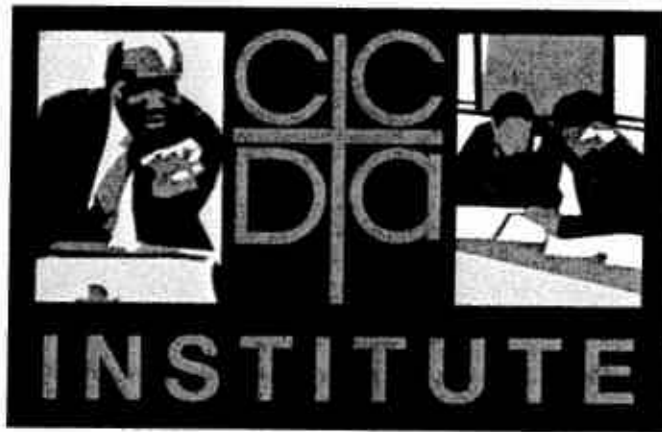


# **CCDA Institute**



## **Wholistic Ministry: Taking the Whole Gospel to the Whole Person**

Instructor:  
Dr. Jimmy Dorrell

## WHOLISTIC MINISTRY

### Description:

Based on a biblical theology of “wholeness,” it is important that Christians doing community development understand how to assess needs, develop programs, sustain funding, train staff, and evaluate their efforts. This workshop will focus on integrating faith and appropriate program development that addresses the holistic needs of people. Programs for children and youth will be discussed along with adult special needs, including job programs, literacy, homelessness, alcohol/drug rehabilitation, and basic needs assistance.

### Instructor:

Dr. Jimmy M. Dorrell; founder and executive director of Mission Waco in Waco, Texas; Pastor of Church Under the Bridge; Adjunct Professor at George W. Truett Theological Seminary (Baylor).

### Course Objectives and Outcomes

- To help urban ministers base their work in a biblical theology
- To help practitioners understand the historical issues that have shaped current thinking about urban ministry and Christian community development.
- To help urban ministers understand the various “self images” of local churches so that they can work effectively with them.
- To understand the process of change
- How to set realistic, age-appropriate expectations for programs
- To help urban ministers design effective programs
- To recognize “best practices” of other national programs
- To learn more about funding streams to support wholistic programs.

### Required Reading:

*Trolls & Truth: 14 Realities About Today's Church That We Don't Want to See*, by Dr. Jimmy Dorrell



**"WHOLISTIC" OR "HOLISTIC?"**  
**A Theology of Christian Community Development**  
**Colossians 1:15-20**

*"Nothing has hindered the modern mission movement more than modern dualism that separates body from spirit, science from religion, and natural from supernatural. This dualism has led some to equate the Christian mission with an evangelism that seeks to save lost souls from eternal damnation, and leaves ministries to earthly human needs to secular agencies."*

Paul G. Hiebert, *Forward of Bridging the Gap: Evangelism, Development and Shalom*

*"Why have (white) American evangelicals in this century been so consistently reluctant to include the addressing of felt needs as an integral part of theology ministry? I believe it is because of: a) Greek-mindedness, b) class captivity, professional priesthood, d) self-defense, and e) misunderstood mandate."*

Craig W. Ellison, *Planting and Growing Churches*, p. 97

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## WHAT HAPPENED WHEN CHRISTIANITY MOVED WEST?

- A. The Hebrew mindset of the early Christian church was profoundly impacted as it moved from Jerusalem to the Western culture. "In Hebrew thought the body, animated by the soul, constituted the human being. They never separated the body and the soul and the spiritual could not outlive the physical. The 'bird in the cage' idea that the soul is eternal waiting to escape the cage of the body into heaven is a thoroughly Greek idea added to Christianity." The resurrection raised from death of both body and soul to new life.
1. A "smoothie" or a "piece of pie" - Distinguishing between holism and dualism.
  2. "Shalom"- More than the idea of "peace," this word captures the essence of God's desire for his creation as "well-being" in both spiritual and physical matters.
  3. The biblical words for healing (*soteria* and *sozo*) also mean salvation, thus reminding us of the wholeness of the good news.
  4. "Kingdom of God" – The most common phrase of Jesus' preaching was the declaration of the "kingdom," God intention of reconciled and restored relationships with all of creation. Salvation is an aspect, but not the single theme. "Holism affirms that ministering to the poor, sick, naked, hungry, and oppressed and preaching the message of eternal salvation is Good News." (Bruce Bradshaw) The Kingdom is both *present* and *future* tense.
  5. "Secular/Sacred" – a modern and Western division of ideas promoted by Greek dualism and that often prevents Christians from working with non-Christian agencies in program development
  6. Historic and modern "Gnosticism"- the heresy that continues to divide body and soul. It promotes the false teaching of "easy believism" (antinomianism)



## B. The Social Gospel Movement

A unique evangelical retrenchment called "The Great Reversal," occurred from around 1900-1930, in which any social concern became suspect as "liberal." That shift, along with the conflict in the modernist-fundamentalist debate, caused evangelicals to focus on individual conversion and reject most all efforts of social involvement. This mindset continued through most of the 20th Century. The emphasis on individualism, according to many like Harvard sociologist William Justice Wilson, has impeded significant impact on inner-city poverty because it puts the responsibility on the poor alone ("personal influence strategy") and keeps the church from entering a vision for social rights and justice.

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- C. One's **worldview** shapes the basic assumptions we have about what we value and how we think things work. Any effort which attempts to create programs which address the physical, mental and spiritual needs of a community must first explore the presuppositions on which the programs will be based.

### 1. Western worldview

#### SPIRITUAL

God, Angels, Demons

#### PHYSICAL

Humans, Animals, Plants, Matter

Nature is generally a "closed system" of rigidly determined natural and mechanical laws. God is used in the interpretation of them, but rarely the events themselves. In dualism, the "unseen" is spiritual and the "seen" is physical. The "cause and effect" mindset of dualism also tends to suggest that the people for which programs are designed can follow certain mechanical rules or assistance and overcome their problem. Scientific method is the way of change. "Spiritual" or religious has to do with one's theology and ethics, while "physical" (development) has to do with science, economics, management, education, and politics.

### 2. Primal worldview

#### SPIRITUAL

Supreme Being/Force

#### MIDDLE INFLUENCES

Spirits, Ancestors, Deceased Saints, Astrology, Dreams, Sacred Objects, etc.

#### PHYSICAL

Humans, Animals, Plants, Matter



The primal worldview tends to focus on distant deities which use forces of power which affect all of creation. A relationship with these powers is of less importance. The goal is to find ways to sway the balance of the invisible and visible forces to bring health, prosperity, security, etc. through manipulating or appeasing the gods through these middle influences. Bad things happen because these powers were not resisted.

### 3. Hebraic-Holistic worldview

GOD

(creator)

-----

Angels, Demons, Humans, Animals, Plants, Matter

(creation)

The biblical worldview acknowledges God's intended desire for an intimate, whole relationship. Adam and Eve's habitat in the Garden in a world that was "good" and personal with God suggests his "Kingdom of God" desires. The impact of human sin caused consequences which can be dealt with through God's own redemptive purposes. God is "reconciling" all things to himself. God sustains and redeems the seen and unseen elements of creation. Economics, medicine, agriculture, as well as confession, forgiveness, and repentance, are all part of the reconciling work of God. Interpreting God's redemptive work in the culture is critical to overcome Greek and primal misinterpretations.

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## D. Christ and Culture and Contextualization

Although much of Richard Neibhur's *Christ and Culture* ideas are now dismissed, they still provide a way of understanding various church traditions' view of how to relate to the culture of need. Using three of those ideas to explain the tension, David Hesselgrave uses a continuum:

/-----*Christ Against Culture*-----*Christ Transforming Culture*-----*Christ of Culture*-----/

Christ Against Culture: emphasis on community as "light on the hill" which frequently separates itself from society to provide a visible model of the church. Typically from an Anabaptist culture, these proponents put stronger emphasis on Christian community and may invite outsiders into their fellowship.

Christ Transforming Culture: emphasis on recognizing the injustices of social structures and the need to redeem them. Often from a Reformed Theology.

"Christianized Culture" (Christ of Culture): not necessarily Christian. Significant syncretism of religion and culture norms in both form, belief and function.





## E. Developing a “Theology of Evil”

All Christians recognize that the world is not as God intended it. But there are a variety of theologies as to why we are there and how we can overcome the mess. From “prayer walks” to political protests, it is important for Christian community developers to recognize their own views and biases when it comes to the impact of “evil.” One’s theology of evil affects program strategy. Practitioners must also learn to work with churches and Christians who may not share their theological views. (See *Facing the Powers*, Thomas McAlpine, and *Deliver Us From Evil*, Moreau.)

1. The Reformed Tradition - emphasis on transformation of social structures toward greater compatibility with the gospel.
2. The Anabaptist Tradition - emphasis on freedom given by the gospel against the powers, particularly through Christian community
3. The “Third Wave” Tradition - emphasis on miraculous over the personal forces of evil
4. The Social Science Tradition - emphasis on social sciences to change society. Attempts to relate biblical language to “secular” world.



### CONCLUSIONS FROM A HEALTHY HOLISTIC THEOLOGY

Based on the above theology, write ten practical statements that will affect your program strategy.

1.

2.

3.

4.

5.

6.

7.

8.

9.

10.

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## MOTIVATIONS FOR HELPING

The desire to create a program which addresses the needs in a community may vary in depth and maturity. Although the goal is not to judge either the founders, staff or volunteers of those involved in the program, it is helpful to recognize some of the basic motivational forces in order to mature them. Shallow or immature motives generally do not persevere in programs that are challenging and difficult. Based on the work of Alan Keith-Lucas (*Giving and Taking Help*), try to examine some of your own motivations and determine what else you need to do to strengthen your own efforts.

1. **The Greek culture** often promoted a type of “self-centered” helping which focused on the “helpers” own need to get something out of the experience. Like Hinduism concept of “karma,” there is a cause and effect expectation. The need to “feel good,” add the volunteerism to one’s resume, or get blessed by God, would be consistent with this view.
  
2. **The Roman culture** promoted a type of “moral obligation” in which citizens of the society were all expected to contribute to the general need. Corporate involvement or “peer pressure” would be good examples of such motivation.
  
3. **The Hebrew culture** understood that God’s desire was for his *shalom* (well-being) to be experienced collectively in society and that *justice* demanded involvement to bring his kingdom. Therefore, obedience and participation with God’s purposes is the motivation.
  
4. **The Christian culture** added the concept of unconditional love to helping. Like Jesus’ self-sacrificing love for others, the highest form of helping comes from the love of God. “Christ’s love compels us.”

**What can you do to help program staff and volunteers mature in their motivation to help others in the programs you have or want to create?**

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## UNDERSTANDING THE SELF-IMAGE OF THE CHURCHES AMONG WHICH YOU WORK

To effectively do Christian-based, holistic programs, you will likely be working with or around one or more local churches. One of the challenges will be how to build connections, understanding, reciprocity, and encouragement between those churches and your urban ministry. Each church has a type of corporate identity that shapes its own attitude toward the community. Understanding that self-image will provide a key to how you can most effectively relate to and partner with that congregation.

According to Carl Dudley, churches tend to have one of the following self-images:

1. Pillar Church - members are connected and responsible in the community and share a sense of responsibility for it.
  
2. Survivor Church - has weathered lots of storms and challenges; often in emergency mode; don't expect to conquer but won't give in.
  
3. Pilgrim Church – move where their membership moves and expect change.
  
4. Servant Church - likes to help others, usually in quiet, modest ways
  
5. Prophet Church - called to challenge the evils of society; usually independent and entrepreneurial. High level of commitment.



A. Describe your own church and how it relates to the neighborhood or community around it:

B. Do a short survey of the churches around or involved in your program development:

C. What are your own expectations of the churches toward your ministry program?

D. What efforts do you anticipate doing to increase involvement and reduce barriers?

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## EMPOWERMENT, NOT RELIEF

Human needs are everywhere and certainly it is the call of the church to meet basic felt needs (Matthew 25:31-46). However, relief programs can only meet an immediate need and may not get to the ongoing root of the issues which often create or sustain the need. Relief ministries and development ministries should always collaborate to encourage greater dignity and personal responsibility whenever possible.

One of the primary problems that churches or urban ministries create is to use a program design that asks too little from the neighborhood, group, or individual being helped. With the best of intentions, they may inadvertently do “for” them, instead of include the persons in need as part of the solution. Robert Linthicum in his book entitled, *Empowering the Poor*, warns that this is the “fatal flaw” of most ministries.

A term embraced by CCDA and most Christian community developers today is called “asset-based community development.” Community organizing is founded around the concept that there are strengths in every community, as well as within the program recipients, that can be called forth to help empower them. Linthicum suggests five basic steps:

**Relationship building** (“networking”)- Most urban program ministries begin long before adequate relationships have been established. Learning who the “gatekeepers” of a neighborhood or group are creates important foundations of trust for maturing ministries. Months need to be spent developing relationships and listening to the concerns of those with whom help is planned. What do they think is needed? How do they suggest the program be designed? What are their concerns?

**Action/Reflection**- Mature programs will grow and change as they better understand the issues. Regular times of reflection by both workers and those being helped will help the program mature. Creating these reflection opportunities is important.



**Coalition Building-** Programs need to operate in a system of help, not be an isolated effort which is disconnected. Before any new program is begun, the leaders should meet with others in the community who have some connection with the identified need and ask questions and seek guidance from them. Ongoing ministries will eventually find themselves working with other groups if they are effective. Also, connecting various organizations- schools, businesses, churches, civic groups, neighborhood associations, apartment managers, law enforcement, etc., will create a more holistic strategy.

**Leadership Development-** In many cases, the existing leaders may not always be the best leaders. Identifying, recruiting, training, and providing leadership opportunities for new leaders from the ministry itself should be one of the goals of the program leaders.

**Community-** Eventually, a sense of fellowship should grow among the participants that fosters inter-dependency and friendship.

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## THE PROCESS OF CHANGE

Regardless of the good intentions of a local urban ministry, ultimately change requires individual choice and cannot be forced on another. The goal of effective Christian community development is to create a positive atmosphere and opportunity wherein change can best occur, without attempts at coercion. It has been suggested that as many as 70% of those who say they want to change, are really not willing to pay the price of change at that time.

### Effective Change Requires:

- Personal recognition of one's own condition and desire to change
- Telling another person of the problem
- Considering several viable options to deal with the problem
- Freely choosing one of those.
- Acting with commitment over a period of time to change.

Programs must decide how they will choose to relate to those who do not complete the programs "successfully" or who never really begin. In many cases, it may be months or years before next steps are taken in the change process.

### Praxis Matters:

Holistic programs recognize that change does not simply occur because cognitive information is shared. Studies show, for example, that those who smoke cigarettes rarely quit because of the statistics of lung cancer. While change *does* require correct information, it must also include *action* as a part of the change process. Program designers must consider ways their participants can learn through both processes.

In a growing postmodern culture, experiential learning is even more important. Activities which engage participants interactively around issues like racism or poverty tend to have higher impact for change than do traditional study approaches.



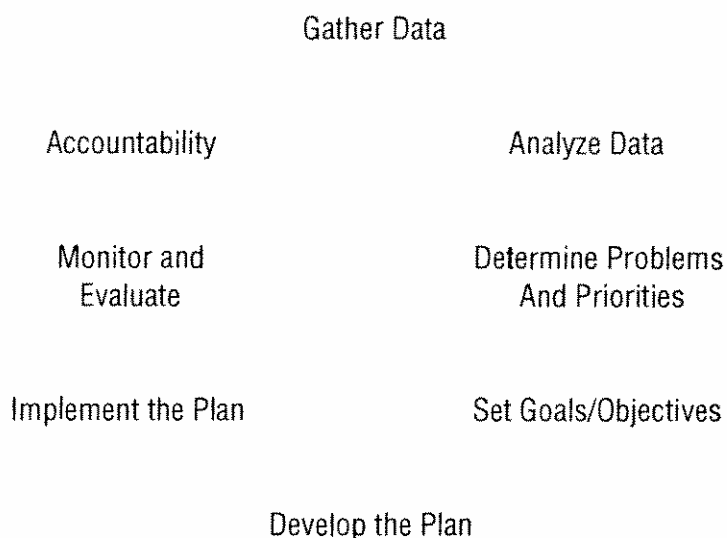


## DEVELOPING A PLAN—TWO STYLES

Numbers 13:17b-20

### 1. The Action Planning Model

*Incarnational Agents: A guide to developmental ministry, John Cheyne*



A. **Gather Data:** Find out the assets and felt needs of the community you intend to serve. “Action research” can be a relatively simple process that does not require professional skills.

B. **Analyze the Data:** Surveys, interviews, demographics, resources, leadership and other criteria should be examined to clearly understand the need and potential for an effective ministry.

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- C. **Determine the Problems and Priorities:** Any ministry should recognize its own weaknesses as well as strengths. Passionate zeal cannot overcome severely lacking components. Acknowledge those and determine which steps are most important.
- D. **Set Goals and Objectives:** What do you want to accomplish? List both goals and benchmarks of those goals with clear numbers, dates, and accomplishments expected.
- E. **Develop the Plan:** Vision and "Big Picture" thinking are important. While many folks are gifted in meeting the needs of people, others are able to think more strategically. Both are needed in effective Christian community development and program design. Identifying who is responsible and when expectations will be communicated is important.
- F. **Implement the Plan:** Once the preparation has happened, just do it!
- G. **Monitor and Evaluate:** One of the weakest skills of most program developers is the monitoring and evaluation component. Are you doing what you said you would do? Why or why not? What are the reasons for the unmet goals? Both program leaders and program participants should be involved in the evaluation process.
- H. **Accountability:** Outside evaluations and financial and program audits are also important for more objective examinations. Factors like cost effectiveness, impact, leadership, staff performance, etc. help outsiders and funders support the program.



## THE ENTREPRENEURIAL MODEL

As well-designed as the Action Planning Model may be, the reality is that many, if not most programs, begin around the zeal and commitment of a single person or small group who see a need and start a program. In most cases, it is the energy of these leaders which builds critical support for the people or effort and impact on them. While some of these early leaders do continue and sustain a long-term, effective ministry, it is not uncommon to observe that it is the second or third generation of leadership that takes the ministry to a solid footing for lasting impact. Non-profits, like individuals, must grow-up and mature in their development.

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## CHURCH BASED AND NON-PROFIT BASED HOLISTIC MINISTRIES

Pros/Cons of each approach

*Church Based:*

1.

2.

3.

4.

*Non-Profit Based:*

1.

2.

3.

4.

What does it take to create a 501c3?



## SPECIFIC PROGRAMS

There are a multitude of holistic ministry opportunities, each with its unique approaches and styles. The list below is not exhaustive but listed as a prompter for those interested in exploring various ideas. Each age level demands certain appropriate principles for training.

### A. Children's Ministry

1. After-School Tutoring
2. Backyard Bible Clubs
3. Day Camps
4. Day Care/ Mother's Day Out
5. Outdoor Education/ Camp
6. Field Trips
7. Service Projects
8. Creative Arts
9. Other

### B. Youth Ministries

1. Personal development (life skills)
2. Job Training/ Pre-employment work maturity
3. Creative Arts (dance, drama, art, photography, etc.)
4. Experiential Education
5. Field Trips
6. Service Projects
7. Mission Trips
8. Camping and Adventure Sports
9. Sports
10. Other

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**C. Adult Ministries (including special needs)**

1. Job Training and Micro-Enterprise Opportunities
2. Recovery Programs
3. Homeless Programs
4. G.E.D./Literacy Programs/Computer Literacy
5. Women's Groups
6. Mentally ill/ mentally retarded
7. Ex-offenders and prison ministry
8. Internationals
9. Health care
10. Personal assistance/social services
11. Budget classes
12. Justice/Advocacy
13. Legal Assistance Ministries
14. Others

**D. Mobilizing Ministries** - designed programs which focus on stretching "middle-class" Christians toward a more compassionate and involved worldview.



## FUNDING POSSIBILITIES

A. General Donations

B. Fundraisers

C. Grants

1. Private

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2. Corporate

3. Government

4. Strong relationships with others (associations/institutions)

5. Further contacts you would suggest (other people-name, phone, address)

# CCDA Institute





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**Bradshaw, Bruce. *Bridging the Gap: Evangelism, Development and Shalom*.** New York: Marc Publishers, 1994. (ISBN 0-9125-5284-0) Excellent abridged theological explanation of holism.

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**Linthicum, Robert C. *Transforming Power: Biblical Strategies For Making A Difference in Your Community*.** Downers Grove, IL: InterVarsity Press, 2003. (ISBN 0-8308-3228-9) An excellent reminder that "power," rightly understood, is critical to change cities. Linthicum promotes the basics of community organization and importance of relationships in the neighborhood in the process of change.

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**Moreau, A. Scott. *Deliver Us From Evil: An Uneasy Frontier in Mission*.** Monrovia, CA: World Vision International, 2002. (ISBN 1-8879-8339-2) Excellent report from the Lausanne Conference for World Evangelization on the tensions and struggles of "spiritual warfare" issues that affect church unity and strategies.

**Sample, Tex. *Hard Living People and Mainstream Christians*.** Nashville, TN: Abingdon Press, 1993. (ISBN 0-6871-7931-9) This is an excellent book to remind "church people" how the "hard living" dismiss the church but have a high sovereignty of God.

**Sider, Ronald J. *Good News and Good Works: A Theology of the Whole Gospel*.** Grand Rapids, MI: Baker Books, 1999. (ISBN 0-8010-5845-7) Sider continues to lead the way in building a solid



theology of social action and evangelism, as well as acknowledging this unique time in history to end poverty.

**Samuel, Vinay and Chris Sugden. *Mission as Transformation (Regnum Studies in Mission)*.** Carlise, UK: Paternoster Publishing, 2000. (ISBN 1-8703-4513-4) Besides a good theological base, practical issues of economics, environment, population, children, the disabled, politics and justice are explored.

**Wallis, Jim. *Faith Works: How Faith Based Organizations Are Changing Lives, Neighborhoods, and America*.** London: SPCK Publishing, 2002. (ISBN 0-2810-5525-4) Includes some good practical concepts, values, and ideas.



## WHOLISTIC MINISTRY Class Report

In order to receive credit towards the CCDA Institute Certificate, students are required to write and submit a 2 page report on the following:

1. What did you learn in your class that impacts the way you currently do ministry, and what changes, if any, will you make as a result as of what you learned?
2. What new insights did you gain from your reading that reinforced the content of the class?

Please conclude your report by answering this question:

As a result of participating in this Institute class, the most important lesson I learned is...?

**The report can be completed online at [www.cdda.org](http://www.cdda.org). The class report can be found under the **Institute tab**. Once the report is completed, it will be submitted to CCDA and you will receive credit towards the CCDA Institute Certificate.**

The required reading for this class is the book, *Trolls & Truth: 14 Realities About Today's Church That We Don't Want to See*, by Dr. Jimmy Dorrell.

# CCDA Institute



## CHRISTIAN COMMUNITY DEVELOPMENT ASSOCIATION

### Mission

The mission of CCDA is to inspire and train Christians who seek to bear witness to the Kingdom of God by reclaiming and restoring under-resourced communities.

### Vision

Holistically restored communities with Christians fully engaged in the process of transformation.

### Statement of Faith

The Lord Jesus Christ, God's son, redeems us through His death and resurrection and empowers us by the Holy Spirit. The Bible is God's Word and through it we are called to live out justice, reconciliation, and redemption. The church nurtures God's people gathered in a community to carry out God's Word.

### Purpose

- To strengthen existing Christian community development organizations.
- To encourage new Christian community development efforts.
- To promote Christian community development through regional training.
- To educate and mobilize the body of Christ at large to become involved in Christian community development in their area.
- To sustain, enable and inspire those individuals doing Christian community development.

### Three Major Program Components

- Annual Conference
- Institute
- Web-based resources



## CHRISTIAN COMMUNITY DEVELOPMENT ASSOCIATION

### Mission

The mission of the CCDA Institute is to equip our members in the ministry philosophy of Christian Community Development.

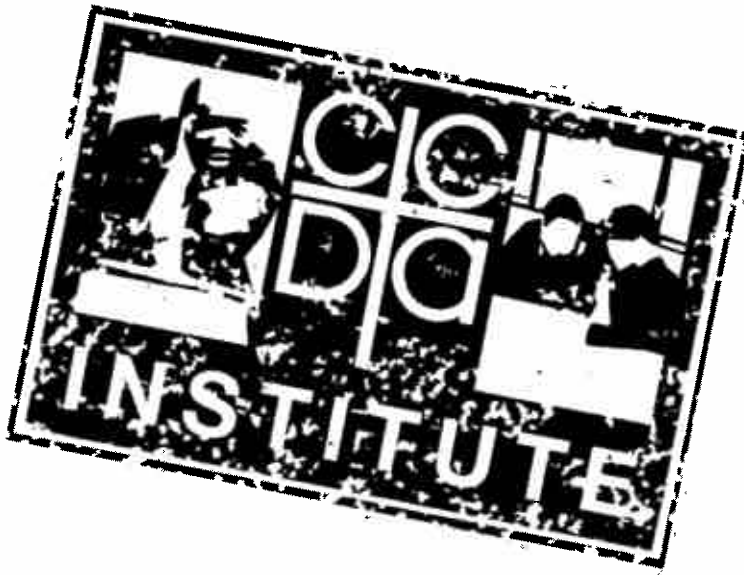
### Certificate Program

In response to the requests of many CCDA members across the country desiring more training opportunities in the ministry philosophy of Christian Community Development, CCDA launched the CCDA Institute at the 2004 Annual Conference in Atlanta, GA.

Because CCDA is recognized as one of the premier faith-based community development organizations in the country, with a board comprised of some of the most accomplished Christian Community Developers around, along with many members that are on the front lines working to restore under served communities in urban and rural settings, as well as in newly developing pockets of poverty in the outer ring suburbs of our major cities, a certificate degree from CCDA carries great value.

For many of the grass roots leaders CCDA serves, this certificate in CCD validates and confirms the call that God has already placed on their lives to follow the path blazed by Dr. John Perkins and others through the 8 components of CCD.

Our goal is to teach a first-rate curriculum developed and presented by proven practitioners, and to do it in a way that is practical, regional, and affordable.



# CCDA Institute

### Core Classes

- Relocation: Living in the Community
- Reconciliation: Bridging the Racial Divide
- Redistribution: Towards a Just Distribution of Resources
- Listening to the Community
- Indigenous Leadership Development
- Church-Based Christian Community Development
- Empowerment: Moving people from Betterment to Empowerment
- Wholistic Ministry: Reaching the Whole Person with the Whole Gospel

### Elective Classes

- Developmental Youth Ministry
- Youth Economic Literacy
- Economic Development in the Hood
- Harnessing the Forces of Gentrification
- Developing Urban & Suburban Partnerships
- An Introduction to Community Organizing

\*Other elective classes will be offered as they are developed. In all, students are required to complete 12 classes to receive their Certificate in Christian Community Development. (8 Core Classes and 4 Elective Classes)

