

ERSKINE THEOLOGICAL SEMINARY
PM725G: MINISTRY WITH YOUTH AND THEIR FAMILIES
SPRING SEMESTER 2009

PLEASE **NOTE HYPERLINKS** TO HELP YOU NAVIGATE SYLLABUS



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OFFICE HOURS (Erskine Campus): Thursdays: 1:00 p.m. – 4:00 p.m.

However, due to meetings and unforeseen circumstances that may arise, my schedule may change. If you need to see me, I strongly recommend that you call or e-mail to schedule an appointment. I welcome your telephone calls to my home phone (no later than 9:30 p.m. in the evening) if you do not make contact with me by my office telephone. When not in the office, I do check office voice mail messages once or twice a day.

**BOLD PRINT BELOW IS THE STUDENT'S UNDERSTANDING
REGARDING THIS COURSE:**

Once a student has completed, signed, and submitted his/her registration to the Registrar for this class, it is a BINDING CONTRACT and billing will be based on this registration. If the student decides not to take this class, he/she must complete a "drop/add" form and secure the appropriate signatures prior to the drop/add deadline during the second week of the semester or term. If one wishes to withdraw from the course after the drop/add deadline, one must complete a withdrawal form, and tuition will be refunded on a pro rated basis. Failure to withdraw from the class properly will result in the student's receiving a grade of "F" for the course and full tuition charges will apply. NO EXCEPTIONS WILL BE MADE TO THIS POLICY.

COURSE DESCRIPTION

The course considers theories of adolescence, the history of youth work in the Church, contemporary youth experience, and models of programs and patterns which offer possibilities for the Church in its youth ministry.

Elective. Three hours.

LEARNING OBJECTIVES AND COURSE FORMAT

The mission of Erskine Theological Seminary is to educate persons for service in the Christian Church. As a part of that mission, the seminary offers this elective course to prepare Christian educators and pastors for ministry to youth and their families and to foster their integration into the life of the local church. The first goal of the course is to offer a theological basis for youth ministry. A second goal is to aid students in understanding today's youth in a post-modern culture. A third goal is to aid students in the development of skills in building relationships with youth and their families.

Upon completion of this course, the student should be able to:

1. Build a philosophical model of youth ministry that is firmly established in theological truth.
2. Utilize effective ways to minister to youth in the 21st Century.
3. Distinguish the similarities and differences between the current living generations.
4. Recognize various crisis-based attitudes and activities of troubled youth.
5. Demonstrate competencies for recruiting and training volunteers for youth ministry.
6. Establish a bibliography supporting youth ministry theologically, philosophically, and offering curriculum demonstrating theological depth.

The form of the course includes lectures by the instructor, visiting youth ministries and/or talking with youth leadership and ministers, presentations of content by students, and group discussions utilizing various teaching methodologies.

REQUIRED READINGS AND RESOURCES

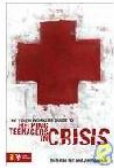
Two of the three required texts listed below are available for purchase in the [Erskine Seminary Online Bookstore](#). Click the link provided or on the book icons below:



Mueller, Walt. *I Want to Talk with My Teen about Movies, Music & More*. Cincinnati, OH: Standard Publishing, 2006. ISBN: 0-7847-1899-7.



Mueller, Walt. *Opie Doesn't Live Here Anymore: Where Faith, Family, and Culture Collide*. Cincinnati, OH: Standard Publishing, 2007.
ISBN: 978-0-7847-2113-1.



Pelt, Rich Van, and Jim Hancock. *The Youth Worker's Guide to Helping Teenagers in Crisis*. Grand Rapids, MI: Zondervan, 2007.
ISBN: 0-310-28249-7.

COURSE REQUIREMENTS AND EXPECTATIONS

Official Seminary Class Attendance Policy – Class participation is considered an important part of the total educational experience at Erskine Seminary. Students are expected and required to attend classes on a regular basis and are responsible for the mastery of all materials required in the course. If students have to be absent for any reason, they are still responsible for all work missed and all work due. A student who misses more than three class sessions for any reason will automatically fail the course.

1. Students are allowed up to three hours of unexcused absence without penalty. Notify the professor in advance if absences are anticipated.
2. Should the student be by illness, death in the family, or other absence (excused by the professor) miss more than three hours of class, the material must be made up. See “MAKE-UP WORK” below:

MAKE-UP WORK: An essay assignment based on one of the MISSED classes is required as make-up work. Select make-up reading from the reference list, paying special attention that the selection covers the material missed in class. A three-page essay analyzing the material and evaluating its applicability to the student's ministry is required in the professor's hand, two class sessions after the one missed, or during the final class session (whichever falls first).

Return of Papers – Students who wish to receive graded papers between class meetings must provide the professor with a **self-addressed stamped envelope**. Insufficient postage will result in the paper not being mailed to the student. Students having an Erskine Seminary campus box and those permitting their papers to be returned to that box, please indicate your box number on the cover sheet of the paper, and graded papers will be returned to your box. These procedures are required by the FERPA (Family Rights to Privacy Act).

Respect for Divergent Viewpoints – Erskine Theological Seminary is strongly committed to the Biblical and reformed understanding of the Christian faith. Admission is open to students from diverse denominational backgrounds. The teacher of this course respects theological and denominational diversity. As long as a student documents definitively his/her doctrinal persuasions according to his/her denominational standards and according to Scripture, the student will not be penalized if his/her persuasion does not line up with the Reformed theological standards of the teacher and institution.

Assignments – The design of assignments is to enhance the student’s learning experience and to stimulate vision for youth ministry. Assignments are due *in class* on the date indicated in the Course Calendar (p.10-11). An absence does not negate this requirement unless prior arrangements have been made. Late work will be accepted up to one week after the assignment is due but will receive a penalty of one letter grade reduction. Successful completion of the course is determined on a cumulative score of 70—100. Any cumulative score below 70 constitutes a failure for this course.

See Erskine Theological Seminary Catalogue for Details Concerning Grading Scale:

Grading Scale:

100-95	A	83-80	C
94-93	A-	79-78	C-
92-91	B+	77-76	D+
90-88	B	75-72	D
87-86	B-	71-70	D-
85-84	C+	69-0	F

Required Assignments Summary - 100 points (Due Dates according to Course Calendar)

- | | |
|--|-----------|
| a. Personal Testimony | 10 points |
| b. Reflection Papers on Textbooks (Pelt & Hancock’s <i>The Youth Worker’s Guide</i> and Mueller’s <i>Opie Doesn’t Live Here... and The Youth Worker’s Guide...only</i>) | 20 points |
| c. Project Plan | 15 points |
| d. Interviews | 25 points |
| e. Philosophy of Ministry Term Paper | 30 points |

a. Personal Testimony is a significant part of being able to communicate in a viable way with adolescents. The Mosaic Generation understands narrative. Follow this link for instructions on writing your testimony: <http://www.leaderu.com/touching/YourStory.html>.

Adhere to Turabian guidelines and formatting. Your written testimony should be no longer than 8 pages and no shorter than 6 pages. Part of the requirement for this assignment will be giving your testimony in an oral presentation in class. The oral presentation should be concise within a 3-minute framework. Practice prior to the class **DUE DATE: 19 February '09. 10 points possible for this assignment.**

b. Reflection Papers on Textbooks aid in the student's comprehension of the content for this course. Reflection papers will be due several class dates during the semester (see Class Schedule page for details). Students will be called on to offer their thoughts regarding the material read in each textbook. **20 points possible for this assignment. DUE DATES: Pelt & Hancock: 5 March '09 and Mueller: 23 April '09.**

In each reflection paper, the student will consider and write on the following:

1. What in this text informs my presuppositions and/or misconceptions about youth ministry? (Choose at least 3 principles for discussion.)

2. How do these 3 principles sharpen or challenge my attitudes and behavior as a leader in the Church, and more specifically as a leader of youth? (*NOTE: This is a two-part question requiring a two-part answer.*)

3. How will I use the content (per textbook [*Opie and Youth Worker's Guide*]) to engage junior high students and senior high students (*separate these two groups of students*) in healthy dialogue about:

- a.) their relationships with Christ Jesus?
- b.) their relationships with parents?
- c.) their relationships with peers?
- d.) their relationships with adult authority figures.

c. Project Plan is a required opportunity for each student to exercise skills in either curriculum writing or event planning. (Resource = Class Lecture by Brent Turner)

Choose one:

1. Produce an agenda for either Sunday or Mid-Week night-time event. Write a lesson plan for use by your team of teachers and volunteers. Include in the agenda all details involved in executing and completing this event.

2. Create a week-end retreat, including the following: schedule, devotions, teaching, activities, meals. Include speakers, volunteers, number of students attending, food for meals and snacks, materials needed for all aspects of the week-end. Produce permission slips, instructions for activities, and other items/thoughts, etc. that come to mind. **DUE DATE: 12 March '09**

The professor is looking for creativity, content, and uniqueness regarding the development of the project plan. **15 points possible for this assignment.**

d. **Interviews** offer a learning dynamic for the class not possible in lecture and mere discussion of the textbook assignments. This assignment introduces the student to real life youth ministry. Interviews are to be conducted with one youth minister, two sets of parents, two high school students and two junior high students. Questions will be given in class during the syllabus presentation. *(Three class periods will be forfeited in order to give students the time required to complete these interviews.)*

On the **DUE DATE OF 16 APRIL '09** (noted on the Class Schedule page), each student will hand in **prior** to the beginning of class verbatims for each interview. Your sources for the interviews are to be kept anonymous, using fake initials instead of their names. The student's grade arises out of the verbatims, and discussion of the interviews in class. The professor will be evaluating the interviews based on content, the student's ability to engage each interviewee in ministry-based discussion, and the student's contribution of the material to the overall class discussion. **25 points possible for this assignment.**

e. **Philosophy of Ministry Term Paper** is a two-part assignment geared to give your youth ministry a solid theological foundation on which to exist and operate.

Part One: Included in this 12-page paper (excluding the Cover Page and Bibliography Page) will be the student's personal philosophy of ministry to youth, the student's theological understanding of youth ministry set against the background of the student's denominational doctrines and standards. The student is required to answer five sets of questions within the body of this paper. The questions are listed on page 12 of the syllabus. Required for this assignment is the use of five outside sources (beyond the assigned readings for this course), using a combination of academic journals and books. **20 points possible for this aspect of the assignment.**

Part Two: On the last day of class, students will come prepared to give a 5-minute presentation of "My Philosophical Piece." Required following each or all presentations, all students will discuss their philosophies in light of the questions covered in the term paper. These questions should serve as a spring board for discussion. **10 points possible for this aspect of the assignment. DUE DATE: 30 APRIL '09**

30 total points possible for this assignment.

SEMINARY POLICIES

Incompletes

The grade of “I” or incomplete is given at the discretion of the professor. A grade of “I” is normally given when a student has substantially completed the requirements for a course but has been prevented by extraordinary circumstances from completing the remainder of the course requirements. A student who wishes to request an incomplete should normally complete an incomplete form prior to the end of the semester and ask the professor to grant the request. (Under unusual circumstances, the student may communicate with the professor by phone or email rather than in person, and the professor may then agree to fill out the form at the student's request. Under exceptional circumstances, the professor may initiate the process by filling out the form on the student's behalf.) If the professor grants the request, he/she will sign the incomplete form and turn it in with his/her final grade report. An “I” in any course must be removed by March 1 for the Fall Term, April 1 for the January Term, August 1 for the Spring Term, and November 1 for the Summer Term. Only the Dean may grant extensions of incompletes beyond the established completion date. Otherwise, these grades automatically become “F.”

Language about God and Humanity

Although God transcends the distinction between male and female, the Bible and the Church’s historic creeds and confessions use masculine language in reference to God. Thus, the Seminary encourages all students to retain this masculine usage when speaking and writing about God. Furthermore, the Seminary recognizes that all human beings, male and female, are created equally in the image of God (Gen. 1:26-27), and believers of both sexes are fellow heirs of the grace of life (1 Pet. 3:7). Accordingly, whenever students are speaking and writing about males and females, they should use language that clearly includes both men and women (for example, by saying/writing "humanity" rather than "man" or "people" rather than "men").

Conduct in Theological Discussions

Erskine Seminary is committed to the one, holy, catholic, and apostolic Church, and it expects its students to show respect for all who identify with that one Church. In all written work, oral presentations, and discussions both inside and outside the classroom, the Seminary expects students to conduct discussions of controversial issues in a context of respect for those with whom one disagrees. Please see the Community Life Statement in the Catalog for more information.

Chapel Attendance Policy (FOR TUESDAY-THURSDAY ON-CAMPUS CLASSES)

All morning and afternoon on-campus classes (except for Friday and Saturday courses) carry a chapel attendance requirement. Consult the catalog or registration booklet for the specifics of the chapel attendance policy. There is a per chapel fee if you attend fewer chapels than required.

Style and Bibliographical Formatting Requirements

All papers must be typed/processed (twelve point type, double spaced, one-inch margins) and fully documented, following the standards in the “Style and Form Standards for All Masters Level Programs” (Erskine Seminary). In this course, footnotes and a bibliography are required in each paper and/or project. The paper’s cover page and bibliography are not counted towards page requirements.

Plagiarism

Plagiarism is the use in writing of wording or ideas produced by others without crediting the author and/or source from which the material was taken. As the following statement indicates, plagiarism is a serious offense that undermines both the witness and integrity of the Christian community:

Plagiarism injures the community by inhibiting the recognition and cultivation of gifts imparted by the Spirit. Clearly unattributed use of the words and/or ideas of others fails to give appreciative recognition of their gifts. But this illegitimate appropriation of the gifts of others also blocks the recognition and cultivation of the actual gifts of the person engaged in plagiarism.

Plagiarism creates an atmosphere of falsehood in the community’s discernment and cultivation of gifts, both within the Christian community and in God’s larger creation. Since freedom comes only by way of truth (Jn. 8:32), such falsehood can only result in captivity, and therefore has no place in the Christian community.

On this basis, the Seminary adheres to the following general requirements for the acknowledgement of sources of academic work. These requirements apply to both print and electronic media.

1. Quotations. Any sentence or phrase that a student uses from another source must be placed in quotation marks or, in the case of longer quotations, clearly indented beyond the regular margin. Any quotation must be accompanied (either within the text or in a note) by a precise indication of the source.

2. Paraphrasing. Any material that is paraphrased or summarized must also be specifically acknowledged in a note or in the text.

3. Ideas. Specific ideas that are borrowed should be acknowledged in a note or in the text, even if the idea has been further elaborated by the student.

4. Bibliography. All the sources consulted in the preparation of an essay or report should be listed in a bibliography.

In addition to plagiarism, the following related practices are also unacceptable compromises of the truth requisite to a free community:

1. Multiple submission. Failure to obtain prior written permission of the relevant instructors to submit work which has been submitted in identical or similar form in fulfillment of any other academic requirement at any institution.

2. False citation. The deliberate attribution to, or citation of, a source from which the material in question was not, in fact, obtained.

3. Submission of work done by someone else, either with or without that person’s knowledge. Neither ignorance of the regulations concerning academic violations nor personal extenuating circumstances are an adequate defense against charges of plagiarism. The Seminary’s provisions for “due process” apply in cases of alleged

plagiarism.

[The italicized statement above is used by permission of The Lutheran Theological Seminary at Philadelphia and Princeton University, Princeton, New Jersey, based upon a document adapted by LTSP, with permission, from "Princeton University Rights, Rules and Responsibilities," 1990 Edition. Princeton University, Princeton, New Jersey.]

Occurrences of plagiarism shall be considered 'documented' when the instructor is able to produce documentary evidence that plagiarism has occurred, and when the instructor has reason to believe that the plagiarism was motivated by a deliberate attempt to receive credit for ideas or work not the student's own. Where such plagiarism involves the theft of the academic work of another student, whether at Erskine or any other institution, it shall be designated 'documented theft of another student's work.'

The instructor involved, in consultation with the Dean, may recommend measures deemed appropriate. In cases of documented plagiarism or documented theft of another student's work, the offending student will automatically receive the following penalties:

- Failure of the course(s) in which plagiarized or stolen work is submitted
- Dismissal from the Seminary for a minimum of one semester
- Forfeiture of the right to tuition refunds during the semester(s) affected

Before such penalties are imposed, a committee of at least three faculty members must agree that they are appropriate to the case. Appeals in such cases may only be addressed, in writing, to the President of Erskine College and Theological Seminary.

AN EASY CHECK: If the thought is not your original thought, give credit to the one from whom you borrowed the thought.

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SPRING SEMESTER 2009

COURSE SCHEDULE

<u>CLASS DAY DATE</u>	<u>TOPIC</u>	<u>ASSIGNMENTS DUE</u>
5 February 2009	Syllabus Welcome the Mosaics	
12 February 2009	Rock 'n Roll or True Ecstasy?	Pelt & Hancock, Sections 1, 2, & 3
19 February 2009	Look Into My Eyes! (TESTIMONIES)	Pelt & Hancock, Sections 4.0 through 5.18 PERSONAL TESTIMONIES DUE
26 February 2009	What Am I Doing?	Pelt & Hancock, Sections 5.19 through 6.7
5 March 2009	Trills, Peeps, and Rents	Reflection Paper on Pelt & Hancock DUE
12 March 2009	Interruption or Opportunity?	Project Plan DUE
19 March 2009	Time Off for Interviews	Mueller's <i>Opie</i> , through "Desperate Times-Divine Measures"
26 March 2009	Time Off for Interviews	Mueller's <i>Opie</i> , through "Is God Near?"
2 April 2009	Time off for Interviews	Write your verbatims & Summary per interview during this period.
9 April 2009	Spring Break	Mueller's <i>I Want to Talk with My Teen....</i>

<u>CLASS DAY DATE</u>	<u>TOPIC</u>	<u>ASSIGNMENT DUE</u>
16 April 2009	How Did They Roll? Discussion of Interviews	Verbatims DUE
23 April 2009	Brain Candy or Fodder?	Reflection Paper on Mueller's <i>Opie</i> DUE
30 April 2009	So, What's Your Philosophical Piece? Presentations	Philosophy Paper DUE with Presentation in Class
7 May 2009	<u>NO CLASS—EXAM DAY</u>	

QUESTIONS FOR PHILOSOPHY OF MINISTRY TERM
PAPER ASSIGNMENT (#e)

[Questions gleaned from Walt Mueller in *Engaging the Soul of Youth Culture: Bridging Teen Worldviews and Christian Truth*. (Downers Grove, IL: InterVarsity Press, 2006), pages 56-57.]

Set One: Where am I? What is real? What is the nature of the world?

Set Two: Who am I? What is my purpose for being on this earth?

Set Three: What's right and what's wrong? How do we explain the bad things that happen in the world? How can we differentiate between the bad and the good?

Set Four: What happens when I die? Is that it? Or is there something else awaiting me when my heart stops beating?

Set Five: Is there a cure for the evil and brokenness in the world? Will things get any better? If so, how?

NOTE: Remember that in building your philosophy of ministry, you are to create a sound theological foundation that adheres to your denomination/church's doctrinal standards.



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