

Toward Improving the Effectiveness of Campus Ministry at Universities

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ABSTRACT—Campus ministry is important because campuses are global gathering places where students from around the world, who study together now, will be providing leadership in years to come. Campuses are ethnically and culturally more diverse than ever before. In spite of this perception about the importance of campus ministries, it is true that the church could not have a satisfactory result. In other words, the church has failed to utilize the university effectively as a golden field for expanding the kingdom of God and the most fruitful field of evangelization. Therefore, in this study, the importance and necessity of youth evangelism in the campus is discussed first. Then, the characteristics of their generation are described and effective missional suggestions for youth evangelism on the basis of campus settings are followed. In college ministry, it is no longer enough to attract a crowd. As people who are engaged in campus ministry, we have to mobilize our students for mission. We need a missional and intentional shift for reaching this crucial people group because the future health and vitality of the church will depend on it.

Keywords: Campus ministry, Higher education, college students, kingdom of God. missional, intentional

I. Introduction

One historian of campus ministry noted that when The Methodist Church launched its campus ministry movement, one in sixteen college students in the United States was a Methodist. The church's commitment to higher education enabled thousands of students to be the first in their families to receive a college education. That was the

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time when about 8 percent of the U.S. population was affiliated with the Methodist church. Methodist campus ministries have had an enormous transforming influence on the United States and the world, sending leaders into politics, religion, and fields of service in many nations. In the late 1960s, when tension grew between campus ministry and the church, the church responded by reducing its commitment to campus ministry. Now about 2.6 percent of the U.S. population is United Methodist (Knotts, 2009, p. 14).

Coalter (1992, p. 258) says that “perhaps the most important mission field in contemporary America is the college campus.” Indeed, campus ministry is an expression of the church’s special desire to be present to all who are involved in higher education and to further the dialogue between the church and the academic community. Lutz (2011, P. 41) presents that higher education students make up nearly 7 percent of the national population in America according to 2006 census data. It means there are 20.5 million undergraduate and graduate students in the campus. However, because these people grow to be leaders in every sphere, the impact they have on the world far exceeds their numbers. Lutz (2011) presents the reason why he believes college student groups are strategic: because of who comprises this people group, because of when they are, and because of where they are.

The Seventh-day Adventist Church has also perceived the importance of campus ministries and the value of an Adventist college education has been one the main agenda from the beginning stage of the church. White was shown that Adventist colleges would have a powerful, sacred influence.

When I was shown by the angel of God that an institution should be established for the education of our youth I saw that it would be one of the greatest means ordained of God for the salvation of souls (White, 1948, vol. 4, p. 419).

The design of all our institutions was for the purpose of educating and developing workers who could be sent out as well-qualified missionaries for the Master, giving young men an opportunity to study for the ministry and preparing both sexes to become workers in the cause. “At our college young men should be educated in as careful and thorough a manner as possible that they may be prepared to labor for

God. This was the object for which the institution was brought into existence (White, 1948, vol. 5, p. 11).

Adventist colleges are called to reach a higher standard of intellectual and moral culture than any other higher education institution in the land. White (1948) says that “The youth should be taught the importance of cultivating their physical, mental, and moral powers, that they may not only reach the highest attainments in science, but, through a knowledge of God, may be educated to glorify Him; that they may develop symmetrical characters, and thus be fully prepared for usefulness in this world and obtain a moral fitness for the immortal life” (p. 425).

Nevertheless, it is an undeniable fact that the largest single demographic group in the church is in the senior age-bracket. In his book, *Why Our Teenagers Leave the Church*, Dudley (2000) says that 40% to 50% of those who are baptized members in their mid-teens will drop out of the church by the time they are halfway through their 20s. Knight presents, however, a more serious situation that 60% of young people in Adventist churches are leaving the church these days. The shocking fact is that about 75% of Korean-American young people are leaving the church today. Therefore, if we do not focus on evangelism to youth and young adults, our church will struggle to survive.

In this situation, as Ernest Castillo (2012, Para. 2) says, youth evangelism is key to helping our church grow more rapidly. He mentions that the church receives three benefits by encouraging youth and young adult evangelism: it will increase membership, teach young people to minister to their peers, and use contemporary methods of communication. Actually our church pioneers were young—barely out of their teens. Our greatest resource for reaching young people is other young people. When young people embrace evangelism, opportunities to reach other groups of young people are created. For this reason, the university can be a golden field for winning young intellectuals to Jesus Christ.

Therefore, in this study, I will discuss the importance and necessity of youth evangelism in the campus first. Then, the characteristics of their generation will be discussed and effective missional suggestions for youth evangelism on the basis of campus settings will be followed.

II. Challenges of Campus Ministry

Reaching college students now is imperative to the health and future of the church and the kingdom of God. In his book, *College Ministry in a Post-Christian Culture*, Stephen Lutz (2011, p. 40) indicates several reasons: the need is urgent, the challenge is huge, and these people groups are strategic. For the present, it may be useful to look more closely at some of the more important features of campus ministry including some of his insights.

A. The Need is Urgent

Ham and Beemer (2010, pp. 21-36) present the result of a survey which was done by Britt and his America's Research Group. The sample included 1,000 individuals from coast to coast, balanced according to population and gender with just over half being aged 25-29 and under half being aged 20-24. Out of this thousand, 20 to 29-year-old evangelicals attended church regularly but no longer do, and 95% of them attended church regularly during their elementary and middle school years. Fifty-five percent attended church regularly during high school. Of the thousand, only 11% were still going to church during their early college years. Rainer (2010) shows similar data as well. The Barna Group found that the vast majority of professions of faith come before or during the college years (Lutz, 2011, p. 40). However, according to him, only 15 percent of the current college generation identify themselves as Christians. Close to 70 million people in this generation are not Christian; they make up the largest mission field in North America.

B. The Challenge is Huge

Kinnaman and Lyons (2007, p. 25) found that of non-Christian people ages sixteen to twenty-nine, only 16 percent have a favorable view of Christianity, and only 3 percent have a favorable view of evangelicals. Stetzer, Stanley, and Hayes (2009) say that nearly half of non-Christians say that Christians get on their nerves (p. 60). Nevertheless, these problems and challenges could present more positive opportunities to explore better ways of doing things and get rid of the same old methods (Lutz, p. 40). The Ivy Jungle Network's State of Campus Ministry survey in 2008 found that the majority of campus ministries see only one to five conversions each year (The

Ivy Jungle, 2008). Most college ministries are not breaking much new ground today.

C. The Best Opportunity for Spiritual Affirmation

What happens to one's spiritual beliefs during the collegiate/young adult years? What factors strengthen or weaken one's commitment to spiritual beliefs during this age span? Repeated studies show that for the majority of young adults, commitment to their spiritual belief system tends to either remain stable or increase during the collegiate years (Barry, Nelson, Davarya, & Urry, 2010). For example, raw data from the study done on UCLA's spirituality in college students show that over two-thirds of students answered positively to the following statements about their religious or spiritual beliefs: helped me develop my identity (73%); provide me with strength, support, and guidance (74%); give meaning/purpose to my life (67%) (Astin, 2003). Another study found that more than half of the participants reported that their views about religion had not changed, mentioning that their beliefs became stronger or more important (Lefkowitz, 2005). Lee (2002), stating that the widely publicized "secularizing" effect of college on students is overgeneralized, affirmed that while most students indicated no change regarding religious beliefs and convictions (48%), over twice as many students indicated a strengthening of convictions (33%) compared to those who indicated a weakening (14%).

D. Campuses are Global Gathering Places

Insisting the importance of campus ministry, Knotts (2009, p. 15) says that campuses are global gathering places where students from around the world, who study together, will be providing leadership in years to come. Campuses are ethnically and culturally more diverse than ever before. Campus ministries have helped build intercultural and international understanding.

Telecommunications and global travel have reduced the perceived size of the world, and so the church is being transformed from a connection of local congregations to a global network of believers. If it is to speak to the emerging global village, the church must adapt its worldview to see the "fields for harvest" (John 4:35) as being in our own backyard, even if the field is half a world away. College students already possess this worldview. They are as apt to study alongside

someone from China, Africa, or Greece, for example, as they are to study abroad (Rivero, 2009, p. 35).

E. Campus Demographics are Changing

During the first decades of the 21st century, the faces of the American college population will continue to change. No longer is a college education the privilege of young men from middle-class and upper-class families. Older, nontraditional students are earning degrees while raising families. In her article, Seurkamp (2008, Para. 1) points out that “in an increasingly diverse United States, demographers anticipate that by 2020, students of color will comprise 46 percent of the nation's total student population, many of them low-income, first-generation, non-native students, whose first language is not English.”

Because the denomination has its faith rooted in education, because the world we live in is rapidly changing, and because so much of that change originates in the classrooms and laboratories in colleges and universities around the world, there is no question that the church must continue to have a presence in higher education.

Today's students are tomorrow's leaders. A college student won to Christ today will be a Christian lawyer, doctor, engineer, politician, professor, minister or missionary tomorrow. There are thousands of entering Christian students into secular universities. When we add those who will come to Christ through their witness, the potential of the missionary force coming out of the university is exciting to contemplate.

III. Characteristics of College-age People

In reaching mission fields, whether geographical or in a particular enclave of society, there must be an understanding of the field and an identification with it before an effective approach can be made. As Nederhood (1960, p. 53) indicates, “The Church must seek to know the thought patterns, the prejudices, and the peculiar anxieties of the various types of people. Moreover, the witnessing Church must seek to know what its message actually means to non-believers when they hear it.”

An interesting paradox exists today. College-age young people, though disillusioned with the church, are characterized by spiritual

searching and commitment. The increasing interest in the metaphysical and the nonmaterial world is evidence of this. The fact that Transcendental Meditation is sweeping the country and being accepted in intellectual, educational, and political circles is further evidence of this fact. Therefore, Christians need not be so much on the defensive today when they talk about faith. In this sense, it is a very sad thing that many churches have tended to give young people answers to the wrong questions—questions they are not asking. University students have a hunger for God.

College youth are at decision-making crossroads. They are grappling with issues relating to self-support, life occupation, love, and marriage as well as a view of themselves, their friends, their country, the world, and life itself (Williams, 1979, p. 144). This is the “twilight zone in which persons can experiment with forms of adult life before settling down to new commitments and patterns of life” (Moore, 1969, p. 126).

Because mass-culture is the culture of the scientific world view made functional through technology, it is impersonal. As Buber (1937) has pointed out, people establish “I-it” relationships rather than “I-thou” relationships. This phenomenon made people unconsciously regard God in this way too. They tend to feel that He is distant, and that the world He created is likewise mechanical and impersonal.

IV. Spiritual Practices Available for Campus Ministry

While commitment to spiritual beliefs tends to remain stable if not increase during the emerging adulthood, religious/spiritual practices tend to decline—especially during the first couple of years of their collegiate experience. This contrast is one of key issues for many concerned parents, pastors, and school administrators. Bryant, Choi, and Yasuno (2003) discovered that the percentage of college students who rated themselves in the highest 10% of spirituality declined over the first year by 4.2%, indicating less religious involvement (pp. 723-745).

Similar results were found in a national study done of 1,200 students by Harvard University, where 25% of students indicated they had “become more spiritual since entering college” and only 7% indicated they had “become less spiritual.” Clearly, students in this

survey defined spirituality in terms that went beyond the observable behavioral attendance at a 60-90 minute service once a week. Is it possible that worship attendance is only the visible tip of the spiritual iceberg and that much deeper, more significant growth lies below the observable surface? Have Christian universities that require worship service attendance been emphasizing behavior that helps or that hinders students from growing the deep, inner spiritual life?

Few studies have been conducted in the realm of spiritual practices of collegiates. Some of the following spiritual practices are among the few which have received limited researched exploration and will be examined: religious worship attendance, devotional practices, and mission trips.

A. Religious Worship Attendance

Religious worship attendance is arguably the most affected spiritual practice during the college years. Additionally, because worship service attendance is perceived to be the most important spiritual practice by most of Christian parents, this issue in particular receives an intensified spotlight.

According to Lefkowitz (2005, p. 59), attending religious services less frequently was the most commonly described religious behavior change of college students. Uecker, Regnerus, and Vaaler (2007, p. 1683) found the same trend to be true in a study of religious practices between adolescence and emerging adulthood. Sixty-nine percent of emerging adults attended religious services less often, the largest decline being Protestants and Catholics. They discovered that across the board in 46 American colleges, attendance of religious services saw drastic decline from 52% to 29%. However, eighty-six percent of the surveyed population retained their religious affiliation. Students were not changing their beliefs, but they were changing their practice.

While these attendance trends may occur, another study found that attending religious services was one of four college experiences which positively predicted spirituality after one year (Bryant, Choi, and Yasuno, pp. 723-745). Lee (2002) argues in her findings that religious behavior seems to promote religious faith. She discovered that religious service attendance was most highly associated with a strengthening of religious convictions, and that religious service attendance while in college predicts changes in religious convictions to an extent beyond what is predicted by gender or precollege views.

This study seems to show that student worship service attendance is a positive influence for spiritual development, presuming that this attendance is voluntary. What remains unexplored is the impact that required, mandated worship service attendance has on the individual student. If the two studies were conducted by Uecker, Renerus, and Vaaler (2007, pp. 1667-1692), as well as being conducted in settings where students were required to attend worship and still resulted with the positives of an allegiance to religious affiliation and a strengthening of convictions (Lee, 2002. pp. 369-384), both studies would help to bolster the rationale for continued Christian universities' policies that require worship service attendance. If, however, required worship service attendance breeds attitudes of calloused indifference and/or hostility, what long-term benefit has there been in this university policy? Although requiring church attendance weekly may be an excellent choice, its religious and spiritual impact is questionable. What is unstudied at present is the impact that required worship service attendance has on a student's religious convictions, beliefs, and perceived connection with God.

B. Devotional Practices

One could predict that there would be a high correlation between devotional practices and spiritual growth. Herrmann (2010, p. 489), following a group of 18-23 year olds from the time they were 13-17, discovered that the best predictor of a meaningful faith in emerging adulthood was a meaningful teenage faith—individuals stay fairly close to their teenage faith trajectories. He discovered two critical important faith factors that emerged: personal devotional practices and religious experiences. Smith and Denton confirmed this trend in their assessment of religious American teenagers who retain a high faith commitment as emerging adults, citing the establishment of devotional lives (praying and reading scripture) during the teen years as an important development (Kirstein, 2011, p. 10). In another study, the number of hours spent per week praying or meditating was found to be positively related to spirituality after one year of college. Ma (2003. p. 330) found that personal spiritual disciplines ranked as the top 5 most influential items in the spiritual formation of college students.

C. Mission Trips

In youth and young adult ministry, mission trips have increased in recent years. Though one study related the disappointing find that participating on mission trips was a non-factor in the spiritual development of emerging adults as a whole (Beaty, 2009, p. 36), other researchers disagree. Nuesch-Olver (2005, p. 107) discovered that in her qualitative study, exposing international service to students became a defining experience of their faith journey. By far, the majority of students who voluntarily discussed the impact of their mission trip identified with this experience.

According to a report that was based upon telephone interviews conducted by The Barna Group with a random sample of 1,005 adults selected from across the continental United States, Kinnaman (2008) states the following: The label "life-changing" is pasted on many things, but this description fits the most to short-term service trips. Only one-quarter of those who have participated on such a trip said it was just an experience, while a majority said it changed their life in some way. The most common areas of personal growth that people recall, even years later, include becoming more aware of other people's struggles (25%), learning about poverty, justice, or the world (16%), increasing compassion (11%), deepening or enriching their faith (9%), broadening their spiritual understanding (9%), and boosting their financial generosity (5%). Others mentioned the experience helped them feel more fulfilled, become more grateful, develop new friends, and pray more.

The research team also found that people who did domestic mission service reported the same degree of life-changing experiences as did those traveling abroad, because short-term mission itself benefits participants. Tuttle (2000, p. 138) says that there is much more to the value of short-term missions than just the spiritual growth of participants. To use his words, "The greatest value would be that those who are ministered to would come to know Christ in a personal and intimate way. Nothing could be more valuable". Research shows that more than half of high-scoring students had either 1) gone on short-term mission trips; 2) been children of missionaries, living in at least two different cultures; or 3) experienced frequent/significant moves, high exposure to various cultures and ways of living (Holcomb & Nonneman, 2004, p. 101).

V. Implications for Effective Campus Ministries

In his article, Kim (2009, para. 2) introduces the missional situation of Sahmyook University as followings:

Each January more than 10,000 anxious youth applying for acceptance to Sahmyook University pack its campus. Only about 10 percent, or 1,242, of them—mostly non-Adventists—are accepted as new students. The ratio of successful applications from Adventist students is much higher than that of non-Adventists, yet the actual number of Adventist students annually accepted hovers near 200, or about 1 in 6. Sahmyook University faculty and staff, however, view this situation positively as an opportunity for mission, observing that every year 1,000 new seekers of truth are “storming” the school. The exuberant youth walking around campus are reminiscent of the fish that crowded around Peter’s fishing net in response to Jesus’ command: “Put out into deep water, and let down the nets” (Luke 5:4, NIV).

The question now is how to handle the situation. In college ministry, it is no longer enough to attract a crowd. We have to mobilize our students for mission. As people on mission, we willingly and intentionally change our methods. Lutz (2011) strongly suggests ten shifts to missional college ministry, insisting that we should become beings who are different from our natural selves in order to introduce people to Jesus Christ for the sake of the gospel (pp. 44-53): We need a missional shift from: (1) religion and relationship to gospel, (2) building a large group to reaching a large campus, (3) head counting to seed spreading, (4) “Bible studies/small groups” to missional communities, (5) assumptions about students to personal knowledge of students, (6) presumptions about presence on campus to understanding and blessing our campus, (7) talking at people to taking with them, (8) evangelism as merely a program or activity to a holistic way of life, (9) insider culture to openness and comprehensibility, and (10) acquiescing to the postmodern relegation of faith into a compartment of the inner life to full-life engagement.

As mentioned earlier, most college ministries are suffering. Why is there a lack of fruitfulness in campus ministry? Here is an answer. Many campus ministry models are not inherently missional. It is not

to say that people engaged in campus ministry do not care about reaching non-Christians. It is assumed that the reason many of us are in college ministry is to evangelize. Many of us have missional aspects in our ministries. But much of campus ministry does not have mission built into its DNA. Thus, traditional ministry treats mission or outreach as something we do, while from the missional perspective, ministry is something we are: mission shirts from an activity to our identity (Lutz, p. 37).

A ministry may excel at mobilizing students for personal evangelism every week, but its various large and small group meetings feel utterly closed to non-Christians. Another ministry may teach students a great deal about the Bible or scripture memory, but that Bible knowledge never seems to touch down in the reality of their classwork, relationships, and decisions. A ministry may excel at community service, but with little thought as to how they are spreading the good news of the kingdom. A ministry might emphasize equipping their students with a Christian worldview, but these same students do not share their knowledge with others. All of these are good things, but it is possible to do all sorts of good things without a missional orientation. For the moment let us look closely at the implications for effective campus ministries with a new missional shift.

A. University Spiritual Environment for Missional Shift

Private, religious universities have been making a spiritual difference to students in general. Insights from the national survey of student engagement revealed that private college students reported higher gains than public college students in character development. It is also revealed that religiously affiliated institutions reported greater gains in character development than unaffiliated institutions (Kuh and Umbach, 2004, p. 48). Astin and Antonio (2004, pp. 55-64) discovered that while Catholic colleges positively impact character development in civic/social values, Protestant colleges appear to offer activities that enhance volunteerism and religious beliefs/convictions. A similar finding emerged from a study focused explicitly on Lutheran schools, claimed that schools with a greater proportion of church-related college and university enrollees reported to have a greater sense of purpose and integrated faith (Kirstein, p. 19).

Students in another study perceived nonacademic factors to be more influential than academic factors when it came to the

development of their spirituality, citing the top five most influential items as: 1) peer relationships, 2) working through a crisis while at college, 3) personal spiritual disciplines, 4) praise and worship sessions, and 5) Bible/theology classes (Ma, p. 330). One implication from this study seems to be that living on campus provides opportunities to develop peer relationships, which students perceived as the highest factor on their spiritual progress. One study indicates that a university can provide a spiritual climate that either reinforces cultural standards and beliefs or provides one conducive to the exploration of one's identity and beliefs (Barry and Nelson, 2005, p. 252).

However, here is a very crucial thing that we should remember. It is no longer okay to gather only Christian students in groups merely to focus on Bible knowledge and prayer requests. These should be part of the ministry on campus, but if the group meetings do not act as a means of equipping students for mission, you are better off not having them because you are not disciplining them for a life of mission. Instead, we need missional communities. These groups work best when their students are seeking to reach the people they already live, work, and study with all the time. A network of gospel-centered, mission-driven, student-led missional communities is the best way to saturate a campus with the knowledge of God (Lutz, p. 47).

One of the characteristics of a missional environment is an effort to understand the people we seek to reach. Jesus became a human being in order to save human beings. In the same way, our ministry needs to be incarnational. So far too much of campus ministry has spent talking about the un-churched/ex-churched rather than talking with them. We need to spend time listening to and learning about the people we have come to serve.

B. Investment of Staff/Faculty

A number of studies discussed the roles of adults in the spiritual growth of collegiates, and emphasized the importance of exposing the students to caring adults as much as possible (Gane and Kijai, 2006, p. 62). A qualitative study revealed a frequent citing of the church's specified influence on spiritual growth, not as preaching or formal church programs, but as significant, key relationships (Greentnan and Siew, p. 17). In his study, TenElshof (2000, p. 106) found that relationships between secure adult attachment and vertical total faith maturity were significant and positive. He discovered that faith

maturity of seminary students could be explained in part by current adult relational attachments, even above their childhood attachments. This finding suggests that when it comes to integrating faith and psychology, adult attachment figures in a student's life have influence on par with or even surpassing parents in one's family of origin.

Wesley (2006, p. 30) identified relationships as the top reason young adults attend church, citing identification with other Christians and growth through relationships with others as high values. In an earlier study, first-year college students, randomly assigned in a formal mentoring program with a professor designed to nurture spiritual development, self-reported greater levels of spiritual growth than a control group without a mentor (Cannister, 1999, p. 778).

TenElshof and Furrow (p. 106) challenge teachers to be willing to develop and strengthen their relationship with God first. They maintain that this inner journey will impact the church (and by extension the university) through the cultivation of intimate relationships, not by acting out a leadership role. Because teachers cannot model what they have not experienced, often the degree to which staff/faculty are willing to process their own brokenness in relationships, both inner and outer, is the degree to which they can join Christ as wounded healers in impacting the lives of their students.

Bryant and Astin (2008, pp. 1-27) identified four implications for staff/faculty helping a student process a spiritual struggle as: 1) acknowledging the reality of spiritual struggle, 2) appreciating the variety, 3) communicating legitimacy, and 4) providing space for contemplation—establishing climates where staff/faculty are willing to be candid about their own struggles.

C. Co-curricular Student Involvement

The co-curriculum of a university is a critical factor in the spiritual development of students. Having strong religious beliefs is not a significant predictor of high engagement in religious practices and activities because habits of the hand are more significant for many students than habits of the head or heart. In the campus setting, students regard canned, impersonal evangelistic campaigns as ineffective and as reinforcing the objections they hold against Christianity. As a result, many Christians on campus rarely, if ever, share the gospel. Missional evangelism reunites deeds of mercy and justice with the verbal proclamation of the gospel as signs of the kingdom.

Filkins and Ferrari (2004, p. 89) discovered that as undergraduate engagement in mission-related activities increased, so did a student's understanding of the university's mission and values and their belief in the lasting impact of the university's values on the lives of students after graduation.

Another spiritual growth implication for universities emerges around the concept of missions. Gane and Kijai (2006) summarize their findings with the conclusion that it is worthy to invest in youth ministry, thus significantly benefitting both youth and congregation, specifically mentioning the impact of short-term missions (p. 59). Nuesch-Olver points out the importance of regularly exposing students to the brokenness of humanity (p. 107). She proposes that international exposure to missions must continue to be provided with multiple opportunities and that domestic exposure to brokenness remains an important link to ongoing spiritual growth in collegiates, as well as adults, because the context of mercy and justice becomes an appropriate and authentic arena for sharing the faith.

Talk is cheap, but talk with action is incredibly powerful. Therefore, missional ministry must be more deeply and practically committed to deeds of compassion and social justice than traditional liberal churches and more deeply and practically committed to evangelism and conversion than traditional fundamentalist churches (Keller, 2001).

D. A Mental Switchover Regarding Christian Life

Lutz (2011, p. 52) says that many campus ministries believe that they are adequately equipping students to live out their faith. However, too many of us focus on things like private spiritual disciplines such as praying and studying the Bible, and some evangelism. While we must teach such things to students, missional campus ministry realizes that for students to take part in Christ's mission during college and beyond, they must be equipped to think and live as Christians in every sphere of life. As people on a mission to Higher Education, we intentionally and rigorously develop the intellect. This means calling students to whole person transformation—mind, body, and spirit—through the gospel; it is a transformation that begins through the renewing of their minds (Romans 12:2).

E. Winning a Hearing

Since students are reacting against traditional forms, one will gain a much wider hearing for the gospel by going to where they are rather than asking them to come to where it is. In order words, since they may not come to our churches, we must gain entrance to the places where they live and carry on their activities. Evangelistic bull sessions in fraternities, sororities, and dormitories are a very effective way to get a large non-Christian audience.

VI. Conclusion

Let me summarize the main points that have been made in this study. With so few studies being attempted to identify student spiritual growth factors in private, Christian university settings in general, the number of studies exploring the spiritual impact of Adventist universities on the lives of its students is much fewer, and thus the need is much greater.

The university campus in every part of the world is one of the most exciting and strategic frontiers in missions today. Campus ministries are one of the most important places for the church to be active in mission today. The challenge of campus ministries is to be effective in nurturing young adults to grow in their capacity for love and compassion and to help young people to become more Christ-like.

Because the denomination has its faith rooted in education, because the world we live in is rapidly changing, and because so much of that change originates in the classrooms and laboratories in colleges and universities around the world, there is no question that the church must continue to have a presence in higher education.

All Adventist Higher educational institutions should put forth their best effort to lead youth to Christ. School faculty and student leaders should remember, however, that the work accomplished is by the power of the Holy Spirit. "No one can say that Jesus is Lord except by the Holy Spirit" (1 Cor. 12:3). Therefore, everyone engaged in campus ministry should seek for the help of the Holy Spirit every day first, and rely on His guidance, remembering the one and sole rationale of education: "education is redemption" (White, 1903, p. 15). The fields of the university campus are white for harvest now, perhaps more than any other time in history.

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