses to its setting. The methodology of practical theology thus starts with descriptive work but moves to steps of examining its historic resources (scripture, creeds, and stories), creating conversation between history and the present, and finally moves to strategic renewal.⁷

Theological reflection takes place within a social context “where the theologian stands with and alongside the church mediating the gospel of Christ from the center. This mediation begins with action-reflection prompted by critical incidents that ask how the gospel of Christ answers the questions “What then shall we do? And how shall we live?” Practical theology thus moves out from this center toward an outer envelope that includes interpretative paradigms, experimental probes, historical consciousness and communities of memory.”⁸ Through the processes of action and reflection, the practical theologian begins to make sense out of the experience and answers essential questions of strategy and vision.”⁹

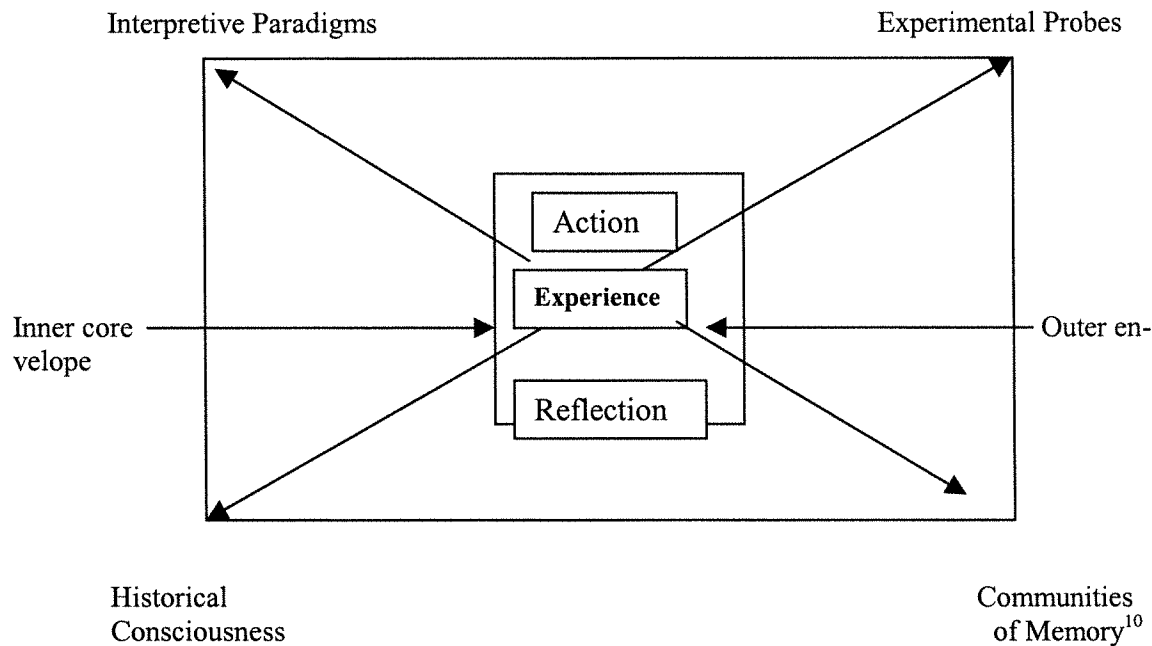
⁶ Ibid. 27.

⁷ Ibid. 26-27.

⁸ Ray Anderson, *The Shape of Practical Theology* (InterVarsity Press: Downers Grove, IL: 2001), 26-27.

⁹ Browning, *A Fundamental Practical Theology*, 11.

Ray Anderson helpfully diagrams Browning's work as follows:



It is instructive, therefore, to center a protocol for assessment of a campus ministry program in this discipline of practical theology. The church, it is argued in practical theology, has always practiced its theology best in context, in history, in the particularity of ministry and not in the isolated world of academic theology. Anderson provides a wonderful summary of this centeredness when he says, “Practical theology, as critical and constructive reflection on ecclesial praxis, is the process of ongoing critical reflection on the acts of the church in the light of the gospel and in critical dialogue with secular sources of knowledge with a view to the faithful transformation of the praxis of the church in the world.”¹¹ The outcome, in other words is to discern God’s purposes for the redemption of the world, through the experience and practice of the church in history. Creating strategies for renewal is based, therefore in the work of God in the life of a particular, local ministry.

¹⁰ Anderson, *The Shape of Practical Theology*, 27.

¹¹ *Ibid.*, 59.

What that means, methodologically for this dissertation is summarized by Browning's comment: "For those who claim to be Christian, this process inevitably leads to a fresh confrontation of the normative texts and monuments of the Christian faith—the sources of the norms of practice."¹²

A crucial part of the process of leadership for people in congregation/organizations through practical theology is to gather a realistic picture of three things:

1. Itself
2. Its situation
3. Its possible future.

These pictures contribute essential elements for a ministry review process in a college setting. Such a paradigm for assessment should include a consciousness of the ministry itself, an awareness of the situation in which it is based and an imagination into possible futures. These three help build a solid theoretical process for careful program review. Descriptive theology is a primary first step in careful program review. Each of these pictures is textured in history, memory, and practice and in the very interpretive paradigms used to understand them.

Identity, Processes and Context

Similarly, James Mason of Bethel Seminary has argued there are three major steps needed in a careful congregational study. To understand the dynamics of a congregation, one must:

1. Understand the identity
2. Understand the processes
3. Understand the context.¹³

¹² Browning, *A Fundamental Practical Theology*, 56.h.

¹³ James Mason, "Dynamics of Congregations," Personal class notes. Portland, Oregon. June 14-16, 2001.

By *identity*, Mason means the congregation's self-image, which answers two questions: "who are we and why are we this way?"¹⁴ By *processes*, he means persistent patterns, lore and style, which make a congregation distinctly itself.¹⁵ And by *context*, he means the congregational environment, where are we and when are we here.¹⁶ It is the setting in which a church finds itself and those forces that operate within the setting.¹⁷ Again, the topics of identity, process and context will become essential aspects of a campus ministry program review. Addressing each of his concepts takes a campus closer to answering his two foundational questions: "Who are we and why are we this way?"

Creating a protocol for program assessment, therefore, is essentially a theologically-centered action of reflection in a creative and dynamic dialogue with other pertinent secular disciplines. It is not simply imitative of corporate or other organizational assessments because it asks questions of both identity and context. Not content to mindlessly impersonate the practices of secular organizational audits, the discipline of practical theology keeps this project anchored where it belongs, in the story and vision of the Church. Questions of assessment or program review are essentially and foundationally questions of theology.

Practitioners at Work: The Nature of Christian Religious Education and an Ecology for Ministry:
Thomas Groome and Howard Snyder

Leonard Sweet's simple heuristic, "be there" actually echoes the more sophisticated statement of ideas from other important practitioners in the worlds of education, theology and ministry. Two of those practitioners share a similar starting place that is anchored solidly in theoretical, theological, and reflective thinking on ministry situations. Their work further anchors program as-

¹⁴ Ibid.

¹⁵ Ibid.

¹⁶ Ibid.

¹⁷ Ibid.

assessment in carefully articulated ideas of praxis and ecology. Thomas Groome is a Roman Catholic thinker whose work in the field of Christian religious education is known throughout the world and is articulated most thoroughly in three books: *Christian Religious Education*,¹⁸ *Sharing Faith: A Comprehensive Approach to Religious Education and Pastoral Ministry*,¹⁹ and *Educating for Life: A Spiritual Vision for Every Teacher and Parent*.²⁰ Howard Snyder is a professor, veteran missionary and writer who has articulated his ideas best in *The Problem with Wineskins*,²¹ *Liberating the Church*,²² and *A Kingdom Manifesto*.²³

These two thinkers, while theologically very different, share common understandings and have similar assumptions that are crucial to the work at hand of developing an effective protocol for campus ministry program review. Their work gives foundation, nuance and texture to the protocol that will be articulated in chapters five and six. Their work is a necessary theoretical consideration precisely because it offers a comprehensive understanding of the educational mission. Both Groome and Snyder see “the big picture” of faith development in the broadest sense. While they are writing about the church, their images are invaluable to see a comprehensive view of the educational mission in light of a larger theological and philosophical understanding. What follows is a detailed summary of each of their ideas, assumptions and suggested practices.

¹⁸ Thomas H. Groome, *Christian Religious Education: Sharing our Story and Vision* (San Francisco: Harper & Row, 1980).

¹⁹ Thomas H. Groome, *Sharing Faith: A Comprehensive Approach to Religious Education and Pastoral Ministry* (HarperSanFrancisco, 1991).

²⁰ Thomas H. Groome, *Educating for Life: A Spiritual Vision for Every Teacher and Parent* (Allen, TX: Thomas More, 1998).

²¹ Howard A. Snyder, *The Problem Of Wineskins: Church Structure in a Technological Age* (Downers Grove, IL: InterVarsity Press, 1975).

²² Howard A. Snyder, *Liberating the Church: The Ecology of Church & Kingdom* (Downers Grove, IL: InterVarsity Press, 1983).

²³ Howard A. Snyder, *A Kingdom Manifesto* (Downers Grove, IL: InterVarsity Press, 1985).

Thomas Groome: The Nature of Christian Religious Education

Thomas Groome describes the nature of faith education with unusual clarity in his teaching and writing. In his seminal book, *Christian Religious Education*, he helps us to see that faith is a lived reality that has three essential dimensions: a belief conviction, a trusting relationship, and a lived life of agape or love.²⁴

First, faith is believing. “It requires a firm conviction about certain essential truths. The *activity* of Christian faith, therefore requires, in part, a firm conviction about the truths proposed as essential beliefs of the Christian faith.”²⁵ But faith is more than intellectual assent. Secondly, faith is trusting. Biblically speaking, faith is always faith in something or someone. Faith is never *in vacuo*, but always faith *in* or faith *into* someone or something. It is trust. Groome says that faith is a relationship of “unbounded trust in the faithfulness of God and in the power of God’s saving grace.”²⁶ But faith is not only intellectual assent to certain beliefs or trusting one’s relationship with God. Thirdly, faith is doing. I act on what I trust. Faith finds embodiment in a lived life of love. Faith and doing belong together simultaneously.²⁷ Paul Tillich said, “Faith, in the biblical view, is an act of the whole personality. Will, knowledge, and emotion participate in it. It is an act of self-surrender, of obedience, of assent. Each of these elements must be present.”²⁸

The practical implications for program review are clear: already a protocol for assessment will need to keep a broad perspective on faith and its several dimensions. Simple reviews of “Bible knowledge” or the cognitive elements of faith will be insufficient. Simple reviews of missional acts

²⁴ Groome, *Christian Religious Education*, 57.

²⁵ Ibid.

²⁶ Ibid., 61.

²⁷ Ibid., 63.

²⁸ Paul Tillich, *Biblical Obedience and the Search for Ultimate Reality* (Chicago: University of Chicago Press, 1955), 53.

of faith will likewise be insufficient. A broader understanding of the nature of faith education is needed.

Groome's work provides a major theoretical base for assessment in *Sharing Faith: A Comprehensive Approach to Religious Education and Pastoral Ministry*. He asks a foundational question: What is the nature of education that is Christian, what are we doing? What, in other words, is the purpose for the work of Christian religious education? His answers take us a step further toward building a strong theoretical model for a careful program review: "I propose that Christian religious education shares with all religious education three constitutive characteristics: it is a transcendent, an ontological, and a political activity."²⁹

1. Transcendental: encourages transcendence. That is, it nurtures awareness of the transcendent. It encourages people to interpret their lives, relate to others, and engage in the world in ways that reflect what they perceive as ultimate in life, i.e. from a faith perspective.³⁰

2. Ontological: forms "being." That is, it is ontological; it shapes and engages people in their whole way of being.³¹ It is a "humanizing activity."³²

3. Political: enables the shared life of citizens. That is, it recognizes that any deliberate intervention in people's lives that influences the way they live, influences them as social beings in history, as agent-subjects-in relationship.³³ It shapes their way of being Christian in both public and private realms.³⁴

²⁹ Groome, *Sharing Faith*, 11.

³⁰ Ibid.

³¹ Ibid.

³² Ibid.

³³ Ibid.

³⁴ Ibid., 12.

These three form a paradigm, which is textured and multi-faceted. Christian religious education is not:

1. Merely the work of a local ministry; it is transcendent; its focus is on the activities of God in the lives of the learner.
2. Merely the busyness of a ministry program: it is not only about doing; it is also about being; how one is shaped in identity and being is as important as the practices one exercises in spiritual growth.
3. Merely the private pietism of an individual Christian, Christian leader or ministry; it is innately political because it involves both private and public realms.
4. A one-dimensional strategy, which focuses only on that which is “spiritual.”

There is a context that is broader than simply geography. It is not enough to study “where” one is in a ministry in a geographical setting but these other dynamics contribute to the broadening work of studying campus ministry. Additional contextual questions will be crucial in the assessment process if we are to take seriously these foundations from Groome. Context also includes an understanding of the nature or purpose of the work of spiritual formation (to be discussed further in chapters three and four).

The Activities of Christian Religious Education

How do we proceed with this enterprise of Christian religious education? Teaching people is a three-fold dynamic of activities: we teach learners to think, to feel, and to do. These three activities give significant shape to the practical activities of spiritual formation in the Christian college.

1. It is cognitive/mental, i.e., a believing activity that reflects conviction and decision. If people are honored as agent-subjects of their faith, then mental exercises will engage them through involvement in critical reflection (reason, memory, and imagination).³⁵ People bring a “world” of

³⁵ Ibid., 19.

experiences, ideas, thoughts, reflections and imagination to the work of religious formation: we do not teach empty containers. There is a cognitive element in Christian religious education.

2. It is affective/relational, i.e., a feeling response of trust in a personal God who saves/liberates.

We nurture people's trust in God and enhance them as agent-subjects in relationship. Teaching is not only the amassing of information, whether that information is theology, worldview, Bible knowledge or other propositional concepts. "Beyond conviction of beliefs, this fiducial dimension calls people into a loving relationship of absolute trust in God as one's firm foothold on the mountainside of life, the "stone that has been tested...as a sure foundation" (Isa. 28:16).³⁶

3. It is behavioral/obediential, i.e. this dimension is an activity of doing God's will in the world.

"Without Christian love and the justice it demands, faith is not realized; it is not *lived* Christian faith," Groome writes.³⁷ Christian faith involves the learner in acts of faith and practices of spirituality that are observable, behavioral and practical.

How then do we proceed? Groome would say that we need to spend time asking the questions of epistemology. Epistemology is that branch of philosophy, which inquires about the nature, sources, and reliability of knowledge. What does it mean to know? How do we come to knowledge? How do we know that what we know is true? In the philosophical world of epistemology, cognition has reigned supreme throughout the modern era as the answer to those questions. Here Groome's work has shaped my own in his contrast between cognition and conation. Cognitive knowing is rational, conceptual and informational. Rationalists said that the origin and form of reliable knowledge is in the intellect and requires rational deduction and logical analysis. Empiricists said that experience is the first source of true ideas. From this debate the Western world began to overreact in a quest for rational certainty. Both argued that rational certainty is the mark of true knowledge (but the difference was in the method of discovery: reason versus experience).

³⁶ Ibid., 20.

³⁷ Ibid., 21.

Preoccupation with rationality led to a dichotomy between knowing and being, theory and praxis, mind and will.

Groome suggests that cognitive knowledge is inadequate and incomplete and argues that much of our knowing is more accurately conative. By way of contrast, conative knowing seeks to bring synthesis between knowing and doing. The root for “conation” in Latin is *conatus*, which means “a conscious effort of endeavor.”³⁸ “Conative activity engages people’s corporeal, mental and volitional capacities, their heads, hearts, and overt behaviors, their cognition, desire, and will as they realize their own “being” in right relationships with others and the world and contribute in ways that are life-giving for all.”³⁹ Akin to the wisdom teachings of Biblical writers, conative knowing is a holistic integration of all aspects of the person.

His conclusion sets a powerful direction for the work of campus ministry in the sphere of religious education: “Pedagogically this poses the task of informing, forming and transforming people in the pattern of lived Christian faith—to know, desire, and do with others what is ingredient to being Christian in right relationship with God, self, others, and creation after the way of Jesus. It means educating people’s ‘character’ to realize the believing, trusting, and doing that is constitutive of lived Christian faith in the world.”⁴⁰ These three together form a matrix that is ontologically, epistemologically and pragmatically complete: we inform, we form and we witness divine transformation. The practitioner has a responsibility for activities and practices that are broadly conceived and not narrowly spiritualized. People learn by receiving information but that learning is incomplete without the formation of identity and being and the transforming activity of God in their lives.

³⁸ Ibid., 27.

³⁹ Ibid., 30.

⁴⁰ Ibid.

To summarize, Groome developed a fivefold taxonomy of pedagogical activities. A pedagogy for conation in Christian faith should:

1. Engage the "being" of people in their self-identity as "agent-subjects-in-relationship"
2. Engage the "place" in which people's "being" is realized
3. Engage people's "being in time" and the faith tradition of the Christian community over time
4. Engage people's dynamic structure for conation
5. Engage people in decision for their "truth" in Christian faith⁴¹

In this taxonomy, the three dimensions of time must be considered as well. In line with his taxonomy of conation and his tripartite view of knowing, Groome sees past, present and future within a construct that includes body, mind, and will.

Groome: a graphical summary

A matrix can be constructed which summarizes his important observations.⁴²

The nature of spiritual development

	From the Past:	For the Present:	Toward the Future:
Body:	Corporeal maintaining: to turn people to the time-tested wisdom they already carry in their bodies	Corporeal engaging: turn people to and bring them to conscious expression of their feelings, sensings, and labor	Corporeal regenerating: helping people listen to the promptings of their bodies for life
Mind:	Mental remembering: to bring to mind again what participants already know of their world and of themselves.	Mental reasoning: sponsors people to reason and to think critically (according to their developmental readiness)	Mental imagining: deliberately avoids unimaginative practices and positively encourages use of the imagination
Will:	Volitional inheriting: inviting them to claim their own most and deepest truth	Volitional relating: emotionally engage, inspire, move, and rouse the hearts of participants	Volitional committing: encouraging people to question and discern in dialogue the likely consequences of their commitments, to give them empowerment

⁴¹ Ibid., 85-86.

⁴² Ibid.

Groome's work is both practical and intensely theological for it pays attention to issues of time and purpose. It includes development as an interaction of body, mind and will. And, it considers development in terms of past, present and future. This matrix begins to form a grid for programmatic assessment as it calls the practitioner to think ontologically, epistemologically, holistically, and pedagogically.

In the CCCU, Arthur F. Holmes has become a leading proponent for teaching a Christian worldview that is comprehensive and also provides a practical integration of body, mind and spirit. He believes that the purpose of the Christian college is not to provide courses in theological studies and it is not to cultivate "piety and religious commitment."⁴³ "Rather, the Christian college is distinctive in that the Christian faith can touch the entire range of life and learning to which a liberal education exposes students"⁴⁴ For many years he has called for a total integration of faith and learning:

"The college must therefore cultivate an atmosphere of Christian learning, a level of eager expectancy that is picked up by anyone who is on campus for even a short while. It must sell the idea from the point of student recruitment and admission through freshman orientation into the residence hall program, the curriculum and individual courses. The chapel program must exemplify this attitude rather than the unthinking disjunction that is all too frequent between faith and devotion on the one hand and what goes on in the classroom on the other.... And required general education courses must present not narrow specializations in isolation from each other, but ideas that stretch the mind, open up historical perspective, enlarge windows on the world, and reveal the creative impact of Christian faith and thought."⁴⁵

His conclusion leads us to our next practitioner, Howard Snyder. Holmes says, "Liberal education is concerned to see life whole."⁴⁶

⁴³ Arthur Holmes, *The Idea of a Christian College* (Grand Rapids, MI: Eerdmans, 1975), 47.

⁴⁴ Ibid.

⁴⁵ Ibid., 51.

⁴⁶ Ibid., 115.

Howard Snyder: Ministry That Is Holistic

Another theoretical framework from a practitioner comes from the writing of Howard Snyder. Snyder's work is important for campus ministry because it is solidly anchored in biblical faith and is structured around a theological center for ministry. Since CCCU campus ministry programs claim to be Christ-centered, Snyder's work as an evangelical scholar provides a biblical understanding and structure for a church that is Christ-centered. Snyder's work is easily adapted to the day-to-day ministry of spiritual formation and can provide a comprehensive model for holistic planning.

Snyder returned to North America after a decade of ministry in Brazil and saw a church that had become adrift of purpose.

"Most North American evangelical Christians are good, solid, honest, hard-working, generally law-abiding citizens. They are mostly middle-class, white suburbanites who not surprisingly see Christianity through middle-class, white suburban eyes. The problem is that their sociocultural setting seems to determine their concept of the Christian faith, rather than their faith serving as a starting point for a critique of their culture...Liberating the church does not mean retreating to a stained-glass ghetto or turning away from society to wait patiently and passively for the Kingdom. Rather it means recentering the church's life on God for the sake of Kingdom work now."⁴⁷

In order to address and adjust this concern, Snyder argues forcefully for a return to a biblical understanding that he calls *ecological*. He asserts that God's economy (*oikonomia*) is to put all things in proper order in God's house (*oikos*). God's economy is God's plan to bring justice, harmony, and health---his perfect shalom---to the creation.⁴⁸ This biblically centralizing concept anchors the work of the church in line with broadly understood divine purposes for the church.

⁴⁷ Snyder, *Liberating the Church*, 20, 21-22.

⁴⁸ *Ibid.*, 60.

Again, this broadly understood teaching, keeps the Christian church from a narrowly understood and spiritualized practice of ministry.

The specific practical implications of Snyder's work are best identified in his book, *Liberating the Church*, where it provides another useful matrix for a program audit on a college campus. Snyder argues that there is a single core purpose around which all other programs for spiritual development are built, namely the glory of God.⁴⁹ The Christian community exists to bring glory to God. The individual Christian has a primary life purpose of seeking to honor God in words, lifestyle, values, and practices.

Snyder believes the language of economy and ecology are essential biblical terms. "The word *economy* means the proper or efficient arrangement of parts in a system...it is rooted in the idea of a Greek house or household or *oikos* made up of a large family, including servants or slaves. The "economy" (*oikonomia*) was the efficient and proper ordering of the affairs of the *oikos*."⁵⁰ The house of God is crucial to his work. God's house is made up of two things: it is the church and it is the whole created order. Two statements summarize his viewpoint:

"God has a well-ordered plan for how the church is to live and function. Part of God's economy concerns the way the local congregation is to function—what we might call the ecology of the local church."⁵¹

"The church is not the only place God works; rather it is a sign pointing to what God is doing in his larger "house," the created universe. The whole cosmos is, metaphorically,

⁴⁹ Ibid., 75.

⁵⁰ Ibid., 22.

⁵¹ Ibid., 57.

God's *oikos* for which God has an *oikonomia*, a plan for the proper ordering of everything in the world."⁵²

Basing his work biblically on texts in Ephesians 1:22-23, 2:19-22, Hebrews 3:1-6, Colossians 1:15,18 and many Psalms, especially 36:5-9, 24:1, 90:1, 91:9, Snyder concludes, "In summary, God's economy is his plan to bring justice, harmony and health—his perfect *shalom*—to his creation."⁵³ His call to the church then is to think *ecologically*, not because it is a trendy thing to do but rather because it is a biblical way of understanding that God's concern is for *all things* in creation. God is concerned about the church and about the world itself. God is the owner of all things, the creator and sustainer of all things. This concept alone argues powerfully for the existence of the Christian liberal arts college or university. Arthur Holmes' now famous truism summarizes this viewpoint in a direct statement: all truth is God's truth.⁵⁴ He wrote, "All truth is ultimately known to God and so may be called "God's truth" whether it be found in the Bible or elsewhere."⁵⁵ Christian higher education is dedicated to the pursuit of truth in all of its many-faceted disciplines. If God is concerned with things physical and social, as well as spiritual, then God is concerned with academic disciplines that run the gamut from biology and physics to sociology and history, as well as theology, ecclesiology and spirituality.

What then is the ecology of the church? This is another way of asking a practical question, "How does the church actually function?" Snyder outlines three elements as essential ecological resources of the church.

⁵² Ibid.

⁵³ Ibid., 60.

⁵⁴ Holmes, *The Idea of a Christian College*, 8.

⁵⁵ Ibid., 8-9.

First there is a physical ecology: the physical bodies of believers and all the material aspects of their lives.⁵⁶ This includes the church's use of money, buildings, food supplies, energy, and physical resources. Second, there is a social ecology. This is the total social impact of the church and of individual Christians, as well as how the church is shaped by society.⁵⁷ Third, there is the spiritual ecology of the church, which is composed of the moral and spiritual values by which Christians live, and the reality of the spirit world, including its battle with the kingdom of darkness.⁵⁸ This ecology includes the “actual presence of the Spirit of God in the world and the reality of angels, demons and whatever other unseen principalities and powers the universe contains.”⁵⁹

Snyder's graphic provided below illustrates that the ecologies of the church, just described relate directly to the purpose of the church: the church exists to glorify God. This happens through three primary functions of the church:

- a. *Leitourgia* (service or worship)
- b. *Koinonia* (fellowship, the shared life based on our new being in Jesus Christ).
- c. *Martyria* (witness or testimony (which springs from the dynamic of Christian community life).)⁶⁰

⁵⁶ Snyder, *Liberating the Church*, 71.

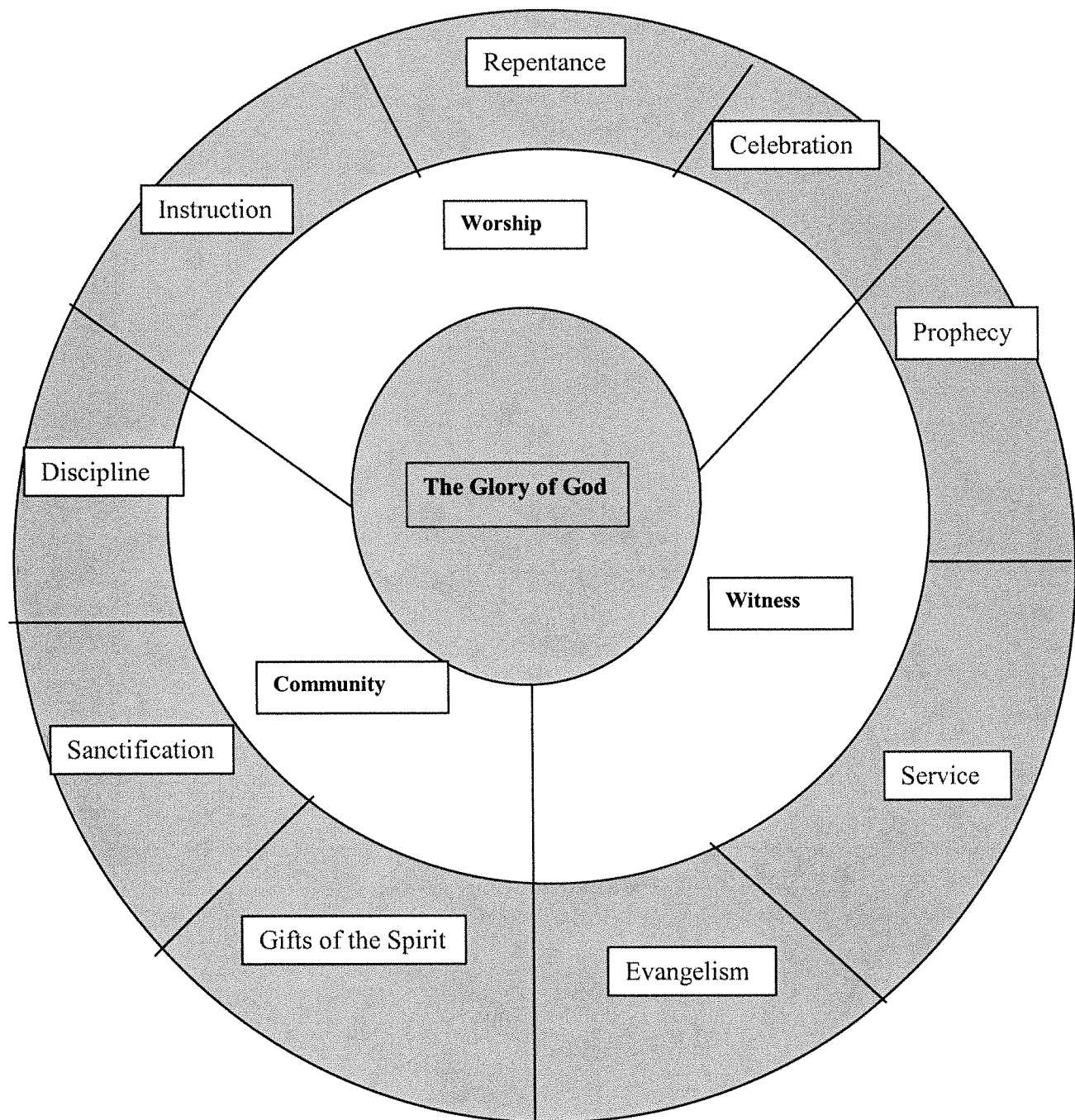
⁵⁷ Ibid.

⁵⁸ Ibid., 72.

⁵⁹ Ibid.

⁶⁰ Ibid., 76.

In graphical format, Snyder offers a summary of his ideas:



⁶¹ Ibid., 82.

His nuanced definitions and descriptions are important:

Worship includes three areas of ecclesial life and not merely a “service” of worship that is musical or liturgical. There are three elements to worship:

- Celebration (honoring someone else) of the God of action, not in abstraction. We celebrate the future present now in the Kingdom.⁶²
- Instruction is hearing God's voice through the Word in various forms.⁶³
- Repentance is any act of turning from the kingdoms of this world and turning to God's reign as the defining and definitive focus of one's life (Amos 5:21-24, Mt. 3:2).⁶⁴

Community also includes three areas of ecclesial life and is not only “acts” of fellowship or activities of the church gathered.

- Discipline: building a community of people who are truly Jesus' disciples, Heb. 3:13, James 5:16, I Thess 5:11, Col. 3:16, Romans 12:15, Mt. 18).⁶⁵
- Sanctification: the Spirit's work of restoring the image of God in believers and in the believing community (Eph 5:26-27). The Holy Spirit is at work to make us like Jesus himself. This is what has often been called personal piety and spiritual discipline.⁶⁶
- Spiritual gifts are God's grace working through the personalities of believers, preparing and enabling them for their particular ministries, in order that the church may be edified.⁶⁷

⁶² Ibid., 81-82.

⁶³ Ibid., 83.

⁶⁴ Ibid., 85.

⁶⁵ Ibid., 86.

⁶⁶ Ibid., 87-88.

⁶⁷ Ibid., 89.

⁶⁷ Browning, *A Fundamental Practical Theology*, 56.h.

Witness also includes three areas of ecclesial life and is not only a singular form of verbal proclamation of the gospel for the sake of winning converts to Christian faith and life.

- Evangelism is sharing the good news of Jesus and the Kingdom.⁶⁸
- Service means the church's servant role in the world.⁶⁹
- Prophecy is the church's prophetic witness in the world.⁷⁰

This grid provides an effective tool that can be used as a matrix for planning, as well as for a program audit of ministries. It points to a comprehensive view of spiritual formation in the life of contemporary Christian faith. While assessment of individual spiritual “progress” may be, by definition and the nature of spirituality, impossible, program effectiveness and synchronicity with one’s stated mission is possible. It will be focused ecologically on the various interactions and interdependent parts of the whole, centered within a unitive focus on the glory of God.

“Completeness” of ministry practices and formative processes can be studied. To what extent do the programs and practices of campus ministry fulfill the entire intention of God as outlined by Snyder? Are there areas of deficiency in vision, planning or strategy? To what extent do these various ministries interact with each other programmatically within the work of campus ministry? These questions and others like them form a practical response to Snyder’s theoretical vision for a ministry that is biblical, holistic and centered.

In this chapter, I have articulated a position that practical theology is the appropriate discipline for the study and preparation of a program assessment. Thomas Groome and Howard Snyder are two theorist-practitioners whose work offers comprehensive understandings of Christian religious education in models that are readily accessible to the work of campus ministry within CCCU schools. Groome understands the educational mission as transcendent, an ontological, and politi-

⁶⁸ Ibid., 90.

⁶⁹ Ibid.

⁷⁰ Ibid.

cal. Further, faith encompasses belief, trust, and involves a lived life or love. Rather than offer a spirituality that is ethereal or otherworldly, Groome properly anchors faith and the education of the soul in understandings that are centered in time and space and in an understanding of the nature of faith that is capacious and richly nuanced. Snyder gives a comprehensive model which centers itself in biblical teachings. It draws in biblical emphasis on worship, community, and service. The multifaceted nature of ministry centered in biblical teachings, calls for assessment that is likewise multifaceted and rich. In the next chapter I will move to the next question: out of a practical theology that is comprehensive and large, what is an evangelical understanding of spiritual formation? The context for the protocol offered in this dissertation is largely within the evangelical camp, broadly understood, within the CCCU schools. Leading evangelical writers will be surveyed to give a further nuanced understanding of spiritual formation. What is spiritual formation? That is the task of chapter three.

Chapter Three: What is Spiritual Formation?

Chapter one began with the CCCU as the context for this dissertation; chapter two attempted to provide a theoretical basis for program assessment in practical theology and the work of several ministry practitioners. In this chapter I will define spiritual formation as it is understood in the evangelical context of Christian faith. An adequate understanding of the desired outcome and process of spiritual formation is essential to a valid program assessment. The question for this chapter is: what is spiritual formation? Are there appropriate biblical paradigms that especially inform an evangelical understanding of spiritual formation?

If there is one clear entrance requirement for CCCU membership, it is a commitment to education that is demonstrably Christ-centered. One primary common denominator among CCCU schools is the existence of a clearly articulated Christ-centered mission statement.

As a professional association of academic institutions, the mission of the Council is to advance the cause of Christ-centered higher education and help institutions to effectively integrate biblical faith, scholarship and service¹

Six examples of member school's mission statements will give a flavor of both their commonality and individuality, as well as an insight into the denominational and theological breadth of the CCCU.

- Huntington College, Huntington, Indiana: Huntington College is a Christ-centered liberal arts college that is owned by the Church of the United Brethren in Christ. With the conviction that all truth is God's truth, the College exists to carry out the mission of Christ in higher education. Through a curriculum of demonstrated academic excellence, students are educated in the liberal arts and their chosen disciplines, always seeking to examine the relationship between the disciplines and God's revelation in Jesus Christ.²

¹ Council for Christian Colleges & Universities, <http://www.cccu.org>, accessed 9 September 2001.

² Huntington College, <http://www.huntington.edu/allabout/mission.html>, accessed 9 September 2001.

- Wheaton College, Wheaton, Illinois, an interdenominational institution: Wheaton College exists to help the church and improve society worldwide by promoting the development of whole and effective Christians through excellence in programs of Christian higher education. This mission expresses our commitment to do all things-“For Christ and His Kingdom.”³
- The University of Sioux Falls, Sioux Falls, South Dakota, American Baptist: The University of Sioux Falls seeks to foster academic excellence and develop mature Christians for service to God and humankind in the world.⁴
- Erskine College, Due West, South Carolina, Associated Reformed Presbyterian: Erskine exists to prepare persons for responsible living, service, and ministry, in both Church and society. As a community devoted to Christian commitment and excellence in learning, Erskine accomplishes its mission through undergraduate liberal arts and graduate theological education.⁵
- Point Loma Nazarene University , San Diego, California, Nazarene, provides higher education in the liberal arts and preparation for service and leadership in selected professions for students who desire such an education in an environment of vital Christianity in the evangelical and Wesleyan tradition.⁶
- George Fox University, Newberg, Oregon, founded by the Quakers: To demonstrate the meaning of Jesus Christ by offering a caring educational community in which each individual

³ Wheaton College, <http://www.wheaton.edu/welcome/mission.html>, accessed 9 September 2001.

⁴ The University of Sioux Falls, http://www.thecoo.edu/admissions/Experience_USF.htm, accessed 9 September 2001.

⁵ Erskine College, <http://www.erskine.edu/info/mission.html>, accessed 9 September 2001.

⁶ Point Loma Nazarene University, <http://www.ptloma.edu/universityinformation/missionstatement.htm>, accessed 4 June 2002.

may achieve the highest intellectual and personal growth, and by participating responsibly in our world's concerns.⁷

These mission statements assume a singular ultimate outcome of Christ-centered Christian higher education: the spiritual formation of students. Each school has its own way of stating that commitment and there are nuances of meaning between each statement. Developing “whole and effective Christians” or developing “mature Christians for service to God” or a community “devoted to Christian commitment and excellence in learning,” while, stated differently, all share a common theme. CCCU schools share a common purpose of the development of persons for the sake of the Kingdom of God. While the language of “spiritual formation” itself may be of recent currency among CCCU schools, its antecedents have a long and rich history in such phrases as spiritual growth, holiness, the deeper life, walking in the Spirit, righteousness, or even “following Jesus.”

In his book on holiness, Don Alexander asks a foundational question for the study of spirituality or godliness, which is, “How does one enter into the life of godliness?” He makes the following crucial observation:

“Here we encounter a crucial theological and practical problem in the pursuit of godliness; namely, the tension between God’s role and the believer’s responsibility to walk in holiness. How to synchronize this tension is our central task. If, for example, we place too much emphasis upon human responsibility, do we not then diminish the New Testament’s emphasis that believers are righteous and holy in Christ? On the other hand, if we exclusively stress union with Christ through faith, are we not then, minimizing the biblical admonitions to walk in holiness, righteousness, and love? Failure to harmonize this tension will not only create a distortion in the biblical teaching but also tends to create unrealistic expectations, which frequently result in a skepticism toward the promise—*“sin shall not be your master”* (Rom 6:14).⁸

⁷ George Fox University <http://www.georgefox.edu/about/beliefs/mission.html>, accessed 4 June 2002.

⁸ Donald L. Alexander, *The Pursuit of Godliness: Sanctification in Christological Perspective* (New York: University Press of America, 1999), 7-8.

This is a helpful distinction when it comes to the development of program assessment for spiritual formation on the Christian campus. We understand we must ask two guiding questions: First, “What part is God’s responsibility, the responsibility of Spirit and, therefore, something beyond pragmatic assessment methodologies?” Second, we think about the human dynamic, “What part do people play in the spiritual development of themselves and other persons?” An omission on either side of the divine-human interaction can lead to a misguided or truncated ministry.

Toward a Definition of Spiritual Formation: An Overview of Contemporary Evangelical Thought

What is spiritual formation? Since the theological context for CCCU schools is situated primarily in Evangelical Christianity, it is helpful to identify evangelical thinking about spiritual formations. Leading evangelical spiritual teachers reflect the Biblical ideas in a series of illustrative definitions:

John Stott

In a lecture at the 1999 Eastbourne Conference on Spiritual Formation, John Stott cited Hebrews 5:11 as a clarion biblical call for disciples of Jesus Christ to “grow up.” He used Colossians 1:28-29 as a critical text about Christian maturity. Spiritual maturity is a mature relationship in Christ. As a branch is in a tree, a vibrant, organic shared life, united to Christ, characterized by faith, love, worship, and obedience.

Eugene Peterson

In his course on Ephesians, taught at Regent College in Vancouver, British Columbia, “Soulcraft,” Eugene Peterson used the following definition: “Spiritual formation is God the Holy Spirit forms the life of Christ in us. Our spirits are formed by Holy Spirit.”⁹ He expands the thought in a citation about holiness:

⁹ Eugene H. Peterson, “Soulcraft,” “Personal class notes, n.d.

Holiness is the Christian life mature. It's gathering all the parts and pieces of your life into obedience and response to God, and living with some energy. Holiness is a blazing thing, an energetic thing...it's the work of the Holy Spirit in your life. It's a work in which there is conscious and intentional participation and obedience. It's living the life of faith or justification. It's very Trinitarian."¹⁰

Richard Foster

In his various writings and speaking, Richard Foster seems to define spiritual formation this way: through a process of time and experience we effectively take on the character of Jesus Christ. A text that supports his teaching is Galatians 4:19 which says, "Christ is formed in you."¹¹ Further, there is Romans 8:29 in which Paul articulates his idea that God conformed those whom he foreknew to the image of his son.¹² And finally, there is Paul's statement in II Corinthians 3:18 that we are being transformed into the image of the Lord."

Richard Mulholland

In *Invitation to a Journey: A Road Map for Spiritual Formation*, M. Robert Mulholland Jr. offers four elements in his definition: Spiritual formation is "(1) a process (2) of being conformed (3) to the image of Christ (4) for the sake of others."¹³

Dallas Willard

In an article, *Spiritual Formation: What it is and How it is done*, Dallas Willard defined spiritual formation, saying, "Spiritual formation in the tradition of Jesus Christ is the process of transformation of the inmost dimension of the human being, the heart, which is the same as the spirit or

¹⁰ Eugene H. Peterson, *Subversive Spirituality* (Grand Rapids, MI: Eerdmans, 1997) 197-198.

¹¹ Gal. 4:19 NRSV (New Revised Standard Version). All biblical references in this paper will use the NRSV.

¹² Rom. 8:29

¹³ M. Robert Mulholland Jr, *Invitation to a Journey: A Road Map for Spiritual Formation* (Downers Grove, IL: InterVarsity Press, 1993), 14.

will. It is being formed (really transformed) in such a way that its natural expression comes to be the deeds of Christ done in the power of Christ.”¹⁴

How Does Spiritual Formation Take Place?

With this sampling of evangelical definitions of spiritual formation in mind, we move to the remaining question: How does that happen? Given these definitions of what will happen and what information, formation, and transformation emerges from this process, what is the process? Because there is an active and passive dimension, what are the various practices? Because spiritual formation is a joint venture with the Holy Spirit, what are the practices necessary to engage in this adventure with God’s Spirit?

Again a brief review of prominent evangelical practitioners gives an overall perspective.

Richard Foster: Making space for spiritual formation

In some unpublished writings, Richard Foster articulates a clear and inclusive outline of “means of grace.” He outlines three means of grace, which he calls experiential, formal and instrumental.¹⁵ Taken together, these three are the universal ways people grow into maturity in Christ.

What follows are my own reflections and notes on his work.

Experiential means of grace are various life experiences we encounter that increasingly form in us the character of Christ. Foster’s thought is especially inclusive of common and universal life experiences. These are not haphazard or random experiences since it is a guiding belief that spiritual formation is primarily the work of the Holy Spirit, but these are experiences and settings of life, which we don’t necessarily set out to find. Some of our spiritual formation occurs because life experience finds us and we learn to receive those experiences.

The first of these is uncommon in some evangelical thinking. Foster says that work places us in the stream of divine action because work is sacred and Jesus becomes our constant companion

¹⁴ Dallas Willard, *Spiritual Formation: What it is and How it is done*.
http://www.dwillard.org/Christianity/Pubs/spiritual_formation_is-done.htm, accessed 24 July 2001.

¹⁵ Richard Foster, n.d. Unpublished manuscript. Photocopied.

and friend in the midst of our work.¹⁶ His second “experiential means of grace” is also unexpected but follows the thought of the classical writers on spirituality such as John of the Cross. Foster calls these experiences trials which are formative because God uses such experiences to change us as James 1:2-3 says.¹⁷ They create endurance, which creates maturity. And thirdly, there is an overall interaction with the movings of the Holy Spirit upon the human heart.¹⁸ The Holy Spirit comes as teacher, counselor and guide, granting us a heart for worship.¹⁹ His perspective is helpful to understanding the parts of spiritual development that are not within the control or planning of the learner. Some things come to us because we need to work and face difficulties in life. Some are purely the work of God’s spirit.

Formal means of grace are the more familiar disciplines of the spiritual life such as prayer, study, fasting, solitude, simplicity, confession, celebration *et al.* What is important is his view that they indirectly nurture in us a proper perspective toward others and God.²⁰ He has a particularly clear description of three types of disciplines and their purposes in spiritual formation:

1. Inward disciplines cultivate our *heart and mind* toward the way of Christ (meditation, prayer, fasting and study)²¹
2. Outward disciplines cultivate our *appetites* toward the way of Christ (simplicity, submission, solitude)²²
3. Corporate disciplines cultivate our *affections* toward the way of Christ (confession, guid-

¹⁶ Ibid.

¹⁷ Ibid.

¹⁸ Ibid.

¹⁹ Ibid.

²⁰ Ibid.

²¹ Ibid.

²² Ibid.

ance and celebration)²³

He is most emphatic in this one tenet: what the disciplines of the spiritual life do is place us before God. They are not the formative acts themselves but they place us in the stream of God's power. An entire theology of God's active presence informs this view.

Finally, there are instrumental means of grace which are various physical and human instruments God uses to transform us such as the Bible, communion, anointing with oil, preaching, laying on of hands, intercessory prayer, and more.²⁴

I observe that Foster understands what Benedictine spirituality has understood for centuries, that spirituality includes the common, ordinary activities of work and relationships and the universal experience of crisis as the given arenas for spiritual formation. We are not only formed spiritually when we are doing "spiritual" things, we are formed spiritually in all things. That means that students are in the process of being formed spiritual in many ways and places both on-campus and off-campus, within the classroom and outside, during times of formal chapel worship and at work. Foster's work is a necessary correction to views of spiritual development that place an over-emphasis on the intentional work of the disciplines and formal programs for spiritual growth.

Dallas Willard: A curriculum for Christlikeness

Taking this further, Dallas Willard takes the position that there is both a passive and active element to formation in biblical texts.²⁵ Perhaps the summary text is found in II Peter 1:3 and 5 which integrates both elements: "His divine power has given us everything needed for life and godliness,"²⁶ but you must make every effort to support your faith with goodness and goodness

²³ Ibid.

²⁴ Ibid.

²⁵ Dallas Willard, "Spiritual Formation In Christ: A Perspective on What It Is And How It Might Be Done" (*Journal of Psychology and Theology*, 2000, Vol. 28, No.4), 256.

²⁶ II Peter 1:3.

with knowledge.”²⁷ Spiritual formation begins with God’s initiative, power, and work within us but it continues through human participation, response, choice and the exercise of will. Perhaps this view confirms Alexander’s pivotal assertion that both human response and divine initiative are constitutive elements in the formation of godliness.

In his article, “Spiritual Formation In Christ: A Perspective on What It Is And How It Might Be Done,” Dallas Willard sharpens the conversation by identifying three distinctions to be included. He calls these “meanings or moments.”²⁸ The first moment is identifying activities as “spiritual” work or exercise.²⁹ Thus spiritual formation is training in these special activities.³⁰ Secondly, spiritual formation refers to the shaping of the “spiritual side of the human being...here, what is being formed is explicitly, the spiritual dimension of the self.”³¹ His third distinctive is the actual means of spiritual formation, which he refers to “as a shaping by the spirit of by the spiritual realm and by the Holy Spirit and other spiritual agencies involved in the kingdom of God, especially the Word of God.”³²

Thus we can summarize as follows: training is needed through programs, activities and ministries. Formation is needed through an openness of heart and spirit. And God’s activity is needed and can be engaged through a receptivity of awareness of Spirit. This summary becomes important as we later ask the question about the nature of assessment. What can we actually assess in campus ministry?

Willard makes a bold assertion about the practice of spiritual formation in churches of his acquaintance when he says,

²⁷ II Peter 1:5.

²⁸ Ibid.

²⁹ Ibid., 254.

³⁰ Ibid.

³¹ Ibid., 255.

³² Ibid.

In the face of this challenge, I know of no current denomination or local congregation that has a concrete plan and practice for teaching people to do “all things whatsoever I have commanded you.” Very few even regard this as something we should actually try to do, and many think it to be simply impossible. Little wonder then, that it is hard to identify a specifically “Christian version” of spiritual formation among Christians and their institutions...”³³

His assertion is a direct challenge to campus ministry across the CCCU. Student-by-student assessment of spiritual progress may be difficult to quantify, but an evaluation of activities and an ethos for spiritual progress may be identified, reviewed and assessed. To what extent does campus ministry make available and advocate for a concrete plan for teaching people to fulfill Jesus’ great commission? Is a concrete plan in place for spiritual formation on the college campus?

As a teaching professor, Willard thinks in terms of the classroom. He calls for “A Curriculum for Christlikeness” which is necessary to teach Christlikeness to Jesus’ “apprentices.”³⁴ It is helpful to see that Willard identifies specific spiritual disciplines in two categories with two sub-categories for each. They are disciplines of abstinence and of positive engagement. We are beginning to sharpen our understanding of what spiritual formation entails by sharpening our understanding of those practices, which foster it. There are *disciplines of abstinence*, which he calls (1) solitude and (2) silence. By solitude he means being out of human contact, being alone for lengthy periods of time.³⁵ By silence he means to escape sounds and noises, except the gentler sounds of nature.³⁶ There are also *disciplines of positive engagement*, which include study and

³³ Ibid., 258.

³⁴ Ibid., 311-374.

³⁵ Ibid.

³⁶ Ibid.

worship.³⁷ The purpose and function of these disciplines is to help us break and disrupt the habits that govern our bodies.³⁸ Willard is interested in changing the epidermal response of the self to stimuli. More than “habits of the heart,” these spiritual disciplines of solitude and silence are intended to actively change us.

Through study we seek to place our minds fully on the kingdom of God. When we learned the alphabet as children, we brought it before our minds and related our bodies to it until we learned to use it without thinking about it, naturally.³⁹ In Philippians 4:8-9 Paul instructs his readers to concentrate their attention. “Whatever things are true, serious, right, pure, lovable, well regarded, any virtue and anything admirable *let your mind dwell on them*. What you have learned, received, heard and seen in me, do that. And the God of peace will be with you.”⁴⁰ Jesus is the center of our study. Other important biblical texts need to be taken into our souls and bodies (23rd Psalm, Ten Commandments, Lord’s Prayer, etc.). Study is not just for the sake of gathering information, but also for transformation of soul, spirit, and heart.

In worship we ascribe greatness, goodness and glory to God. In worship we put every possible aspect of our being into worship, all of our senses, our minds, and our creative capacities. It can include poetry and song, color and texture, food and incense, dance and process.⁴¹ Worship imprints on our whole being the reality that we study which creates a radical disruption of the powers of evil in and around us.⁴²

³⁷ Dallas Willard, *The Divine Conspiracy* (HarperSanFrancisco: 1998), 357.

³⁸ *Ibid.*, 322.

³⁹ *Ibid.*, 361.

⁴⁰ Phil. 4:8-9

⁴¹ *Ibid.*, 363.

⁴² *Ibid.*

Will Willimon

In an early writing, the Dean of the Chapel from Duke University outlines three particular steps necessary for the development of “character.”⁴³ Although he’s writing specifically about character development and ethics within the context of the worshipping community, his words provide a helpful parallel to spiritual formation in students. Three dynamics form character in the person:

1. Character is formed in a social matrix, a community.⁴⁴ Willimon reminds us that our moral lives are cumulative. They arise from the shared life of a particular community. We are in the church because God has called us together. (“There is) no sustained, long-term, moral growth outside the context of a worshipping, witnessing, serving, biblical people of God in community of faith.”⁴⁵
2. Character is formed by life long cultivation of virtues.⁴⁶ He is talking about “habits, those persistent tendencies, that “practical reason” which leads a person to act in a way that may be said to have intention, posture and direction arising out of certain persisting dispositions.”⁴⁷
3. Character is formed by sharing the Christian vision.⁴⁸ “To be a Christian means to learn to see the world in a certain way, until, day by day I become as I see. Adoration is part of my formation.”⁴⁹ “Each individual Christian is not forced to invent a new language to meet each new situation, or new symbols and metaphors with which to grasp the nature of reality. These gifts are part of the

⁴³ William H. Willimon *The Service of God: How Worship and Ethics Are Related* (Nashville: Abingdon Press, 1983), 28-37.

⁴⁴ Ibid., 29.

⁴⁵ Ibid., 32.

⁴⁶ Ibid.

⁴⁷ Ibid.

⁴⁸ Ibid., 34.

⁴⁹ Ibid., 35.

substantive vision of the Christian community. These gifts are given, to a great extent, within worship."⁵⁰

Implications for spiritual formation on the campus

Two implications for campus ministry emerge from the observations given throughout this survey on spiritual formation.

The first is that we cannot become apprentices without specific training for it. Willard assumes that intentional training is required.⁵¹ "As a disciple of Jesus I am with him, by choice and by grace, learning from how to live in the kingdom of God."⁵² The experiential means of grace as Foster sees them are invaluable to our understanding, but there are practices which need to be intentional in institutions which see their mission as the formation of persons of faith.

Second, a curriculum is necessary. This will become crucially important in the work of program assessment for campus ministry: much of what happens in spiritual development work is haphazard, unfocused and without substantive content for the development of disciples. Bible study for the sake of Bible knowledge is not the goal. Neither is information for the sake of information itself. As Romans 10:1-2 implies, it is possible to develop a zealous heart for God but without knowledge.⁵³ Curricula for chapel, small groups, missions and all worship ought to provide focus for spiritual formation in campus ministry.

How does spiritual formation take place? Two broad responses emerge from these various conversations: Through the Spirit and through spiritual practices.

⁵⁰ Ibid.

⁵¹ Ibid., 283.

⁵² Ibid.

⁵³ Rom 10:1-2.

Spiritual Formation through the Spirit: Beyond Human Instrumentality.

In much of his writing, Paul reminds his readers of God's active agency in the work of spiritual formation. The Spirit has an active role to play in the development of people's souls, spirits, hearts, and wills. "And all of us, with unveiled faces, seeing the glory of the Lord as through reflected in a mirror, are being transformed into the same image from one degree of glory to another; for this comes from the Lord, the Spirit."⁵⁴

Undoubtedly the theological factor of resurrection argues most powerfully for the role of the spirit that is "beyond human instrumentality." Spiritual formation in the Christian context must include God's overwhelming work of resurrection as divine initiative and power. We are shaped as people of faith in Jesus Christ by the work of God in raising Jesus from the dead and, therefore, in creating a spirituality that is built on resurrection. The cross is not the end of Jesus' ministry, which means, for the Christian, that death is not the end either. There is an energizing, life-giving, death-defeating power God gives the individual Christian and the church through resurrection.

That power is not only reserved for the time of death either. Jesus' post-resurrection appearances show us, once again, a spirituality that was centered in commonness. Two of his appearances included simple meals, one at Emmaus with Cleopas and his fellow traveler and the other on the beach with the disciples after fishing. In both cases, significant teaching took place in that ordinary and familiar practice of eating a meal. In the latter case, Peter was publicly forgiven and empowered once again for his ministry. Those settings argue that spiritual formation not only happens when there is intention by the learner but in ways that seem spontaneous or unplanned. The disciples did nothing to make any of that happen—the resurrection of Jesus, the meetings with Jesus afterward and the profound teaching that came out of those "unplanned" moments.

⁵⁴ II Cor. 3:17.

What the disciples brought to these situations was wonder, awe, and an openness to receive something unexpected. The role of spiritual disciplines is primarily to help us collaborate with the Spirit—to create a space in one’s life for the Spirit to be at work.⁵⁵ In other words, the work of the Spirit is primary and active. Human activity through the disciplines merely creates a place, an opening for the Spirit to be at work. In creating a responsiveness and receptivity, human persons cooperate with the Spirit in the work of their formation. The human role in spiritual formation is to create space, an openness and receptivity to the active work of the Holy Spirit.

Spiritual Formation through Spiritual Practices: Human Instrumentality

It is arguable that the particular list of spiritual practices or disciplines may vary from individual to individual, but there is significant commitment among evangelical spiritual writers to a short list of essentials that includes worship, Bible study, prayer, fellowship, and mission. Other theological traditions enrich this short list into a longer list which includes meditation, contemplation, *lectio divina*, confession, the spiritual retreat, and silence, and includes a more socially conscious commitment to acts of justice for the liberation of people in specific political, social and economic systems. A renewal of practices of solitude, silence, fasting, and Sabbath further enrich these disciplines into a larger whole.

Paul’s letter to the Colossians gives a powerful and clear structure for spiritual disciplines and their work in the life of Jesus’ followers. While disagreements exist about what constitutes spiritual disciplines, most spiritual teachers agree that human agency is a necessary participant in the process of spiritual formation. Few would argue for a viewpoint of “automatic spiritual formation” or formation by osmosis. Simply showing up and attending “spiritual activities” will not bring one to spiritual maturity. How do biblical teachers articulate and illustrate the processes of spiritual development in followers of Jesus Christ? Some argue that Colossians is the essential

⁵⁵ Richard Foster, n.d. Unpublished manuscript. Photocopied.

Pauline primer on spiritual development. As we move toward a protocol for assessment of programs for spiritual formation, it is imperative to sharpen our understanding of what spiritual formation is. The Pauline teaching in Colossians is instructive.

Spiritual Formation in Colossians

In the Colossians text, there is an important double interaction between the experience of hearing and responding which involves the three participants in the process of spiritual formation: God, spiritual teachers and learners. Listening to the word spoken and responding through prayer and actions sets off the next natural cycle of more listening, response and prayer.

The Colossians themselves first *heard* about the faith from the ministry team of Paul, Timothy and Epaphras and responded naturally by bearing fruit. The teachers heard about the faith of the Colossians and responded with prayers for them. More hearing was followed by praying and fruit bearing which continued the natural cycle of hearing, praying and fruit bearing. What are the implications of this for spiritual formation?

- It is axiomatic to spiritual formation that hearing is essential. We hear the word preached and we hear the word lived as it taught incarnationally through the lives of our mentors. Through such hearing the soil is cultivated for the bearing of fruit. Hearing the word is the absolute in growth. “And how are they to hear without someone to proclaim him?”
- Hearing is foundational but hearing and paying attention can be poles apart. We may *hear* but not listen to the words of teaching, caution, warning or concern. We may hear the sounds of words spoken and ignore the meaning of those words thus the second essential dynamic is that of appropriate response to that which is heard.

The important interplay is that of lifelong hearing and responding. A human voice is important, though not necessarily essential, to hearing the word. The Colossians heard or learned about the hope of the gospel by listening to the voice of their teacher and pastor, Epaphras. Epaphras seems to play the important role of making known or teaching the Colossians. He reports to Paul

what the Colossians have been doing but prior to that, the Colossian Christians had heard his voice.

A second observation is that prayer is the environment in which spiritual growth is grounded. Paul's team is always involved in active intercessory prayer for the growth of those to whom he has preached. "We have not ceased praying for you."⁵⁶ What is remarkable, however, is not that the ministry team is praying for the young believers in Colossae but that the content of their prayer is instructive. Three words or phrases dominate the early part of the prayer:

1. Knowledge of God's will
2. Spiritual wisdom
3. Understanding⁵⁷

The measurement of spirituality, for Paul, is seen in what we do once we have knowledge of Gods intentions for the earth. The test of spiritual growth is outlined, "so that you may lead lives worthy of the Lord, fully pleasing to him, as you bear fruit in every good work and as you grow in the knowledge of God."⁵⁸

Spiritual growth is practical, observable and comprehensive. When you grow in knowledge, spiritual wisdom and understanding it affects the way you lead your life. The arrangement of priorities for your minutes, hours, days, months and years is spiritual work. One's calendar, day-timer and checkbook might accurately reflect knowledge of Gods intentions for the world in one's choices. When you grow in Christ, others can see it in the fruit of your good works. Paul will not allow us to evade the rigors of good works. If you lead a God-pleasing life, there will naturally be fruits that will be seen. Growth will permeate our lives and not merely a sacred corner of our calendar.

⁵⁶ Col. 1:9.

⁵⁷ Ibid.

⁵⁸ Col. 1:10.

Next, Paul names what has been done *to* them, *for* them, *by* God: they were *rescued* and *redeemed*.⁵⁹ And thus we are introduced to the powerful spiritual world of *no* and *yes*. Simply stated, God says *no* to powers of the dark kingdom and *yes* to the kingdom of Jesus, his beloved Son. As we move along in spiritual growth there is always a *renunciation* and an *acceptance*; just as God said no to the powers or darkness, so spiritual growth in us will involve the continual ability to enter into those worlds of *no* and of *yes*. Because God has transferred us from the kingdom of darkness (by saying no to its authority), we are redeemed to participate in the kingdom where Jesus rules in love.⁶⁰ In Colossians 3 Paul will clarify the life of our twin freedoms, no-saying and yes-saying, with specific instructions for setting priorities, using our minds, controlling our passions, controlling our tongues, and living in grace-filled community in our relationships.⁶¹

With bold singularity of focus, Paul says to the Colossians: the focus is Jesus. It is Jesus who is primary. It is evident that Paul carried this understanding of spiritual growth as an on-going process---say *No* to other powers, philosophies, viewpoints and world views and say *Yes* to faith that is Jesus-saturated, Jesus-focused, Jesus-centered. In chapter three, verses 27 and 28 Paul summarizes his teaching by describing the heart of gospel-revelation in these words: “Christ in you, the hope of glory.”⁶² In verse 28 he adds, “It is he whom we proclaim, warning everyone in all wisdom, so that we may present everyone mature in Christ.”⁶³ Pauline spirituality is fundamentally Christo-centric.

⁵⁹ Col.1:13-14.

⁶⁰ Ibid.

⁶¹ Col.3:1-17.

⁶² Col. 3:27.

⁶³ Col. 3:28.

Practices of spiritual development

Paul articulates two categories of spiritual practices: disciplines of renunciation and disciplines of affirmation. He uses images of putting to death and of clothing ourselves. Disciplines of renunciation include sexual immorality, impurity, lust, evil desires and greed, anger, rage, malice, slander, and filthy language, lying, and prejudice.⁶⁴ Immorality and greed are of great and equal danger to spiritual people, as is the use of the voice in anger, rage, malice, slander, filthy language and lying. All of these are ways we create distance between us and other people and thus deny them as people created in the image of the Creator. Disciplines of renunciation call us to reject such things in our lives.

Disciplines of affirmation are a form of affirmation of positive practices. “Clothe yourselves” in such things as compassion, kindness, humility, gentleness and patience.⁶⁵ Bear with one another and forgive others in love.⁶⁶ Let Christ’s peace rule you and let Christ’s word guide you in worship, even as you let Christ’s example be your presence in all things that you do.⁶⁷

What is most informational for spiritual formation is the inclusion of family and work as two of the loci or places for our spiritual growth. Paul does not and will not take the Colossian Christians out of their actual worlds and lives into some fanciful, idealistic or glossy world. Christian spirituality is lived in the mess of human history. It is practiced in the places where it is most possible to be seduced by power, status, authority and greed. There is an amazing level of “commonness” or “ordinariness” to spirituality, and thus to spiritual formation. It is not merely something that is accomplished through acts of spiritual discipline in a retreat from normal ways of living, but instead is an immersion into awareness of God in everything we do. I would define

⁶⁴ Col. 3:5, 8-9.

⁶⁵ Col. 3:12.

⁶⁶ Col. 3:13.

⁶⁷ Col. 3:15.

spirituality in just that way: spirituality is learning to pay attention to the presence of God in everything. Paul insists that spiritual growth practices engage the person in all areas of life: family, work, relationships, and crisis. Spiritual practices engage the person mentally, emotionally and pragmatically.

A summary of Pauline principles of spiritual development

A complete review of Paul's teachings about spiritual development is outside the purview of this dissertation, but several principles emerge from the brief study above. These principles will guide the work of spiritual formation planning and assessment.

1. Spiritual development is often accomplished in the company of others. We grow together in helpful ways, in community.
2. Spiritual development needs spiritual mentors to imitate. We learn from others, e.g. Tychicus, the brothers at Laodicea and Nympha and the church in her house.⁶⁸
3. Spiritual development is lived in response to the prior work of God in our lives; God causes the growth in our lives.
4. What the disciplines provide is a place for spiritual formation to occur just as a classroom provides a location where learning may or may not occur. Spiritual development is never defined simplistically as rules, disciplines or behaviors (cf. 2:14-19).
5. Spiritual development occurs in the context of real troubles, issues and relationships of work and family.
6. Spiritual development is nurtured in a profound understanding of the person of Jesus. "Continue to live in him, rooted and built up in him."⁶⁹
7. We grow as we learn to pay attention to the activity of God the Father, Word and Holy Spirit. Christian maturity is about attention, about listening and responding.

⁶⁸ Col. 4:5.

⁶⁹ Col. 2:6.

What is the role of the believing community? Receptivity, attentiveness, openness to the already present work of God through the Holy Spirit. The Colossians paid close attention to the way Epaphras lived among them. They listened, studied their mentors, imitated their mentors, and practiced careful intellectual reflection on the thoughts and philosophical worldviews of the day. Paul was not anti-intellectual but rather urged careful reflection, which will allow one to see where false teaching enters. As a result the Colossians cultivated strong convictions and actively turned from their old worldviews and values to a new understanding of reality in Jesus. They remained open to the continuing instructions (revelation) from the apostles and focused their attention on the center of the faith: Jesus.

A summative image: Colossians 2:6-7

My own model for understanding the structure of spiritual development is based in Paul's Letter to the Colossians, but is informed by the works of many of the spiritual classics. I see it as a circle of receptivity to the already present action of God in the life of the person. God moves into our lives to bring experiences of formation through the various arenas in which we live (work, family, friendship, crisis) and through disciplines of formation. As a way of trying to bring together both biblical and contemporary spiritual images into a working model, I suggest there is a cycle of receptivity.

Paul's words in Colossians outline this circular responsivity:

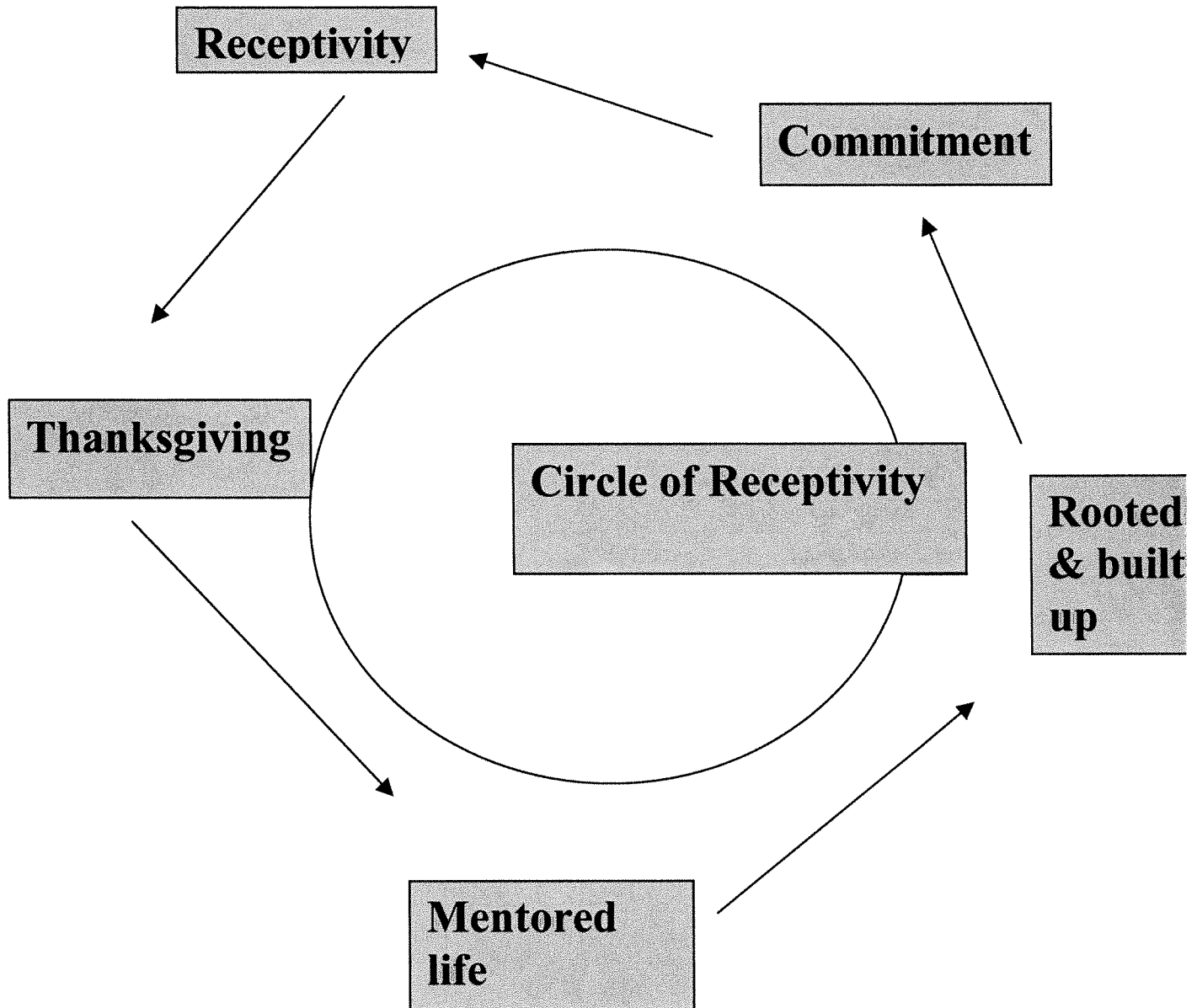
As you therefore have received Christ Jesus the Lord, continue to live your lives in him, rooted and built up in him and established in the faith, just as you were taught, abounding in thanksgiving.⁷⁰

1. You received the word (receptivity)
2. Continue to live it (commitment)
3. Rooted and built up (go deep)

⁷⁰ Col.2:6-7.

4. You were taught (find a mentor)

5. Abounding in thanksgiving (develop gratitude which is a form of receptivity)



No graphic can exhaust the process of spiritual formation because it is textured in all of life and in individual's lives in unique and distinctive ways. This graphic argues there is an underlying structure to spirituality that helps us understand the unfolding nature of spiritual growth. It is

prompted by the already active presence of God's Spirit in our lives. Our posture is one of responsiveness, openness and receptivity. Commitments to spiritual practices and to a life of sensitivity to the Spirit are needed and will lead to being rooted and built up in faith. Such rootedness is strengthened by experiences of the mentored life, either through formal spiritual direction, spontaneous spiritual mentoring or more intentional but informal spiritual mentoring through spiritual teachers and friends. Thanksgiving is a fruitful response to what the Spirit is doing in the life of the person and both grows out of and fosters a deepened practice of receptivity, which continues the cycle.

In campus ministry, the practitioner struggles to find a sense of focus and purpose that is biblically faithful and true to the nature of faith. We have reviewed biblical teachings on the nature of spiritual formation in Colossians. Groome and Snyder helpfully give structure to images of ministry that fulfill those qualities. Snyder's work is especially practical as a model for understanding ministry as holistic and centered. Worship, community and witness are all aspects of healthy campus ministry programs and Snyder's nine practices can guide practitioners toward a biblical structure for assessing their programs. To what level and extent is the program involved in the activities of celebration, prophecy, calling to repentance, service, evangelism, developing the gifts of the spirit in believers, and moving believers toward sanctification, practices of discipline and actions of instruction? And biblical teachings keep us centered and anchored in the person of Jesus and the work of the Holy Spirit in response to the already present action of God, clearly a Trinitarian viewpoint.

In this chapter we have surveyed the works of numerous people writing about spiritual formation. What is significant from these theorist-practitioners, coming from different theological perspectives, is their commitment to an understanding of ministry, which is holistic, inter-connected or ecological, multi-dimensional and richly nuanced in both time and space. My assumption is that a program assessment likewise must be holistic and pay attention to a broad, inter-connected set of activities, frameworks and questions. We must pay attention to the holistic nature of the

person as body, mind and spirit and to the holistic nature of spiritual formation through worship, community and witness, all within the holistic nature of the contexts, which are spiritual, physical and social. Christ-centered education is committed to the purpose of the development of persons. That commitment, however, is nuanced by the language of Arthur F. Holmes. "If the sacred-secular distinction fades and we grant that all truth is ultimately God's truth, then intellectual work can be God's work as much as preaching the gospel, feeding the hungry, or healing the sick. It too is a sacred task."⁷¹ Elsewhere he discusses the need for academic freedom and speaks of worldview development that engages the world and its ideas: He counsels, "We must avoid "blinkers and cloisters and defensiveness about the problems."⁷² Instead he proposes that we need to have "open eyes and open doors on the world"⁷³

It is evident that a rich and broad understanding of spirituality and spiritual formation exists among the various writers surveyed. Their voices within broad evangelical thought provide important directions for the creation of an assessment protocol which takes spiritual formation seriously. Such an assessment protocol will need to be holistic as indicated above, but also will need to acknowledge the diverse pathways indicated by their ideas. All share a strong understanding of the role and work of the Holy Spirit in spiritual formation. The work of transformation belongs to God alone. And all share a strong belief that there are practical responses which can be made by people which cooperate with the sovereign role of the Holy Spirit. We turn now to a further sharpening of thought as we move toward understanding the distinctive time period of traditional age students and ask, "What is spiritual formation among university students? How does it take place?

⁷¹ Arthur F. Holmes, *All Truth Is God's Truth* (Downers Grove, IL: Intervarsity, 1977), 16.

⁷² Arthur F. Holmes, *The Idea of A Christian College* (Grand Rapids: Eerdmans, 1975, 77.

⁷³ *Ibid.*, 79.

Chapter Four: Spiritual Formation in the University Years, Spiritual Development among Traditional Age College Students

Are there particular factors that contribute to the spiritual development of traditional students in Christian colleges? This chapter asks: “How do university students develop in faith during those traditional college years?” The work of James Fowler, Sharon Parks, and Steve Garber will lead to key “conclusions” about the spiritual formation of students. We turn to these three for several essential reasons: they each understand the development of students as an essential context for understanding their spiritual formation. Fowler understands human development through the lens of developmental theory; students are essentially persons “in process.” Parks provides the classic study of students in their development in a model that focuses on multiple aspects of their development: cognition, dependence, affiliation, and faith. Two important conclusions from Park are that students grow to faith in a “season of shipwreck” in which they are susceptible to change, disequilibrium and crisis. Second, they come to adult development with the necessary help of a mentoring community which is an essential function of college education. Garber’s personal observations of students concludes that all students who continue on in faith require three things: a worldview big enough for the world as it is emerging, a mentor who embodies that worldview, and a community of friends who remain committed to the same gospel commitments.

James Fowler: Faith Development

Meaning-making is an essential human action. It is our need as human persons to make sense and compose coherence in our inward and outward worlds. It has been argued that faith is the act of composing meaning at the ultimate level.¹ These assertions leads to the underlying thesis of faith development theory: people make meaning differently across the life span.

James Fowler is the scholar who has led the way in the field of faith development study. Faith development theory is a structuralist approach. It focuses on the underlying structures or opera-

¹ Sharon Parks, *The Critical Years: The Young Adult Search for a Faith to Live By* (San Francisco: Harper & Row, 1986), 14.

tions of human thought and belief and concentrates on laws and patterned processes of faith activity. Like Jean Piaget in cognitive development and Lawrence Kohlberg in moral development, Fowler posited that a person's way of being in faith also develops through recognizable and sequential stages. What this means for faith development is vital: a child's faith differs from an adult's not only in content but also in the inner patterned structure of operation by which the child has faith. Just as Piaget showed us that humans develop increasingly complex structures to receive and compose their world cognitively, so too humans develop increasingly complex structures to receive and compose their faith worlds. Fowler, like Groome and others, sees a triadic structure to faith in that "faith is a felt sense of relation between 1) self and 2) other as conditioned by loyalty to 3) a center of power and value."² Making sense out of life requires a comprehensive project of making sense out of self, others and God.

Fowler's work on faith development adds a significant dynamic element to the conversation about spiritual formation. Spiritual formation, as he sees it, is further nuanced by the presumption that growth in faith occurs in roughly predictable stages.³ Fowler has identified six stages in developing human capacity for faith. In the chart below the stage is identified along with approximate biological ages. The person's way of knowing (epistemology) is identified along with the locus of authority for their ideas and values. Finally, general characteristics of people in this stage are summarized.⁴

² James Fowler, *Stages of Faith: The Psychology of Human Development and the Quest for Meaning* (San Francisco: Harper & Row, 1981), 24ff.

³ Ibid.

⁴ James Fowler and Sam Keen, *Life Maps: Conversations on the Journey of Faith*, ed. Jerome Berryman (Waco, TX: Word Books, 1978), 88.

Faith development

Stage	Basic ages	Epistemology	Locus of Authority	Characteristics
One: Intuitive/Projective Faith	Approximately four to eight years old	Knowing is intuitive and highly imitative	Learning is from the authority figures of parent and significant others	Knowing and feeling are interconnected, trust is in parents
Two: Mythic/Literal Faith	Eight and eleven	Knowing is affiliative as people join groups, peers and friends. Concrete thinking is most important although some new emphasis exists on story and myth.	A social group, typically one's immediate and familiar community.	Peers are important but the authority of elders remains dominant.
Three: Synthetic/Conventional	Eleven and may continue long into adulthood	"They," the voice of popular or social convention become most important. Many voices begin to have power and meaning.	Conformity to what "they" say is most important.	There is increasing trust in one's own judgment but faith is not yet self-chosen.
Four: Individuating/Reflexive	Usually doesn't start before ages seventeen or eighteen	As different voices conflict with one another, one's own voice becomes more important.	There is a more serious listening to one's own voice for authority.	Paradoxes and life's ambiguity is felt during this time. This is often a time for joining a strong identity group.
Five: Conjunctive Faith	Mid-life	Autonomous commitment in the midst of paradox.	Old truths are validated in new ways.	Much greater empathy for the "other."
Six: Universalizing Faith	Very rare	Life is lived in an awareness of transforming presence.	The self is not a vital center, but God is.	All of life is embraced and cherished.

An alternative summary of Fowler's first four stages in less technical phrases clarifies the implications for university student's faith development.

1. The first stage of faith development is "my parents' faith." In the faith of a child at this stage, meaning is made by imitation and intuition. The locus of authority is in parents and other significant adults.

2. Stage two might be called “my church’s faith.” It is an affiliative faith. Meaning is developed through joining and the child learns the stories, values, and beliefs of the particular faith community in which they live.
3. Stage three can be called “my community’s faith.” Information and teachings come from a larger group but faith meanings are still based on what “they” say. The child begins to trust his or her own judgment but only in choosing between the many voices of authority.
4. Stage four is called “my faith for myself.” Here the individual begins to take personal responsibility for commitments, lifestyles, and attitudes. The person chooses more personally and self-consciously.⁵

Fowler’s conclusions most likely places the majority of traditional college students in stages two and three during their college years. Attention to the developmental nature of spiritual development is the common denominator of ministry with traditional-aged students as a necessary “given” for all programs. We must ask the question, how do our programs attend to faith development stages in our students? At least in broad strokes, the theories of faith development as a stage-based approach help the practitioner to see that students develop differently during the college years and beyond. The broad pictures of faith development help keep campus ministry focused on the transitional nature of the college years.

Sharon Daloz Parks: Faith Development in Traditional Student Populations

In her very important early work, *The Critical Years: The Young Adult Search for a Faith to Live By*,⁶ and her more recent revision, *Big Questions, Worthy Dreams*,⁷ Sharon Daloz Parks offers another typology for understanding how spiritual development occurs during “the critical years”

⁵ Source unknown.

⁶ Sharon Parks, *The Critical Years: Young Adults and the Search for Meaning, Faith and Commitment* (San Francisco: Harper & Row, 1986).

⁷ Sharon Daloz Parks, *Big Questions, Worthy Dreams: Mentoring Young Adults in Their Search for Meaning, Purpose and Faith*. (San Francisco: Jossey Bass, 2000).

of the college student. Parks is sensitive to Fowler's faith development structures but includes other theoretical approaches in exploring spiritual growth.

Building on the work of many earlier theorists such as Jean Piaget, Erik Erickson, William Perry, Kenneth Keniston and James Fowler, Parks has grounded a generation of practitioners working on faith development in students. She argues that the journey toward mature adult faith in young adults is best understood by weaving separate strands together. These strands of cognition, dependence and affiliation are elements of her broad definition of faith. "The word *faith* as I am using it primarily denotes the activity of composing meaning in the most comprehensive dimensions of our awareness."⁸ Those comprehensive dimensions raise questions of knowing, trusting and belonging. The journey to adult faith, she concludes, must take the young adult through three discrete, but highly interdependent strands of development which she identifies as cognition, dependence, and community.⁹

Parks' work offers some of the very best research-based literature on the faith development of young adult faith. In her earlier work she offered an invaluable graphic, which summarized a great deal of her research and study.¹⁰

⁸ Sharon Parks, *The Critical Years*, 16.

⁹ Ibid., 43.

¹⁰ Ibid., 70.

The process of faith development

	Adolescent/ Conventional		Young adult	Adult	Mature adult
Forms of Knowing	Authority-bound, Dualistic (tacit)	→ Unqualified relativism →	Probing Commitment (ideological)	Tested commit- ment (systemic)	Convictional commitment (paradoxical)
Forms of Dependence	Dependent/ Counter- dependent	→	Fragile inner- dependence	→ Confident inner- dependence →	Inter- dependence
Forms of Community	Conventional	→ Diffuse →	Mentoring community	→ Self-selected class/group →	Open to other
Forms of Faith	Egypt God as Parent	→	Wilderness the far country	Spirit Within	Promised Land Many members, one body

Parks indicates that the journey toward mature adult faith ultimately centers around four central questions. These questions relate to our forms of knowing, dependence, community and finally in our forms of faith. Each of these is suggested graphically above.

1. “How does a person develop in thinking?” This she calls “forms of knowing.” The first form of knowing for the adolescent is authority oriented, dualistic, and uncritical.¹¹ This is often an accurate picture of the traditional student who arrives as a first year student and embodies this way of knowing. What a person really trusts, knows, and believes is an authority, a church, a youth pastor, a parent, a coach, a TV personality. There is little tolerance for ambiguity. Their world is certain, convictional and dualistic-everything is either/or, black/white, right/wrong, yes/no.

If we are doing our job well in higher education, we confront students with a new vision of the world. We create conflicts between “right answers.” Few would argue with the need for our students to be exposed to a new world of pluralism, relativism, the world that is--the world in which everything is not simple, and polarized into either/or camps. As they read, listen and think, they move to what Parks calls unqualified relativism.¹² All knowledge is seen as relative. There are no absolutes any longer. They discover that one opinion or viewpoint may be as valid as the next. This

¹¹ Ibid., 46.

¹² Ibid., 47.

change in perspective often comes through the discovery that the human mind doesn't just receive the world as a blank tablet, what Paulo Freire calls the banking concept of education where professors make deposits into the empty savings account of the student's mind.¹³ One way students grow up cognitively is when they discover they compose their own worlds and move cognitively from dualism to uncritical relativism.

But people cannot live in uncritical relativism forever. Students eventually see that sincerity of belief is not the only issue. Eventually, the person makes choices. They move to what William Perry originally called "commitment in relativism."¹⁴ Each person eventually looks for a place to stand and self-consciously makes choices Parks' research helps us to see that the young adult stage is often this stage of probing commitment, which moves into a stage called "tested commitment."¹⁵ The period of probing commitment is a time of wandering, testing, questing, probing, asking, seeking, and in some cases is a time of cynicism. As experiences accumulate and reflections are thoughtful, students shift to a more tested, tried, experienced commitment. Based on their own individual ways of assessing their earlier forms of knowing, they move into commitment that is anchored in increasing trust in their own stories.

A later stage comes at mid-life in what may be called "convictional commitment."¹⁶ It is said that Carl Jung was once asked, "Do you believe in God?" His answer was direct, "No." Later he added, "I don't have to believe in God, I know God."¹⁷ This person knows that even in a relativized world there are convictions worthy of commitment. In my observation of the student world, faith development moves through one or more of these stages in what appears to be a random fashion

¹³ Paulo Freire, *Pedagogy of the Oppressed* (New York: Seabury Press, 1970), 58ff.

¹⁴ William G. Perry, *Forms of Intellectual and Ethical Development in the College Years: A Scheme* (New York: Holt, Rinehart & Winston, 1968), 79-88.

¹⁵ Ibid.

¹⁶ Ibid., 50-51.

¹⁷ Ibid., 50.

among the student population. There is much forward movement in some and forward/backward seesaw movement in others. There is nothing like a universally fixed sequence that is applicable to all students. Students experience the college years as volatile and are affected by many factors including family or origin, self-esteem, sexual experience, success and failure, financial security, cultural background, church experiences, etc. “God questions” may be explicit for some but not all and those who never openly articulate those questions may be most at work on them internally and privately. Some probe longer and deeper than others and some delay this work of probing and testing until after commencement. Park’s model is extremely helpful and suggestive in some measure because she does not tie it to a simplistic biological development or a predictable template for the four typical years of student experience. The experience of shipwreck is an important image in her work. Students live and move in a “season of shipwreck” during which change, trials, experimentation, and disequilibrium is common.

She is convinced, however, that there is a fairly predictable movement from knowing, trusting, and affiliating first in connection with Authority-bound, dualistic, voices “out there” finally to emerge to some greater sense of self-commitment. What a person trusts initially is “them” or him or her, a person or group out there. What a person eventually comes to trust is an increased sense of self in a mid-life convictional commitment. There is movement through lived experience to a realization that “truth” is relative to or, at least conditioned by one’s context.¹⁸ The world gets bigger and the person begins “to see” a more expansive world. Students are in motion between ways of knowing as they experience academic rigor and co-curricular life. She believes that they move from dualism to relativism and finally to conviction within a world of pluralism.

2. The second question is “How does a person feel?” In this question, Parks recognizes that our emotions undergo development as well as our cognition. Parks suggests that a focus on

¹⁸ Ibid., 47.

dependence gives us access to how a person feels.¹⁹ Development of the affective aspects of a person is also outlined in the chart above.

At the same time a person is in the authority-bound and dualistic way of knowing, it follows that he or she is in a stage of dependence on uncritically assumed Authority.²⁰ It is a period of unexamined trust. Again there is an authority figure who is central.²¹ The student believes and trusts someone or some ones whose voice(s) have been accepted uncritically as trustworthy. In the process of development in this area, once more individuals move from an uncritical acceptance of others to taking self-responsibility for their own feelings. As one's sense of truth is transformed through experience, one discovers wonder, awe, and joy and also of confusion, threat and bewilderment, and a loss of "assumed certainty."²² Counterdependence is the move of opposition to the Authority, a stage necessary to move the next major stage of dependence.²³

The transition from dependence on "them" to dependence on "self" moves through a period of inner dependence. The student now self-consciously includes self within the arena of authority.²⁴ In other words, responsibility to external authority is also relativized. This is not the independence of "standing all by oneself but is a the stage of the young adult beginning to include self as one of the voices to be trusted. "A person begins to listen within, with a new respect and trust for the truth of his or her "own insides."²⁵ Often there is a period of fragile inner-dependence before one moves into a stage of confident inner-dependence.²⁶ By mid-life, a person may move to interdependence.²⁷

¹⁹ Ibid., 53.

²⁰ Ibid., 54.

²¹ Ibid..

²² Ibid., 51-52.

²³ Ibid., 55.

²⁴ Ibid., 57-58.

²⁵ Ibid., 58.

²⁶ Ibid., 57.

Here we become more comfortable with the limits and boundaries that life places on us. Trust is no longer centered only in others or in self, but in a meeting of the two.²⁸ We can embrace experiences of delight and of tragedy, wonder and pain.²⁹

3. The third question to be answered is: “How does a person belong or with whom does one affiliate or join?” This is the development of affiliation. In counseling and psychology “joining” is a technical word that has to do with developing relationships, either with counselees or significant others. Everyone is dependent on a network of belonging, what Parks calls “a psychological home.”³⁰ Elsewhere, Robert Kegan helpfully calls this or a “holding environment.”³¹ This (home) is constituted by the patterns of connection and interaction between the person and his or her environment. The composing of ultimate meaning is determined, in part, by our relationship with “those who count.”³² Faith as a patterning, connective, relational activity is embodied, not in the individual alone, but in the social fabric of life.”³³

We grow into faith “together” in some sense because we are shaped by a social context, a history which is anchored in a social context and in relationships of importance with friends, peers, family, teachers, mentors and even antagonists. This “power of belonging” is an especially important formation during the college years. There is a natural developmental need for belonging that is easily observed by anyone who works in proximity to students. We need other people and we need

²⁷ Ibid., 58.

²⁸ Ibid., 59.

²⁹ Ibid., 60.

³⁰ Ibid., 61.

³¹ Robert Kegan, *The Evolving Self: Problem and Process in Human Development* (Cambridge: Harvard University Press, 1982), 115-116.

³² Sharon Parks, *The Critical Years*, 61.

³³ Ibid.

the social ethos or milieu in which relationships are created. As in development of cognition and affect, there is movement.

First is the stage of conventional community as one “joins” naturally to face-to-face groups that conform to one's class and cultural norms.³⁴ We include only “those like us.”³⁵ Authority defines “we” and “they.” Students in the postmodern era come to the colleges more committed to smaller affiliation groups of peers but remain committed to conventional communities in this stage of development.

Then comes a more diffuse community.³⁶ As individuals begin to know themselves, they begin to examine their sense of social ordering and question it. In this stage the young adult is engaged in much questioning and negotiating within this enlarged community.³⁷ This is followed by a stage of networking with those of compatible ideology.³⁸ That network may be a faith community or not but it is a social connection of common values. The young adult in this stage moves out of the conventionality of the earlier stage but now fiercely grabs hold of the views of his or her network. Again, there is a movement from an uncritical, unself-conscious awareness of one's own groups to an expanding and more expansive community of others.

The adult moves into what is called a self-selected class or group.³⁹ In time the individual begins to seek a shared perception of the world or a common worldview understanding with a group of others.⁴⁰ As Parks says, this is a group of “those who count” and are “of like mind,” though they

³⁴ Ibid., 64.

³⁵ Ibid.

³⁶ Ibid., 64-65.

³⁷ Ibid., 65.

³⁸ Ibid., 66.

³⁹ Ibid., 65.

⁴⁰ Ibid. 66.

may represent an expanded circle.⁴¹ This is not the same as the tightly compatible ideological group of the young adult.

Finally we come to a community “open to others.”⁴² We encounter these others in some way that forces us to recompose meaning to interpret our world. Robert Marstin powerfully argues, “The form of a person's community is transformed into a more profound inclusiveness because it is truer.”⁴³

Spiritual Development in Students

We come at last to the specific issue before us: fourthly, how do we understand and know God? This too undergoes development. Just as we develop cognitively, emotionally, relationally, so we develop in our faith. This, Parks calls “forms of faith.”⁴⁴ As our ways of knowing, feeling and belonging all go through movements of transformation, so our experience of God also undergoes change. Again, there is a movement from a limited, Authority-based, dualistic understanding of God to a more expanded, self-consciously chosen and committed experience of God. Her model is summarized as a portrayal of motion on a “journey from Authority-bound forms of meaning-making anchored in conventional assumed community through the wilderness of counterdependence and unqualified relativism to a committed, inner-dependent mode of composing meaning, affirmed by a self-selected class or group.”⁴⁵

Here she becomes metaphorical. Again the stages are sequential. In stage one God is perceived as parent.⁴⁶ She refers us to the experience of Israel in Egypt.⁴⁷ God is perceived as a rescuer and

⁴¹ Ibid.

⁴² Ibid., 66-67.

⁴³ Robert Marstin, *Beyond our Tribal Gods: The Maturing of Faith* (Maryknoll, NY.: Orbis Books, 1979), 37.

⁴⁴ Sharon Parks, *The Critical Years*, 70.

⁴⁵ Ibid.

⁴⁶ Ibid.

loving parent who knew what to do and had the power to do it.⁴⁸ God as parent is one who is larger than life, omni-powerful and omni-present. The Church emphasizes God as parent. During this stage of development, faith questions are somewhat limited to issues of identity.

In stage two there is a time of “wandering in the wilderness.” It is the time of relativism. The wilderness wanderings of the people of Israel as they leave Egypt are an apt symbol for this time of relativism. It is a time in the far country, away from the God of Egypt into a troubling time of wandering in spiritual relativism.⁴⁹ This is a time of dissonance as the student begins to “know” God in different ways, or at least, to broaden his or her exposure to increased numbers of ways of experiencing God. Prayer may become broadened to include meditation and not only supplication or contemplation and not only petition. Worship may become more liturgical and formal or charismatic and informal, depending on the starting experiences of the student.

The Spirit within symbolizes stage three.⁵⁰ This is the stage of commitment in relativism, a more inner-dependent commitment that comes from relationship with the Spirit within. The movement is from external increasingly to an interior, “owned” and committed sense of God that grows out of personally chosen convictions and commitments. For Parks, the student emerges into adult faith as he or she moves from Authority-bound dualism to making new commitments and creating convictions that are owned and strongly felt by the individual. Students become more inter-dependent, open to the other and begin to sense the Spirit within.⁵¹

And finally, comes the promised land, an interdependent, convictional commitment like Paul's

⁴⁷ Ibid.

⁴⁸ Ibid., 71.

⁴⁹ Ibid.

⁵⁰ Ibid.

⁵¹ Ibid., 71.

description of the church as “many members...one body.”⁵² The loving parent, the far country, the Kingdom within, many members/one Body.⁵³ A sense of self, of power, of responsibility in relationship to others, an awareness of other selves in the world and others worlds—these are aspects of identity as it emerges in young adulthood.⁵⁴

An additional metaphor is crucial to her study and fits the observations of all practitioners in the world of campus ministry: shipwrecks. The student journey through four or five years of undergraduate Christian college education is rarely made without experiences of shipwreck. These collisions may be in any of the four areas already discussed—cognitive, affiliative, emotional, or in the arena of faith—and they are often connected to relationships. Students are shaped and formed by their relationships, especially with peers and mentors. The intensity and shape of the shipwreck varies from severe and damaging to a more quiet process, but most students experience disequilibrium in their college years. This may take the form of rebellion against parental norms or it may simply become a new freedom to ask new questions. Shipwreck is often associated with the process of asking new questions and finding that answers may not exist for all of them.

Research within the CCCU articulates that students find their faith most importantly influenced by peers. While the work of the classroom and of faculty or other spiritual mentors is crucial, the primary influence group is the circle of peers. It is a truism in student development work that the most important six weeks in college student’s lives are often the first weeks on campus as they choose friends and circles of belonging. Those same circles are often the most painful as those relationships contribute to crisis, loyalty, betrayal and many other forms of emotional “shipwrecks.” Other forms of shipwreck are intentional and positive, for instance, the shipwreck of worldview as students are led to see the world in larger, less dualistic way. There are political shipwrecks as

⁵² Ibid.

⁵³ Ibid.

⁵⁴ Ibid., 76-77.

students discover that their hometown or home church or familial political views are not universally accepted. There are spiritual shipwrecks as people of other faiths, different faiths or no faith, confront students at all. The parochial mindset of most students is not dependent on the size of their community or hometown but is something of a constant, at least among CCCU students. Life experience itself contributes to a parochialism and tribalism that is often confronted by the classroom and extra-curricular experiences of students.

For many years, Park's work provided a comprehensive framework for conceptualizing parallel development in college students. Her work was one of very few and certainly the best of those studies, which attempted to think about faith development in the college years from a comprehensive perspective. From Parks, practitioners learned that we do not develop as people of faith apart from other developmental issues. The model may not fit perfectly in every situation but it is strongly suggestive of patterns that are common to all students. What is extremely strategic is her primary assertion that we develop holistically, although not necessarily evenly. The forms of cognition, dependence, community and faith seem to move through parallel tracks or movements. Some of the research today into emotional intelligence argues forcefully that it is possible to grow into adulthood as functional, successful individuals whose emotional IQ remains low. I would even argue that this dynamic has been a consequence of the split between academics and spirituality in the University.

People "know" a great deal about God as cognitive information but can remain spiritually immature. Academic programs continue to feed information into student's minds without a strongly connective integration with their emotional, and spiritual formation. That remains an enormously important challenge for the Christian college today. Her conclusion is that a student needs the help of a mentor and a mentoring community through this period of movement. She argues convincingly that students need the assistance, guidance and direction of a mentor or a mentoring community which honors the role that others play in their lives. It is also my observation that students will find a mentoring community of some kind, consciously or unconsciously, but they will seek out a

community of people who will provide a sense of guidance into adulthood. This community may be entirely conventional within a campus community or widely divergent from convention.

Developing a Mentoring Environment on the College Campus

In a revision of her earlier work, published in 2000, Sharon Parks identifies seven characteristics of a mentoring environment that are especially suggestive for campus ministry on Christian college campuses.⁵⁵

1. A mentoring community creates a network of belonging “that constitutes a spacious home for the potential and vulnerability of the young adult imagination in practical, tangible terms. It offers a sociality that works...physically, emotionally, intellectually and spiritually as the young adult becomes more fully at home in the universe.”⁵⁶
2. It offers hospitality to “big enough questions” which are means of composing meaning and faith.⁵⁷
3. A mentoring community also offers encounters with other people, cultures and communities of thought and practice.⁵⁸
4. Habits of mind that include dialogue, critical thought, connective-holistic thought, and cultivation of the inner life of contemplation are also fostered in a mentoring community.⁵⁹
5. Giving nurture to worthy dreams, which include awareness of vocation as calling, is another feature of a mentoring environment.⁶⁰
6. Images of significance are nurtured in the minds of students. “Mentoring communities gift the imagination of the young adult with images of truth, transformation, positive images of

⁵⁵ Parks, *Big Questions, Worthy Dreams*, 135-157.

⁵⁶ Ibid., 135.

⁵⁷ Ibid., 137.

⁵⁸ Ibid., 139-142.

⁵⁹ Ibid., 142-146.

⁶⁰ Ibid., 146-148.

self and of the other, and images of interrelatedness.”⁶¹ Within the mentoring community, students will be helped to see suffering, wonder and to find hope for the transformation of the world. Such images will be realistic, grounded in the world, and yet compellingly hopeful of change and renewal.

7. Finally, “humanizing practices” will be lived on the campus, specifically practices of hearth, table and commons.⁶² By “hearth” she means places, which are comfortable for lingering reflection.⁶³ By “table” she means places and practices of *civitas* where students learn “to share, to wait, to accommodate, to be grateful.”⁶⁴ By “commons” she means practices of interrelatedness, a sense of we.⁶⁵

As the young adult begins to both seek out and compose a faith with the help of a mentor or mentoring community, two primary pathways emerge: identity and vocation. Students embark in this era of life on a journey to understand self and to understand vocation or calling; who I am and what I am intended to do.

Steve Garber and The Fabric of Faithfulness: Weaving Together Belief and Behavior During the University Years

In another recent work, Steve Garber takes the question a step further as he projects beyond the graduation of Christian college students. He is a professor at the American Studies Program, a CCCU–operated educational program in Washington, D.C. and speaks with profound experience of the students from the various CCCU schools. He began to muse over the various movements of students toward continued faith or *away* from an active practice of Christian faith after their

⁶¹ Ibid., 148.

⁶² Ibid., 154.

⁶³ Ibid., 155-156.

⁶⁴ Ibid., 156.

⁶⁵ Ibid., 156-157.

graduation. He wondered if there were common themes among those who continued to actively pursue Christian discipleship.

Over those years of teaching students in a variety of settings, I saw that some learned to link belief to behavior and that some did not. But even more troubling to me as a teacher was that some appeared to understand the relationship between worldview and way of life—they read all the right books, went to the right conferences and gave all the right answers, with seeming sincerity—and then slowly, inch by inch, they began to disconnect what they said they believed for how they lived.”⁶⁶

What he discovered in the stories of student lives he knew personally were three strands that were intricately woven together in their lives. They were taught a worldview that was “sufficient for the questions of the next twenty years, particularly the challenge of modern consciousness with its implicit secularization and pluralization.”⁶⁷ They knew a teacher who incarnated the worldview and who mentored through relationship a lifelong commitment to it. They made choices to develop a community of friends who were similarly committed.⁶⁸

Development of a Christian worldview, relationship with a mentor and a community of friends—these three are essential to the practice of spiritual formation as Garber sees it lived out in the lives of many students across many years of teaching. His students are an important sampling of the students who matriculate each year at CCCU schools across North America. His work confirms our observations in two areas and expands it in a third. First is our need for a curriculum that will engage the mind of students and provide a worldview that is “big enough” for the world as it emerges. Second, mentors provide support and encouragement but also embody the worldview in such a way that shows students it is feasible to live as followers of Jesus Christ in the public square. Thirdly, Garber understands well the powerful formative influence of peers on students.

⁶⁶ Steven Garber, *The Fabric of Faithfulness: Weaving Together Belief and Behavior During the University Years* (Downers Grove, IL: InterVarsity Press, 1996), 33.

⁶⁷ *Ibid.*, 37.

⁶⁸ *Ibid.*, 38.

Premises and Practices: Sixteen Implications for Spiritual Formation Work with Students

I am now prepared to think reflectively and deductively on the implications for the development of students through campus ministry and life on the college campus. How do students come to faith and move to greater maturity as persons of spiritual faith? What are practices for spiritual development of students on CCCU campuses? Sixteen premises and practices have emerged as essential to understanding spiritual formation of students on CCCU campuses.

First, we live in motion between self-preservation and self-transcendence. These may be the two great yearnings of the human person. Somewhere in his thinking Tillich spoke of these as agency and communion. We are people in motion. We desire to conserve and to create, to maintain and to envision. Therefore, we recognize that faith is a lifelong development process. Groome says “Being and becoming a person in Christian faith is a process of formation and maturation. It is a human developmental process.”⁶⁹ People who are students are people in motion. That motion may be limited at times and expansive at others. They may be tied more tightly to their need for self-protection or self-preservation at this moment, and then shift to a need for self-transcendence or self-expression at another moment. That implies that both in the classroom and in programming we must consider the various stages embodied by our students. Some come to us as dualistic thinkers who need to be challenged; others have tested their faith through multiple shipwrecks. We cannot assume that all our students are the same or at the same place in cognitive, emotional, or faith development. This argues for a posture of openness, listening, and awareness of the developmental process of our students. It also shows us that we need to give students permission to grow and not lock them into an identity that freezes them for four years. Developmental sensitivity is required. One need not accept the premises of cognitive-developmental theory to recognize the obvious: students mature and grow through the four (or more) years of their academic life. First-year students need to be approached differently than seniors.

⁶⁹ Groome, *Christian Religious Education*, 66.

Second, because we have a yearning for connection, we come to faith in part through the faith of others. All of us depend on a network of belonging. We make our choices based on “those who count.” We all work out of a trusted circle of advisors, confidantes, and friends. Therefore, we need to develop networks of belonging with our students and for our students. Our goal is never to assist students to maintain a dualistic worldview or transfer the external authority base from parent to faculty. Instead we must help create such networks of belonging in which the dynamic motion between support and critical reflection is valued. Such networks may not only be formal, but also informal.

As a college student of the 60's I knew well such informal networks. I was a history and political science double major. Across the street from the residence halls was the history house. That building housed offices, classrooms, and most of all, “Doc's corner”, a small hallway with coffee, Russian tea, and often, Doc's homemade cookies. It was a gathering place for many, a place of intellectual inquiry and debate, and a place where the great issues of the 60's were solved weekly. It offered opportunities for intellectual expression but it was more. For that house created an authentic network of belonging. Issues became personal as well as global. Debates included faith questions as well as political ones. In that place we were free to wander in the wilderness of our own faith journeys. I started what has become a lifelong pilgrimage, which attempts to boldly ask the questions and freely follow those questions wherever the answers might lead. We were given that kind of freedom and that kind of permission. “Right” answers were not the goal. The journey was validity enough. The search was the end in itself. Here we found both confirmation and contradiction. Here was both support and critical reflection. And here was the birthplace for commitments that burn within me to this very day.

Third, mentoring/apprenticeship is crucial to the spiritual development of students. The idea of mentoring/apprenticeship is rooted in the example of Jesus, whose simple invitation, “Follow me” allowed his disciples to learn as they walked and talked their way from Galilee to Jerusalem. He offered them himself as teacher, mentor and friend. Jesus knew that the deepest lessons are

learned best in apprenticeship. We come to see and hear the world around through the eyes and ears of a master teacher. Our imaginations are shaped and expanded as we see the world through a mentor-teacher's eyes and with their more experienced wisdom. It is my passionate conviction that the spiritual vitality of our institutions in this decade will have something to do with how well we come to grips with *Life Together* as Bonhoeffer called it, with community, and in some measure, with this whole practice of spiritual mentoring.

Annie Lamott in her essay on why she makes her son go to church has two answers: one, she says, "Because I can. I outweigh him by 75 pounds." But also, "The main reason is that I want to give him what I found in the world, which is to say a path and little light to see by. Most of the people I know who have what I want—which is to say, purpose, heart, balance, gratitude, joy—are people with a deep sense of spirituality... They follow a brighter light than the glimmer of their own candle; they are part of something beautiful."⁷⁰

The life of Jesus Christ and its call, follow me, must certainly be experienced as a call to teach *what* he taught and to teach *as* he taught. Spiritual mentoring seeks to follow Jesus in both content *and* style, in message *and* method. The theological term for Jesus' form of ministry is incarnational, a word that literally means en-fleshed or embodied. We know that, in simple terms Jesus life became his message. He revealed in his life what he said in his words.

The student years are a fitting time for relationships with a mentor or a mentoring community. "Mentors anchor the vision of the potential self. They beckon the self into being, and, in so doing, ground a place of commitment within relativism. As such, mentors exercise both cognitive and affective appeal, offering both insight and emotional support."⁷¹ Mentors are not those who give answers as much as prompt good questions. They provide a sense of perspective and distance from the developmental issues of young adults, and come along side the student to support,

⁷⁰ Anne Lamott, *Traveling Mercies: Some Thoughts on Faith* (New York: Pantheon Books, 1999), 100.

⁷¹ Ibid., 86.

challenge and inspire. Methods and ways of mentoring are possibly as diverse as the number of mentors themselves.

It has long been my contention that we need mentors to assist on the journey. Robert Kegan says we move through a life-long series of holding environments or cultures of embeddedness. The mentor in such environments offers three things. Confirmation, contradiction, and, continuity.⁷²

They validate and confirm the student's insights and identity but also raise questions and affirm the contradictions and ambiguities of life.⁷³ Finally, they stick around and give a sense of coherence, of "being there" for the long haul.⁷⁴

Learning spiritual maturity is much like learning to speak a new language. It is best learned through imitation. You don't normally first learn rules of grammar; you hear the language spoken and you watch it in action. You learn it best by listening to others and then imitating them. Spiritual development occurs in part when we initiate students into a community of language, into a culture of faith, into a community of a common biblical tradition where students may observe and imitate mentors of the faith. Jesus' primary method for spiritual formation is summarized in his repeated message: "follow me." "In Jesus we meet not a presentation of basic ideas about God, world and humanity, but an invitation to join up, to become part of a movement, a people. He intentionally did not say, "Develop an abstract set of conceptual paradigms," but rather, "Walk with me in this alternative consciousness called the Kingdom of God."⁷⁵

Most CCCU schools believe in the value of mentoring relationships or apprentice relationships with faculty, staff, or other "elders of the faith." For example covenant groups, small groups or other encounters between students and faculty or staff are important. Mentoring relationships be-

⁷² Kegan, *The Evolving Self*, 113-132.

⁷³ Ibid.

⁷⁴ Ibid.

⁷⁵ Stanley Hauerwas and William Willimon, *Resident Aliens: A Provocative Christian Assessment of Culture and Ministry for People Who Know that Something is Wrong* (Nashville: Abingdon, 1989), 21.

come crucial as students are apprenticed to others who will become those who come alongside the student for purposes of challenge and encouragement. A campus that is an environment for mentoring or apprentice relationships will be stronger in assisting in the spiritual development of students. Campus ministry that facilitates student-faculty or student-staff relationships will also contribute significantly to the spiritual development of students and the continuing maturation of faculty and staff.

Fourth, faith is partly a matter of the company we keep, and therefore we must encourage diversity. Groome is correct when he says that our self-identity is socially mediated. Both the insights of the social sciences and the Church's own lived experience indicate clearly that becoming Christian requires the socializing process of a community capable of forming people in Christian self-identity. We "become Christian together." "I have already suggested the conclusion that we must create networks of belonging. Now I would like to differentiate that further by suggesting we need to help create networks of diversity. If we come to faith in the faith of others, then we must make sure the others provide an adequate network for expansive growth. We need the diversity that will move us beyond tribalism, parochialism, and provincialism. This must be a diversity sufficient to expand our world from limitations that blind us to the larger world. Carol Gilligan showed us that women speak in a different voice.⁷⁶ One of her colleagues, Mary Belenky has written that women may learn in ways that are different from those of men.⁷⁷ She writes of women's ways of knowing and thus suggests one aspect of the diversity I'm talking about. What this implies to me is that we must offer our students experiences, events, texts, ideas that are inclusive and intentionally avoid homogeneity. Perhaps this is the "encounter with otherness" that Parks and her team discovered in their work.

⁷⁶ Carol Gilligan. *In a Different Voice: Psychological Theory and Women's Development* (Cambridge, Mass.: Harvard University Press, 1982), 39.

⁷⁷ Mary Belenky, Mary and Blythe Clinchy, Nancy Goldberger, and Jill Tarule. *Women's Ways of Knowing: The Development of Self, Voice, and Mind* (New York: Basic Books, 1986), 15.

Our efforts at spiritual formation call us to celebrate and to plan for diversity. At a very practical level that means no one person can do the job alone. It suggests that a chapel program cannot merely reflect the thinking, preaching, teaching, or worship notions of one person or tradition. It suggests that we will become concerned that our students are exposed to thinking from many corners of the globe, many religious traditions, many racial and ethnic backgrounds, and from many perspectives. What we see is very often determined by where we stand and with whom. Therefore, we will assist the identified developmental growth as we make sure our students stand in many different places, with many different people from many different racial, ethnic, political, social, and spiritual backgrounds. If our identity is to some extent socially constructed, then we are becoming different sorts of people as we interact with others—we will be the different sort of people who can see other things.

It is imperative that students are engaged in experiences with people who are outside of their “tribe” and comfort zone. Mission trips, internships, international travel experiences and any other experience that brings students into contact with people of different races, cultures, religious beliefs, sexual preferences, physical abilities, *et al*, will be crucial to their spiritual and emotional development.

Fifth, young adulthood is a transitional era of great promise and vulnerability. It is a period of great shipwrecks. It can be a period of great confusion and vacillation. One spring four different students assaulted me over a period of a week and a half. All four came to me with one common concern. They stated their concern in different ways, but all four brought the same concern: “I think I’m losing my faith.” When the first student arrived, I began to probe his thinking, reading, and study. Finally I understood. I asked what classes he was taking. He listed two or three and then said, “Religions of the World.” The next day I was quicker on the draw with the second student. “Religions of the World.” The third person threw a curve at my conclusions but only for a moment. His roommate was one of the guys who had been in my office earlier that week. In three of the cases

I had been visited ahead of time by one of their friends who felt some level of concern about this dramatic change in their otherwise stable friend.

Sixth, young adulthood is a transitional era. We can expect such confusion and vacillation and not get panicky about students engaged in this developmental work, which begins with some kind of disequilibrium. What was my role with the students' story above? In these cases it was to encourage the process to run its course. My role was to be calm and stand with them as they faced new ideas, new beliefs, new information, and new thinking.

Such new information may create much confusion and pain. A student stood once in a class on natural science. She was shown a light device that projected an electrical impulse. She was asked the question "is it oscillating or revolving?" At first her answer was the first, "It is oscillating." But then as the instructor worked with her and moved her to a different side of the device she had to answer, "It is revolving." What she saw depended on the angle, light and place where she stood. She began to cry, for in that moment she had encountered a profound truth that took her much deeper than electrical impulses projected in a glass. The instructor said nothing, but stood there in respectful silence. Later the student reflected on the event saying, "The prof didn't speak, but when our eyes met, I knew he understood what I had lost." Since this is such a transitional period, I conclude that it is important to have a fitting mentor as an anchor. I'm not talking about a retreat to external authority and dualism again, but rather a fitting anchor who can be a strong anchor in the experience of shipwreck.

The student or young adult is not "settled in" developmentally during this period but is very much in flux, transition and, therefore experiencing some sense of ambivalence and uncertainty. Most helpful is Park's observation from Kenneth Kenniston that the young adult is postadolescent and not-yet-adult and has not "settled the questions of relationship to the existing society, questions of vocation; questions of social role and life style."⁷⁸ This observation alone can serve as a curriculum

⁷⁸ Sharon Parks, *The Critical Years*, 80.

of development for campus ministry. How does the work of campus ministry facilitate young adults in understanding their relationship to the broader society? How does it facilitate the search for understanding their life work as a calling, a *vocare* in the truest sense as one that ‘calls’ the person to something for their life that is given to them? How does campus ministry empower students to understand their social role and assist them to make responsible choices about life style?

Seventh, faith is developed through making sense out of the crucial polarities of self and society. Moving too far to either side of these can lead to a loss of self or a worldview that is too full of self. The question, “Who am I?” is too limited a question without also asking, “Where do I fit in the larger society?” and “how do I connect” or make a contribution to the public arena? The large process of making meaning for the person is a set of questions and not a singular development of self-awareness. The dialectical tension between self and society is very much in motion during the young adult journey. In recent years racial harmony has been a priority for the board and staff of the CCCU. Even more recently, internationalization became a new priority. On February 2, 2002, the Council’s board of directors approved a biblically-based, holistic approach to help students understand differences among people. The range of topics under consideration gives a sense of the breadth of this tension between self and society: Pluralism racial harmony (diversity, world religions, etc., with a special emphasis on black-white relationships), internationalization, gender, human sexuality and the disenfranchised including the poor, disabled, prisoners, etc.⁷⁹

Eighth, one comes to adult faith through experiences of probing and exploration. This need not be a time of rebellion and outright rejection of “them” but there is a movement of “letting up” without “letting go” of the authority-based dualism of adolescence. Student faith development is a project of probing exploration. When it is done well, students are encouraged and challenged and shown how to ask good questions and not to settle easily for answers. Learning to ask the

⁷⁹ “A Significant Initiative at the CCCU: Advancing Intercultural Competencies,” Unpublished CCCU Discussion Sheet, June 1, 2002.

right questions may be more important than being given answers for asking becomes a lifelong process of knowing how to think and feel one's way to convictions of heart and mind. It is a movement from assumed certainty to tested and convictional commitments. It becomes a way of life for students as they seek to integrate much new thinking and to assimilate much new information about self, the world and God. But the ways of probing and exploration are many in the world of students. Some are especially gifted in ways of knowing that are conceptual while others require a process that is active. All seem to be helped by "hands-on" practices of knowing. There are numerous programs for internships across all CCCU schools that place a student in settings where the pedagogy is experiential.

Parker Palmer calls us to "wholesight", a knowing that comes by seeing with the eyes of the heart as well as the eyes of the mind.⁸⁰ Aristotle spoke of three ways of relating intelligently to life.⁸¹ *Theoria* is contemplative, reflective, the non-engaged process of the spectator of the Greek play.⁸² *Poiesis* is the knowing of the sculptor, craftsperson, poet. It is the knowing of skilled making.⁸³ It is born in the craft, skill, or art that results in productive making.⁸⁴ *Praxis* is knowing by reflective engagement in a social situation.⁸⁵ We might think of these three ways of knowing as reflective, productive, and practical. The Hebrew Scriptures offer a knowing that is more by heart than by mind. *Yada'* is the Hebrew word for "to know" and it suggests a knowing by active and intentional engagement in lived experience. The biblical process of knowing is not only by discovery but also includes the remembering and retelling the Story of the Faith.

⁸⁰ Parker Palmer, *To Know as We are Known*, 4.

⁸¹ Aristotle, *Ethics: The Ethics of Aristotle*, Translated by J.A.K. Thomson, (New York: Penguin Books, 1977), 209.

⁸² Thomas Groome, *Christian Religious Education*, 153.

⁸³ Ibid.

⁸⁴ Ibid.

⁸⁵ Ibid.

Ninth, there is a movement from being given truth to taking responsibility for one's own ways of knowing, feeling, affiliating and experiencing God. Parks has a wonderful way of describing this as learning to "set one's own heart."⁸⁶ In his writing, poet, philosopher and educator, Wendell Berry speaks of fidelity as this process of making commitments to self *and* community. There is a motion toward taking responsibility for the self but it is in tension with finding levels of responsibility for the society, community and relationships in which one lives.

It is, in other words, a holistic project of growth that is undertaken simultaneously. We grow as we learn to create space in our lives for self, others and God. Roman Catholic educator/priest, Henri J. M. Nouwen, widely read by students across CCCU schools even before his death, sharpens the idea of "creating space" in his use of the biblical concept of hospitality. According to his typology, spiritual formation is creating space in three common human dynamics.⁸⁷ Rather than see spiritual formation in a linear, sequential or even chronological "stage development," Nouwen saw it as a movement between polarities in these three foundational human relationships. The spiritual life is a process of movement between these polarities. A simple graphic outlines Nouwen's thought.⁸⁸

The Three Movements of Spiritual Life

The First Movement: Reaching out to our Inner most self	From Loneliness	To Solitude
The Second Movement: Reaching out to our fellow human being	From Hostility	To Hospitality
The Third Movement: Reaching out to our God	From Illusion	To Prayer

⁸⁶ Sharon Parks, *The Critical Years*, 77.

⁸⁷ Henri J. M. Nouwen, *Reaching Out: The Three Movements of the Spiritual Life* (Garden City, New York: Doubleday & Company, 1975), 10-11.

⁸⁸ Ibid.

Loneliness, hostility and illusion are the poles between which people move. Loneliness is the loss of community, of being alone and in emotional isolation, competitiveness and “apartness.”⁸⁹ Hostility is a spirit of aggressiveness, competition and “awayness” from others. Illusion is a spiritual distance from God, an illusion that we are something other than we truly are.⁹⁰ The opposites are solitude, hospitality and prayer. In each of these, people create a space, a welcome, an embrace of their own self, the selves of others, and ultimately of God. There is a gradual detachment of things that falsely connect us to the self, to (or against) others and to God. These actions are not a rejection of the world or society or others but rather a true, spiritual embrace, a friendship with the self, with others and with God.

What I am calling holistic is a comprehensive development of the identity of the student as self, and in relation to the world (others) and to God.

Tenth, the movement to adult faith must necessarily take time wrestling with issues of identity, vocation, and purpose within the context of the larger society.

In *Ministry and the University in a Postmodern World*, Brent Waters argues for a postmodern vision, which reclaims an earlier vision of the university in which the purpose was not merely to develop individuals and give them power for private goals and function but rather to contribute to larger community purposes and goals. These he calls vision, transcendence and contribution to a greater good.⁹¹ In an earlier era in American higher education, the university provided this framework as it found coherence with both church and culture. In the postmodern age, that coherence is gone and, some have argued, so is any unitive framework, which can meaningfully provide coherence to a university education. The search to reclaim a framework of this sort is, in fact, an intention, focus and mission of CCCU schools.

⁸⁹ Ibid., 14-24.

⁹⁰ Ibid., 80-87.

⁹¹ Brent Waters, “Ministry and the University in a Postmodern World,” *Religion and Intellectual Life*, 4, (Fall 1986), 113-122.

How then do students become spiritually formed specifically in a CCCU context? What is the curriculum for spiritual development in “the university years?” Students grow as they develop in three dimensions:

1. Identity (who I am as a person and as child of God)
2. Vocation (who I am called to be with my life, how I can make a contribution to the Kingdom of God in the world through my life, gifts, brokenness and skills)
3. Purpose (why I live as a person of God).

Within a moral, interpretive and integrative framework, identity is formed, vocation is called forth and purpose is both discovered and embraced. This can be considered a “Colossians curriculum” which seeks to be connective and holistic by seeing all things under the larger Kingdom banner. “Whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him.”(3:17). Within this framework, it can be argued that Paul assumes there is a spiritual identity, a divine calling (“in word and deed”) and a spiritual purpose (do everything in the name of the Lord Jesus).

Eleventh, faith development requires the formation of a dream, an image of the future that calls one forward. A dream is a vision of the future that calls forth a sense of dedication to it. It calls forth something from the student that may guide, anchor and center him or her for decades to come. It is not as simple as a job, a career or major but is rather a passionate investment in moving toward a future or ideal. Jesus’ called his followers to the dream of bringing witness to God’s kingdom in the world around them.

Faith development requires “vitalizing images” of self, the world, and God.⁹² Postmodern thinking is helpful in challenging campus ministry to the visual and the participatory as means of engaging students in their own growth. The power of imagination to develop images of self, the world and God that are big enough, capacious and large, is necessary. The mentor prompts such

⁹² Ibid., 131.

use of imagination to create images that will fire a continuing flame of imagination and passion. We also emphasize teaching students and ourselves to pay attention. Essential to the work of spirituality is learning to pay attention to the presence of God in everyday realities of life. Hau-erwas and Willimon say, “In his teaching and preaching, Jesus was forever calling our attention to the seemingly trivial, the small, and the insignificant--like lost children, lost coins, lost sheep, a mustard seed. The Kingdom involves the ability to see God within those people and experiences the world regards as little and of no account, ordinary.”⁹³ Training the imagination to “see” the world as God might see it is a worthy curriculum for faith development.

Everything we do contributes to the formation of our spirits. The stated curriculum of our various programs and the null or unstated curriculum both form us as people. What we do and what we don’t do forms us. What we say and what we don’t say forms us. Whom we allow to speak and whom we keep silent also serves to form or malform us. For example, what do we say to the majority of our students---women---when we do not allow them full access to leadership or provide fully empowered examples of women in leadership or ministry? Coaches on playing fields or arenas, teachers in and out of the classroom, Resident Directors in campus housing and staff in work-study relationships, all have opportunities to participate with God’s Spirit in the work of spiritual development of students. Work experiences, crisis and experiences of pain and shipwrecks in students’ lives all contribute to their formation.

Twelfth, CCCU campuses emphasize teaching scripture because we know we are shaped as persons out of a living tradition. Christian faith arises out of the very specific tradition of Jesus of Nazareth and the church, which faithfully seeks to follow him. Bible studies, covenant groups, and other programs emphasize biblical teaching. The purpose of all encounters with scripture, however, is formation, not merely information or technical proficiency. Only 18% of campus pastors do *not* preach and 50% preach at least monthly on their campus. Two-thirds teach in aca-

⁹³ Ibid., 103.

demic programs and 19% have either adjunct or full faculty status. Only three schools reported having no formal program for spiritual formation through small groups. Bible study is one of the primary purposes for small group discipleship ministries, although curricula for studies vary.

Thirteenth, actively incarnational forms of ministry are powerful teachers. Students learn ministry by participation. They learn faith, sometimes, most effectively, by living it first and thinking it second. Programs for outreach and mission experiences, as well as service-learning programs provide places for such incarnational ministry on many campuses. Three-quarters of CCCU schools offer programs in urban outreach and spring break missions' trips and two-thirds have formal summer missions programs. Every CCCU campus has stories to tell of the dreams for lifelong work and commitments have come out of student's experiences through missions' trips, outreach programs and service-learning coursework that have exposed them to human needs in such a way that visions for a more ideal future were birthed in them.

Fourteenth, worship on our campuses averages about three times a week as a central practice of hearing and learning to imitate the language. We believe it is imperative to expose students to honest and articulate examples of Christian living. Exposure to many forms of worship will also provide an important entrée to the larger world of spirituality. One campus provided worship experiences that included traditional worship, liturgical worship, ethnic worship, charismatic worship, as well as the worship familiar to that campus. Eighty percent of CCCU schools have chapel two or more days per week and 11% have chapel five days per week. Sixty-two percent budget more than \$5000 per year for their chapel program.

Fifteenth, small group programs abound across CCCU schools for various purposes and in various ways. One non-CCCU seminary illustrates a good use of small groups for spiritual formation. In an article specifically related to life at Duke Divinity School, authors Jones and Jennings illustrate these dynamics in their program for spiritual development of Duke students. Three practices are designed to bring effective spiritual development to their students. First, students are mandated time and a commitment to intentional reflection on the practices of the Chris-

tian faith. Second, students are nurtured in the dynamic interrelation of prayer, study and service. Third, students are helped to practice Christian community “as the fundamental shape of the spiritual journey.”⁹⁴ A small group program with a formalized structure for each of these three requirements involves all students at Duke. The structure is simple:

1. One hour weekly meeting
2. Reflection on their own life together in service to Christ
3. Some time is devoted weekly to prayer and other spiritual disciplines
4. Their own life experience is the basic lens through which the spiritual disciplines are seen ⁹⁵

Peer-led small group programs of varying purpose are the norm across CCCU schools. Some reported participation as high as 1200 students and many reported active participation of at least 100 students per semester. Some campuses have discipleship ministries which are active in every residence hall or floor and others have active programs where student chaplains seek to serve spiritual needs of residential students.

Sixteenth, receptivity to the Spirit can be fostered and nurtured through practices of pause, Sabbath and retreat. The devotional life or “quiet time” is a common practice among CCCU students on many campuses but, in my observation of students, it often remains a practice of busyness rather than of pause. It is active and can focus on strenuous intercessory prayer but not on receptivity to God’s voice through the Holy Spirit.

In this chapter we have surveyed the work of Fowler, Parks and Garber as a basis for understanding spiritual development during the period of young adult. Students are persons in process. The work of assessment will take seriously that students are “wet cement” and not fully formed or finished in their development. Students also experience growth and development in areas of thinking or cognition, feelings or dependence, affiliation, and faith. They make meaning across

⁹⁴ L. Gregory Jones and Willie James Jennings, “Formed for Ministry: A Program in Spiritual Formation,” *Christian Century* (February 2-9, 2000), 124-128.

⁹⁵ *Ibid.*, 126.

all of these areas and experience a movement from a dependent, polarized way of thinking, feeling, affiliating to a more open and broadened pathways. They may experience shipwreck and disequilibrium which argues strongly for an adult mentoring community who will come along side to assist in these processes of growth.

In the next chapter I will bring together the various ideas outlined thus far and begin to develop a protocol which takes seriously the broad understandings of Browning, Groome and Snyder which provided important theological understandings of faith and its development. It will also take seriously leading evangelical writers who described spiritual formation as the work of the Spirit, on the one hand, and the responsive work of human instrumentality on the other hand. And, a protocol for assessment and development of spiritual formation will also take seriously the observations of Fowler, Parks and Garber who understand the developmental, relational, and multi-faceted growth of students in the journey to young adulthood.

Chapter Five: Toward a Protocol for Campus Ministry Program Review

In this chapter, the nature and practices of program assessment modalities will be discussed and the overview of a campus ministry protocol will begin to take shape. First, what kind of spiritual assessment is feasible? Second, drawing on the studies presented thus far, what form would such an assessment take?

In earlier chapters I have tried to move toward this protocol on the basis of three major questions: What theological beliefs provide a framework for spiritual formation? What is an evangelical understanding of spiritual formation which further will inform the development of a protocol for assessment? And thirdly, what are the distinctive elements of spiritual formation during the university years?

I offer again the conclusions previewed in chapter one as the fruit of reflection on these questions: The nature of the paradigm developed for the program audit can be described as the following:

- Holistic, that is, understands spirituality broadly to include the life of mind, heart and soul
- Ecological, that is, seeks to review systemic interrelationships as well as the role of individuals
- Developmental, that is, understands that students develop differently across various stages of life
- Contextual, that is, seeks to review demographical, cultural and symbolic practices
- Personal, that is, understands the role and place of identity, leadership styles and roles
- Relational, that is, seeks to review campus ministry through appropriate input from all levels of relationships, including students, peers and others
- Historical, that is, recognizes the importance of time and place in the development of a ministry
- Theological, that is, understands that ministry review is appropriately based theoretically in the field of practical theology.

- Symbolic, that is, seeks to study artifacts, space and rituals.

The Nature of Assessment of Spiritual Formation

What is the nature of assessment in the work of spiritual formation? That is a question that is asked by everyone involved in campus ministry across the Council for Christian Colleges and Universities. What can be accurately assessed? If we are responsible for the work of spiritual formation among our student constituency, how can we know we have accomplished our task? How does one assess spiritual development? Is it even feasible to accomplish such an assessment? It is instructive to notice that assessment tools and discussions of assessment are essentially non-existent among the writers under review thus far. Even in his opus on spiritual development, *The Divine Conspiracy*, Dallas Willard does not engage this question. In private correspondence with Richard Foster, that he said that he didn't "have any counsel in this area" and suggested that such work would be breaking new ground.¹

Student development theorists are sometimes considered valuable collaborators in the work of assessment for spiritual formation. Student development practitioners commonly use three major approaches, reflecting different schools of thought:

- Cognitive-developmental theory assumes that there are certain stages through which people go and that these stages can be described and defined. James Fowler's work is being practiced among CCCU schools today in a new study called "Faithful Change" and offers some promise of assessing growth in students. Fowler's work has already been cited as a source for understanding developmental growth in people.
- A second school of theory in student development work is psychosocial theory, which includes the work of Chickering, Levinson, Gould, and others. The emphasis here is on issues to be faced by people, which allows some prediction of appropriate program responses to developmental concerns of people.

¹ Richard J. Foster, to Keith Anderson, 12 July 2001. Personal correspondence.

- Person-environment interaction theory is a third theoretical model, which focuses on the impact of the environment on the development of persons.

While these are helpful as collateral information, they don't directly address issues of spiritual development. Because of the very nature of "spirituality," the language and tools for assessing spiritual formation fall into a different set of categories than social science research and assessment. The vocabulary of the spirit is not easily subjected to quantifiable measurement. The spiritual formation of persons in process is not easily quantified, either. And, from a theological perspective, one of the primary agents in spiritual formation is God through the Holy Spirit, a factor that makes the use of quantification tools even more questionable.

The language of assessment is not biblical language and may be a foreign concept to the biblical worldview. Biblical Judaism was a religion of *hesed*, longsuffering, and patient faithfulness learned from the covenant-making God whose very character is *hesed*. Prophetic Judaism might ask the *hesed* questions of Israel to "assess" them spiritually but they would be addressed to the people, the nation in its corporate solidarity and not directed to individuals as singular agents. "Do you keep the covenant?" the prophets might ask, or "Are you ready now to return to Torah commitments that are essential to the covenant with Yahweh?"

Abraham Heschel argues that biblical revelation may be summarized by a single command: remember.² What was Israel to remember? Its' identity, its' history, its' "way" (*torah*), its' God. Even ancient Jews could become distracted by life and humanness. Therefore, remember. So faithfulness to covenant might have been assessed or evaluated but certainly not "measured" or quantified. Behaviors of faithfulness and practices of righteousness were the measures of spirituality. Were they faithful to remember? I identify four broad areas of faithfulness that are discussed across biblical history.

² Abraham Heschel, *Man Is Not Alone* (New York: Farrar, Strauss & Giroux, 1951), 161.

- Acts of piety included prayer, fasting and almsgiving³
- Homes of piety included symbols of faith on door posts and most importantly, the observance of Sabbath in the family⁴
- Compassionate lives of piety included acts of justice for the widows and orphans and the aliens or strangers in the land⁵
- Hearts of piety, though impossible to measure, were possible for the individuals themselves to consider

Judaism was not a religion of externals alone, which practiced a piety of “going through the motions,” but it was a religion, which highly valued acts of righteousness. External actions were deemed expressions of the condition of the interior self. Perhaps the inner self can be known in no other way. Jesus focused a great deal on such acts in the Sermon on the Mount in Matthew in teachings such as:

- “Everyone who hears these words of mine and acts on them will be like a wise man who built his house on rock.”⁶
- “Not everyone who says to me, ‘Lord, Lord,’ will enter the kingdom of heaven, but only the one who does the will of my Father in heaven.”⁷
- “For I tell you, unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven.”⁸

Biblical language speaks of “the fruit of the Spirit” as one of the evidences for spiritual growth but just as often speak of growth in Christlikeness (the image of Christ) and growth in faith, hope

³ Matt. 6:1,2,5, 16.

⁴ Deut. 6:1-9.

⁵ Deut. 15:7-9.

⁶ Matt. 7:24.

⁷ Matt. 7:22.

⁸ Matt. 5:20.

and love, as evidences of spiritual maturity. Jesus speaks of three topics that one might study as measures of spirituality: roots, soil and fruit. “Roots” refer to an assessment of connectedness to the “vine” as John 15:5 states. “Soil” is an assessment of receptivity to “things of the spirit.” This is soil which receives too many different seeds, nourishing all alike, without giving priority to the spiritual seed. It is in this sense “distracted.” The metaphor of “soil” is really a metaphor of the condition of the soul.

Jesus’ parable on the sower refers to four different soils and their receptivity to the seed. The hard path of the soil appears to be soil that is impervious to receiving spiritual seed. The soil on rocky ground, which did not have deep roots, appears to be soil that is shallow. The soil choked by thorns appears to be soil that is distracted or unable to receive spiritual planting. The good soil is soil that receives the seed and bears much good fruit. “Fruit,” the third image, is the assessment of outcomes or behaviors of righteous living.

The work of spiritual formation is the work of cultivating discernment and attentiveness in the spiritual realm of life, which is developed through faith in the person of Jesus Christ, in relation to God the Father, and his kingdom. Such spiritual formation falls into the realm of the spirit, the soul, and the inner being that are not easily “accessed” by mere behavioral measures. In my theological viewpoint, the work of the Holy Spirit is essential to the processes of spiritual formation and cannot be diagramed, outlined, or easily described except in the most personal language of the inner life. How does one measure “submission” to the Holy Spirit in language that will be communicated in a post-modern secular worldview? I doubt that it can. I believe the Holy Spirit moves upon and within followers of Jesus Christ to enable us to become formed into the character of the image of Christ and to do the kind of works Jesus did. While such inner character changes eventuate in external manifestations, even those manifestations are not easily measured. Specifically, the biblical language speaks of the fruit as things like love, joy, peace, longsuffering, and similar traits of Christ.

Eugene Peterson, another leading evangelical practitioner and writer on spirituality, is wary of

giving a formula for spiritual formation. In private correspondence he writes,

“I don’t think assessment and evaluation have much of a place, if any, in the work of spiritual formation. So much of the work that we do is indirect and has to do with subtle influences that take place in a person’s life, that we’re not conscious of, that when we start to assess and evaluate, mostly what we do is obscure the very nature of what we’re doing. What I’m saying is the minute you begin to engage in spiritual formation and spiritual direction, you mostly give up control or even knowledge of the outcome of what you’re doing. The fact is you don’t know what you were doing. You don’t know how the Spirit is using your life, or your words, in the development of this person’s life.”⁹

How does one describe in quantifiable measure the work of what we believe to be the hand or heart of God in the events of the lives of our student-disciples? It is my conviction that God moves in their “hearts” or inner beings through acts of prayer, worship, community, fellowship and spiritual disciplines. While we can describe the effectiveness of our programs in terms of participation and some self-reports of inner change, we cannot adequately describe spiritual formation (which likely includes spiritual transformation or even conversion) in the language of quantification and measurement. Documentation of growth in love, joy, peace, faith, trust in God, submission to the Holy Spirit, and confidence in the resurrection of the Lord Jesus Christ are issues which are spiritual and, by their very nature, not easily described or even ascertained by those who choose to see them as merely behavioral, sociological or generically phenomenological events. As Christians, we believe that God interacts with individual human beings and creates “covenant” with us and, through the Holy Spirit, issues a “call” to “vocation” for every follower of Jesus Christ. These are all, broadly speaking, matters of relationship of people and God.

“Friendship with God” could be a summative goal for spiritual formation, but how does one measure such spiritual realities? And I assert unequivocally, that these are spiritual realities that are every bit as “real” as anything in the cognitive, social or physical domains. I further assert they are as formative in the development of our students as programs in athletics, intellectual growth and moral development, but they are not reducible to that which is *merely* intellectual, physical, social or moral.

⁹ Eugene Peterson to Keith Anderson, 3 August 2001. Personal correspondence.

In addition, biblical spirituality is a spirituality, which is lived in the ordinary and common arenas of relationships, meals, crisis and work. The Gospel writers frequently place Jesus' important teachings in the context of ordinary and common events, especially in the context of meals. A spirituality that is practiced, not only in times of prepared and intentional spiritual teaching, but also in the spontaneous, natural, organic and common activities of daily life, is even more difficult to "measure."

A major task of accrediting agencies is to hold institutions accountable to demonstrate that they are fulfilling their stated mission. In the 1990's regional accreditation associations began to include assessment of spirituality or spiritual development as a necessary component for accreditation for institutions that included such a goal. It was reasoned that if an academic institution declared one of its goals to include spiritual development or some similar outcome, assessment of its effectiveness must be included in the larger campus-wide review. The problem that emerges is that many of the accreditation processes start with a self-study that tends to belie a philosophical bent toward the assessment of programs and purposes according to measurable data and instruments, which can quantify progress.

The stated mission of campus ministry falls into a category of life that is difficult, if not impossible to assess. Because of the very nature of "spirituality," the language and tools for assessing spiritual formation fall into a different set of categories. The vocabulary of the spirit is not easily subjected to quantifiable measurement. The spiritual formation of persons in process is not easily quantified, either. And, from our theological perspective, one of the primary agents in spiritual formation is God through the Holy Spirit, a factor that makes quantification tools dubious as to effectiveness. Biblical language speaks of "the fruit of the Spirit" as one of the evidences for spiritual growth but just as often speak of grow in Christlikeness (the image of Christ) and growth in faith, hope and love as evidences of spiritual maturity.

Specifically, the biblical language speaks of the fruit as things like love, joy, peace, longsuffering, and similar traits of Christ. What can be assessed will primarily be that which is self-

reported by the individual who may or may not be consciously aware of all aspects of their spiritual life. The very nature of the gospel is hidden and full of mystery. Some process of community reporting and review is necessary to assist in bringing to light that which is not always even clear to the individual.

Therefore, this dissertation takes the position that what can be assessed and measured are orientations, practices, environments and relationships that provide a setting that is hospitable to spirituality. We might call this making space for God, for self, and for others. Much of spiritual formation is beyond the domain of self-knowledge but some aspects of spiritual readiness can be reviewed. In considering campus ministry, what can be assessed is information based in self-reporting of program adequacy, which can be critiqued and given campus-wide scrutiny. Consistency with stated goals is another feasible assessment. If a college has stated its commitment to spiritual formation of its students, does it provide activities, practices, environments and relationships that foster formation? Is there a consistency between the stated goals and visions and the resources needed to accomplish these goals? Is there a program adequate for the work of formation, i.e., is the program complete or “big enough” to provide formation possibilities for the size and type of campus? . In a specific and pragmatic way, this type of assessment seeks to study the preparation for the lifelong process of spiritual development in the life of the student:

- It has a present dimension that focuses on equipping through teaching skills, cultivating a love for prayer, worship and serving
- It has a future dimension (lifelong process) that acknowledges that spiritual formation will not be finished during the transitional years of college
- It is largely behavioral in scope as it studies that which can be observed in the lives of students and in the programs of campus ministry.

In broad scope then, three aspects of campus ministry can be assessed: (1) the program (2) personnel and staff, and (3) the student as learner.

Program assessment appraises whether or not the program met its intended purposes and reviews how well the program fits with the college's vision and mission. It should also include the extent to which principles of student development were considered in the program content and process.

Personnel and staff review studies leadership vision and effectiveness. Leadership effectiveness and the spiritual nurture of the leadership team are crucial.

Finally, student learners also need to be evaluated. The value of campus ministry on campus is ultimately reflected in the lifelong impact made on the lives of students. Students are evaluated not only for their actions but also for their attitudes toward spiritual formation. Do they leave the institution with an orientation, value and practice of spiritual disciplines, broadly understood? A popular approach to the assessment of student ministries is to measure student satisfaction. Exit surveys are one such method used on many campuses to assess the value of a particular program or educational approach. While there is value in this assessment data, it cannot stand alone as the sole basis for judging the worth of a campus ministry program.

According to William R. Myers, the type of research undertaken for this program review is the ethnographic research method.¹⁰ "The ethnographic research method sets out to describe what can be seen by someone (usually described as an "outsider") who wants to understand what is going on within a culture or a subculture."¹¹ Within the nature of assessment as described above, research gathered from sources acquainted with the campus are appropriate. Three sources of information are essential to this research methodology:

- Gatekeepers "are those persons from within the system"¹²

¹⁰ William R. Myers, *Research in Ministry: A Primer for the Doctor of Ministry Program* (Chicago, IL: Exploration Press, 2000), 28.

¹¹ Ibid.

¹² Ibid.

- Key informants are “persons from inside the culture whose words are trusted by the researcher”¹³
- Subjective, personally generated data from the researcher’s own perspective are discerned “via a personal journal, field notes, verbatims, etc.”¹⁴

The goal of data gathered from these three dissimilar sources is generally to find the emergence of “generative themes” which are then reviewed by both insiders and outsiders and which include suggestions, as well as descriptions.¹⁵ Myers describes this effective and valid methodology as taking a “snapshot” of the culture at a given moment in the history of an institution or organization¹⁶

Ethnographic Research

Ethnographic research typically occurs among ministry practitioners in five ways:

1. Through story
2. Through survey
3. Through peer review
4. Through leader review
5. Through program audit

Story

It has been understood throughout the written history of the study of spirituality that the very nature of spirituality, spiritual expression, pietism or of spiritual development, is by definition “of the spirit” and therefore requires a review, which is in keeping with its spiritual nature. Assess-

¹³ Ibid.

¹⁴ Ibid.

¹⁵ Ibid.

¹⁶ Ibid.

ment of spirituality is by its very nature a review of that which is interior, of the heart, and intensely personal.

In his introduction to what is now a classic work on spirituality, *Reaching Out*, Henri J.M.

Nouwen issues this caution which we take as a caveat for all that follows.

“In a society that gives much value to development, progress and achievement, the spiritual life becomes quite easily subject to concerns expressed in questions such as, “How far advanced am I?”---“Have I matured since I started on the spiritual path?”---“On what level am I now and how do I move to the next one?”---“When will I reach the moment of union with God and the experience of illumination or enlightenment?” Although none of these questions as such is meaningless, they can become dangerous against the background of a success-oriented society. Many great saints have described their religious experiences, and many lesser saints have systematized them into different phases, levels or stages. These distinctions can be helpful for those who write books and for those who use them to instruct, but it is of great importance that we leave the world of measurement behind we speak about the life of the Spirit.”¹⁷

The first kind of assessment tool that is used in ministry, therefore, is narration of personal stories. We listen carefully, even systematically at times, to the stories of students who come to our offices for pastoral care, counseling, advice and companionship on the journey of the Spirit. It might be argued that story is merely anecdotal evidence, self-reported and subject to the shallowest kind of subjectivity. Beginning as long ago as Augustine’s *Confessions*, spiritual “evaluations” have always been the material of the story often heard only by the ears of the pastor, the counselor, or the mentor. Self-reporting of stories is sometimes spoken of pejoratively as merely “anecdotal,” but this misunderstands the nature of spirituality which is narrational and lived in the life “story” of people.

Eugene Peterson writes, “Story is the most adequate way we have of accounting for our lives, noticing the obscure details that turn out to be pivotal, appreciating the subtle accents of color and form and scent that give texture to our actions and feelings, giving coherence to our meetings and relationships in work and family, finding our precise place in the neighborhood and in history.

¹⁷ Nouwen, *Reaching Out*, 10.

Story relishes sharp-edged, fresh-minted details; but story also discovers and reveals the substrata of meaning and purpose and design implicit in all the details.”¹⁸

In, *Big Questions, Worthy Dreams* Sharon Parks identifies a list of “big questions” that students ask and are provocative for use with students.¹⁹ These questions help students make meaning of and find coherence in the apparent randomness of life.

Who do I really want to become?

How do I work toward something when I don’t even know what it is?

Am I lovable?

Who will be there for me?

Why is suffering so pervasive?

What are the values and limitations of my culture?

Who am I as a sexual being?

Do my actions make any real difference in the bigger scheme of things?

Do I want friendship, partnership, marriage? If so, why? With whom?

What is my society, or life, or God asking of me? Anything?

What is the meaning of money? How much is enough?

Is there a master plan?

Am I wasting time I’ll regret later?

What constitutes meaningful work?

How have I been wounded? Will I ever heal?

What do I want the future to look like—for me, for others, for my planet?

What is my religion? Do I need one?

¹⁸ Eugene H. Peterson, *Leap Over a Wall: Earthy Spirituality for Everyday Christians* (HarperSanFrancisco: 1997), 3-4.

¹⁹ Sharon Parks, *Big Questions, Worthy Dreams: Mentoring Young Adults in Their Search for Meaning, Purpose and Faith*, (San Francisco: Jossey-Bass, 2000), 137.

What are my real talents, preferences, skills and longings?

When do I feel most alive?

Where can I be creative?

What am I vulnerable to?

What are my fears?

How am I complicit in patterns of injustice?

Will I always be stereotyped?

What do I really want to learn?

Do I want to bring children into the world?

How do I discern what is trustworthy?

Where do I want to put my stake in the ground and invest my life?

At the present time, a project is underway among CCCU schools that attempts to take story seriously as a means of assessing spiritual development. Called "Faithful Change," the project is based on a six-year pilot project at Asbury College (KY). According to a report given at the 2001 Forum on Christian Higher Education, "Faithful Change incorporates both qualitative and quantitative measures, and cross-sectional and longitudinal sampling."²⁰ Subjects consist of 360 undergraduates from 9 CCCU campuses, randomly selected from lists of first time, full-time, and traditional age students, and stratified by gender.²¹ "Longitudinal tracking of individual students throughout their college experience will identify when and how quickly various experiences shape changes in thinking."²² Paralleling the interview, subjects will complete the Faithful Change Questionnaire, a quantitative measure of spirituality comprised of the following instru-

²⁰ Gay Holcomb and Arthur J. Nonneman, Conference handouts, "Faithful Change: Assessing & Promoting Spiritual Development in College Students," CCCU National Forum on Christian Higher Education, Feb. 2001, Orlando, FL.

²¹ Ibid.

²² Ibid.

ments: Spiritual Assessment, Quest, Spiritual Experience Index, Religious Maturity Scale, Spiritual Maturity Index, and Faith Maturity Scale.²³

Survey

Numerous surveys have long been used as assessment tools within the church in general and in campus ministry, in particular. The purpose of surveys is to assess student involvement in out-of-classroom experiences or to provide a kind of “customer satisfaction” instrument. They offer a formative assessment tool which helps measure patterns of involvement and active participation in learning activities. Frequently used among campus ministry offices are chapel surveys, and Bible study or small group participation surveys. Campus ministries often use surveys to review levels of involvement and patterns of involvement of various grade level students, gender involvement and ethnic student participation. They do not provide an accurate “measurement” of effectiveness in the lives of individual students per se but are helpful determining certain “orientations” essential to spiritual formation. These orientations help us assess an environment for formation.

1. Orientation to the Word, i.e., an appetite in students for an on-going study of the Bible.
2. Orientation to prayer, i.e., an interest in deepening one’s understanding of and practice of prayer in its various forms.
3. Orientation to other spiritual disciplines, i.e., an appetite to understand and consistently practice other spiritual disciplines including worship attendance, consistent life of devotion and prayer, the practice of meditation, silence and solitude.
4. Orientation to righteousness, i.e., a hunger for righteous living in all areas of life, a desire for personal integrity.
5. Orientation to leadership development, i.e., a desire to develop leadership skills through advanced leadership opportunities and mentoring.

²³ Ibid.

6. Orientation to active ministry and missions, i.e., an appetite for active involvement in practical places of ministry and mission, locally or beyond.

It is the viewpoint of many among campus ministries staff that any survey or assessment of college students must be taken as tentative data. Experience with the spiritual journey of traditional-aged college students suggests that it is not wise to test or assess what is in wet cement. Students in the college years are in rapid change, sudden growth, and subject to constant regress. Sharon Parks uses the metaphor of “shipwreck” to describe the sometimes tumultuous and inconstant journey of the college student’s spiritual life.²⁴ That imagery is more than a helpful metaphor, it becomes a guiding principle among practitioners that survey data points one toward trends, tendencies, movements of the moment and not something fixed.

Peer performance review

An annual oral peer review of our programs is often part of the annual planning process. Where staffs exist a campus pastor presents an oral report on their areas of responsibility and the rest of the staff offers suggestions, critique and reviews of each area of responsibility. Essential questions raised are the following:

1. What is the purpose of each program area?
2. How does the program area fulfill our stated mission?
3. Who is involved in the program? Who is left out in each program area?
4. What can be done in the next academic year to improve this program area and to create collaboration with other program areas?

Peer reviews can be a strong tool for addressing questions of staff coherence, motivation and preparation but more importantly, they can be used to address questions of staff identity and spiritual health. Too often the “performance review” becomes merely a study of functions: how efficient is the individual, what are his/her strengths and weaknesses,

²⁴ Sharon Parks, *The Critical Years*, 24-25.

how effectively does the staff do its work of planning and how well does it “execute” its various tasks? While important at that level of information gathering, peer reviews can also provide important spiritual assessment and personal growth. Such a review will focus on the personal and inner life of the staff and ask questions of spiritual practices and discern areas of growth in the spiritual development of pastoral leaders. Additional questions for spiritual discernment can include the following:

1. What personal goals do you have for your own spiritual development in the next 12 months and 36 months?
2. Where are you spiritually as you start this academic year?
3. How might our staff, including the supervisor help you grow spiritually in the year ahead?
4. What resources for spiritual development, including conferences, time for retreats, etc., would help in your own spiritual growth in the coming year?

Student leader review

A common fundamental philosophical understanding among CCCU schools is that campus ministry is committed to student-led, team leadership of all program areas. Therefore informal, oral reporting of the effectiveness of programs, viability of programs and the need for each program is provided during regular, consistent staff meetings with each set of team leaders. It is not uncommon for student leaders to serve as an early warning system for programs in general and also for individual students whose spiritual lives are facing shipwreck and who will benefit from interventions by the pastoral staff. This practice clearly borrows from its use among pastoral and congregational leaders.

Program audit

Programs audits, the very subject of this dissertation, are a relatively new, basically undisciplined form of assessment tool in campus ministry. Among student development and academic practitioners, the program audit has been more widely used for at least a decade. Formal, disciplined, total program audits for campus ministry are nearly unheard of among CCCU schools.

The heart of program review focuses on a “lifelong process” of spiritual development, which is far more measurable and able to be assessed with the tools available to us:

1. It has a future dimension (lifelong process) that acknowledges that spiritual formation will not be finished during the transitional years of college.
2. It has a present dimension that focuses on equipping through teaching skills, cultivating a love for prayer, worship and serving.
3. It focuses on one of our more narrow objectives: leadership development and small group skills.
4. It is clearly purposive and broad enough to guide our multi-faceted work.
5. It can be assessed without being a superficial focus merely on behaviors (it assumes skills but also assumes we will cultivate a passion for the process).
6. It helps us focus on the knowledge or *informational* dimension of our work.
7. It further focuses on another of our stated objectives: the development of biblical knowledge in our students.
8. It also focuses on the development of “habits of the heart” or spiritual disciplines which create a way for spiritual formation to happen.
9. It allows us to develop and focus on a curriculum of spiritual disciplines as a measurable goal for our programs.

The Scope of Program Review

The following eight themes answer questions necessary to good program review. They will form the substance and structure to be outlined in chapter six. While “measurement” of individual spiritual growth is a difficult, if not impossible enterprise, assessment of programs, which provide the settings and orientations necessary for spiritual growth, are possible. Program reviews may be as simplistic as “customer satisfaction” analysis whereby the practitioner seeks to evaluate whether people show up, “buy the product,” value what is being offered and believe they are being served in their own individual pursuits. . This dissertation advocates a more serious under-

standing of program reviews. While individual spiritual growth assessment is not an immediate outcome of a program review, the audit assesses the setting, orientation and intentions of the program and reviews its adequacy for creating an ethos hospitable to spiritual development.

Given the work of God's Spirit, it is understood that spiritual development can occur as well in settings inhospitable to spiritual growth. It is my belief that effective program evaluation can answer many of the questions deemed necessary by the philosophical and pragmatic models studied in this work.

1. Identity and context. Effective program review can address the starting questions of identity and context. A thorough program review will give adequate information about intentions and goals. The identity of the college as a Christian learning community and the identity of the campus ministry program as a tool for spiritual formation can be reviewed, articulated and critiqued. Obviously a program audit can also address issues of context in a disciplined study of the pertinent contextual issues related to the ministry under review. Making explicit and defining one's context is critical to ministry that is incarnational. It is the assumption of this dissertation that campus ministry organizations have "corporate personalities" and function within predictable and identifiable dimensions of "congregational life." Programming is not the starting point for the review but it is one means to get at the more foundational issue: identity within a particular context. In healthy systems the structures of ministry emerge out of identity within a context.
2. Missional consistency. Consistency with the program's stated mission could be identified. Campus ministry programs that do not meet their own intended goals can be critiqued and re-configured to meet those goals. Programs that are inadequately narrow or limited in scope can be broadened and programs that are impossibly broad in scope can be appropriately narrowed and made accountable to their own stated mission and assumptions.
3. Program completeness. Effective program review can also address the question of completeness or adequacy of program. Not only can campus ministry programs be studied for their

teleological adequacy but also for their adequacy within “industry standards.” A campus ministry program that is exclusively chapel-driven is limited to anachronistic practices for and assumptions about spiritual development. However, many campuses lack adequate entrée to the materials, practices and methodologies now widely practiced across CCCU schools. Does the program address spiritual development as it takes place holistically and across the various developmental concerns of young adults? Is the program “complete” or adequate to meet the stated goals?

4. **Program orientation.** Program orientation is a critical outcome of effective program review. Does the program provide an orientation that adequately addresses the means of spiritual formation known to be significant to young adults in their college years? This is a question of environment or ethos. Moving beyond the program itself, program orientation discerns the bearing of a campus toward spiritual development. Taking a compass reading of the trajectories for a program and their likely consequences over time is crucial.
5. **Program articulation.** Program audits help campus ministry organizations make explicit what is often either implicit or hidden. Until information, assumptions, or values are made explicit, they are less able to be available for careful reflection and critique. In some programs, the step of gathering and articulating information will provide in itself, a window of knowledge about the program, its strengths and its needs.
6. **Comparative priorities.** Program audits also identify a congregational agenda or the priorities of the college and campus ministry program regarding spiritual formation. The two may not always coincide. Where do the college and the campus ministry program choose to invest resources? Is there synchronicity between the priorities of the institution and the department?
7. **Program omissions.** Program audits can address issues of dysfunctionality or “blind spots” for campus ministry practitioners. Dysfunction may be an issue of leadership, structure, resources or information. A program review can also help inform a campus about the developments at work in the larger “marketplace” of the national campus ministry movement.

8. Resource adequacy. Clearly a program audit will need to study issues of resources to discern whether they are adequate for the project assigned by the institution. As colleges have grown over the past decade, many staff-intensive programs have not been allowed staff or resource increases commensurate with enrollment growth on campuses.

Comparative Congregational Resources for Program Assessment

The editors of a widely used congregational resource, *Studying Congregations: A New Handbook*, suggest four “frames” or perspectives that provide an adequate programmatic review for a congregation. The concept of “frame” is important to the work of program review. It is a narrowing or making specific a focal point or lens through which the work of program review is done. The frames which are selected become significant because they literally focus the attention on particular questions. Ammerman, *et al*, have identified four frames:

The frame of ecology

“To use an ecological frame is to see the congregation as an organism in an environment in which there are many other organisms that together make up the social and religious world.”²⁵

The frame of culture

“A culture frame asks you to imagine the congregation you are studying as a group that has invented ways of being together that are uniquely its own...Culture includes all the things a group does together—its rituals, its ways of training newcomers, its work and its play. It also includes artifacts. Everything from buildings to bulletins, from sacred objects to the most mundane tools, helps identify a particular congregation’s habits and places of being. Finally, culture includes the accounts it gives of itself—its stories and heroes, its symbols and myths, its jargons and its jokes.”²⁶

²⁵ Ammerman, *et al.*, *Congregational Handbook*, 14.

²⁶ *Ibid.*, 15.

The frame of resources

“To view a congregation through a resources frame is to ask what it has the potential “capital” to accomplish...the congregations’ members, its money, its buildings, its reputational and spiritual energies, its connections in the community, and even its history.”²⁷

The frame of process

“The process frame calls attention to the underlying flow and dynamics of a congregation that knit together its common life and shape its morale and climate. Process perspectives ask how leadership is exercised and shared, how decisions are made, how communication occurs, and how conflicts are managed and problems are solved.”²⁸

James Mason, in his course *Dynamics of Congregations* articulates a more textured process, which is outlined in his course notes and offers a helpful key question for each of the four dimensions in a grid for understanding the corporate personality of a congregation within a systems theory base.

Dimensions of congregational life (4 grids)

Identity and process:

1. Congregational self-image: who are we and why are we this way?
 - The persistent set of patterns, symbols, lore and style, which make a congregation distinctly itself.
2. Congregational habits: how do we choose to do what all congregations do?
 - The rules and practices, which shape the ways in which a congregation lives out its life together.

Context

3. Congregational environment: where are we and when are we here?
 - The setting in which a church finds itself and the forces which operate in that setting

²⁷ Ibid.

²⁸ Ibid. 15-16.

Program

4. Congregational agenda: where do we choose to invest our resources?

- The plans and activities through which a congregation acts out its ministry and mission.
- Conscious choices to how we choose to invest our resources, programming represents the conscious choices about resource-investment²⁹

Strategic Planning Models From the Non Profit and Public Sectors The 1970's saw the adoption of a Management by Objectives (MBO) model within the church as a tool for organizational review. It was taught at denominational gatherings and was rather widely used by pastors as "the tool" for helping organize, structure and evaluate the work of local parishes. A more contemporary expression in a biblical framework is the popular "purpose-driven" church.

Within the business community and among non-profit organizations the most complete and seemingly universal adaptation of these strategies is the widely used SWOT analysis. SWOT sees four primary planning concerns: Strengths, weakness, opportunities and threats. What makes it such a comprehensive tool is that it looks both internally and externally and considers competitive opportunities and threats and works very hard to review across the organization and not narrowly focused on a department in an isomorphic sense. It is different from traditional long-range planning in several ways.³⁰

²⁹ James Mason, course notes, "Dynamics of Congregational Life" George Fox Evangelical Seminary, June 2001.

³⁰ John M. Bryson, *Strategic Planning for Public and Nonprofit Organizations: A Guide to Strengthening and Sustaining Organizational Achievement* (San Francisco: Jossey-Bass, 1988), 7-8.

SWOT analysis model	Long-range planning model
1. Is strategic and focuses on identifying and resolving issues	Focuses on specifying goals and objectives
2. Emphasizes assessment of the external environment and within the organization	Tends to assume the future will not change from the present
3. Summons forth a “vision of success,” an idealized vision of what might be and is guided toward completion of that vision	Is typically a linear view of the present and represents projections of existing trends
4. Is action-oriented by seeking a range of possible actions for the future	Tends to assume a <i>most likely</i> future and then work backward

Elements of a Campus Ministry Program Review

This dissertation has attempted to take a disciplined approach to the need, context, methodology and comparative resources for a campus ministry program review. Within the CCCU schools, campus ministry programs stand ready and in need of a disciplined, rigorous assessment process which will address the need for spiritual formation. Engaging in a disciplined campus ministry study will therefore require a multi-faceted study of both identity and context in all of their textured expressions. That means a disciplined campus ministry study will look at:

1. The corporate personality of the ministry as seen in its systems, rituals and practices or “meaning habits.”
2. It will be ecologically aware, examining spiritual, social and physical resources in all of their interrelatedness in the program of the campus ministry office.
3. It will be systems aware, examining its interactions with other people and departments, both within the organization and beyond it in its engagement with the world.
4. It will be theologically reflective, examining its biblical and theological sense of the “Story and Vision” of the Kingdom of God.
5. It will be symbolically attentive, examining rituals, symbols and “practices of meaning” within its community.

6. It will be historically aware, examining the historical development of the ministry on its particular campus and paying attention to the “time and place” of this ministry as part of the institution being studied.

Because a campus ministry program is a different culture than parish ministry and occupies a different place within the campus institution, a review must focus on questions and issues that are typically beyond a congregational program review. What methodologies will take us into the reflective discipline of practical theology in a way that is both epistemologically and ecologically alert? The audit process proposed by this project has isolated six different articulations, each of which is expansive of the original two areas of review: identity and context. The conclusion then of the dissertation project is to present a methodology but not a recipe book to be used in each case and on each campus. The review will need to be shaped in some measure by the motivating factors, which create the opportunity in the first place. Presidential expectations and institutional needs will further guide the process.

What is presented below are practical tools for the process, which will be created and modified, altered and revised for the particularities of the individual campus.

Overview of the Protocol

Six areas of review have now emerged as essential to an accurate, carefully conceived review of a campus ministry program review.

1. Self-articulation. This is a process of self-reporting by the primary people involved in the ministry to be reviewed. Typically this will include a campus pastor (or equivalent) and any staff directly related to the department or function of campus ministry. Information will be provided by the campus ministries department and will include the following:
 - a. Vision statement for the department
 - b. Job descriptions of campus ministry staff
 - c. In-house, on-campus statements of vision, philosophy, or publicity
 - d. Off-campus printed materials

- e. Interviews with campus pastor and campus ministry staff
- f. Leadership styles analysis

2. Ecological articulation

- a. Demographic review of student population, graduate and alumni data
- b. Cultural review (systems of meaning)
- c. In-house relationships to student government, Student Life, faculty, etc.: who is engaged, involved and included? Who is excluded?
- d. Off-campus relationships to CCCU, the community, other academic institutions, missions organizations, any sponsoring denomination, etc. The central questions to be answered are: How does it engage the world? Is there an intentional and practical relationship to other organizations in campus ministry?
- e. Issues of permeability between campus ministry and other sectors of life on campus such academics and student life

3. Symbolic articulation

- a. Space (artifacts)
- b. Historical progression and timeline
- c. Rituals and symbols of practice (worship, chapel, ethos of campus ministries on-campus, ethos of the Chaplain)

4. Organizational articulation

- a. Structure of the department
- b. Power level within the institution
- c. Staffing
- d. Role expectations
- e. Leadership styles
- f. Institutional resources
- g. Resources for growth, development and professional educational growth for the staff

5. Praxis articulation

- a. Models and practice of planning (assessment of strategy and planning methodologies)
- b. Conflict management (assessment of practices for addressing disagreement, conflict and power differentials)
- c. Life cycle of the department (a review of the history and developmental cycle of the campus ministry staff and its ministry)
- d. Resources for spiritual development and nurture
- e. Program review (a study of the programmatic practices of the campus ministry staff) in five areas, common to all campus ministry ministries:
 - i. Worship
 - ii. Educational praxis (discipleship formation)
 - iii. Missions and outreach (Missions Orientation questions)
 - iv. Fellowship
 - v. Pastoral care
- f. Staff development (assessment of professional, team building, personal & spiritual development)

6. Theological articulation

- a. Worldview
- b. Worldview questions survey
- c. Comparative theological analysis: where does leadership compare to the student population? Faculty? Administration?

Steps for the Program Review

These steps are not intended as a simple recipe or formula per se, but are suggestive of what this study has identified as necessary procedural considerations for an effective program review.

They are a checklist of steps necessary to the review process.

1. A decision to conduct a review needs to be made and must be broadly representative of various constituencies on campus. It is generally most effective if the president advocates this review. Clarity of goals and purposes for the review is essential to the success of the review. What do we need to know from this process? A letter from the president of the college to establish a contract with an audit team (a team of two is recommended). The contract will need to include a statement of expectations, financial agreements, number of visits, and deadlines for visits, and preliminary and final reports.
2. A contractual arrangement needs to be made with the auditor(s) and a schedule established to include campus visits, exchange of written data, deadline dates for checkpoints and completion of the process and any other financial details.
3. An exchange of written materials is an essential process in which the campus point person (generally the Chaplain) will gather agreed upon written materials and provides those materials to the auditor.
4. The first campus visit will need to be carefully planned for maximum exposure to various constituencies and is most effective if it includes either a pre-visit telephone conversation or an early appointment with the president to review goals and purposes.
5. A preliminary written report should be completed within thirty to forty-five days of the campus visit and shared with agreed upon “stakeholders” in the process, most notably the president, chief campus ministry officer and the direct supervisor of the campus ministry staff. Others may be included in this step. Its purpose is to ascertain three things:
 - Are we on track in the review? Are we basically listening well to those who have shared data in the process thus far?
 - What data or information has been missed that can be gathered at a follow-up campus visit?
 - Are there sensitive issues that are better treated verbally and discussed “in-house” rather than included in a final written report that may be given broad distribution?

6. A follow-up campus visit will complete the data gathering, including first-time visits with some who may not have been available for the first visit and follow-up visits with any constituencies determined necessary for sharpening questions and data-gathering.
7. A written report will be provided the president.

Data Gathering Methods

Gathering data requires inclusion of appropriate and pertinent information from those constituent groups that interact with campus ministry in a given context. However, some contexts function isomorphically, that is apart from one another, as isolated bodies or administrative or even functional units within an institution and, therefore, may not have adequate interaction with campus ministry. Based on theories and assumptions that have been articulated earlier, the following constituents are considered essential and pertinent for the campus ministry program review: the president, the cabinet level positions including enrollment management and admissions, students, student leaders, randomly selected non-leaders, Student Life and, Academics Affairs.

Creating and asking questions is one of the clearest expressions of assumptions and perspectives. Just as the establishment of the syllabus may be the most important (and most political) step in a pedagogical process, so choosing and setting the questions demands a rigorous process to determine implicit as well as explicit assumptions. The following questions and methodologies are not merely random but have been carefully written so as to reflect and express the values, ideas, assumptions and perspectives embedded in this dissertation.

Six different forms of data will be used in the program audit. Using a saturation-observation methodology, interviews will take place in a short period of time of a one or two day initial campus visit, followed by a second “reality check” visit by one of the interviewers at a later date, prior to writing the final document. A preliminary report will be written and read by the president, campus ministry staff and other appropriate participants on the campus. The final visit will provide clarification, revision and review before the final report is written and presented to the president.

Three broad domains of data are: The setting, the participants in the setting, and the person of the researcher.³¹ Most commonly used data gathering methods include the following:

- 1) Documentary--printed materials
- 2) Participant observation data
- 3) Interview data
- 4) Survey data--questionnaires
- 5) Focus groups using guided questions
- 6) Self-articulation data

³¹ Myers, *Research in Ministry*, 43.

Chapter Six: Resources and Tools for Effective Program Review: A Handbook for Reviewers

Chapter six provides actual tools, questions and matrices for use in conducting a campus ministry program review. People involved in the actual program review will use these as suggestive and will be selective in their use of various tools as their experience, discernment and assignment suggest. All six of the articulation areas described in detail below will need to be included to conduct a thorough review:

1. Self-articulation
2. Ecological articulation
3. Symbolic articulation
4. Organizational articulation
5. Praxis articulation
6. Theological articulation

Not all tools or questions will be used in each review but it is imperative that the auditors carefully read and understand the issues being studied by each of these. Appendix II includes a comprehensive list of suggested questions for interviews with each of the campus constituencies. The questions are a strong guide for the interviews. Reviewers will make selections from the tools provided below and in Appendix II. The priorities leading to the program review will suggest the emphases selected. Some schools will desire a major emphasis on staff, while others may choose to concentrate either on the organization of programs or on student impact. Careful selection of questions and tools is an essential responsibility of the reviewer. Spontaneous questions will emerge in interviews as well but clarity of purpose is fundamental to the success of the audit. I will approach this chapter as instructions in a “handbook” for reviewers. Four overall steps are involved in the audit.

1. Preliminary contractual and logistical arrangements as outlined in chapter 5.

2. An exchange of written materials. These will include: mission statements of both the college and campus ministry, view book and other publicity brochures for both the college and campus ministry (internal, as well as external brochures), campus newspapers, budgets (if possible), annual reports of campus ministry activities, college catalog, and any other written materials that will give the reviewers a “sense of the college” before they arrive for the interviews.
3. Initial and follow-up campus visits for interviews, are the primary data gathering process.
4. Writing a preliminary and final report to complete the process.

The Program Review in Detail: Tools and Resources

I. Self-articulation. This is a process of self-reporting by the primary people involved in the ministry to be reviewed. The data gathered in this step becomes a primary source of information, a baseline for comparison purposes. It is essential to interview the campus ministry staff early in the process to clarify and compare the perceptions of those in all other interviews, focus groups and data gathering. Ten tools are provided below. The purpose is to gather information, perceptions and developing a first-hand “sense of the campus.”

Narratives. Narratives become a powerful instrument for understanding the frustrations and successes of the campus ministry staff. Ask, how do campus ministry staff describe their work and how do they feel about their role and place within the institution? What stories do they tell about themselves and what stories do others tell? Appendix II provides detailed lists of suggested questions. Use the suggested questions for interviews with the essential constituencies. Written narratives in advance, as well as gathered narratives through interviews, are both helpful. It is expected that much of the preliminary work will require significant involvement and time from the campus ministry staff. Therefore, auditors should request written narratives and provide adequate time for their completion before scheduling the interview visits.

Campus ministry timeline. Creating a written or verbal timeline is a valuable outcome in this protocol. A time line is simply a historical narrative of the life of the ministry as its participants remember it. In this case a timeline from the campus ministry staff can be used to discuss issues with other “long-term” members of the faculty or administration. Ask, how does the campus ministry staff situate itself within the larger story, vision and purpose of the institution? What have been significant historical events in the life of the college? What role did the campus ministry staff play in this? The goal is not a detailed and “scholarly” history but rather a contextual memory by key participants in the spiritual development process of the college. Either in advance, or in interview with the campus ministry staff, create a campus ministry timeline.

Mission and vision statements of the campus ministry staff. Such statements offer “a window onto the aspirations of the (college).”¹ As self-articulated in various media, what is the mission and vision of the campus ministry staff? In light of the written materials, use the interviews to assess accuracy, consistency and contradictions with the stated mission. Does the campus ministry staff itself express the stated mission? What is the practiced agenda for campus ministry, as understood by the staff and by other campus constituencies? Is it different from the stated agenda?

Promotional materials, slogans, bulletin boards, posters, banners etc. These statements are also “texts” to be studied. Gather a list of public “visual” statements of mission. What do they suggest about the aspirations and goals of the college? Do they accurately (still) represent the practical goals of the institution? Who uses these materials? How well do they represent “reality” for students, faculty, staff, and the campus ministry staff? Are there printed materials for review that are internal to campus? Are these consistent with the overall campus-wide promotional materials? Are they written clearly and well articulated? Is the web used as a source of information dissemination on or off campus?

¹ Ammerman *et al.*, 35.

Rituals, activities and symbols. What are the activities that the group(s) does (do) together under the leadership of the campus ministry office? Rituals such as daily chapel, weekly Bible studies, faculty retreats, etc. are important. What worship, fellowship, mission and out-of-the classroom activities exist? An extensive calendar or list of rituals, activities and symbols should be gathered prior to and during the interview process. Creating an annual calendar is a helpful way to gather and chart these activities. Charting a year's activities may be a helpful process for the campus ministry staff.

Campus ministry core tasks and process: Another primary outcome desired from the self-articulation analysis is to discern the core tasks and process style of campus ministry. What does the campus ministry staff articulate as the core tasks of the ministry?

Several questions suggested from congregational reviews provide direction for the audit:

- What is currently so central to our congregation's life that it must continue if we are to be faithful as a congregation?²
- Assuming that all the various groups of people and their needs are important, can we nevertheless put them in any order of priority?³

Leadership styles analysis. Even a simplistic leadership style statement or assessment will be invaluable to the review. Discussion of the leadership style of the campus pastor and campus ministry staff can be informal or use a leadership analysis tool. The following is a sample of a simple leadership styles analysis.

² Ibid., 185.

³ Ibid.

Leadership styles analysis: use this instrument as a self-analysis by the campus pastor and campus ministry staff.

Type 1: Received. Decision makers remain outside to guide the group to achieve an acceptable goal. Although members may be advisers and share in developing general goals, they receive and implement specific tasks as defined by others.

Type 2: Autonomous. In autonomous decision-making, group member's function separately with their own independent spheres of responsibility. Areas of accountability are clearly defined and meetings are focused on turf distinctions.

Type 3: Assertive. Assertive decision-making is characterized by frequent and intensive interactions between members as a vehicle for conducting business and developing supportive relationships. Feelings are considered a natural and legitimate element in human interaction.

Type 4: Integrative. In this least common style, every decision is referred to the team, which establishes goals and shares together in the results. A fully integrative approach has no individual achievements, only team failures or successes.⁴

Another widely used formal instrument is the Gallup Organization's strengths finder.⁵ *Now, Discover Your Strengths* is the written text for the strengths finder.⁶ Written by Marcus Buckingham and Donald O. Clifton, the strength finder has been used by over a million people as a powerful tool for leadership analysis. This instrument is an extensive study of leadership strengths and offers an extremely valuable process for leadership review.

⁴ Ibid., 113. (See Celia Allison Hahn, *Growing in Authority; Relinquishing Control* (Bethesda, MD.: Alban Institute, 1994).

⁵ The Gallup Organization, www.strengthsfinder.com/, accessed 5 December, 2001.

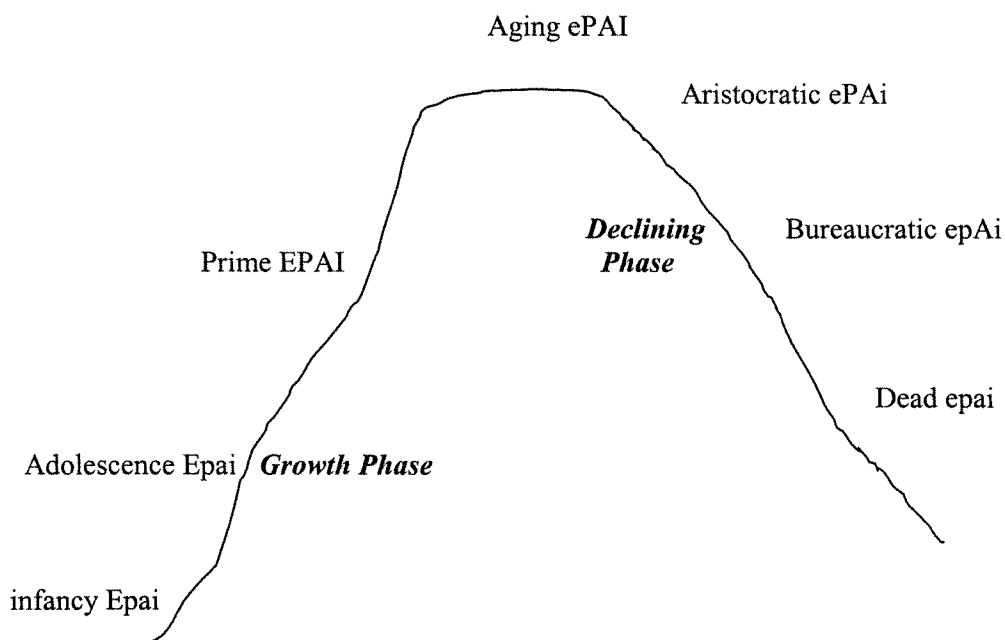
⁶ Marcus Buckingham and Donald O. Clifton, *Now, Discover Your Strengths* (New York: Simon & Schuster, 2001).

Campus ministry life cycle review. Whether a ministry or ministry team is just starting out together or has been at work for a number of years, it is useful to place the ministry into historical context. Ask, where does the campus ministry staff see itself in the following ministry *life cycle*?

Congregational Life Cycle

Birth: Imaginative vision, few but enthusiastic members
 Infancy: High energy and inclusive membership
 Adolescence: Busy building a place and new activities
 Prime: Creative conflict with members, staff, and program
 Maturity: Well-established staff, program, and procedures
 Aristocracy: Efficient but entrenched institutional life
 Bureaucracy: Ineffective, but sustained by good memories
 Death: Disillusioned hopes and institutional disintegration.⁷

Life cycle of a congregation



E = energy P = programs A = administration I = inclusiveness⁸

Martin Saarinen argues there is a predictable cycle of growth and decline related to the four dynamics of energy, program, administration and inclusiveness. His context, of course, was con-

⁷ Ammerman, *Studying Congregations*, 118.

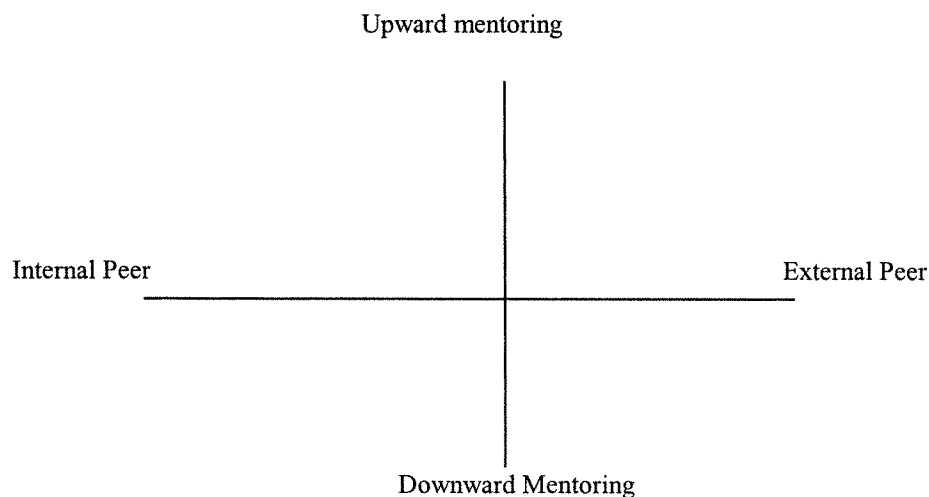
⁸ Note: A capitalized letter shows emphasis and healthiness of the dynamic during that cycle of the congregation.

congregational life, but the carryover to campus ministry is suggestive. In the growth phase (birth) of a ministry, an interaction of these dynamics is vital and vigorous. Energy, or the initiating vision, is the highest priority and is followed by the addition of programs in the period of “adolescence.” In its prime, all four dynamics are strong and viable. When ministries begin to die, they first lose their vision (E), but maintain a program (P) and inclusiveness (I).⁹ Eventually they begin to turn in on themselves and become exclusive but maintain the program (P) and administrative structure (A). The aristocratic church sees a waning momentum and increasingly exclusivistic and closed relationships. The bureaucratic church has only the organizational structure left, the loss of shared ministry and a growing distrust of others. (A) and finally, the dead church has lost vision, inclusiveness, administration, and inclusiveness.¹⁰

Mentoring constellation. An important starting point in this work has been the need for an integration of skill and spiritual formation for those in leadership. A mentoring constellation study is one way to address the need for spiritual development practices for the campus ministry practitioner himself or herself.

In his lectures, my colleague, Randy Reese has identified four types of mentoring relationship:

A mentoring constellation



⁹ Ibid.

¹⁰ Saarinen, *The Life Cycle of a Congregation*, 14-15.

The simple evaluation use of the mentoring constellation is to ask who fits each of these categories for the campus ministry staff. This is a way to help track a well-balanced approach to mentoring relationships—for the practitioner’s own needs and what they’re giving to others. It’s based in a simple assertion that we need balance in our mentoring relationships.

Internal peers are those within my organization or ministry, a Barnabas or Silas, alongside of me. They serve to help me keep perspective about what’s going on within our ministry context. Internal peers are those who are “approximately” at my same developmental level.

External peers are those outside of my ministry context. They are not part of my “role and responsibility” context, not co-workers. They are spiritual friends who are doing the same thing in different contexts. This type of mentoring helps provide healthy context, perspective and vantage point.

An upward peer is one who is “beyond me” in the journey but one who is willing to walk in my soul. “Upward” is not necessarily measured in years “on-the-job” but rather in experience and spiritual maturity. On occasion, one may look to dead poets or prophets; those who have gone beyond me in some facet of life but from whom I want to catch something. Biblical examples are Moses and Joshua, Eli and Samuel.

The downward mentoring relationships are with those whom I mentor. Something happens for my own spiritual development when I give myself away. “Those who find their life will lose it, and those who lose their life for my sake will find it” we hear from Jesus.¹¹ Paul speaks of a kenotic ministry when he writes, ““Let the same mind be in you that was in Christ Jesus, who though he was in the form of God, did not regard equality with God as something to be exploited, but emptied himself, taking the form of a slave, being born in human likeness.”¹² Downward mentoring is necessary for all believers in the church.

¹¹ Mt 10:39.

A worksheet for mentoring relationships: use this tool to identify areas of weakness or omission in the mentoring constellation of each staff member.

<i>Mentoring Category</i>	<i>Names of Mentors (who fills this role for you?)</i>
Internal Peer Mentors	
External Peer Mentors	
The Upward Peer Mentor	
The Downward Mentor	

Leadership spiritual disciplines guide sheet. It is the assertion of this dissertation that spiritual development needs to accompany professional development in a campus ministry staff. Intentional focus on spiritual disciplines is another way of discerning needs.

Any attempt at providing a spiritual practices review will be incomplete and inadequate. Spiritual growth is not a “one-size-fits-all” formula for people. However, foundational spiritual questions have long been practiced across history, in many denominations and by individual personalities. Some of those practices are reviewed here as a simple question/answer guide sheet for leaders:

¹² Phil 2:5-7a.

Spiritual Discipline	Personal Response
1. What is your practice of prayer? What forms of prayer do you practice? (Adoration, confession, supplication, intercession, spiritual warfare, thanksgiving)?	
2. What is your use of scripture? How is scripture part of your own spiritual life and practice? Is it used for study? Is it used for devotional reading? Is it read individually or as part of a community of people?	
3. What is your practice of Sabbath? How consistent is your weekly time of rest and pause?	
4. Do you fast?	
5. What is your practice of spiritual retreat? Is there a practice of silence, contemplation, and meditation?	
6. With whom do you share spiritual accountability and spiritual conversation? How frequently? Do you have a spiritual director, spiritual mentor or pastoral friend?	
7. What is your practice of corporate worship? Does that worship occur only on-campus or in a local congregation?	
8. What place does financial giving play in your spiritual life? Do you tithe? To whom do you give money as an act of spiritual love and discipline?	
9. What are your missional commitments? With whom are you involved in local, national or global missions?	
10. What is your practice of spiritual reading? Do you use the traditional practice of <i>lectio divina</i> or the spiritual reading of scripture? Do you regularly read other works for spiritual nurture, and growth?	
11. What role do the sacraments play in your spiritual disciplines? Do you regularly participate in the Lord's Supper?	
12. Are there other ways that you have learned to pay attention to the presence of God in the ordinary moments of life?	
13. With whom do you fellowship? Who are your spiritual friends whose common faith commitments shape conversations and friendship?	
14. What other practices have you found to be meaningful and formative for you?	

II. Ecological articulation. A review of demographics, setting and campus context. Five areas of review are needed.

Demographic review of student population, graduate and alumni data. “Your congregation is situated in a context of people; who they are matters.”¹³

Ask, who are the students who attend the college and where are they from? What are their age, gender, ethnic, financial and social backgrounds? Deeply important is how people recognize themselves as being like and unlike other people and groups on campus and within the community. Therefore, a demographic data search includes the internal work of peer groups and their involvement within the college community. Who participates in the various activities of the campus? Which groups are involved in athletics, student government, ministry, study groups, academic clubs, and other groups? Who leads in these activities and who is excluded? Ask for a written description and narratives from the campus ministry staff and ask for the same information from other constituencies such as Student Life and Admissions who may be able to provide helpful perspective on the demographics of the campus.

Cultural review (systems of meaning)

Culture has been defined as “who we are and the world we have created to live in. It is the predictable patterns of who does what and habitual strategies for telling the world about the things held most dear.”¹⁴ The ethos of a campus is a dynamic that is often overlooked in the process of assessing programs. As Saarinen comments, “A culture includes the congregation’s history and stories of its heroes. It includes its symbols, rituals and worldview.”¹⁵

¹³ Saarinen, *The Life Cycle of a Congregation*, 55.

¹⁴ Ibid., 78.

¹⁵ Ibid.

Tools listed above for self-articulation are also to be used with other focus groups, and interviewees, especially the president and cabinet.

Narratives

How would do they describe the work of the campus ministry staff? How does spiritual formation emerge in ways that are both planned and unplanned?

Campus ministry timeline

What have been significant historical events in the life of the college? What role did the campus ministry staff play in this?

Mission and vision statements for spiritual formation

Promotional materials, slogans, banners, etc.

What are the stated and repeated spiritual aspirations and goals of the college?

Do they accurately (still) represent the practical goals of the institution? Who uses these materials? How well do they represent “reality” for students, faculty, staff, and the campus ministry staff?

Congregational self-images.

What kind of “ministry” is a. the college and b. the campus ministry program at the college? Is it a pillar, pilgrim, survivor, prophet or servant community? Or, which of these images is most dominant?

Campus ministry core tasks and process

Ask other campus constituencies to reflect on each of these areas of review.

In-house relationships (to student government, Student Life, faculty, etc.).

Ask, who is engaged, involved and included? Who is excluded? Are there boundaries, conflicts or barriers that exist within the system? Are they recognized and acknowledged by the parties themselves? It is imperative to ask these questions of students and student leaders as a “reality check” for campus ministry practitioners.

Off-campus relationships (to CCCU, how does it engage the world?)

Is there an intentional and practical relationship to other organizations in campus ministry? What off-campus agencies, organizations and ministry connections are appropriate for the campus ministry staff on this particular campus? Are there national and global relationships that are valued by the campus ministry staff and the institution? Are there mission's connections that are important to the work on campus? What denominational connections are significant?

Issues of permeability between campus ministry and other sectors of life on campus (e.g. academics, student life).

How permeable, open and welcoming are the boundaries between the program, staff and life of campus ministry and other parts of the academic setting? Permeability with Student Life, especially residence life programming is often a powerful indicator of collaboration or lack thereof with these two siblings in the academic life.

I argue that permeability with the academic life of the institution is powerfully necessary and often, non-existent, in many campus ministry programs in the CCCU. When campus ministry operates isomorphically as a kind of "youth ministry" within the "real, adult congregation of academics" then it will always remain marginal to the truest task of integration of faith and learning in the university setting. Because of its bias toward a theoretical systems' approach, this protocol looks for interaction, relationality and interrelatedness as highly valued. Systems theory asserts that a system is a set of forces that interact and is greater than the sum of its individual parts. It is a force in and of itself so systems theory looks for circles of influence and patterns of behavior. The issue of permeability, therefore, asks how departments interact and are interrelated, not merely out of an organizational curiosity but rather out of a curiosity about where power is expressed within the system.

III. Symbolic articulation: A review of artifacts, symbols and historically significant symbolic events.

Space (artifacts). Of value here is a review of the buildings and facilities made available for the work of spiritual formation. An equally important “artifact” is the time given to the work of spiritual formation within the schedule of the institution. While daily chapels are rare among CCCU schools today, time is still committed heavily for the work of chapel. In many cases, however, the battle is for small group time and space and for places of individual prayer are hard to come by. What resources of space and time are provided for spiritual formation in general and are supervised by campus ministry in particular?

Historical progression and timeline.

Are there pertinent historical events, episodes or movements that are part of the symbolic factor of spiritual ethos? For example, on many campuses, the factor of “revival” has a symbolic meaning and value for many in assessing spirituality. On other campuses, there have been moments of racial crisis that have congealed the student body around particular calls for both spiritual and racial reconciliation. What moments have created meaning for spiritual development on the campus?

Rituals and symbols of practice (worship, chapel, ethos of campus ministries on-campus, ethos of the chaplain).

What are the activities that the group(s) does (do) together under the leadership of the campus ministry office? Rituals such as daily chapel, weekly Bible studies, faculty retreats, student leadership activities, residence life worship or studies, small group activities, etc. are important. What worship, fellowship, mission and out-of-the classroom activities exist?

IV. Organizational articulation. In many ways this is considered the substantive center of a program audit but it must be seen in context of the earlier articulation areas.

Structure of the department.

How is the department structured? What organizational method is used? How are decisions made? Who is empowered in the staff and who is not?

Power level within the institution.

At what level does campus ministry operate within the institution? As a “director” or program level staff? Vice-presidential or dean? Others?

Staffing.

What level of staffing is provided? What gender(s)? What level of clerical support is needed? Are student internships used?

How is the structure working for the institution?

What is the perception of effectiveness? Is that perception shared equally among the various stakeholders of campus ministry staff, administration, students, faculty, trustees, parents, etc.?

What are the role expectations from the institutional leadership?

How are they communicated to the various stakeholders? How does the campus ministry staff know what is expected of it? Are these expectations reasonable and feasible? Do job descriptions, mission statements or vision statements adequately express the “felt” perception of those who will supervise campus ministry?

Institutional resources.

What resources for growth, development and professional educational growth are provided for the staff? Is there an appropriate level of financial commitment from the institution to program, staff, staff development and advancement for the spiritual formation ministry of the college? Is there an appropriate level of financial commitment to the structures necessary for a strong campus ministry program? What level of office resources, technology, and other “tools” needed for an office or department are provided?

Are institutional resources comparable to other CCCU schools of a similar size or program commitment?

An additional tool is “stakeholder management analysis” which comes from the work of people in public and nonprofit organizational spheres. Stakeholders are defined accordingly: “...any person, group or organization that can place a claim on an organization’s attention, resources, or output, or is affected by that output.”¹⁶ Traditionally stakeholders have been simplistically defined as “students” and ministries have focused exclusively on student programs. Twenty percent of campus ministers surveyed have titles of “director” of various student ministries. What other stakeholders are important to spiritual formation on this campus? Are there parent, alumni, sponsoring denominational organizations that also need to be included in the audit process?

IV. *Praxis articulation.* Three areas are reviewed as the praxis of the ministry: planning, conflict resolution, and program “adequacy.”

1. Models and practice of planning. “A Model for Program Planning and Evaluation” offers a set of congregational questions that are highly suggestive of a program planning review protocol for campus ministry.¹⁷ Use these questions as supplemental to Appendix II or as a tool for writing the report. This model provides a strong summative instrument and is a helpful way to see areas of omission.

Context

What congregational characteristics—for example, congregational identity, and context—are relevant to the program?

What are the relevant characteristics of members or other participants in the program (age, gender, needs, wants, and so forth)?

¹⁶ John Bryson, *Strategic Planning for Public and Nonprofit Organizations* (San Francisco: Jossey-Bass, 1988), 52.

¹⁷ Ammerman *et al.*, *Congregational Handbook*, 190.

What are the relevant characteristics of the physical setting?

Is/was the program appropriate to the congregation and its context? To members/participants?

What in the situation or setting may have facilitated or blocked the program's objectives?

Inputs

What are the appropriate strategies—for example, teaching, training, preaching, group action, and so forth—for accomplishing program goals?

What resources—for example, books and materials, educational and training designs, sermons, action strategies, and so forth—are needed?

What “people” resources—e.g. consultants, evaluators, and the like—will we need?

How appropriate and helpful were each of the above in achieving program objectives?

Process

How well do/did participants understand the program?

How effective was the communication?

Is/was the space, physical setting appropriate/adequate?

What were the interpersonal dynamics between participants? Did they help/hinder program objectives?

Pacing of the program? Too fast? Too slow?

Other relevant processes and their contribution to the program?

Products (outcomes)

What do/did we expect to happen? Have we stated these expectations clearly so that they can be evaluated?

Were these expectations realized? What facilitated/blocked their realization?

Were there unintended consequences, positive or negative?

How might we reframe and redesign the program for the future?

Do the results lead me/us to reframe my/our basic assumptions?¹⁸

Writing in the *Harvard Business Review* in an article entitled “Strategy as Revolution,” Gary Hamel issues a call for secular business leaders to re-conceive of “planning” as the strategic tool that leads to “industry revolution,” a movement that will unleash an organization’s creative potential. He distills the essential strategizing tasks for an organization to four:

“Any company intent on creating industry revolution has four tasks. First the company must identify the unshakable beliefs that cut across the industry—the industry conventions. Second, the company must search for discontinuities in technology, lifestyle, working habits or geopolitics that might create opportunities to rewrite the industry’s rules. Third the company must achieve a deep understanding of its core competencies. Fourth, the company must use all this knowledge to identify the revolutionary ideas, the unconventional strategic options that could be put to work in its competitive domain.

What one sees from the mountaintop is quite different from what one sees from the plain.

There can be no innovation in the creation of strategy without a change in perspective.”¹⁹

In a campus ministry context, his focus would be on four questions:

- What are the core beliefs that are “generic” to university ministries? What does everyone in campus ministry do? (E.g. chapel, small groups, mission trips)
- If we look through a new lens at our campus, our programs and our opportunities in the larger world of Christian higher education, what are we missing that might bring valuable change to our work? What are our blindspots? With the help of others and a process of review, what are we missing?
- What do we do well? In our setting, what can we offer that is distinctive? What do we do well that we would never change?

¹⁸ Ibid. Adapted from E. Guba and D. Stufflebeam, *Evaluation: The Process of Stimulating, Aiding and Abetting Insightful Action* (Bloomington: Indiana University Press, 1970).

¹⁹ Hamel, Gary. “Strategy as Revolution,” *Harvard Business Review* 74, no. 4 (Jul/Aug 96): 69-83.

- If we look at all the data we have gathered about ourselves, our setting, our opportunities and our blindspots, are there “revolutionary” ways of doing our work and seeing our ministry that we have never thought of before? What *might* we do?

Appendix III includes the steps and a model for using the secular SWOT analysis model referenced earlier in chapter five. Strengths, weaknesses, opportunities and threats to the organization are reviewed in a disciplined process.

2. Conflict management. What is the recent experience and what are the styles of conflict management within the campus ministry system?

3. Program review: what activities are offered in the following areas? These can be provided most effectively with an “overview calendar” which lists the various activities and ministries month-by-month over the entire academic year. Specificity is important. Use the campus ministry program calendar with other constituencies for discussion and comparison. Include the following activities and ministries.

- Worship
- Educational praxis (discipleship formation)
- Missions and outreach
- Fellowship
- Pastoral care

In his book, *Becoming a Healthy Church*, Stephen Macchia has identified ten characteristics of healthy churches.²⁰ As an additional tool to review praxis of campus ministry, I have created a matrix for review of those characteristics that have been found to be vital to growing parish congregations. Over 1500 churches were surveyed and the list below emerged as necessary qualities and practices for a healthy congregation. The tool can be used as a checklist for ministry praxis and vitality.

²⁰ Stephen Macchia, *Becoming a Healthy Church: Ten Characteristics*, (Grand Rapids, MI: Baker Books, 1999), 23.

Macchia's characteristic	Question
1. God's empowering presence	What are we doing that can only be done with the powerful presence of God in our ministry?
2. God-exalting worship	How do we active educate our students/faculty to recognize the presence of God in worship?
3. Spiritual disciplines	What active programs exist that enable students to practice new spiritual disciplines?
4. Learning and growing in community	How many of our students are involved in covenant or discipleship groups?
5. Commitment to loving and caring relationships	Are there structures in place for helping us all to "bear one another's burdens?"
6. Servant-Leadership development	Is there a plan in place for teaching student leaders about servant leadership as Jesus modeled it?
7. Outward focus	What structures exist for our ministry to "Jerusalem, Judea and Samaria and to the uttermost parts of the earth?"
8. Wise administration and accountability	Which of our ministries have articulated mission and vision statements?
9. Networking with the body of Christ	With whom do we collaborate in ministry, within the college and outside?
10. Stewardship and Generosity	In what settings do we teach biblical practices of financial and life stewardship?

The Search Institute of Minneapolis surveyed 11,122 people in 561 congregations in six denominations to study the development of faith maturity in people.²¹ A 38-question survey was developed which focused on two themes: "A person of mature faith experiences both a life-transforming relationship to a loving God—the vertical theme—and a consistent devotion to others—the horizontal theme."²² Their conclusions are both timely and provocative for a campus ministry review:

According to The Search Institute, six factors increase faith maturity:

1. The congregation has an effective formal Christian education program, including Sunday school classes, Bible studies, adult forums etc.

²¹ Peter L. Benson and Carolyn H. Elkin, *Effective Christian Education: A National Study of Protestant Congregations* (Minneapolis: The Search Institute, 1990).

²² Eugene C. Roehlkepartain, "What Makes Faith Mature: Christian Education's Impact on Spiritual Growth." *Christian Century* 107 (My9, 1990), 496.

2. Members perceive that their congregation encourages questions, challenges thinking and expects learning.
3. The congregation successfully recruits members to volunteer to help people in need.
4. Members perceive that their Sunday worship is of high quality.
5. Members see their congregation as warm and friendly.
6. Members personally experience other members' care and concern.²³

The implications for campus ministry programs are obvious: first, an intentional plan and strategy for spiritual formation strongly suggests that chapel is not enough. Second a community where questions are encouraged creates an ethos of inquiry and curiosity in extra curricular as well as curricular settings. Third, an active missions' orientation is necessary as a means of exploration and service. Fourth, worship is a central activity of the campus life as a gathering place for affiliation, fellowship and to create a common kingdom conversation. Fifth, a sense of belonging is powerful and sixth, an experience of love and concern is necessary for spiritual growth.

Intentional plan and strategy	
A community ethos for questions	
Active missions orientation	
Worship as a central activity of the campus	
A pervasive sense of belonging among students	
A commonly perceived experience of love and concern	

VI. Theological articulation.

James Hopewell argues that everyone has a way of answering life's most important questions.²⁴

These answers are an expression of the lens through which one "sees" life at its most basic and

²³ Ibid., 497.

²⁴ Ammerman *et al.*, 96.

elemental. These worldviews are not necessarily singular on a campus (in fact, a singular worldview would be suggestive of a narrow and possibly strident setting) but it is important to assess the synchronicity of the worldview of the campus ministry staff and that of other constituent groups.

Hopewell has developed a “map” of four congregational worldviews that are suggestive for campus ministry programs and for academic settings as well:

Congregational worldviews

1. Those with a comic worldview are sure that everything will work out in the end, that the great forces in this world will be harmonized. Comics learn things by a kind of Gnostic intuition and are convinced that our current difficulties are illusory, that underneath lies a fundamental harmony we cannot yet see. Life is the story of the discovery of that harmony. You can hear these essential assumptions in phrases like “go with the flow” or “it all adds up.” A religious leader like Robert Schuller might fit here.
2. Romantics see life as a quest guided by knowledge that comes from a *charismatic* (inspired) spirit. Life’s complications are the result of the adventure and risk of pitting protagonist—often a heroic figure—against antagonist. The result is a priceless reward: a great love, a holy object, and a boon for the world. The story moves from tranquility to crisis to fulfillment. You can hear this worldview in phrases like “expect a miracle” or in accounts of transforming encounters with God’s Spirit. Someone like Oral Roberts might fit here.
3. *Tragedy*, like romance, involves a hero or heroine but one whose vicissitudes force his or her decline. The opposite of romance, the story begins with apparent but mistaken—fulfillment and moves through crisis to decline. Here there is a great power to which one can only submit, a transcendent will against which struggle is futile. The sacred *canonic* texts that reveal this divine will are the only sure source of knowledge. You can hear this

worldview in calls for “dying to self” and “submitting to God’s will.” Jerry Falwell might fit here.

4. An ironic view of the world simply takes life on its own terms—no heroes or intuition or transcendent will do here, just the empirical facts, please. What seems to be an uncommon blessing or strange uncertainty proves to be naturally explainable. The reward in an ironic story is not the resolution of some grand dilemma but the camaraderie of the all-too-human actors who face it. You can hear this worldview in emphases on “relevance” and “fellowship. Walter Cronkite’s famous closing line, “And that’s the way it is,” exemplifies this ironic worldview.²⁵

Of interest for this assessment process is: where does campus ministry leadership compare to the student population? Faculty? Administration?

A Reviewers’ Guide to Organizational Assessment: A Matrix

The matrix is a useful guiding instrument for keeping and describing a broad overview of the ministry both during the review process and in the writing/reporting phase. At key moments in the interview and reflection process, the reviewer will ask the following questions of roles, goals, and strategies for campus ministry on the campus under review:

²⁵ Ibid., 96. A summary from James Hopewell, *Congregation: Stories and Structures* (Philadelphia: Fortress, 1987).

Guiding questions	Roles	Goals	Strategies
1. Are they clear?			
2. Are they appropriate?			
3. Are they “strategic?”			
4. Are they feasible?			
5. Are they biblically faithful?			
6. Are they driven by the institutional mission?			
7. Are there adequate performance criteria?			
8. Is there stakeholder awareness?			
9. Is there professional awareness?			
10. Is there program coherence?			
11. Is there spiritual vitality?			
12. Is there ongoing critique and review?			
13. Are there adequate systemic relationships?			
14. Is there appropriate networking?			
15. Is there competitive awareness?			

Guiding questions	Roles	Goals	Strategies
16. Is there relational communication?			

1. The question of clarity. Is there sufficient awareness of the role, goal or strategy by the various stakeholders? Is it clearly stated or understood by the various constituencies?
2. The question of appropriateness. Are these legitimate, appropriate, and suitable for this ministry at this time? They might be adequate, strong roles, goals or strategies, but do they pass the test of appropriateness for this setting, at this time, in this institution?
3. The question of strategic value. They might be excellent roles, goals and strategies, but do they fit within a strategic framework? Are they “needed” for this season of the life of the ministry? Is there an adequate strategic impetus which drives them? Do the roles, goals and strategies deal with the issues and purposes they were developed to address?
4. The question of feasibility. Are these able to be accomplished and performed? Are there expectations that are impossibly high or unrealistic for the role, goal or strategy of this ministry? Is there adequate funding, staff, and resource allocation to make it possible to actually accomplish the expectations for role, goal and strategy?
5. The question of biblical faithfulness. Is there biblical, theological and ethical consistency to each of these? Is there “gospel purpose” for the roles assigned people? Is it consistent with biblical teachings for ministry in general?
6. The question of missional consistency. Are these roles, goals and strategies driven by the educational and spiritual mission of the institution? There are many roles, goals and strategies that a department might select that have little or no missional synchronicity. Do these roles, goals and strategies promote the stated and understood mission of the institution? Is there department-wide awareness of mission that is clarifying, motivating and guiding? Is there a strong *why* to roles, goals and strategies?

7. The question of performance criteria. Is there an adequate way to know if the mission of the campus ministry program is on track? Are there adequate criteria for the performance of roles, goals and strategies within the department and across the institution? Is there a stated or understood “vision of success” that guides the work?
8. The question of stakeholder analysis. Which institutional stakeholders are served by these roles, goals and strategies? Is there sufficient clarity and planning for each based on stakeholder analysis?
9. The question of professional criteria. Are these roles, goals and strategies informed by research, study and the practices of the profession across CCCU campus ministry programs? Is there a comparative awareness of the programs and the working pool of ideas and “industry-wide” practices?
10. The question of program coherence. Does the program function in an integrated, coherent system or as isolated units? Do programs for worship, missions, spiritual formation, leadership development, fellowship and small groups work together for coherent purposes and organizational coherence? E.g., is there common planning or a common calendar that guides the program of the organization?
11. The question of spiritual vitality. Is there a sense of spiritual energy, joy and vitality to the roles, goals and strategies of the department? Does the ministry seem to have a God-given power that drives and energizes their ministry?
12. The question of assessment. Is there on-going critique, review and assessment of roles, goals and strategies? Is a system in place, formally or informally, that encourages and promotes an on-going critique and review?
13. The question of systemic connection. Is the department adequately and appropriately in healthy working relationships with other appropriate departments of the institution? Does the ministry function well in relationship with academics, student life, housing staff, alumni, career planning and placement and other departments pertinent to its mission?

14. The question of networking connections. Is there appropriate linkage with appropriate external groups? Does the ministry have adequate and appropriate working relationships with other colleges, agencies and ministry organizations in the local, national and international arenas?
15. The question of external threats and opportunities. Is there awareness of what “competitors” are providing that might have an impact on the ministry or on expectations from various stakeholders? Are there opportunities that offer assistance and resources for the ministry from external stakeholders?
16. The question of the human factor. Are there healthy and good relationships within the ministry? Are there obvious signs of systemic tension? Are conflicts resolved well and in just, healthy ways? Is there a sense of “fun” and camaraderie in the work of the ministry? Are alternative ideas respected and listened to within the ministry?

Writing the Report

A written report sent to the president is the documentary conclusion to the review process. The purpose of the report is accurately to report data, insights, commendations, and recommendations to the president and appropriate boards. The review process proposed in chapter five suggests a preliminary report which will be reviewed by the campus pastor, president and other selected constituencies *before* a final campus visit and subsequent final written report. The preliminary report intends to be a rough draft seeking clarification from campus officials before the final report is presented.

Both reports might include an executive summary of salient points as well as narrative and other data in a more complete format. The following structure is suggested:

1. Historical statement of the review itself
 - Context for the review: who made the initial contact with the auditors, when?
 - What was the president’s stated purpose for the review?
 - What deadlines and procedures were established?

2. Overview of the process

- Who was interviewed? What materials were studied? When did the campus visits occur?

Who was involved? This overview should be detailed, precise and accurate, giving comprehensive lists of people, dates, and settings.

3. Commendations section

- What positive observations can be made about the campus pastor, pastoral staff and the work of campus ministry?
- Specific comments from various constituent groups should be included.

4. Recommendations section

- What are the auditor's observations of areas needing development, blind spots, suggestions and specific recommendations for change, growth, and development?

Appendix I

A Matrix for Organizational Review for Campus Ministries Programs at CCCU Schools

<p><i>College or University</i></p> <ul style="list-style-type: none"> ▪ Name ▪ Address, ▪ Phone number ▪ Email address ▪ Fax number ▪ Denominational affiliation ▪ Undergraduate enrollment 	
<p><i>Title of "chief campus ministry officer"</i></p>	
<p><i>Staff:</i> please list titles of all additional campus ministries personnel, indicate Full-time (FT) or Part-time (PT) and indicate hours for each person.</p> <ul style="list-style-type: none"> ▪ Indicate the educational background and highest degree earned by each person 	
<p><i>Attach any job descriptions available.</i></p> <ul style="list-style-type: none"> ▪ Is there a ministry relationship between campus ministries department and any adult learner or degree completion programs at your institution? ▪ Is there a ministry to any graduate school programs on your campus? ▪ What is the relationship of campus ministries to elected student groups? ▪ What is the relationship of campus ministries to any elected student ministry groups? 	
<p><i>Reporting lines:</i> To whom does the campus ministries department report? If necessary, include any narrative statements that might helpfully describe the organizational makeup of the University.</p>	
<p><i>Relationship to the college or university president of the Chief campus ministries officer:</i> Is there a pastoral relationship, a direct organizational relationship (e.g., part of the president's cabinet) or a personal relationship (i.e. neither pastoral nor directly organizational).</p>	

<p><i>Chapel</i></p> <ol style="list-style-type: none"> 1. How many chapels are provided each week? 2. Are they mandatory? 3. How frequently does the Chief campus ministries officer preach? 4. What is the role of the Chief campus ministries officer in the daily chapel program? 5. Is there a "chapel committee" that plans chapels and selects speakers and worship style? (Please describe the makeup of the committee) 6. What is the average attendance of chapel and undergraduate enrollment of the college/university? (E.g., 500 attend/1200 are enrolled) 7. What special lecture series are part of the regular chapel calendar each year (e.g. Stanley lectures) 8. Does the department have a written philosophy of chapel? 	
<p><i>Budget</i></p> <ol style="list-style-type: none"> 1. What is the total (non-salary) budget for the campus ministry department? 2. How much is designated for chapel? 3. How much is designated for personal and professional development for various staff members? 	
<p><i>Program planning, assessment and review tools</i></p> <ol style="list-style-type: none"> 1. Does the department have a written philosophy or mission statement? How current is it? 2. Does the department do regular annual planning? 3. What tools have been helpful for program planning, assessment and review of campus ministries programs? 4. What tools or instruments have been useful for assessment of spiritual formation? 5. What tools or instruments have been useful for assessment of the effectiveness of your programs? 	
<p><i>Missions programs</i></p> <ol style="list-style-type: none"> 1. Does the department have a written philosophy which guides its short-term missions program? 2. Is there an urban missions program? 	

<ol style="list-style-type: none"> 3. Is there a short-term summer missions program? 4. Is there a J-term or May-term missions program (if applicable)? 5. What is the role of the missions program to chapel programs? I.e. how often does the missions program have involvement in chapel? What kind of involvement? 6. How is fund-raising done for the various missions trips? 	
<p><i>Spiritual formation/discipleship</i></p> <ol style="list-style-type: none"> 1. Does the department have a written philosophy which guides its discipleship development or spiritual formation program? 2. What is the role of the discipleship development or spiritual formation program to chapel programs? I.e. how often does the discipleship/spiritual formation program have involvement in chapel? What kind of involvement? 3. What kind of small groups are under the direction of the campus ministries department? Approximately how many students are involved each semester? 	
<p><i>Relationship to faculty</i></p> <ol style="list-style-type: none"> 1. What is the organizational relationship between campus ministries and faculty? I.e. is there a committee assignment, a pastoral relationship, or other organizational relationship? 2. Does campus ministries staff attend faculty meetings? 3. Does the campus ministries department play a role in faculty development, especially faculty spiritual development? Please describe: 	
<p><i>Coursework taught by campus ministries personnel:</i></p> <ol style="list-style-type: none"> 1. Do campus ministries people teach academic courses at your college/university? 2. Please list all courses regularly taught by campus ministries personnel 	

<p><i>Job performance and review</i></p> <ol style="list-style-type: none"> 1. Is there an annual review process which assesses job performance for campus ministries staff? 2. Who conducts the job performance review for each staff member? 	
<p><i>Program audit</i></p> <ol style="list-style-type: none"> 1. Has there ever been a departmental program audit which reviews the entire program of the campus ministries office? 2. Who conducted that program audit? Was it someone from within or outside the institution? 	
<p><i>Identified needs for professional and spiritual formation</i></p> <ol style="list-style-type: none"> 1. What organizations or conferences for professional development does your staff utilize? E.g., CCCU campus ministry conference, "The Ivy Jungle," others. 2. Please list three areas of identified and "felt needs" for continuing education in either professional development in campus ministries or spiritual formation as a campus ministries professional 3. List journals used for professional growth in the profession of campus ministries 4. List books that have been especially helpful in areas of campus ministries, spirituality, spiritual formation and professional development. <p>Adapted 4/9/01</p>	

Appendix II: Guidelines for Interviews, Focus Groups and Data-gathering Conversations

1. Confirm the schedule for the auditor's before the day of the interviews.
2. Schedule the interviews for no longer than 90 minutes and allow the auditor's a break between interviews for note-taking, physical rest and breaks.
3. Interviews of this sort are not "formal" and need not follow a singular pattern but rather can flow through an informal and open-ended process. Not all groups need answer all questions. The purpose and goal of the interview process is to gather impressions, pictures and a sense of the work of the Campus ministry office.
4. Open with introductions, "small talk," and create a sense of hospitality for good conversation.
5. The initial interview is primarily a time for listening. Encouragement of narratives, anecdotes and personal experiences are valuable.
6. Beware of making judgments, "siding" with any groups or persons or otherwise taking an evaluative stance toward the person. The early interviews are for data gathering. This is not primarily a "human resources" function of job or performance review in a narrow sense.
7. Pay attention to minority positions, viewpoints and statements.
8. An opening statement such as the following may be helpful: "We are here to do a program review on your campus pastor and the campus ministry staff of your college. This has been set up by the president with the full cooperation of the Campus ministry staff. Our purpose is to listen, give perspective and make both commendations and recommendations to the college which will be helpful to the work of this important department on your campus. We(I) come to you as an outsider seeking to gain a sense of the ministry and the effectiveness of the program. Help us to gain an accurate sense of the institution about this work. You can help your friends in campus ministry best by sharing honest re-

sponses to our questions. “ You may want to elicit a response to these statements to clarify the understanding of the interviewees.

9. Use information from other interviews, focus groups or other sources and clarify information, e.g., “one of the groups suggested the following... how does that match your understanding and experience?"
10. Some note taking is important but good eye contact and good hospitality is essential.

Appendix III: Interview Questions

Questions for Initial Meeting or Phone Conversation with the President:

- What are your objectives for this review--what do you want to get out of it for your campus pastor and campus ministry? What are your hopes for this review? Are there any other “concerns” or agenda, other than as a routine administrative program review?
- What is the institutional mission of the college? Where and in what forms is there written evidence of the mission found?
- What do you see as the primary and essential contribution of campus ministry to the College mission?
- How do allocations of institutional resources reflect the stated institutional value of campus ministry?
- What does God want to do through this college?
- Stand up six students, how would we recognize which one is from this institution? What is “the signature” of the college in the lives of students? What do you most want to see happen in the lives of your students?
- How does campus ministry know if it is successful? With the administration? The college community? Faculty?

Questions/Instructions for the Campus Pastor/Campus Ministry Staff

- Prepare a program chart: provide a detailed list of all events or programs, including descriptions of the intended audience and purpose for each.
- What is your understanding of your purpose and unique contribution to the college?
- How adequate are the resources made available to help you accomplish your purposes (financial, staff, support, etc.
- What support, help, and collaboration do you get to accomplish your purposes?
- How does campus ministry know if it is successful?

- What is your theological/philosophical model for campus ministry at the college?
- Grade the following skills for yourself as campus pastor and for the campus ministry office: administration, preaching, pastoral care, teaching, mentoring, campus influence, new program development, current program maintenance, influence on faculty, time management.
- What are your spiritual, leadership and personal gifts? How effectively are they used in the current structure of your ministry? Are you able every day to work out of your strengths?
- What are your greatest ministry weaknesses? How is the college weaker because of them?
- What kind of students are you attracted to work with? What kind are the hardest students for you to work with?
- If I'm a female student, how am I welcomed, honored, included in campus ministry?
- If I am a student of color, how am I welcomed, honored, included in campus ministry?
- Who gets left out of the college campus ministry programs?
- Who/what tells you how to spend your time?
- What changes in your ministry/role have been made in your years at the college?
- How do you plan a year's chapel program for the college? Walk through the process.
- How do you evaluate and assess the chapel program at the end of a semester?
- What do you do for professional development in skills, staying current in the field of campus ministry, theology, and pastoral ministry?
- How do you contribute to the overall, "big picture" of the institution's mission?
- What is expected of you *vis a vis* the larger community? Denomination? What activities are part of your normal time use in these two areas?
- What use do you make of technology?

Generic Questions for All Interviews

- What is your expectation for the work of the office of campus ministry?
- What do you personally desire to see happen through campus ministry?
- If campus ministries did not exist, what would be lost to the college?

- Why would you create campus ministry, if it did not exist?
- Stand up six college students, how would we recognize which one is from your college, i.e., what is the signature of this college in the lives of students?
- How does campus ministry know if it is successful?
- If you were the consultant, what advice would you give to campus ministry? What words of encouragement? What words of critique?
- How would you describe the values of this college that are uniquely developed through campus ministry? How successfully does that happen?

Specific questions for students

- Grade the campus pastor's preaching, pastoral care, new program development, student leadership development, "campus influence," current program maintenance, influence on faculty, relationship with staff.
- When you came to the college, you had some expectations for your spiritual development (positive or negative). How effectively does campus ministry contribute to your spiritual growth? Does the present program contribute positively or negatively to meeting your expectations?
- If you need counseling for a spiritual issue at the college, where do you look for help, first?
- If you need counseling for a psychological or emotional issue, where do you look, first?
- What words do students use to describe campus ministry, the campus pastor, and this college?
- How does the campus find about campus ministry programs, events, and schedules?
- Who are the students the campus pastor relates to most often? Are there groups or types of people left out?

Supplemental questions for student leaders

- Which students are involved in campus ministry programs? Which groups? Which class levels? What "categories" of students?

- How are student leaders recruited?
- How are student leaders developed?
- Whom do present campus ministry programs leave out?

Questions for professional colleagues of the campus ministry staff

- What is it like for you to work with campus ministry? What tensions, dissonance or weak spots exist in your collaboration?
- What is the “campus influence” of campus ministry, of the campus pastor?
- If this college were a corporation, what would be the “cash value” of campus ministry? I.e., what would justify or even necessitate the expenditures?
- Grade the campus pastor’s preaching, pastoral care, program development, leadership development and “campus influence.” Now rank these skills in order, 1 as the best.
- What do you identify as the strengths/weaknesses of campus ministry?
- What is the relationship between campus ministry and
 - Student Life?
 - Academic Deans?
 - Faculty?
- On a continuum from adversary to partner, where does campus ministry fit in relationship to your area?

Reality check for all groups

- Is the task feasible? Are campus expectations “fair?”
- Does the institution adequately support this office? With staff? With budget? With other resources? With moral support?

Questions for faculty

- Start with the generic questions list.
- Which of the following words best describe your campus pastor’s work as campus pastor?
 Pastor, preacher, educator, administrator, academic, student pastor, educator of faculty, men-

tor of faculty?

- What kind of campus ministry program does the faculty long for at the college? How close to that does the current campus ministry program come? How might it be strengthened as a program which adequately speaks to academic life?

Appendix IV: The Institutional Role of the Campus Pastor on a CCCU Campus

Role	Purpose	Example
1. Advocate for the Kingdom	To give a biblical, Christ-centered focus and center for the institution	<ul style="list-style-type: none"> • Biblical preaching • Serve as an “Ezra” to the community through the value placed on scripture • Maintain a clear kingdom focus and incarnational purpose (departmental mission statement) • Establish a strong biblical chapel curriculum • Continue to be a student of scripture “before” the community • Serve as keeper of the “lore” of biblical Christianity in chapel leadership
2. Create an ethos of spiritual formation across the institution	To permeate the institution with ideas and practices of the kingdom of God	<ul style="list-style-type: none"> • Articulate a philosophy and pedagogy of spirituality, spiritual formation and spiritual mentoring • Advocate for increased campus ministries staffing where needed • Creatively direct new program design. • Fulfill appropriate committee roles (e.g., convocation committee)

Role	Purpose	Example
3. Partner with faculty	To gain a hearing as a spiritual educator and to recruit ministry partners	<ul style="list-style-type: none"> • Continue to be a student of “learning” (pedagogy and epistemology) • Work at classroom instruction when appropriate and possible. • Provide appropriate faculty pastoral care
4. Provide spiritual mentoring of administration, faculty, and students	To deepen the practices of the spiritual disciplines and to enhance spiritual growth	<ul style="list-style-type: none"> • Offer programs and practices of spiritual development of all groups, e.g., new faculty orientation
5. Serve as the pastor to the president	To offer to help meet the human, pastoral needs of the primary institutional leadership	<ul style="list-style-type: none"> • The assumption is sometimes made that presidents are “okay” spiritually—we need to contribute our help to that end • Our presidents may need spiritual guidance, support and mentoring, as well as anyone • This can become a gateway to senior leadership
6. Educate the educators	To keep the institution’s mission “on-line” and center-stage	<ul style="list-style-type: none"> • Develop worship education of student worship leaders • Write an annual faculty letter from campus pastor re: spirituality, spiritual formation, and faculty role as spiritual mentor. • Sharpen the spiritual development of campus ministries staff
Others		

<i>Appendix V: SWOT Analysis</i>

John Bryson has created a helpful set of “Sample Strategic Planning Worksheets” in his book *Strategic Planning for Public and Nonprofit Organizations: A Guide to Strengthening and Sustaining Organizational Achievement*. San Francisco: Jossey-Bass Publishers, 1988. His appendix includes copyable worksheets based on the “SWOT” analysis which attempts to assess four organizational categories: strengths, weaknesses, opportunities, and threats.

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