

# Campus Ministry Task Force: Summary Document

## Campus Ministry Commitments:

Seattle Pacific University's campus ministry staff and programming affirm and support the University's existing Signature Commitments, Statement of Faith, and statement of "Our Christian Community" (see pages 9-11 below).

Furthermore, we are committed to giving all students the opportunity to explore the meaning and implications of the Christian faith, through worship, discipleship, and service, and embodying the message and ministry of reconciliation in Jesus Christ, by:

- Affirming the centrality of Christian worship on campus as a primary means of defining and nurturing Christian identity, both individually and communally.
- Promoting discipleship that pursues holiness through works of piety (including Wesleyan forms of communal accountability and formation) and works of mercy.
- Engaging and partnering with the church through justice ministries to the poor and marginalized for the holistic development of the student body.
- Developing co-curricular Christian faith exploration programs that contribute to the fulfillment of the mission and vision of SPU as a Christian university.
- Facilitating the development of student leadership through student-led ministry opportunities.

## Objectives of Campus Ministry at SPU:

- To serve as a witness to the transforming and reconciling gospel of Jesus Christ, by the power of the Holy Spirit, to the campus community of Seattle Pacific University as it participates in the Kingdom of God.
- To promote students' faith development by their engagement in Christian worship, discipleship, and service, with the aim of loving God with their hearts, strength, soul, and mind, and their neighbors as themselves.
- To empower students for a lifetime of participation in the church, including their call to corporate ministry and reconciliation.
- To foster the theological identity of the SPU community, both in resourcing co-curricular activities and encouraging a holistic faith within the academic life of the university.

## Title of Campus Ministry Office:

The office at SPU that coordinates all aspects of Christian ministry will be known as the **Office of Christian Community and Ministry (OCCM)**.

### **Scope of Campus Ministry at SPU:**

The focus of the Office of Christian Community and Ministry will be students. Staff will primarily focus their efforts, directly and indirectly, on undergraduate students, in light of their developmental growth. The emphasis will be on providing worship, discipleship, and service opportunities for all students, especially underclassmen, and offering leadership and peer mentoring opportunities for upperclassmen. Intentional partnerships with area congregations will assist students in finding communities for regular worship that will lead to committed lifelong participation in the church. OCCM staff will inform and train faculty and other staff on college student faith development and will encourage their participation in that development. Other foci will include: oversight (with the School of Theology) for the spiritual wellbeing of the entire university; preparing for and responding to the critical needs/incidences that affect the spiritual life of the community (e.g. natural disasters); and academic program integration of Christian theological perspectives, on the undergraduate and graduate levels, in relation to our foundational institutional identity.

### **Lead Position, Level of Authority and Institutional Placement:**

The lead person of the Office of Christian Community and Ministry will be the **University Chaplain**. S/he will be a person with a M.Div. degree and preferably with an advanced theological degree (D.Min. or Ph.D.); will be ordained to the ministry of Word and Sacrament; will have extensive experience in college ministry; will have an exceptional public presence (including, but not limited to, preaching); and will have demonstrated commitment to the work of Christian reconciliation. The person will affirm all aspects of the SPU Faith Statement and be comfortable working within and promoting a Wesleyan/Holiness theological perspective.

The University Chaplain will be viewed as the key person to lead, facilitate, and champion the Christian spiritual formation of the entire university. This individual will serve as the Executive of the OCCM, including the supervision of any Associate Chaplains. In conjunction with university leadership, s/he will be a principal spokesperson related to spiritual vitality and community issues. S/he will manage the development of co-curricular programming on significant theological, spiritual, ethical and social issues from a Christian perspective (e.g., ethnic diversity, gender inequality, war, pornography, prayer practices). S/he will preach regularly in the weekly chapel service. S/he will assist the School of Theology and other schools in encouraging the academic integration of Christian faith with respective disciplines on the undergraduate and graduate level. In conjunction with the CBTE and the John Perkins Center, s/he will provide leadership for church relations efforts on behalf of the university.

The University Chaplain will report directly to the Provost. S/he will sit on the Deans' Cabinet and the Student Life, Athletics and Ministry (SLAM) group. S/he will also co-chair (along with the Dean of the School of Theology) the Ministry Coordinating Council (MCC), a new group comprised of representatives from the OCCM, the John Perkins Center, SOT (including CBTE), ASSP, and OSL.

## **Assessment of Current University Ministries Programs (as of February 2014):**

### **Current Strengths:**

- There are many opportunities for students to engage and contribute to worship, discipleship and service at Seattle Pacific University.
- Students who are involved in leadership of ministries or actively and consistently participate in ministries graduate with a strong spiritually formational and vocational experience.
- Ministry staff have established connections and relationships, through pastoral counseling, with many students.
- Most student ministry leaders demonstrate high commitment and strong individual spiritual development through mentoring by the staff of UM & JPC.
- Faculty, staff and administration have a strong sense of calling to ministry in and for SPU and its students.
- Many faculty are highly invested in the spiritual life of students, which is expressed by varying levels of explicitness within their work and teaching.

### **Growth Areas:**

- There is not a coherent structure/vision within and among the multiple departments that directly address Christian formation (UM, CBTE, SOT, JPC, ASSP etc.). There are silos between them regarding their overall mission and direction.
- 57 percent of the students who did not identify as student leaders never interacted with any ASSP Ministry, which may suggest a culture of complacency among a number of our students.\*
- Chapel is not supported by the entire SPU community (staff, faculty, administration, students) in participation or attendance and there is a lack of clarity about who it is for, its focus, purpose, etc.
- The style and format of worship ministries tend to represent only the majority culture of SPU students.
- Discipleship ministries do not have a coordinated, coherent, consistent, campus-wide small group program.
- Students have a varied spiritual experience in our residence halls.
- There is a lack of cultivation of off-campus/transfer/upperclass ministry, not to mention ministry for graduate students, which is drastically disproportionate to what is available to lowerclassmen/on-campus students.

### **Concerns Beyond OUM:**

- The structural disconnect between UM & JPC seems to illustrate a lack of understanding of our Wesleyan theological commitment to holistic ministry.
- Service learning opportunities (service ministries) are connected to only a few academic classes across campus.

- The existing housing constraints and campus culture drains gifted junior/senior-level mentors and leaders off campus.
- Some students express a desire for a greater expression of Christian identity and commitment in the classroom from faculty.
- Aside from the CFSD, there is no organizational structure that adequately resources and supports faculty and/or staff to mentor students or to encourage them to integrate faith into their teaching.
- Seattle Pacific University has only one church partnership, limiting the opportunities to support growth for students in other local congregations.

*\*57% of the students who did not identify as student leaders never interacted with any ASSP Ministry; 37% of self-identified student leaders never interacted with any ASSP ministry (from the ASSP Christian Formation Report 2013).*

### **Why Chapel at SPU?**

Worship is vital to shaping Christian identity and serves as a witness to Christ's gospel of reconciliation. Therefore, as a Christian university, we highly value regular corporate worship that includes all members of the community (faculty, staff, administrators and students). Furthermore as we are deeply committed to Christian formation as integral to the SPU student experience, we consider regular participation in chapel essential because:

- Students **need to see the primacy of worship modeled** on the Christian college campus in order to understand its role in their own faith development. Thus regular participation at chapel should be a priority for campus leaders, specifically faculty, administrators, staff, and student leaders, so that students can worship alongside their role models and see the value of worship lived out.
- Students in college are **displaced from their usual worship contexts**. While we cannot and do not want to replace the role of the local church, as a Christian campus we believe a regular and vibrant experience in **worship with the campus community is a necessity for student faith formation** and an **authentic communication of campus identity**.
- Students are at a **formative stage of development** and are **establishing habits** for life. The regular practice of worship in the university is an essential component in student spiritual development, as regular participation defines and shapes the believer and the community according to God's kingdom purposes.
- As a part of their faith development, students **should be exposed to a broad range of worship styles and to diversity** in terms of worship leadership.

Worship reflects our SPU values both in its frequency and in the way in which it is conducted.

### **Recommendations regarding chapel**

- Prioritize regular Christian worship at chapel for all members of the community.
  - To model the value of Christian worship as central to Christian identity, campus leaders from every segment of the population will attend chapel (faculty, staff, administrators and undergraduate student leaders).
    - All students in UFDN 1000 and UFDN 3001 will be required to attend a minimum number of chapels a quarter and will engage in a theological reflection on their experience.
    - All undergraduate student leaders will be expected to attend a minimum number of chapels per quarter
    - Faculty, staff and administration will be expected to attend a minimum of three chapels per quarter.
  - To encourage student participation and signal the vital role of worship, during chapel we will close campus offices, non-essential services, and the library. No classes, labs, meetings, regular or incidental, will be scheduled during chapel.
- Worship in chapel will reflect the breadth and depth of God's kingdom by including a variety of worship styles. Chapel leadership should draw from the breadth of campus demographics and reflect campus diversity.
- All who lead in chapel need to affirm and communicate in ways that are consistent with SPU's Statement of Faith and with these chapel commitments.
- Chapel planning will strategically include faculty and staff in leadership roles, as appropriate, and will actively seek feedback from various campus constituencies.

### **Recommendations related to undergraduate discipleship:**

The **Student Ministry Coordinator program** in on-campus residence halls will continue as currently operating, though SMCs will now be provided with a stipend of \$3300, in order to cover the added costs related to their rooming in the dorms and their boarding at Gwinn (which is required), and to encourage greater quality and maturity in SMC applicants. This SMC stipend will result in an additional overall cost of approximately \$130k/year (\$3300 x 40 SMCs). The SMCs will be funded through the OCCM, not ASSP, though the RHMCs will continue to be funded through ASSP.

SMCs will participate, along with PAs, in the leadership training course(s) to be provided for campus student leadership through SPFC or SOT. SMCs will also be integrated more closely than they are currently with the Residence Life staff of each dorm, and will be included in Hall Leadership meetings and activities. It will be expected that every SMC will offer a small group experience once per week on his or her hall, preferably in coordination with the Wesleyan accountability experience that all students will be having in UFDN 1000/3001. Every SMC will receive training in group dynamics, Wesleyan accountability, Bible study methods, and relational evangelism. Initial training and ongoing supervision of SMCs will be under the supervision of an Associate Chaplain who deals with discipleship and supplemented by seminary interns and (possibly) FFMC staff and/or interns. Juniors and seniors will be particularly encouraged to apply to be SMCs.

**Off-campus discipleship** groups (such as **Sharpen**) and other groups (such as **Relinquish** and **Community Bible Study**) will be enhanced and resourced by the OCCM staff, CBTE staff and perhaps by interns or FFMC staff. These groups may receive funding from ASSP, as some of them do currently.

#### **Recommendations related to theological education:**

The theological education of faculty and staff will be coordinated through the CBTE and the CSFD, in conjunction with the University Chaplain and other OCCM staff. The University Chaplain will elicit the assistance of SOT faculty and pastor/practitioners from the region in providing ongoing theological education for students, faculty, and staff. The Chaplain will also develop (in conjunction with an events coordinator) co-curricular programming on pressing ethical, social, and spiritual issues from a Christian perspective. S/he will also encourage respective academic disciplines to sponsor forums where faculty members discuss the ways in which they incorporate faith perspectives into their scholarship and teaching. Also, interns may be used as academic mentors for UFDN courses.

Co-curricular theological education will take place through the various ministries of the OCCM and the John Perkins Center, various small groups, CBTE events and Community Bible Studies, SMC training and Student Worship Team training.

The formal theological education of undergraduate students will continue to be coordinated through the course offerings of the School of Theology, including the three University Foundations (UFDN) courses. In addition to the UFDN courses, a new **Freshman Faith Formation (FFF)** module will be required of every freshman and transfer student, to be instituted in conjunction with UFDN 1000/3001. In particular, the following FFF requirements will be instituted:

1. **Every freshman/transfer student will attend a required number (TBD) of Chapel services.** If the student is not a Christian, s/he will only be expected to be an observer.
2. **Every freshman/transfer student will attend a Wesleyan class meeting (small group),** to meet weekly for one quarter. (If the student is not a Christian, accommodations will be offered so as not to require unwelcome participation.) It is hoped that the Wesleyan class meetings that are held in conjunction with UFDN 1000 will be coordinated with the small groups offered in the dorms by the SMCs.
3. **Every freshman/transfer student will participate in a service learning/Christian reconciliation/cultural competence experience.**

Assistance to the SOT professors in the implementation of the FFF requirements will be provided by OCCM staff. The FFF requirements will be a graduation requirement. They will be assessed and recorded by the OCCM alongside a student's enrollment in UFDN 1000/3001, but will not count as part of that course's grade.

In the sophomore and junior years, undergraduate students will be offered opportunities for further experiences in service, discipleship, and worship. Juniors and seniors, in particular, will be provided with

opportunities to provide leadership for underclass students. Leadership training will be coordinated by the respective Associate Chaplains or Coordinators, in conjunction with SPFC or SOT leadership training.

In addition, **4 Seminary interns/year** and **4 upperclass undergraduate interns/year** will be hired by OCCM. It is suggested that 4 of the interns will assist with SMC training, supervision, and encouragement; 2 will assist the student leadership of Chapel and/or Group; and 2 will assist with global and urban involvement programming. The interns will report to and be supervised by the OCCM staff. Interns will apply and be interviewed by OCCM staff, in consultation with SOT faculty/administrators.

**Recommendations related to other aspects of campus ministry:**

1. A **Ministry Coordinating Council** will be established, co-chaired by the University Chaplain and the Dean of the School of Theology, with representatives from OCCM, JPC, OSL, SOT (including CBTE), ASSP, and others, as needed. The Council will meet monthly to coordinate calendars, church relations efforts, theological education events, faith integration opportunities in every academic discipline, etc.
2. **Involvement of local congregations on campus** will be allowed in the following ways:
  - A. Due to its status as the campus church of SPU's sponsoring denomination, **First Free Methodist Church** (FFMC) will continue to have open access to students. OCCM staff will work closely with FFMC staff to offer worship opportunities. FFMC staff will assist with discipleship training and oversight, as available. FFMC and OCCM may agree on a joint staff position, if funding is available.
  - B. A few congregations/parachurch ministries may be invited to be **SPU Campus Ministry Partners**. These congregations will engage directly with OCCM staff to assist with discipleship, worship, or service opportunities.
  - C. **Other congregations/parachurch ministries** that wish to be involved on campus must apply to the OCCM, using a standard "Covenant" agreement that will require adherence to SPU's theological commitments (faith statement) and other policies, including insurance and risk management procedures. OCCM staff will meet with the leadership of each congregation seeking approval. Approval will allow the organizations to meet on campus, although these organizations will not be allowed to offer programming in residence halls.
3. The ongoing **church relations** of SPU will be coordinated through the CBTE and the John Perkins Center, in conjunction with the University Chaplain and other OCCM staff via the Ministry Coordinating Council. These efforts may include Church Leaders Forums, other programming for pastors and laypeople, the Urban Youth Academy, undergraduate student and seminary internships in local congregations, coordination of SOT (and other) faculty who speak and preach in local congregations, and the dissemination of Lectio and other theological resourcing. The Undergraduate Admissions Office will be invited to participate in recruitment events at strategic local congregations. Site placements for undergraduate and seminary students will be coordinated by CBTE and the John Perkins Center, which will serve as clearinghouses for such placements.





## *Signature Commitments/Statement of Faith/Our Christian Community*

Seattle Pacific University

### **Signature Commitments**

We have adopted four signature commitments to guide us as we engage the culture and help to bring about positive change in the world.

Seattle Pacific will be a place that...

- Masters the tools of rigorous learning and is a vibrant intellectual community.
- Embraces the Christian story, becoming biblically and theologically literate.
- Understands and engages our multicultural and complex world.
- Values the centrality of character formation in the life of the individual.

### **Statement of Faith**

#### **Faith and Mission**

At Seattle Pacific University, we seek to ground everything we do on the transforming gospel of Jesus Christ. Such a claim is both personal, a commitment by each member of our community, and institutional, a corporate aspiration that has guided this institution from its founding. Even while we celebrate the rich diversity of the church throughout the world, we anchor our faith on the person of Jesus Christ, the authority of Holy Scripture, and the tradition of the Christian church throughout history.

Our mission at Seattle Pacific University is to engage the culture and change the world, through competence, character, wisdom, and community. We believe our faith in Jesus Christ is the informing and sustaining power through which we fulfill this distinctive calling.

Our position of faith within the Christian church is shaped in four ways:

#### **1. We Are Historically Orthodox.**

We affirm the historic Christian faith, as attested in the divinely inspired and authoritative Scriptures of the Old and New Testaments, and as summarized, for example, in the Apostles' and Nicene Creeds. We affirm that God is triune, and that the three divine Persons — the Father, the Son, and the Holy Spirit — are coequal, coessential, and coeternal.

We affirm that by the grace and power of God the universe was brought into being, is continually sustained and governed, and will ultimately be brought to its promised consummation. We affirm, further, that we human beings are created by God in God's own image to be stewards of creation, and that we are called to love God with all our heart, soul, mind and strength, and to love others as ourselves.

In these divinely appointed tasks we have failed, so that we are now subject to judgment and death. Yet we rejoice that God's grace is available to us through the life, death, and resurrection of Jesus Christ; and that through faith in Christ we are delivered from sin and death and empowered by the Holy Spirit for lives of joyful obedience to the Father. Finally, we respond to the Spirit's call to participate in Christ's

body, the church; to embrace Christ's mission to the world; and to live in the hope and assurance that Christ's return will bring to completion God's saving work.

## **2. We Are Clearly Evangelical.**

We stand within the broad evangelical tradition of Christianity and, as such, we joyfully accept the task of proclaiming the evangel — God's good news — to the world. We understand this to mean that Jesus Christ is the Lord and Savior of the world and that he alone can liberate broken and fallen human beings from sin and death.

We lift high the authority of holy scripture as divinely inspired, embraced by the church as central to our understanding and witness. We affirm that the Holy Spirit works in human hearts to kindle faith in Jesus Christ, to restore people to a right relationship with God and each other, and to begin transforming people into the likeness of Christ.

And we believe the gospel promise that light, health, wholeness, and peace are abundantly available to everyone who asks. Yet we also believe that we are called to practice what we preach: first, by cultivating vital Christian piety; and second, by engaging the surrounding culture through public testimony and loving service.

## **3. We Are Distinctively Wesleyan.**

Standing within the Wesleyan holiness branch of historic and evangelical Christianity, and recognizing the Free Methodist Church as our founding denomination, Seattle Pacific University is informed by the theological legacy of John and Charles Wesley.

We share their conviction that God's saving purpose is the renewal of human hearts and lives in true holiness through the transforming work of the Holy Spirit. We are shaped by their emphasis on the importance of the human response to the Spirit's renewing work, including the vital role of the spiritual disciplines and practices — such as prayer, meditation, worship, Scripture study, charitable giving, public witness to Christ's saving love, and service to those in need — all of which serve as means of God's grace.

Above all, we embrace the Wesleys' hope that God's transforming love is offered to all persons, addresses all areas of life, and will not rest content until it has redeemed the whole creation.

## **4. We Are Genuinely Ecumenical.**

As heirs of John Wesley's catholic-spirited Christianity, we seek to gather persons from many theological and ecclesial traditions who have experienced the transforming power of Jesus Christ. We believe that theological diversity, when grounded in historic orthodoxy and a common and vital faith in Christ, enriches learning and bears witness to our Lord's call for unity within the church.

We are also well aware of other dividing walls that separate people from one another, walls that Christ desires to break down — walls of gender, race, ethnicity, nationality, language, and class. We believe that Christ calls us to value diversity and to seek ways for all persons in our university community to grow in their individual giftedness and to contribute in meaningful ways to our common life and work. Thus, in all of our diversity, we are centered in Christ, and called by him to shape, model, and participate together in grace-filled community.

Therefore, we commit ourselves to this faith, and to these shaping influences that define our community of faith, and we pledge ourselves, with humility and conviction, to live as best we know how in loving

relationship with Jesus Christ and in faithful service to others. This we believe to be the defining center of our lives and the guiding aspiration of our life in community at Seattle Pacific University.

### **Our Christian Community**

Study in a Christian university provides a unique opportunity to explore answers to life's ultimate questions. While honoring the diversity of the members of our campus community, Seattle Pacific University embraces the commitment that all faculty, staff, and students will explore the meaning and implications of the Christian faith for our academic disciplines, our personal and corporate lives, and for the complex issues we face in our society and world. This commitment integrates academic programs with residential and campus life, personal and corporate reflection, co-curricular activities, and community service.

Programs contribute to our vision to be a grace-filled community that nurtures people of competence and character, cultivates the scholarship of wisdom, and equips people to engage our culture with the gospel of Jesus Christ.