



PUBLIC CAMPUS MINISTRIES
MANUAL



General Conference of Seventh-day Adventists
Adventist Ministry to College and University Students (AMiCUS)

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FOREWORD

The silent exodus of youth in our churches has become an increasing concern. This is augmented by the fact that more than half of Seventh-day Adventist youth leave the church before, and some during, their young adulthood. According to a report presented at the 2014 North American Division (NAD) Year-End Meeting, the ratio of Adventist young adults leaving the church in NAD is significantly higher. Some studies indicate that only 2.5 percent of the NAD membership is composed of young adults between the ages of 18 and 30. During their college/university years, young adults often choose to leave the church, becoming “backsliders.” They become casualties of their identity crisis, baffled by not knowing why they believe what they believe.

As of December 31, 2018, there are 119 Adventist colleges and universities worldwide. More than 168,000 tertiary students attend them.

More than 80 percent of college- and university-aged Adventist students enroll at non-Adventist colleges and universities. Some believe that this number could be 95 percent or higher.

Statistics show that the population of young adults (18 to 30) is decreasing noticeably in our churches. Most of these individuals are Millennials who were born between 1982 and 2001. They are often known as “Generation Y.” We cannot afford to lose even one young adult.

How can we keep these young people in the church when they are continually immersed in a nonreligious world with secular worldviews, constantly being challenged to prove that their beliefs are “scientific” and “not mythical”?

The Bible is clear that we are created according to the image of God, yet this view is invariably challenged. It is unequivocal that God said, “Let Us make man in Our image, according

to Our likeness ... So God created man in His own image; in the image of God He created him; male and female He created them” (Genesis 1:26, 27).

Ellen White wrote: “True education embraces not merely a training of the intellect, but is a symmetrical development of all the powers—physical, mental, and moral. It is the inculcation of those ideas which will impress the mind and heart with the knowledge of God the Creator and with Jesus Christ the Redeemer. It should ever be kept before the students in our schools that higher education is an experimental knowledge of the plan of salvation, and that that knowledge is secured by earnestly and diligently searching the Scriptures. Such an education will renew the mind and transform the character, restoring the image of God in the soul. This is the education which will strengthen and fortify the mind against the deceptive whisperings of the adversary of souls, and help us to understand the voice of God ... It will fit the learner to become a coworker with Jesus Christ, dispelling the moral darkness, and bringing light and knowledge into the world. It is the simplicity of godliness—our passport from the preparatory school of earth to the higher school above” (*Experiences in Australia*, p. 259).

The office of Public Campus Ministries (PCM) of the Seventh-day Adventist Church aims to inspire, educate, equip, and empower Seventh-day Adventists to be ambassadors and missionaries for Christ on campus, in the church, and in the community. The primary objectives of PCM are to restore the image and likeness of God in Adventist students who attend non-Adventist educational institutions, transform them to be disciples of Jesus, and empower them to share the everlasting gospel.

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CHAPTER 1

THE THEOLOGY AND PHILOSOPHY OF PUBLIC CAMPUS MINISTRIES*

Upon completion of secondary school, many young people leave home to pursue higher education. Some of these have difficulty finding and adjusting to a new church while their parents are miles away. The absence of parental presence and guidance, as well as the absence of mentorship from their faith communities, causes these adolescents to make more decisions on their own.

These youth are frequently influenced by their peers more than anyone else. When introduced to a new environment on campus—which may have minimal, if any, religious influence—many college and university students find challenges in keeping their Christian identity and their religious lifestyle.

Sadly, many leave home as believers, but go through an identity crisis at school and return as unbelievers at the end of their university experience. A lack of ministry presence on campus makes it difficult for collegiate students to keep their faith and practice their religious beliefs.

A successful campus ministries program will break the cycle of faith crises and keep our university students in the church. Such a system will include the following three C's: campus, church, and community.

ADOLESCENTS SEEKING THEIR TRUE IDENTITY

To find a solution to the spiritual dilemma that many tertiary students experience, and to

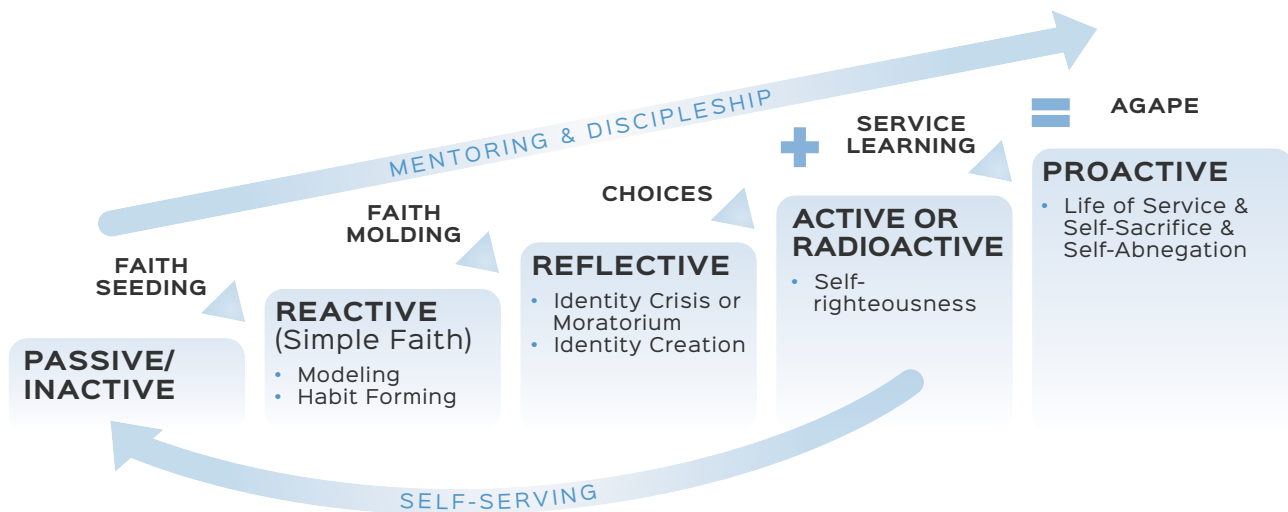
transform them into ambassadors and missionaries for Christ in their educational institutions, we must first study the period of adolescence in its physical, emotional, intellectual, and spiritual components to better understand the experiences of these youth.

During adolescence, many young people experience numerous changes, challenges, periods of stress, and turmoil. Adolescents explore different identities in their search for “self” while experiencing many life changes. However, it can also be a time of maximal opportunity for positive influence.

At the onset of puberty, the adolescent experiences physical and hormonal changes. Most notably, it is during adolescence that the brain continues to develop and the frontal lobe (the part of the brain that is responsible for self-control, judgment, and moral reasoning) undergoes the most significant amount of change. Continued development in the frontal cortex enables adolescents to be able to think about the future and make rational judgments. The ongoing maturation of the frontal lobe during this adolescent period can potentially affect moral and spiritual outcomes.

Cognitive development is also significant during this stage because adolescents are now able to reflect, critically assess, and logically evaluate the ideas and beliefs of others, including those of parents and friends, in order to decide what they will accept for themselves and what they will not.

FAITH DEVELOPMENTAL STAGES



Jiwan S. Moon, “Mentoring and Discipling the Early Adolescents of the Kitchener-Waterloo Seventh-day Adventist Church” (2014). *Project Documents*. Paper 87, digitalcommons.andrews.edu/dmin/87

FAITH DEVELOPMENTAL STAGES

This period of cognitive development in which adolescents begin to reflect and critically assess is of particular importance when studied within the five faith developmental stages model. Throughout adolescence, the young person’s brain is continually developing, enabling them to think abstractly, question, reason, and make choices of their own. These five faith/spiritual developmental stages are:

1. Passive/inactive faith stage
2. Reactive faith stage
3. Reflective faith stage (or adolescent faith stage)
4. Active faith stage
5. Proactive faith stage

During the reactive faith stage, children simply do what their parents and church leaders tell them to do. This is when parents have the most influence over their children. During this stage children begin to display their simple faith; they are eager and willing to do what they

have previously been taught during the passive/inactive stage.

In the reflective faith stage, the child moves into adolescence and begins to develop the ability to think abstractly and question what they have previously been taught by their parents and church leaders (pastors, Sabbath School teachers, etc.). If, after reflecting on and questioning these beliefs, the adolescent accepts them as their own identity, they begin to make positive choices that engage them in vibrant religious expression.

Through church involvement and service, these adolescents enter into a stage of active faith. As they are mentored and discipled, adolescents learn to live a life of service following Jesus’ model of self-sacrifice and self-renouncing love. When they live this life of service, which is the true Christian identity, they then pass into the proactive stage of faith.

Adolescents must be mentored and discipled as they transition through these faith stages. As they experience many physical, emotional, and intellectual changes, they need mentors who

will care for them, guide them, accept them as they are, and share their own spiritual journey with them. However, of all these components of mentoring, the most important is that good mentors must become a living example to a mentee. Good mentors should be able to influence their students through what they say and do, impacting the students' life through their teaching and conduct, and more with their example than with their words.

THE THEOLOGICAL FOUNDATION OF MENTORING

This theory of mentoring has a deep theological foundation. In order to understand this theology, we must first consider the relationship between a rabbi and his student, or “talmid,” in the Jewish educational system.

The Jews considered mentoring to be very important and even understood the reflective stage of adolescence in their educational methods. It was between the ages of 10 to 14 or 15 that Jewish boys were taught the art of asking questions in the school called Bet Talmud (“House of Learning”), where they learned and memorized the entire Hebrew Scriptures. Their teachers encouraged them to be thinkers, rather than mere reflectors. In so doing, they were able to make choices of their own, rather than simply following choices that were made for them. Then, at the age of 14 or 15, those students who were considered to be the brightest were given an opportunity to receive special instruction, mentoring, training, and teaching from a rabbi. It was the talmid's ultimate pursuit to one day become an imitation of his rabbi and become a rabbi himself at the age of 30.

With this knowledge, we look to the Bible for a deeper theological foundation of adolescence and mentoring. The Bible describes a nation that also experienced an identity crisis. The nation chosen by God began to entertain idol worship, even when it was clearly stated in the Ten Commandments, or Torah, that “you shall have no other gods before Me” and “you shall not make for yourself a carved image” (Exodus 20:3, 4). The practice of idol worship,

or “Baalism,” was so offensive to God that He prophesied to Solomon that his kingdom would be divided. He warned that one day the glorious Holy Temple (Beit HaMikdash), the pride of the Israel nation where God's Shechinah once dwelled, would become a desolate place.

As the entire nation drew away from God and abandoned Him and their faith in their Yahweh (YHWH), He did not give up on them. Instead, He desperately tried to speak to them. God called the young child Samuel. When Samuel said, “Speak, for Your servant hears” (1 Samuel 3:10), God opened up to him. Later God instructed His servant Samuel to build schools of prophets to train a new generation that had not yet been defiled. “The schools of the prophets were founded by Samuel to serve as a barrier against the widespread corruption, to provide for the moral and spiritual welfare of the youth, and to promote the future prosperity of the nation by furnishing it with men qualified to act in the fear of God as leaders and counselors” (Ellen White, *Patriarchs and Prophets*, p. 593). The schools of the prophets were established so that a student could search deeper into the truths of the Word of God and His will. These schools allowed the youth to learn so that they could also teach.

God also sent a powerful prophet named Elijah to remind Israel of the one and only true God, YHWH. Elijah pleaded with the Israelites to abandon their idols and recant from their idolatrous living and their apostate religious practices. Yet under the evil influence of Queen Jezebel, the nation failed to be converted and continued to persecute the worshippers of the one true God. At this time God showed Elijah that there was still a generation of people who had not knelt before the idol. He showed to the demoralized prophet Elijah that God had “reserved seven thousand in Israel, all whose knees have not bowed to Baal, and every mouth that has not kissed him” (1 Kings 19:18).

Now, reenergized by God's assurance, Elijah went out in search of the one who would become his talmid. He found Elisha, a young farm boy, still impressionable and developing. Elijah put his cloak around Elisha and patiently

mentored and disciplined him, teaching him everything he knew, sharing his experiences, and introducing his personal God to his apprentice. Elijah, before his ascension to heaven, also brought his apprentice to visit the three last remaining schools of the prophets in Gilgal, Bethel, and Jericho, reminding him of the importance of training up a new generation.

After a period of mentorship, Elisha, in his refusal to accept the fact that his teacher was about to be taken up to heaven, pleaded with Elijah to linger a bit longer. Only when he received a double portion of Elijah's God-given blessings did he witness his teacher being taken up to heaven. Elisha now held Elijah's cloak that was given to him. Assuming the power and authority of his teacher, he used the cloak to separate the water and crossed the river. It is at this time that Elisha became not only like his teacher, but an extension of his teacher and mentor.

As he was faced with the dead son of the Shunamite woman, he was reminded of his mentor's experience in reviving the widow's son (1 Kings 17). No doubt, the teacher Elijah shared with his apprentice the miracle of reviving the dead boy, as he laid on top of him "mouth to mouth, eyes to eyes, hands to hands" and life was restored to him. It is from this experience that Elisha drew his strength, faith, and wisdom as he imitated (Greek *mimithoun*) his mentor, Elijah. Elisha, doing as his teacher did, revived the Shunamite's son through God's power. Elisha now saw the "God of Elijah" as his own God and continued the ministry of healing as the prophet of peace.

Daniel and his three friends also grew up under the influence, mentorship, and discipleship of the prophets. The Hebrew boys who were faithful to their true God, the Creator, stood and did not bow before the golden image. They were trained early in their lives by godly prophets who educated, equipped, and empowered them to be faithful to God. Before Daniel and his three friends could display their resolute faith, there were godly mentors who prepared them for the challenges they would face.

These powerful mentor/mentee relationships described in the Bible provide us with a deep theological foundation on which to base our mentoring and discipling of adolescents even today. At a time when they are experiencing an identity crisis and a vast array of physical, emotional, intellectual, and spiritual changes, this stage must not become a channel in which they move away from God. Rather, it must become a spiritual journey in which they move closer to God, under the protective and faithful care of a godly mentor.

As these youth find themselves in a nonreligious environment on a public campus, transitioning from a reactive faith to a reflective stage of faith, they must have a godly mentor. They must have someone who will do as Elijah did for Elisha, as Moses did for Joshua, and as Jesus did for Simon Peter and His disciples, patiently teaching them, sharing life experiences with them, and sharing a knowledge of God and their own personal walk with Him.

Ellen White stated, "Ministry comprehends far more than preaching the word. It means training young men as Elijah trained Elisha, taking them from their ordinary duties, and giving them responsibilities to bear in God's work—small responsibilities at first, and larger ones as they gain strength and experience. There are in the ministry men of faith and prayer, men who can say, 'That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; ... that which we have seen and heard declare we unto you.' 1 John 1:1-3. Young, inexperienced workers should be trained by actual labor in connection with these experienced servants of God. Thus they will learn how to bear burdens" (*Prophets and Kings*, pp. 222, 223).

As these young people, mentored by godly individuals, move from a simple reflective faith to an active and proactive faith, they must be given more and more opportunities to participate in acts of service. As they learn of the self-sacrificing love of Jesus, the

missionary spirit will be awakened in them, and the ministry they will be able to accomplish through Jesus will be limitless.

Ellen White wrote, “[Satan] well knows that there is no other class that can do as much good as young men and young women who are consecrated to God. The youth, if right, could sway a mighty influence. Preachers, or laymen advanced in years, cannot have one-half the influence upon the young that the youth, devoted to God, can have upon their associates. ...

“You can do a work that those who minister in word and doctrine cannot do. You can reach a class whom the minister cannot affect” (*Messages to Young People*, pp. 204-207).

As young people stop considering themselves to be a mission field in need of a missionary, but rather see themselves as a missionary to others around them, including on public campuses and in educational institutions, a mighty work can be accomplished. When they obey Jesus’ command—“Follow Me”—a powerful movement will be awakened, and souls once in darkness will be brought to the loving arms of the

Saviour. Hearts will be moved, and the coming of Jesus will be quickened.

Are you a student attending a public campus, or do you know someone who does? Are you a missionary, or a mission field in need of a missionary? Let us obey the command of Jesus when He summoned, “Follow Me,” repeating the words of 1 Corinthians 11:1: “Be ye followers [Greek *mimetes*, “an imitator”] of me, even as I also am of Christ” (KJV). Let us awaken the missionary spirit so that this powerful movement may begin! Join us as we disseminate the General Conference Public Campus Ministries (PCM) motto: “Follow Jesus. Embrace His Mission. Change the World.” Then together we can achieve our aim: “Transforming Seventh-day Adventists to be ambassadors and missionaries for Christ on campus, in the church, and in the community.”

* *This chapter is an excerpt from the following doctoral dissertation, available online: Jiwan S. Moon, “Mentoring and Discipling the Early Adolescents of the Kitchener-Waterloo Seventh-day Adventist Church” (2014). Project Documents. Paper 87, digitalcommons.andrews.edu/dmin/87*

CHAPTER 2

THE THREE C'S OF
CAMPUS MINISTRY

The following method is an ideal way of providing the three C's of a successful campus ministry.

First, a student needs to be introduced to the local **church**. The student should become an integral part of that church's worship and fellowship experience from the very start of their college or university years, being discipled and empowered for gospel mission and service.

Second, local churches, or the local conference or mission, need to provide a **community** of mentors. Someone from the local church should "adopt" the student as part of a homelike experience, becoming the student's mentor and spiritual adviser. This new sense of community fills the void created when the student left home in order to attend school.

Third, there must be an Adventist youth ministry presence on **campus**. For example, an Adventist chaplain, local church pastor, Adventist campus ministry mentor, or trained PCM ambassador can initiate contact and serve in the role of spiritual care provider for the university students. This person will need to engage in setting up occasions and opportunities on campus where the students can go and find an environment of intentional mentorship and nurturing away from their home and home church.

A STORY OF THE THREE C'S

A local church pastor in Canada received a phone call from a young woman who was a student in the Bahamas. Jane (a pseudonym) stated that she had been accepted at a nearby Canadian university and was looking for a local

church she could attend after she arrived. She had found the church contact information from the church website, and after arrival in Canada, attended the church on the first Sabbath. She was introduced to the church family, and all church members were encouraged to especially care for her.

Ann (a pseudonym), a senior member of the church who had recently been widowed and was well known for her philanthropic work in the community, not only made an extra effort to warmly welcome Jane, but also offered to give her a ride to church every Sabbath morning. Soon Ann and Jane became close friends, and Jane was very thankful for the kindness of this gentle and caring woman.

From that point on, Ann became to Jane a family away from home. Every Sabbath they came to church together in time for Sabbath School. Whenever Jane got sick, the church knew about it because of Ann's involvement in Jane's life—caring for her and letting the church know how they could help. In fact, one time when Jane was under some financial difficulties, it was Ann who informed the congregation, which led to church assistance. Jane also became involved in the local church by participating in Bible study groups with church members and even served as a teacher for the Junior division. *Even though this church wasn't her home church, she became an integral part of it.*

Jane had found a church that was willing to welcome her, allowed her to feel at home, and made a conscious effort to extend love and care to her even though she was a newcomer. This church provided her with a homelike environment. After her introduction to the

church, the congregation began working toward providing a ministry presence at the university for the Adventist students. Soon Jane played a major role in setting up and arranging an Adventist students' club on campus, in partnership with the local church pastor. Every Friday afternoon the local church pastor went to the university campus student center to conduct Bible studies and group fellowship meetings. Students from the neighboring university also joined the club. They named it the Waterloo Adventist Students Association (WASA) and invited other students to join.

After four years of successful university life both spiritually and academically, Jane graduated from the university, still actively participating in the church. This success story demonstrates how to apply the *three C's* of a tripod campus ministry to ensure that no university students are lost while away from home and their home church.

CONDITIONS TO ENSURE A SUCCESSFUL CAMPUS MINISTRY

To ensure a successful campus ministry and to ensure the spiritual growth of students during their university years, these conditions should be met:

PROACTIVE STUDENT ON CAMPUS: The student must be self-motivated in diligently seeking or creating an environment that will be conducive for their faith journey. Students

often lack spiritual resources such as parental guidance, spiritual mentorship from adults (including youth ministry professionals), faith experience opportunities, etc. In addition, the overwhelming influences available from the Internet, media, and their peers challenge university students to maintain a spiritual focus. To counter this, university students need to be self-willed and self-motivated in creating for themselves an environment in which they can grow spiritually.

SPIRITUAL MENTOR IN THE CHURCH, IN THE COMMUNITY, AND/OR ON CAMPUS: A spiritual mentor should be someone who has a committed love for God and His work, and who is willing to care for students by providing attention, interest, and affection. This person will help students process their beliefs and explore how to continue to live their Christian lifestyle. A spiritual mentor can be a pastor, an elder, a church leader, a church officer, or another spirit-filled church member.

SPIRITUAL COMMUNITY ON CAMPUS: This describes an environment in which students can worship and fellowship with others who share common goals and objectives in life. This environment could be found in the local campus chapter or in the local church.

MISSIONAL CHURCH/CONGREGATION: Students need encouragement and care, but they are also in desperate need of challenge for mission and service.

CHAPTER 3

A RATIONALE, DESCRIPTION, AND HISTORY OF PUBLIC CAMPUS MINISTRIES

A RATIONALE

The Seventh-day Adventist ethos prompts many young men and women to pursue advanced academic degrees. In the United States alone, “As of 2012, the latest figures available in 2015, the U.S. has a total of 4,726 Title IV-eligible, degree-granting institutions: 3,026 4-year institutions and 1,700 2-year institutions. The U.S. had 21 million students in higher education, roughly 5.7 percent of the total population.”¹ The National Center for Education Statistics reveals that the number for postsecondary Title IV institutions in the United States has increased to 7,253.²

According to University World News, worldwide tertiary student numbers are forecast to double by 2025. Colleges and universities are one of the most important strategic mission fields that require resources.

ELLEN G. WHITE ON UNIVERSITY STUDENTS

Ellen G. White (1827-1915) was a cofounder of the Seventh-day Adventist Church and an inspired writer. She wrote extensively on education, health, the family, the Bible, and practical Christianity. She encouraged young men and women to develop fully their God-given abilities through advanced studies, as the following excerpts show.

AIM HIGH: “Dear youth, what is the aim and purpose of your life? Are you ambitious for education that you may have a name and position in the world? Have you thoughts

that you dare not express, that you may one day stand upon the summit of intellectual greatness; that you may sit in deliberative and legislative councils, and help to enact laws for the nation? There is nothing wrong in these aspirations. You may every one of you make your mark. You should be content with no mean attainments. Aim high, and spare no pains to reach the standard.

“The fear of the Lord lies at the foundation of all true greatness. Integrity, unswerving integrity, is the principle that you need to carry with you into all the relations of life. Take your religion into your school life, into your boarding house, into all your pursuits. The important question with you now is, how to so choose and perfect your studies that you will maintain the solidity and purity of an untarnished Christian character, holding all temporal claims and interests in subjection to the higher claims of the gospel of Christ. ...

“Whatever the business you may qualify yourself to engage in, never entertain the idea that you cannot make a success of it without sacrificing principle.

“Balanced by religious principle, you may climb to any height you please. We would be glad to see you rising to the noble elevation God designs that you shall reach” (*Messages to Young People*, pp. 36, 37).

CONTINUAL PROGRESS: “Higher than the highest human thought can reach is God’s ideal for His children. Godliness—godlikeness—is the goal to be reached. Before the student

there is opened a path of continual progress. He has an object to achieve, a standard to attain, that includes everything good, and pure, and noble. He will advance as fast and as far as possible in every branch of true knowledge” (*Education*, p. 18).

OPPORTUNITIES AND DANGERS: “The Waldensians entered the schools of the world as students. They made no pretensions; apparently they paid no attention to anyone; but they lived out what they believed. They never sacrificed principle, and their principles soon became known. This was different from anything the other students had seen, and they began to ask themselves, What does this all mean? Why cannot these men be induced to swerve from their principles? ...

“Those who have the spirit of God, who have the truth wrought into their very being, should be encouraged to enter colleges, and live the truth, as Daniel and Paul did. Each one should study to see what is the best way to get the truth into the school, that the light may shine forth. Let them show that they respect all the rules and regulations of the school. The leaven will begin to work; for we can depend much more upon the power of God manifested in the lives of His children than upon any words that can be spoken. But they should also tell inquirers, in as simple language as they can, of the simple Bible doctrines.

“There are those who, after becoming established, rooted and grounded in the truth, should enter these institutions of learning as students. They can keep the living principles of truth, and observe the Sabbath, and yet they will have opportunity to work for the Master by dropping seeds of truth in minds and hearts. Under the influence of the Holy Spirit, these seeds will spring up to bear fruit for the glory of God, and will result in the saving of souls. ... No open controversies should be started, yet opportunity will be given to ask questions upon Bible doctrines, and light will be flashed into many minds. A spirit of investigation will be aroused. ...

“But I scarcely dare present this method of

labor; for there is danger that those who have no connection with God will place themselves in these schools, and instead of correcting error and diffusing light, will themselves be led astray. But this work must be done, and it will be done by those who are led and taught of God” (*Selected Messages, Book 3*, pp. 233, 234).

ADVENTIST STUDENTS IN NON-ADVENTIST POSTSECONDARY INSTITUTIONS

It is estimated that 1.5 million Seventh-day Adventist college and university students are studying on non-Adventist public and private campuses. This represents 95 percent of Adventist young adults. Many wonder why these students “abandoned” Adventist education and study on public campuses. Unless we understand them, we may find ourselves judging their motives. What these students really need is our understanding and support through ministry presence and resources.

Humberto M. Rasi, Ph.D., former director of the Education Department of the General Conference of Seventh-day Adventists, wrote an article about ministering to Seventh-day Adventist college and university students on secular campuses. In the article he shared the following insights:

- 1. THESE STUDENTS ARE OUR OWN CHILDREN.** Most of them come from Adventist homes and have chosen to attend non-Adventist schools because (a) there are no Adventist institutions of higher learning in their country; (b) the programs in which they are interested are not offered in our own colleges or universities, especially at the graduate level; or (c) family or financial factors prevent them from enrolling in our schools. It is estimated that between 80 to 90 percent of Adventist college and university students are pursuing postsecondary degrees on secular campuses, and this number is growing.
- 2. THEY ARE MOTIVATED AND BRIGHT.** These students have been motivated by

the powerful dynamics of the Seventh-day Adventist message. They are determined to develop their talents and to make a difference in this world. Many have been encouraged by Ellen White's words: "Are you ambitious for education that you may have a name and position in the world? Have you thoughts that you dare not express, that you may one day stand upon the summit of intellectual greatness? ... There is nothing wrong in these aspirations. ... You should be content with no mean attainments. Aim high, and spare no pains to reach the standard" (*Messages to Young People*, p. 36). These Adventist students pursuing postsecondary courses constitute one of the most valuable sectors of our membership for the future of the church.

3. THEY FACE SERIOUS CHALLENGES, AND THEIR FAITH MAY BE VULNERABLE.

As they pursue degrees on non-Adventist campuses, these students confront serious challenges: the influence of many prestigious but unbelieving professors, the subtle power of secular philosophies, the questionable lifestyle espoused by many on campus, strong political pressures, required academic activities or examinations on the Sabbath, and friendships with non-Adventist youth that may lead into marriage. These factors will test the depth of their religious convictions. Unless they are grounded in Bible truth, maintain a personal connection with Christ, and receive adequate support from Adventist colleagues, fellow believers, and mentors, their Christian faith and practice will suffer. Unfortunately, not all are prepared for this experience, and they go through it precisely during the "critical years"—the stage in life when they are establishing their own personal values and commitments.

4. DENOMINATIONAL SUPPORT HAS NOT ALWAYS BEEN ADEQUATE. Although our church has developed several ministries directed to specific groups (for example, to children of various ages up to their teen years, to Adventists serving in the U.S. Armed Forces, or to the Jewish people), only

recently have these Adventist young adults begun to benefit from an international program aimed at nurturing their faith and encouraging their outreach worldwide. There have been efforts in various areas of the world to serve this sector of our membership through chaplains, seminars, student associations, hostels, and scholarships, but these approaches have not always been sustained or broadly imitated. Some of these students have felt neglected by the church organization, and, as a result, we experience serious membership losses among them.

5. IF WE IMPLEMENT A BALANCED PROGRAM ON THEIR BEHALF, WE CAN KEEP THEM ACTIVE IN THE CHURCH.

There are many evidences that whenever the church organization has provided sensitive guidance to these students on secular campuses, they have become valuable partners of the local minister as leaders in the local congregation and in missionary outreach. Their skills, enthusiasm, and influence make them extremely useful in building up the church and in extending its reach. However, we must nurture their spiritual life so that it may grow at the same pace as their intellects develop dramatically in their university studies. They also need a contemporary apologetic for their faith and attractive role models who have successfully integrated their faith with their professions.

6. TO SUCCEED, OUR MINISTRY TO THESE STUDENTS MUST BE MULTIFACETED.

They have intellectual, spiritual, social, and financial needs. There is no single church department that can adequately address all of them. For that reason the best approach seems a coordinated involvement of various church departments, such as Adventist Chaplaincy Ministries (ACM), Education, and Youth. The establishment of the AMiCUS Committee, with counterparts in the world divisions and unions, is a step in that direction. By combining forces and resources, and by being attentive to the

actual circumstances in which our university students live, our service for them and with them is being enhanced.

7. IT IS EASIER TO RETAIN THEM

THAN TO CONVERT NON-ADVENTIST PROFESSIONALS.

In our evangelistic activities we are delighted when successful professionals accept the Seventh-day Adventist message and are baptized. We realize that if they truly internalize biblical principles and change their lifestyle, they can become key leaders in our congregations, valuable financial supporters of our mission, and powerful witnesses for the truth in their circles of influence. But the number of these professionals we attract and retain in our congregations is limited, and the required investment is high. It is easier—and less expensive—to nurture the faith of our own young adults who choose to pursue professional degrees and encourage them to become actively involved in the mission of the church. They, in turn, can effectively share their faith among their peers.

8. BY KEEPING IN TOUCH WITH THEM, MANY BENEFITS WILL ACCRUE.

It is not easy to provide a ministry on their behalf. They are highly mobile, have high expectations, like to contest established ideas, and at times choose to remain on the periphery of congregational life. Consequently, older church leaders do not always know with certainty who they are, what degrees they are pursuing, why they are not enrolled in our own colleges and universities, and how to plan activities in partnership with them. The international ministry of AMiCUS allows us to establish a current list that can be used for various purposes; for example, (a) to inform them of the academic programs our church does offer and improve our recruiting efforts, (b) to make intelligent curricular adjustments in our denominational schools in response to career expectations, (c) to maintain a current list of prospective teachers and staff members for our institutions, etc.

9. THE CHURCH BODY NEEDS EACH ONE OF THEM.

Once these students complete their advanced studies while retaining their faith commitment, they become even more valuable. We actively seek them to serve as teachers and administrators in our schools, as specialized staff members in our health care centers, as legal advisers for our denominational headquarters, and as managers and support personnel for our institutions, providing specialized skills to our worldwide organization. Frequently, when we approach them with an offer of denominational employment, they ask us where we were when they really needed affirmation in their university struggles. If, on the other hand, they choose to pursue their own careers independently, the talents, influence, and finances of these professionals become indispensable for the advance of our church.

10. THEY ARE UNIQUELY QUALIFIED TO HELP THEIR CHURCH FULFILL ITS MISSION.

These are the members who have the motivation, the abilities, the degrees, and the social connections that our complex global programs increasingly demand. As professionals, their standing in society and their relationships allow them contact with social groups that are not easily reached by other members of the church. We need their specialized services for healing, feeding, teaching, managing, and leading in our multiple mission enterprises.

11. THEY HAVE DIRECT ACCESS TO FUTURE LEADERS OF SOCIETY.

Today's colleges and universities have become the required training ground for the men and women who will occupy key positions in business, education, industry, government, communications, and the arts and media around the world. By providing consistent support to our own students on those campuses, we can make them feel secure in their faith and confident in establishing constructive friendships with their non-Adventist colleagues. They can also stay in touch with the thinking of people we wish

to attract to our fellowship and develop contacts that will make their church known and respected. Ellen White counseled that “those who have the spirit of God, who have the truth wrought into their very being, should be encouraged to enter colleges, and live the truth, as Daniel and Paul did” (*Selected Messages, Book 3, p. 233*).

12. JESUS DIED FOR THEM AND WANTS TO SEE THEM SAVED FOR ETERNITY. In the cosmic conflict between truth and error, the eternal destiny of many is decided in and around the university campuses of the world. It is there that opposing worldviews, ideologies, commitments, and lifestyles collide every day. It is there also that issues dear to Seventh-day Adventists—such as freedom of conscience, peace, ethics, justice, destiny—are discussed and internalized. Jesus, who taught us to love God with all our being, including our mind (Mark 12:29-31), wants to empower His campus followers so that His light may also shine brightly in the secular classrooms, laboratories, and student residences. Above all, He longs to see all the honest in heart transformed by the power of His love and redeemed for eternity.

CONCLUSION: From the foregoing it is clear that our church must engage in a coordinated and sustained nurture and outreach ministry for and with our students on secular campuses around the world. All Seventh-day Adventists will suffer if it is not provided. Conversely, tangible benefits for our church and its mission will result from an intelligent and sustained involvement in this important ministry.

THE HISTORY OF ADVENTIST PUBLIC CAMPUS MINISTRIES (PCM)

The ministry for Seventh-day Adventist students, academics, and professionals on public campuses and in non-Adventist working environments finds its roots in different parts of the world. Here is a summary of the history of Adventist Public Campus Ministries.

Some of the oldest PCM organizations are

found in different countries all over the world. In the Inter-American Division (IAD), Colombia PCM has one of the largest and most vibrant PCM organizations, with more students joining each year. Puerto Rico PCM celebrated its 50th anniversary in 2016.

In Asia, the Korean PCM movement of the Northern Asia-Pacific Division (NSD), called ACT (Adventist Collegians With Tidings), was organized in 1967. In 2015, they dedicated a \$3 million campus ministry center through the generous support of the alumni of ACT. Currently, ACT alumni are funding a full-time PCM director/campus chaplain at the Korean Union Conference of Seventh-day Adventists to support Adventist students on public campuses. In the Philippines, there are many PCM organizations with the name AMiCUS, and they have one of the most active PCM organizations in the Southern Asia-Pacific Division (SSD).

In Europe, many PCM organizations have a rich history. Spain PCM, called AEGUAE (Asociación de Estudiantes y Graduados Universitarios Adventistas de España, or Association of Adventist Students and Graduates of Spain), was organized in 1974. It is one of the most vibrant PCM organizations in Europe. Italy PCM, called AUDA (Associazione Universitari e Diplomi Adventisti), was organized in 1975, and it is one of the oldest PCM organizations in Europe. Romania PCM, called AMiCUS Romania, or Federatia Amicus Romania, has one of the largest PCM organizations in Europe, with more than 1,000 students and professional members. Many non-Adventist students and young professionals join their annual gathering, which attracts hundreds of college and university students, both Adventist and non-Adventist. The motto of AMiCUS Romania is “Let’s be friends.”

PCM organizations in the East-Central Africa Division (ECD) are very dynamic, with groups in Kenya, Tanzania, Rwanda, and Zambia. Kenya PCM and Tanzania PCM each have over 10,000 Adventist students. Kenya PCM began when 12 Adventist students started an Adventist campus ministry group in 1979 on the campus of Kenyatta University, the second largest public

university in Kenya. Almost 40 years later, more than 4,000 students attend Kenyatta University Seventh-day Adventist Church (KUSDA) every Sabbath. KUSDA was officially organized as a church on March 23, 2003. South Africa PCM, called SDASM (Seventh-day Adventist Student Movement), has a well-developed operational structure and is one of the largest and oldest PCM organizations in Africa.

In the South Pacific Division (SPD), Papua New Guinea PCM, called PNGATSA (Papua New Guinea Adventist Tertiary Student Association), is one of the largest PCM organizations in the world, with more than 10,000 members. In Australia, PCM is active in major public universities in Perth, Melbourne, Brisbane, and Sydney.

In the late 1970s, campus ministry efforts in the North American Division (NAD) were encouraged by a six-year secular campus ministry initiative. Church-sponsored Adventist chaplains were assigned to help develop campus ministries on non-Adventist campuses. Campus ministry efforts began at the University of Tennessee, Knoxville, during the late 1970s. An on-campus student center was purchased in 1980 and is known as Advent House. It is one of the first Adventist student centers owned and operated by the Seventh-day Adventist Church on a non-Adventist campus. Canada also established campus ministries or PCM at York University and the University of Toronto, and today has a PCM presence on more than 10 campuses in the Canadian Union Conference. Campus ministry leaders and chaplains across NAD met together in 1990 to form an

organization called Campus Advent that would later become Adventist Christian Fellowship (ACF). Today, ACF serves more than 100 student groups in Canada, the United States, Bermuda, and Guam, with some 1,500 to 2,000 students participating. Currently, there are between 80,000 to 100,000 Adventist students in the United States and Canada.

At the General Conference (GC), AMiCUS (Adventist Ministry to College and University Students) was established in 1989 under the leadership of GC Education Department Director Dr. Humberto Rasi and in partnership with the Adventist Chaplaincy Ministries Department led by Chaplain Dick Stenbakken. The purpose of AMiCUS was to oversee and support ministry to Adventist students on non-Adventist college and university campuses around the world. The AMiCUS Committee is comprised of many collaborative ministries for PCM, namely the Adventist Chaplaincy Ministries Department, the Youth Ministries Department, and the Education Department. AMiCUS also publishes *Dialogue*, a resource journal available in print and as a digital app, in support of college and university students.

In 2014, during the General Conference Spring Meeting, Dr. Jiwan S. Moon was elected to serve as the Adventist World Church Coordinator of Public Campus Ministries to provide global vision and leadership. Currently, it is estimated that there are more than 1.5 million Seventh-day Adventist students attending non-Adventist colleges and universities. God has a great plan for these students to change their campus and their world for Him.

CHAPTER 4

PUBLIC CAMPUS MINISTRIES OBJECTIVES, OPERATIONAL STRUCTURE AND SYSTEM, VISION, AND MISSION

PUBLIC CAMPUS MINISTRIES (PCM) OBJECTIVES

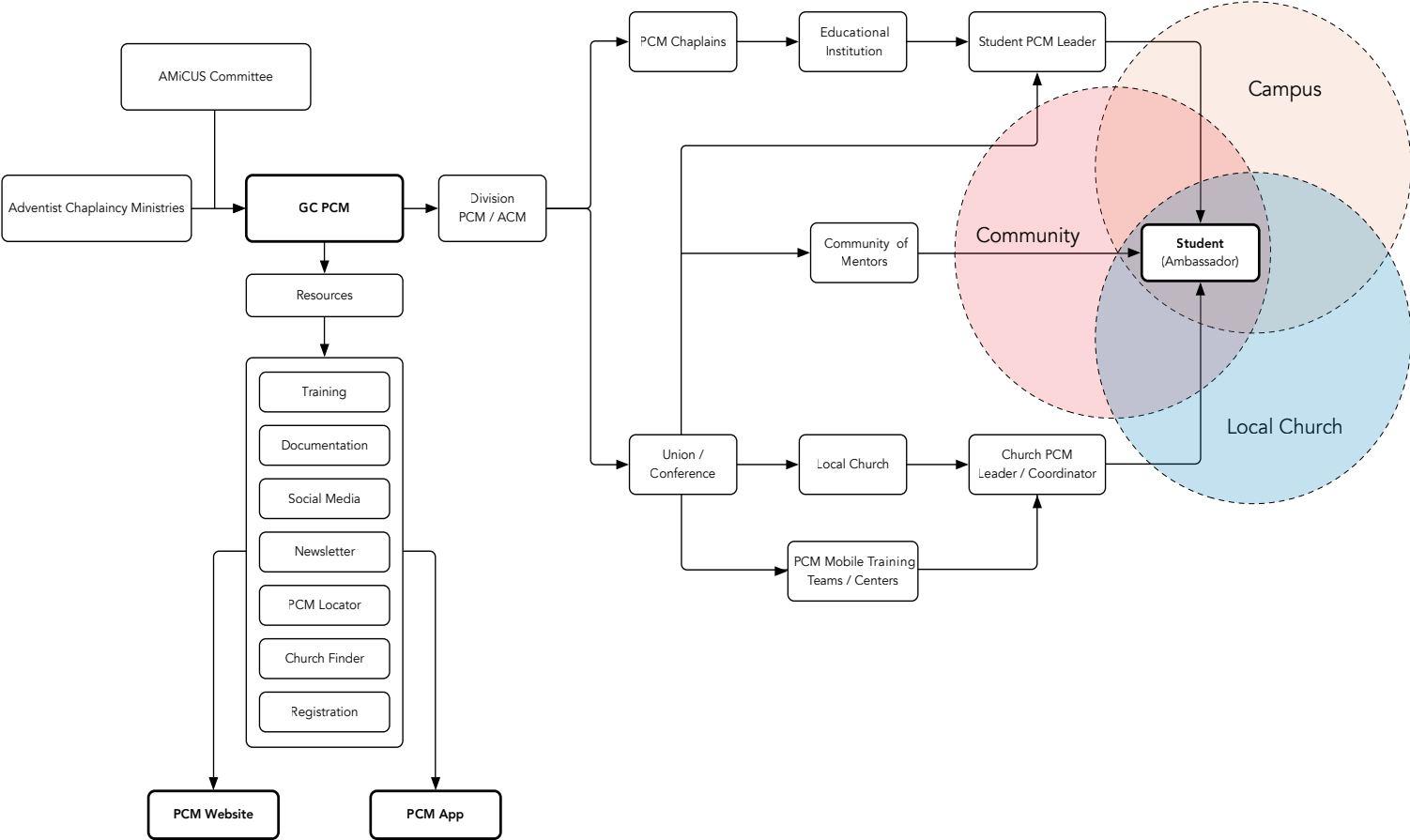
1. Public Campus Ministries (PCM) aims to inspire, educate, equip, and empower Seventh-day Adventists to be disciples of Jesus and to share the everlasting gospel on campus, in the church, and in the community.
2. PCM collaborates with Adventist Chaplaincy Ministries (ACM), the GC Education Department, Adventist Youth Ministries, and Adventist Health Ministries in providing support to Seventh-day Adventists who, for a variety of reasons, attend non-Adventist private and public colleges and universities around the world.
3. In collaboration with other ministry departments, PCM plans, promotes, and supports initiatives designed to meet the discipleship needs of Adventist students, academics, and professionals in educational institutions outside Adventist schools. In particular, it focuses on the areas of spirituality, evangelism, intellectual challenge, community outreach, and social integration of Adventists on non-Adventist private and public campuses worldwide.
4. In cooperation with leaders at various church levels, PCM endeavors to:
 - a. Strengthen the faith commitment of students to Seventh-day Adventist beliefs and mission.
 - b. Prepare students to deal with the intellectual challenges that arise in a secular environment.
 - c. Develop the leadership abilities of students.
 - d. Provide students with opportunities for Christian fellowship.
 - e. Train students for outreach, mission, service, and witness on campus, in the church, in the community, and in the world at large.
5. PCM cooperates with the Adventist Volunteer Service (AVS), the Adventist Development and Relief Agency (ADRA), and Adventist Mission by encouraging the involvement of Adventist students, academics, and professionals as mission volunteers. It also engages the support of the Public Affairs and Religious Liberty (PARL) Department and the Ministerial Association in order to obtain, at the regional level, Sabbath exemptions for class assignments and examinations for Seventh-day Adventist students.

PCM CHURCH GOVERNANCE

1. General Conference PCM
2. Division PCM
3. Union PCM
4. Conference/Mission PCM
5. Local Church Pastor or Lead Elder
6. Local Church PCM Director/Coordinator

PCM OPERATIONAL STRUCTURE AND SYSTEM

Public Campus Ministries of Seventh-day Adventists



PCM VALUES, AIM/VISION, MISSION, MOTTO, SLOGAN, KEY TEXT, LOGO

- **Core Values:** Character. Collaboration. Challenge.
Character over competency.
Collaboration over competition.
Challenge over criticism.
- **Aim/Vision:** To transform students on non-Adventist campuses into Seventh-day Adventist ambassadors of Christ in colleges/universities, churches, communities, and the world at large.
- **Mission:** To inspire Seventh-day Adventist students to be disciples of Christ and empower them to share the everlasting gospel on campus.
- **Motto:** Follow Jesus. Embrace His Mission. Change the World.
- **Slogan:** Inspire to Be. Empower to Share.
- **Key Text:** “Be ye followers of me, even as I also am of Christ” (1 Corinthians 11:1, KJV).

Logo: Description of Symbols



- **Bible:** Represents the fact that PCM is a Bible-based revival movement for mission and service.
- **Graduation Cap:** Represents academia. The eight lines represent the eight building blocks of PCM (see chapter 5).
- **Shield:** Represents proactive Christian living of the Adventist identity.
- **Three Tassels:** Represent the three C’s (campus, church, community) of PCM.
- **Three Flames:** Represent the three angels’ messages. They symbolize the revival movement. They also represent the three C’s that are the core values of PCM (character, collaboration, challenge).

Description of Colors

- **Red:** Represents self-renouncing and self-sacrificing love, exhibited in selfless service.
- **Purple:** Represents God’s royalty and priesthood, as well as revival and transformation for mission and service.
- **Blue:** Represents loyalty, unity, peace and harmony, creation, and holiness.
- **White:** Represents the truth, purity, and righteousness of Jesus, as well as excellence.

PCM NAME, VISION, MISSION, MOTTO, SLOGAN, LOGO IN SPANISH

- **MUPA:** Ministerio a Universitarios y Profesionales Adventistas.
- **Lema del MUPA:** Sigue a Jesús. Abraza su Misión. Cambia al Mundo.
- **Misión del MUPA:** Inspirar a estudiantes y profesionales adventistas jóvenes a ser discípulos de Cristo y a capacitarlos para compartir el evangelio eterno en sus lugares de acción.
- **Eslogan del MUPA:** Inspirar para ser. Capacitar para compartir.
- **Visión del MUPA:** Que universitarios y profesionales adventistas jóvenes sean embajadores y misioneros de Cristo en su entorno, iglesia y comunidad, de manera intencional, mediante consejería y discipulado.

Logo del MUPA: Las figuras representan

- **Biblia:** El MUPA es un movimiento de reavivamiento basado en la Biblia para cumplir la misión.
- **Birrete:** Las 8 líneas del birrete representan los bloques que construyen el MUPA.
- **Escudo:** Representa la vida cristiana proactiva como parte de la identidad adventista.

- **Borla:** Las 3 líneas de la borla simbolizan la Iglesia, la universidad y la comunidad en las cuales el MUPA actúa.
- **3 llamas:** El Mensaje de los Tres Ángeles, el adventismo. Simbolizan el movimiento de reavivamiento: “Que universitarios y profesionales adventistas jóvenes sean embajadores y misioneros de Cristo en su entorno, iglesia y comunidad.” Como también el carácter, la colaboración y el desafío que incentiva el MUPA.

Los colores representan

- **Rojo:** Renuncia personal, amor abnegado, servicio altruista.
- **Púrpura:** Soberanía de Dios. Sacerdocio. Reavivamiento y reforma para cumplir la misión.
- **Azul:** Lealtad, unidad, paz, armonía, creacionismo, santidad.
- **Blanco:** Verdad, pureza, justicia de Cristo, excelencia.

PCM NAME, VISION, MISSION, MOTTO, SLOGAN, LOGO IN PORTUGUESE

- **MUPA:** Ministério para Universitários e Profissionais Adventistas.
- **Lema do MUPA:** Seguir a Jesus. Cumprir Sua Missão. Mudar o Mundo.
- **Missão do MUPA:** Inspirar os estudantes e profissionais jovens adventistas a serem discípulos de Jesus e capacitá-los para partilhar o evangelho eterno em suas esferas de ação.
- **Slogan do MUPA:** Inspirar Para Ser. Capacitar Para Compartilhar.
- **Visão do MUPA:** Que os universitários e profissionais jovens adventistas sejam embaixadores e missionários para Cristo no ambiente onde vivem, na igreja e na comunidade, de maneira intencional, por meio do aconselhamento e do discipulado.

Logo do MUPA: As figuras representam

- **Bíblia:** O MUPA é um movimento de reavivamento baseado na Bíblia para o cumprimento da missão.
- **Capelo:** (Chapéu de Formatura) – As oito linhas do capelo representam os oito blocos que formam o MUPA.
- **Escudo:** Representa a vida cristã proativa como parte da identidade adventista.
- **Pingente:** As três franjas do pingente simbolizam a Igreja, o Campus e a Comunidade onde o MUPA atua.
- **3 chamas:** Representam a Tríplice Mensagem Angélicas, o adventismo. O movimento de reavivamento: “Que os universitários e profissionais jovens adventistas sejam embaixadores e missionários para Cristo no ambiente onde vivem, na igreja e na comunidade.” E o Caráter, a Colaboração e os Desafios do MUPA.

As cores representam

- **Vermelho:** Renúncia pessoal, amor abnegado, serviço altruísta.
- **Púrpura:** A soberania de Deus, Sacerdócio, reavivamento e reforma para cumprir a missão.
- **Azul:** Lealdade, unidade, paz e harmonia, criacionismo, santidad.
- **Branco:** Verdade, pureza, a justiça de Cristo, a excelência.

PCM NAME, VISION, MISSION, MOTTO, SLOGAN, LOGO IN FRENCH

- **MÉPA:** Ministère auprès des Étudiants et Professionnels Adventistes.
- **Devise du MÉPA:** Suivre Jésus. Embrasser sa Mission. Changer le Monde.
- **Déclaration de mission du MÉPA:** Amener les étudiants adventistes à être disciples de Jésus et leur donner les outils nécessaires au partage de l’Évangile éternel dans les campus universitaires.

- **Slogan du MÉPA:** Inspirer à être. Équiper pour partager.
- **Vision du MÉPA:** Faire des étudiants adventistes des ambassadeurs et des missionnaires pour Christ dans les campus universitaires, à l'église et au sein de leur communauté par le biais d'un mentorat et d'un discipulat volontaires.

Logo de MÉPA: Éléments représentés

- **La Bible:** MÉPA est un mouvement missionnaire de réveil basé sur la Bible.
- **La toque:** 8 lignes représentent les 8 piliers de MÉPA.
- **Le bouclier:** Représente la vie chrétienne proactive comme faisant partie de l'identité adventiste.

- **Les 3 pompons:** Représentent l'église, l'université et la communauté.
- **Les 3 flammes:** Le message des 3 anges, l'Adventisme. Ils symbolisent le mouvement de réveil « Transformer les étudiants adventistes en ambassadeurs/missionnaires dans les campus universitaires » et représentent également les 3 Cs de MÉPA (Caractère, Collaboration, Challenge).

Les couleurs représentent:

- **Rouge:** Renoncement personnel et amour sacrificiel, service désintéressé.
- **Violet:** Royauté de Dieu, réveil et réforme pour une mission.
- **Bleu:** Loyauté, unité, paix et harmonie, créationnisme, sainteté.
- **Blanc:** Vérité, pureté, justice de Christ, excellence.

CHAPTER 5

THE EIGHT BUILDING BLOCKS OF PUBLIC CAMPUS MINISTRIES

BUILDING BLOCK 1: CHURCH/ CONGREGATION

This should be a place where students are welcomed and where they are engaged in mission and service.

INTRODUCTION: We believe that it is the responsibility of every church to care for college/university students, whether they are studying locally or away from their home church. There is a need to work with every church pastor to ensure their commitment in building their church to be student-friendly.

LOCAL CHURCH PCM DIRECTOR/ COORDINATOR: It is our hope that every church appoint/elect a PCM director or coordinator who will sit on the church board and oversee local PCM operations. It is recommended that, as much as possible, a college or university student who is studying on a public campus be allowed to serve in this important office/role. This office could also be filled by a student leader or a PCM mentor who is committed to public campus ministry. See Appendix 1 for a specific job description.

STUDENT-FRIENDLY CHURCH: Each church should implement a model of becoming a PCM/student-friendly church. Every conference/mission is to have a PCM director who will work with the local churches in training, promoting, and implementing a model for PCM-friendly churches. The values of a PCM-friendly church are to foster relationships, spiritual growth, mission, and empowerment.

BUILDING BLOCK 2: CAMPUS

CASTING THE ADVENTIST PCM VISION: It is recommended that the General Conference (GC) PCM share and disseminate the Adventist PCM vision, educating on the importance of PCM. Then each division and union would define how to start a ministry by applying the GC PCM vision in that particular area, taking the context into consideration.

INCENTIVIZING PROGRAMS FOR NEW PCM CHAPTERS/CLUBS/GROUPS: It is recommended that GC PCM/AMiCUS create an incentivizing program for starting chapters with few resources. Also, it is recommended to create an entity that collects and develops creative ideas. This would create a platform that generates a grassroots clearinghouse of projects and resources for the purpose of awarding grants in the following categories: starting a group, service programs, and resources creation.

BUILDING BLOCK 3: COMMUNITY/ MENTORING

ESTABLISHING LOCAL ORGANIZATIONAL LEVEL MENTOR/MENTEE PROGRAMS: Union PCM directors will assist conference PCM directors in establishing mentor/mentee programs at the local PCM level. They will establish and manage a database of potential mentors, actively involving young adult professionals, to be accessed by the local PCM leader.

LOCAL PCM MENTORS AND MENTORSHIP TRAINING: Every local PCM will establish a mentor/mentee program of professional and

nonprofessional mentors. They should work with the conference PCM director to train mentors and mentees on how to effectively prepare students for their spiritual, educational, and professional training.

BUILDING BLOCK 4: CAMPUS CHAPLAINS AND PCM LEADERS

GC WORKING POLICY ON ECCLESIASTICAL CHAPLAINCY ENDORSEMENT (GC Working Policy FA 30 Ecclesiastical Endorsement):

- Hold a ministerial license or commissioned ministerial credentials.
- Be in good standing with the Seventh-day Adventist Church.
- Have a *recommended* two years of pastoral experience, or a proven equivalency, as determined by the ACM committee.

PCM COMPETENCY CERTIFICATION I, II, AND III: Leaders in PCM can advance through certification levels, receiving additional training and acquiring helpful skills. See Appendix 2 for specifics on each competency level.

BUILDING BLOCK 5: PCM MANUAL AND DIALOGUE PUBLICATION

PROMOTE DIALOGUE IN PRINT AND DIGITAL FORMS: Utilize various platforms, including the PCM website and social media, to promote *Dialogue*.

MAKE DIALOGUE MORE RELEVANT FOR THE READERS (STUDENTS): Recommend a further engaging dialogue about the roles of the PCM website and the “updated *Dialogue* journal.”

- Create a GC PCM manual and handbook.
- Create a division PCM manual and handbook.
- Create a union PCM manual and handbook.
- Create a conference PCM manual and handbook.
- Create a PCM student leader handbook.
- Create a student small group guidebook.

BUILDING BLOCK 6: OPERATIONAL SYSTEM AND STRUCTURE

CONTEXTUALIZED PCM OPERATIONAL SYSTEM AND STRUCTURE: Divisions, unions, and conferences should develop an ideal and functioning PCM operational system and structure contextualizing to their local needs.

COLLABORATIVE PCM OPERATIONAL SYSTEM AND STRUCTURE IN ASSOCIATION WITH THE OTHER MINISTRY DEPARTMENTS: Since PCM is a collaborative ministry presence, the PCM operational system and structure should reflect cooperative and collaborative working systems and structures with collaborating or partnering departments.

UTILIZING LOCAL CHURCH PCM LEADERS/COORDINATORS: The PCM operational system and structure needs to develop ways to fully utilize local church PCM leaders and/or coordinators who will be elected to serve as local church board members.

BUILDING BLOCK 7: ADVENTIST IDENTITY

STUDENT LEADERSHIP DEVELOPMENT PROGRAM: The Youth Department and PCM should collaborate to produce a leadership development program specifically for students. This would focus on Adventist identity, heritage, and apologetics.

STUDENT MISSION PROJECTS: Adventist Volunteer Service (AVS) and PCM should collaborate to create a short-term mission track. This will create opportunities for students to be involved in exchange programs between campuses in order to engage in evangelism and service.

PCM TRAINING FOR PASTORS AND LOCAL CHURCH LEADERS: It is important to develop specific training for pastors and local churches to build confidence in university students regarding their Adventist identity.

What is Adventism? Adventist identity Bible study topics:

- Topic 1: Faith - The Nature of Humanity
- Topic 2: The Bible - The Basis of Faith
- Topic 3: Creation and the Existence of God
- Topic 4: Satan's Identity and the Fall of Humanity
- Topic 5: Redemption and the First Coming of Christ
- Topic 6: The Life and Mission of Jesus
- Topic 7: Forgiveness of Sins and Salvation
- Topic 8: The Process of Salvation
- Topic 9: Resurrection
- Topic 10: Baptism
- Topic 11: Prayer
- Topic 12: Bible Study
- Topic 13: Missionary Work
- Topic 14: Temperance (Healthy Lifestyle of Christians)
- Topic 15: Tithe and Offerings (Economics for Christians)
- Topic 16: Church Life
- Topic 17: Voluntary Work
- Topic 18: Marriage and Family
- Topic 19: Sabbath Keeping
- Topic 20: Loyalty Toward the Nation and God
- Topic 21: The Trinity
- Topic 22: Angels
- Topic 23: The Improperness of Sunday Keeping
- Topic 24: Human Nature and the State of Death
- Topic 25: What Is the Soul?
- Topic 26: The Second Coming of Christ
- Topic 27: The Millennium
- Topic 28: The New Heaven and the New Earth
- Topic 29: World History Revealed Through the Prophecies in the Bible
- Topic 30: The Signs of the Second Coming and Our Preparation
- Topic 31: The Commandments and the Gospel (Faith and Action)
- Topic 32: The Identity of the Little Horn
- Topic 33: The Seal of God and the Mark of the Beast
- Topic 34: Conditions of the True Church
- Topic 35: Satan's Deception: Spiritualism
- Topic 36: The Incarnation (God as man-Christ)
- Topic 37: Pneumatology I (the Entity of the Holy Spirit)
- Topic 38: Pneumatology II (the History of the Holy Spirit)
- Topic 39: The Holy Place and 2300 Evenings and Mornings
- Topic 40: Pre-Advent Judgment

BUILDING BLOCK 8: SERVICE AND MISSION VOLUNTEER PROJECTS

PCM SERVICE AND VOLUNTEER

CURRICULUM: The GC PCM should make available a curriculum in collaboration with the division and other departments for mission and service on public campuses.

PCM LEADER'S KIT: Design a PCM leader's kit, including condensed information that includes ideas for on-campus and community service, a directory of resources by category, a calendar with worldwide events, and cultural awareness tips.

GC PCM ANNUAL MISSION SERVICE

MODEL/PROJECT: GC PCM should develop a mission service model that includes a vision and rationale for systematic projects and a yearly theme.

GC PCM SOCIAL NETWORK SERVICE (SNS)

OR SOCIAL MEDIA (SM) PROMOTION: Develop multiplatform marketing and informational material for PCM chapters (print, video, podcast, social network or SNS profiles, etc.).

CHAPTER 6

FOLLOW ME PRINCIPLES OF CAMPUS MINISTRY

Within the three C's of campus ministry lies the FOLLOW ME model of mentoring and discipleship.¹ This is an essential principle in Public Campus Ministries (PCM) and was reflected in Jesus' earthly ministry. Throughout the New Testament we see that Jesus repeatedly told His disciples "Follow Me."

STEP 1: F—FRIENDSHIP, FORGIVENESS, FELLOWSHIP

Jesus' earthly ministry was filled with stories of forgiveness, friendship, and fellowship. Ellen White stated that Christ's method alone will give true success in reaching the people. In *The Ministry of Healing*, she writes, "The Saviour mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them, 'Follow Me'" (p. 143).

Forgiveness is essential in developing mentoring and discipleship relationships with adolescents, as they are faced with many lifestyle choices. Often, as a result of peer pressure, they make wrong choices that lead to negative consequences. Christian professor and author Eugene Peterson stated, "Forgiveness is the act that makes bad news convertible to good news by providing the opening for the Holy Spirit to take episodes of adolescent sin and make them into stories of mature love."²

APPLICATION: Jesus' friendship and fellowship with sinners gave evidence of His unconditional love for them. It is through the unconditional friendship and fellowship among students, professionals, and godly mentors that students may experience the love of Jesus.

STEP 2: O—OPENNESS, HONESTY, SHARING

Throughout Jesus' earthly ministry, there was openness, honesty, and sharing. He never hesitated to engage in an open and honest dialogue with those who were outcasts, neglected, abandoned, and alienated from others.

John Mallison pointed out: "The openness and honesty we will need to make effective mentoring relationships grows out of our openness with and obedience to God."³ As godly mentors experience an open and honest relationship with Jesus, they too must share this with those they are mentoring.

APPLICATION: Students and professionals who are in a mentor/mentee relationship must create an environment in which there is open, honest sharing of positive or negative experiences, doubts, difficulties, accomplishments, and achievements. In this kind of environment, true mentoring and discipleship may flourish.

STEP 3: L—LOVE (AGAPAO), UNCONDITIONAL, SELF-SACRIFICING LOVE, LOWLINESS, AND HUMILITY

In Jesus' earthly ministry, He continually demonstrated self-renouncing love to those whose lives He touched. Ellen White states that "the glory shining in the face of Jesus is the glory of self-sacrificing love" and "the law of self-renouncing love is the law of life for earth and heaven" (*The Desire of Ages*, p. 20). In ministry to students and professionals in non-Adventist institutions, unconditional love is essential. They are looking for those who

emulate Jesus' humility and lowliness, who are "down-to-earth" and willing to associate with the "lowly ones."

APPLICATION: In the spirit of an open and honest relationship, students and professionals must have the assurance of the unconditional love, acceptance, and grace of a mentor who demonstrates the lowliness and humility of Jesus.

STEP 4: L—LOYALTY, LONG-SUFFERING, AND PATIENCE

When Jesus preached His Sermon on the Mount (Matthew 5-7), He spoke about the importance of loyalty, urging people that no one can serve two masters (Matthew 6:24, Luke 16:13). Jesus expected His followers to trust Him completely and to be loyal and faithful to Him. In Jesus' relationship with His disciples, He not only showed His love and compassion, but also demonstrated His patience and long-suffering.

APPLICATION: These qualities of loyalty, long-suffering, and patience need to be unwaveringly demonstrated to students by their mentors. They are essential in the mentoring process as students experience both positive and negative consequences of the good or poor decisions they make in their spiritual journey.

STEP 5: O—OBEDIENCE

Jesus expected obedience from His followers. He said, "Whoever obeys my word will never see death" (John 8:51, NIV). He also said, "Anyone who loves me will obey my teaching" (John 14:23, NIV).

APPLICATION: Christian mentors must be obedient to God and should expect obedience to God from their mentees. Jesus commissioned His disciples to go and make disciples of all nations and teach them to obey everything He commanded and taught (Matthew 28:19, 20).

STEP 6: W—WORSHIP AND WITNESSING

Jesus said, "Worship the Lord your God, and serve him only" (Matthew 4:10, NIV). Worship is more than just attending church, singing

hymns, praying, and listening to a sermon. Worship is recognizing God as our Creator, Master, and Lord and giving homage to Him.

Jon Middendorf stated, "Because we only have one word for worship while the Greek language used several, we miss out on the true meanings and nuances the original authors intended."⁴ Middendorf also pointed out that worship is about the story: "The stories of God's faithfulness and love are the inspiration and fuel powering true, worshipful responses."⁵ Worship is not a religious exercise, but a relationship of responding to God's love with a renewed lifestyle.

Furthermore, the Hebrew word *Avodah* that is commonly used and often translated as "worship" in our Bibles has a bigger and broader meaning. *Avodah* has a strong sense of service, reminding us of the importance of serving whom or what we worship.

Another important aspect of following Jesus is to be a witness. Jesus said, "You are witnesses of these things" (Luke 24:48) and also "you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth" (Acts 1:8, NASB). In these two verses, the word "witnesses" is from the Greek word *martures*. It is interesting to note that Jesus also refers to Himself as "the faithful witness" (Revelation 1:5), and they share the same word. Dick Innes noted that Christians, by virtue of the fact that they are Christians, are automatically witnesses for Jesus Christ and representatives of His kingdom.⁶

APPLICATION: Worship has to be an integral part of PCM. Both weekly and daily worship should be emphasized and practiced in order to pledge devotion and allegiance to the Creator God. By turning this into a lifestyle, students will become connected to God and His body in mission and service.

STEP 7: M—MODELING, MENTORING, AND DISCIPLING OTHERS

Jesus not only mentored His disciples, but also expected them to become mentors to others as

well. Teaching and modeling are essential in this discipleship process. Jesus commanded His disciples to teach the world to obey everything He had commanded (Matthew 28:20).

Also, Paul commanded the Corinthians, “Be ye followers of me, even as I also am of Christ” (1 Corinthians 11:1, KJV). The word “followers” comes from the Greek word *mimetai*, which means “imitators,” and the word “mimics” comes from this Greek word. Several other versions read, “Be imitators of me, just as I also am of Christ” (NASB) and “Follow my example, as I follow the example of Christ” (NIV).

APPLICATION: Godly mentors should be followers of Christ. They will be able to ask others to follow them, as they follow Christ.

Explaining *legitimate peripheral participation*, David Csinos showed that Jesus’ method of teaching on earth was a model of apprenticeship: “Information, therefore, is not so much the desired outcome of learning as it is the ability to experience full participation in a community by engaging in its practices” through participation with “old-timers,” as newcomers gradually “come to experience full participation in a community of practice.”

STEP 8: E—EMPOWERED TO SERVE, SELF-SACRIFICE, AND EVANGELIZE

Jesus taught the importance of service and self-sacrifice when He said, “He who loves his life will lose it, and he who hates his life in this world will keep it for eternal life” (John 12:25). He reminded His disciples that the cost of discipleship would be great when He said to them, “If anyone desires to come after Me, let him deny himself, and take up his cross, and follow Me. For whoever desires to save his life will lose it, but whoever loses his life for My sake will find it” (Matthew 16:24, 25).

Jesus expected His disciples to follow His path and suffer as He did. All ten of Jesus’ disciples, except John the beloved and Judas Iscariot, died as martyrs. First Peter 2:21 reads, “For to this you were called, because Christ also suffered for us, leaving us an example, that you

should follow His steps.” Ellen White made this observation: “Following Christ, as spoken of in these words, is not a pretense. ... Jesus expects His disciples to follow closely in His footsteps, enduring what He endured, suffering what He suffered, overcoming as He overcame. He is anxiously waiting to see His professed followers revealing the spirit of self-sacrifice” (*Reflecting Christ*, p. 230).

APPLICATION: Jesus bade us to go and “bear fruit—fruit that will last” (John 15:16, NIV). Jesus appointed the twelve to send them out to preach (Mark 3:14). He demonstrated that following Him is to be a process of action and service, not a life of stagnant faith.

Summary

To illustrate how Jesus mentored and disciplined those who were following Him, Ellen White wrote: “For three years and a half the disciples were under the instruction of the greatest Teacher the world has ever known. By personal contact and association, Christ trained them for His service. Day by day they walked and talked with Him, hearing His words of cheer to the weary and heavy-laden, and seeing the manifestation of His power in behalf of the sick and the afflicted. Sometimes He taught them, sitting among them on the mountainside; sometimes beside the sea or walking by the way, He revealed the mysteries of the kingdom of God. Wherever hearts were open to receive the divine message, He unfolded the truths of the way of salvation. He did not command the disciples to do this or that, but said, ‘Follow Me.’ On His journeys through country and cities, He took them with Him, that they might see how He taught the people. They traveled with Him from place to place. They shared His frugal fare, and like Him were sometimes hungry and often weary. On the crowded streets, by the lakeside, in the lonely desert, they were with Him. They saw Him in every phase of life” (*The Acts of the Apostles*, pp. 17, 18).

Youth specialists Jim Burns and Mike DeVries made this very important observation: “In order to have an important influence in the lives of young people, you do not need to be a dynamic

speaker, know all the latest music, or even dress in the latest fashions. You must, however, love kids and be willing to spend time with them, which is what effective, relational youth ministry is all about. Effective youth workers may never be polished, dynamic communicators

or highly creative programmers; but they do need to have a heart of compassion, a listening ear and a willingness to get to know the students in their youth ministry. Genuinely caring for your students is the primary prerequisite for working with them.”⁸

CHAPTER 7

HOW TO START A CAMPUS MINISTRY

Here is a step-by-step plan for how to organize, launch, and promote a Public Campus Ministry Chapter (PCMC) or a Registered Student Organization (RSO) on your campus.

1. Be a follower of Jesus.
2. Be known as a person of prayer.
3. Be a person of daily devotion, and worship God our Creator.
4. Be a person of character, living a life in reverence and humility.
5. Be a friend to others.
6. Be a campus ambassador/missionary for Christ, a messenger of the cross for His love, grace, and mercy.
7. Be a REAL person.

R: Relational

E: Exemplary

A: Authentic

L: Loving

ORGANIZE YOUR GROUP.

1. Contact students in your school and share the vision of starting a chapter/group/club/association.
2. Contact your local church pastor and/or local church PCM director/coordinator and seek their support.
3. Contact your local union and/or conference PCM director/coordinator for guidance and support. Share your plans/vision and show your willingness to work in collaboration and partnership with the church.
4. Find out your school's requirements to start a student chapter/group/club.
5. Contact the university, usually the office of the Vice President of Student Affairs, to begin the process of establishing an Adventist PCM chapter or a registered student organization.
6. As soon as possible, obtain official chapter or group status. This will enable you to book meeting rooms and larger venues for special events, access resources, and possibly qualify for funding. Most universities will require one or more officers to attend an orientation session in order to become acquainted with all governing policies.

IDENTIFY AND SEEK STUDENTS.

Find Adventist students on campus. Here are the steps you could take:

1. Talk to the Adventist students you know, and together compile a list of Adventist students on campus.
2. Contact the area Adventist church/churches to find names of local students who may be attending their church.
3. Place posters on school bulletin boards.
4. Post a notice of your chapter/group/club/association in your school newspaper or in other school publications. Be aware of places where you can post free of charge.
5. Obtain permission to circulate a flyer on campus.
6. Contact your campus radio station and ask if you can broadcast a notice or announcement.

7. Communicate with the conference or union and ask for the names of students who are attending your campus.
8. Contact the conference/union PCM leader for additional information or assistance.
9. Contact your school's student center and ask for emails of Adventist students. If you are an officially organized campus student group, you could ask them for their assistance in finding Adventist students on campus or in school.
10. Contact your campus or school chaplain and seek their help. They may know other Adventist students.
11. Use union/conference magazines and newsletters to find students. They may also have an email newsletter in which you could make announcements free of charge.
12. Use social media (SM) or social network services (SNS) in getting the word out.
13. Create a Facebook group to advertise the group's presence on SM/SNS.
14. Don't be afraid to ask. Help may be just around the corner.
15. Encourage students to create a profile in the PCM database. Collecting contact information will be helpful as you build your campus chapter/group. Be mindful of your nation's privacy laws and respectful of others' privacy.
16. Contact the local union, conference, and churches for help to identify all youth in their last stage of high school who will soon begin college or university. Encourage them to create a profile in the PCM database. Some students may enroll in your school.
17. Be inclusive of other students who would like to join the PCM fellowship and worship services. Membership of your chapter or group should not be limited to Adventists only. Be open, but be mindful. The PCM constitution provides guidelines on how to conduct a campus ministry. (See Appendix 3.)

ESTABLISH YOUR CHAPTER.

1. Register your chapter at the GC PCM website: pcm.adventist.org.
2. Organize a "Meet and Greet" for students to get to know one another and to discuss and plan for the first official PCM meeting (contact the conference for support).
3. Organize the first official PCM meeting to elect officers.
 - a. President—Responsible for leading the chapter/organization in establishing a vision and developing plans to accomplish that vision.
 - b. General Vice President—Supports the president and acts as leader in the president's absence.
 - c. Vice President of Religious Affairs—Responsible for leading the spiritual affairs of the chapter/organization, such as campus evangelism, campus small groups, Bible studies, religious outreach, mission and service, etc.
 - d. Vice President of Social Affairs—Responsible for leading the social affairs of the chapter/organization, such as friendship gatherings, social activities, game nights, birthday celebrations, graduation celebrations, student orientation, student welcome events, friendship-building events, etc.
 - e. Secretary—Responsible for keeping records and minutes of meetings.
 - f. Treasurer—Responsible for disbursing funds and keeping a precise record of all transactions, including all receipts. Will act as a liaison with the university in receiving school funds to help with PCMC/RSO operations.
 - g. Ministry Leaders—Will work in cooperation with the vice presidents in coordinating special ministry affairs.

- h. Mentor/Sponsor—A local church pastor, chaplain, elder, alumni/young professional who has agreed to provide support and advice on ministry matters, as well as act as a liaison to the local church.

Note 1: Local chapter/organization leaders must be members of the Seventh-day Adventist church in regular standing.

Note 2: Roles can be added as deemed necessary by the chapter/organization.

PLAN FOR CAMPUS/ STUDENT MINISTRY.

A key ingredient for the success of any group or chapter is good planning. Here are some guidelines as you plan student events with your chapter or group:

1. Review and understand the PCM vision and mission.
2. Establish goals. Goals should be clear, compelling, and measurable. They should speak to the mission and vision of PCM.
3. Stay focused. You may find many activities that are appealing, either because they have “worked” somewhere else or because they sound interesting. However, make sure everything you plan is done with purpose. Ask yourself the question: “How will this activity help us achieve our goals?”
4. Think ahead. From time to time, you may have to plan an event within a short period, but make this an exception, not the norm. As much as possible, plan well in advance. This will make it easier in many ways: delegation of responsibilities, availability of venue, availability of speakers, availability of funds, etc.
5. Think beyond. Remember that what happens before and after an event is as important as the event itself. Ask yourself: “What will happen after this event? What is the follow-up?”
6. Training. Make sure you seek training for both chapter and group leaders and members. Contact the conference PCM director or the

union (where there is no conference) and request training events and resources.

CULTIVATE A RELATIONSHIP WITH THE CHURCH.

Ideally, every PCM chapter or group should be connected to and under the mentorship and partnership of a local church. You may operate a chapter or group completely independent of a local church, but this is advised only when there is no other choice (no church nearby, church noninvolvement, etc.). However, the conference and/or union should be informed and involved. Union or conference PCM directors/coordinators should facilitate and provide guidance to students, academics, and professionals who are part of PCM.

Conferences and unions should do their best to facilitate a healthy relationship between the local church and the PCM chapter or group.

The local church can offer various kinds of support that can truly enhance your campus ministry. Here are some things to consider as you seek a relationship with the local church.

1. Make an appointment with the pastor of each area church and explain what you are doing. (You want the local churches to catch the vision of PCM.)
2. Ask the pastor/church board for an opportunity to address the whole church and share the vision, mission, opportunities, and needs of public campus ministry in general and of your local chapter in particular.
3. Seek the advice of the pastor/board.
4. Ask for funding and support from the local church.
5. Develop an active relationship with the church. (Participate in the life of the church; everyone will benefit!)

6. Plan a collegiate or students' Sabbath to:

- Make the church/congregation in your area aware of what your chapter is doing.
- Share the specific needs of your chapter and how the church can help.

IMPLEMENT.

1. Meet with elected leaders and dedicate them with a special prayer service.
2. Help students become familiar with the PCM mission, vision, and goals of this ministry.
3. The first meeting should be dynamic and inclusive of students. The following is a suggested program:
 - a. Welcome
 - b. Prayer
 - c. Songs of their choice
 - d. Icebreaker
 - e. Brief reflection
 - f. Talk/discussion (addressing common needs and interests of the students)
 - g. Personal testimony of students
 - h. Announcement of next meeting and discussion topic
 - i. Closing prayer

VISIT.

1. Arrange for visits with students who may have missed the meetings or who may have been absent from church services.
2. Address any issues that may be preventing them from attending, and encourage them to continue to participate.
3. Arrange for visits during specific life moments. Examples include during sickness, special celebrations (birthdays), loneliness, or times of difficulty.

NURTURE (REACH UP).

1. Provide opportunities in the local church whereby students may be elected to hold responsibilities.
2. Develop a meaningful service of high spiritual content that caters to the needs of the students.
3. Encourage students to invite their friends to church services.
4. Network among church members in order to provide students with a family in the church with whom they can develop closer relationships and a support system.
5. Encourage students to attend church functions and activities.
6. Encourage the local pastor to develop sermons that address the spiritual needs of the students.

INSPIRE (REACH IN).

1. Invite professionals, former students, elders, or any other person who may become an effective godly mentor to the meetings to share their personal testimonies.
2. Develop a mentor/mentee network in which these godly mentors may be personally introduced to a student or mentee.
3. Nurture these mentorships through sharing of spiritual journeys, personal testimonies, and various experiences.

MENTOR/TRAIN (REACH OUT).

1. As the students are being mentored, have them reach out to other students, friends, or church members so that they can also influence, inspire, and mentor.
2. Train these students for experiences of service and mission.
3. Pair each elected leader with another student whom they may train. This acquaints the second student with the roles and responsibilities of the appointed position.

4. Train these students to be student ambassadors or student missionaries.

RELATE WITH YOUR EDUCATIONAL INSTITUTION.

1. Live within the rules and regulations of the college or university. You will want to develop a positive reputation that builds bridges and leads campus or school authorities to speak well of Adventist Christians.
2. Colleges/universities promote an ethos of tolerance and cooperation. This means that you have the freedom to present and promote Adventist doctrines and beliefs. However, this should be done with sensitivity and respect, in a manner that is positive and Christ-centered.
 - a. Be careful of adopting a confrontational attitude toward other groups. Find opportunities to build rapport with other Christian organizations. Take time to get to know other faith groups that are active on your campus.
 - b. Invite them to join your meetings at appropriate times. There are often misconceptions about Adventists that you can correct by developing friendships and working together on programs and campus-wide initiatives. You have more in common with these Christian clubs than most other organizations on any public campus.

ENCOURAGE MINISTRY ON CAMPUS.

1. *In-Reach = Discipleship.* The threefold purpose under discipleship is:
 - a. To invite students to accept Jesus as their Lord and Saviour.
 - b. To help them grow spiritually through various spiritual disciplines (Bible study, prayer, etc.).
 - c. To seek Christ-likeness in character and

conduct. Some activities that can help toward this goal are:

- Weekly/biweekly Bible study
 - Prayer partners
 - Small groups
 - Spiritual retreats
2. *Out-Reach = Mission.* Commenting on the experience of the woman at the well (John 4), Ellen White says, “Every true disciple is born into the kingdom of God as a missionary” (*The Desire of Ages*, p. 195). A second major area of focus for ministry on campus is mission/outreach. Here are some tips:
 - a. Follow Jesus’ method: “Christ’s method alone will give true success in reaching the people. The Saviour mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them, ‘Follow Me’” (Ellen White, *The Ministry of Healing*, p. 143). Effective, long-lasting evangelistic efforts will follow the steps listed in the quote above.
 - b. Mingle with people – Go where they are:
 - As one who desires their good – Care for them.
 - Show sympathy – Demonstrate it.
 - Minister to their needs – Be relevant.
 - Win their confidence – Build trust.
 - Bid them “follow” – Then invite them to follow Jesus.
 - c. Study these steps in depth and then plan accordingly.
 - d. The target is to involve every student in mission.
 - e. The goal is to share God’s love, not only doctrines.

CHAPTER 8

MANAGING FUNDS AND AN ANNUAL CAMPUS MINISTRY CALENDAR

OPERATIONAL GUIDELINES ON MANAGING FUNDS

1. The local church PCM director/coordinator/leader should prepare a budget and submit it to the church board for consideration. This person should also work closely with the pastor and treasurer of the church.
2. Adhere to your local university regulations. In some cases, this can be done through the local church.
3. Keep careful record of all expenses and receipts.
4. Submit regular reports to the sponsoring bodies (chapter/church board/university).
5. All PCM-related expenses should be supported with receipts, and no reimbursement should be given without receipts except under special circumstances, such as loss of receipt, no receipt issued, or cash purchased without receipts. For those exceptions, before reimbursement is given, approval is needed from the pastor (or church lead elder, where there is no pastor) or the church board.

SUGGESTED SOURCES OF FUNDING

1. University: Universities often provide oversight and conditional funding for recognized clubs on campus. Contact your school to find out what is available on your campus.

2. Fundraising:
 - a. Church: In case funding is available, a request can be made to the church. Make sure you present a proposal that states your goals and plans that justify the funds you are requesting. The church could include the local church/conference/union/division.
 - b. Membership/Sponsor/Alumni: You can consider donations, offerings, or fees as a way of generating start-up funds.

CAMPUS MINISTRY ANNUAL CALENDAR: YEARLY CYCLE

1. Dr. Guy Chmielecki, founder of Faith on Campus and author of *Shaping Their Future: Mentoring Students Through Their Formative College Years* and *Noise. Hurry. Crowds. On Creating Space for God Amidst the Chaos of Campus and Culture*, suggests the following natural progression for campus ministry through the year.
 - a. Rapport is established.
 - b. Community is built.
 - c. Community is established.
 - d. Community is transformed.
2. For some practical ideas on making yearly plans for your chapter, see Appendix 4.

CHAPTER 9

PUBLIC CAMPUS MINISTRY GUIDELINES FOR THE GENERAL CONFERENCE, DIVISIONS, UNIONS, CONFERENCES/ MISSIONS, CHURCHES/DISTRICTS

GENERAL CONFERENCE (GC)

1. RESPONSIBILITIES OF GC PCM

The GC Public Campus Ministries (PCM) Department casts and implements a global vision and strategic plan for ministry to Adventist students, academics, and professionals on non-Adventist campuses. It provides overall supervision and coordination of this global ministry by providing leadership to world divisions as they promote PCM initiatives in consultation and cooperation with their unions. GC PCM seeks to:

- a. Plan, communicate, and implement the global PCM vision and strategic plan.
- b. Develop and distribute Adventist college or university resources and materials.
- c. Create and facilitate a mentoring and discipleship culture within the church to support Adventist students, academics, and professionals in non-Adventist educational institutions.
- d. Develop a global PCM system and operational structure.
- e. Plan and implement global PCM training for students for outreach, mission, service, and evangelism on their campuses (or educational institutions, where there are no campuses), in their churches, in their communities, and beyond.
- f. Provide leadership and guidance for divisions to have their division-wide PCM summit every 4 to 5 years. Its purpose is to foster mentoring and networking among Adventist students, academics, and professionals on non-Adventist campuses.
- g. Develop and implement PCM Competency Certification processes.
- h. In consultation with leaders in world divisions, promote initiatives designed to:
 - Organize associations of Adventist students on non-Adventist private and public campuses, and hold special meetings for them.
 - Support *College and University Dialogue*, a handbook, and other materials that support this ministry.
 - Train campus chaplains, lay leaders, and pastors in university centers.

2. ROLE AND FUNCTION OF GC PCM

- a. GC PCM, under the supervision of the PCM Committee (AMiCUS Committee), is a ministry that seeks collaboration and partnership with Adventist Chaplaincy Ministries (ACM) and the GC Education, Health Ministries, and Youth Ministries departments.

- b. In cooperation with leaders at various church levels, GC PCM endeavors to:
- Strengthen the faith commitment of students to Seventh-day Adventist beliefs and mission.
 - Prepare students to deal with the intellectual challenges that arise in a nonreligious environment.
 - Develop the leadership abilities of students.
 - Provide students with opportunities for Christian fellowship.
 - Train students for outreach, mission, service, and witness on campus, in the community, and in the world at large.
- c. GC PCM cooperates with Adventist Volunteer Service (AVS) and Adventist Mission (AM) by encouraging the involvement of Adventist students and professionals as volunteers for mission and service.
- d. GC PCM engages the support of the Public Affairs and Religious Liberty (PARL) Department in order to obtain, at the regional level, Sabbath exemptions for class assignments and examinations for Seventh-day Adventist students.
- e. GC PCM coordinates this global ministry, and in consultation with leaders in the world divisions, seeks to:
- Organize associations of Adventist students on non-Adventist private and public educational institutions.
 - In partnership with the Education Department, publish and distribute college and university *Dialogue*, a journal/handbook, and other materials that support PCM.
 - Develop an annual budget to carry out its international ministry.
- f. GC PCM will carry out its main assignments, in consultation with leaders in the world divisions, as follows:
- Adventist Chaplaincy Ministries (ACM) will take the initiative in providing training for campus chaplains and pastors in university centers and in developing materials to support their ministry. ACM will also maintain an international list of Seventh-day Adventist campus chaplains.
 - The Department of Education will be responsible for developing *Dialogue* as a network journal, published in interdivision languages (English, French, Italian, Portuguese, and Spanish). It will print and distribute *Dialogue* on the basis of orders received through the world divisions (each division will be billed for a portion of production). The Department of Education will also promote the values of Seventh-day Adventist education, mission, and service, encouraging these students to continue their studies at a Seventh-day Adventist college or university, where possible.
 - The Youth Ministries Department will cooperate with PCM in fostering and supporting the organization of student associations in university centers, training students for outreach, holding student retreats, and developing necessary materials. In partnership with PCM, the Youth Ministries Department will also provide support and resources for student associations and young professional organizations.
 - The Health Ministries Department will develop health programs and projects for students, academics, and professionals who are attending public and private educational institutions outside Adventist institutions.

- g. GC PCM will submit an annual budget to the Strategic Planning and Budgeting Committee, through the General Conference Administrative Committee, to carry out these assignments.
- h. Where linguistically appropriate, GC PCM will cooperate with the Sabbath School Department in promoting the use of *Collegiate Quarterly* in English, Spanish, Portuguese, French, or any other major language for Adventist students in colleges or universities.
- i. GC PCM will work with various services to encourage and facilitate the involvement of Adventist students as student ambassadors, missionaries, volunteers, or interns for mission and service.
- j. GC PCM will provide guidance and coordination to the ministry of their counterparts in the world divisions in this area, as well as periodic assessment.

3. ROLE AND FUNCTION OF THE GC PCM COMMITTEE (AMICUS COMMITTEE)

- a. The AMiCUS (Adventist Ministry to College and University Students) Committee is a collaborative ministry committee organized to support and supervise GC PCM.
- b. The AMiCUS Committee is composed of many GC departments that collaborate and partner with GC PCM in support of students attending educational institutions outside Adventist schools. In addition to the departments previously mentioned, the following are also included: Children's Ministries, Biblical Research Institute (BRI), Ministerial Association, and student and young professional representatives. Membership is not limited to the GC departments already listed.
- c. The AMiCUS Committee advises and promotes initiatives under the leadership of a GC general vice president.

- d. In cooperation with leaders at various church levels, the AMiCUS Committee endeavors to:
 - Strengthen the faith commitment of students to Seventh-day Adventist beliefs and mission.
 - Prepare students to deal with the intellectual challenges that arise in a nonreligious environment.
 - Develop the leadership abilities of students.
 - Provide students with opportunities for Christian fellowship.
 - Train students for outreach, mission, service, and witness on campus, in the community, and in the world at large.
 - Promote the involvement of Seventh-day Adventist university academics, professors, and professionals in their communities, and beyond.
 - Connect these students with those attending Seventh-day Adventist colleges and universities.
 - Assist local leaders in establishing and maintaining good relations with administrators of private and public colleges and universities outside Adventist institutions.
 - Engage the services of PARL in preventing and/or solving Sabbath observance issues related to Seventh-day Adventist students outside Adventist educational institutions.
 - Provide coordination and guidance for this ministry to their counterparts in the unions and local fields, as well as conduct periodic assessments.

WORLD DIVISIONS

1. ROLE AND FUNCTION

- a. Each world division is to elect/appoint at least one PCM director/coordinator to lead PCM in their territory in coordination with their union PCM directors/coordinators. This ministry seeks to:
- In consultation and cooperation with the General Conference Public Campus Ministries Department and union PCM directors, identify, publicize, and maintain a current list of Adventist student associations on non-Adventist private and public campuses.
 - Facilitate contact with division PCM directors or coordinators by providing information about students attending non-Adventist educational institutions in other divisions.
 - Offer specialized training for campus chaplains and PCM professionals, lay leaders, and pastors in university centers, as well as collaborate with the division ACM and Ministerial Association to offer PCM training through pastors' and chaplains' conferences.
 - Conduct periodic assessments of the needs and programs that support PCM.
 - Create and facilitate a mentoring strategy for the division that should promote the involvement of Seventh-day Adventist university academics, professors, and other professionals as mentors. Be intentional in networking with former public campus graduates to elicit financial support.
 - Develop and distribute PCM promotional and resource materials.
 - Provide periodic reports for publication.
 - Engage the services of PARL in preventing or solving Sabbath observance issues related to Adventist students on public campuses.
- b. Where there is no PCM director/coordinator, assign to one or two qualified departmental directors the responsibility of leading out an Adventist ministry in non-Adventist educational institutions. This should be done in consultation with the GC PCM, and with support from other division departmental leaders and administrators.
- c. Conduct, in coordination with their counterparts at the union level, periodic surveys of Adventist students on non-Adventist college or university campuses to determine their needs and to develop materials and a plan with adequate funding to meet those needs.
- d. In consultation with the unions, promote the organization of student associations, where possible, and maintain a master list of these associations and campus chaplains in the division territory.
- e. Implement a financial plan that will involve the division, the union, and the conferences/missions in the free distribution of *Dialogue* to each Adventist college/university student. Forward the printing order to the AMiCUS Committee and supervise the distribution of the journal within the territory of the division. Finances will also be assigned for cosponsoring inter-union training workshops for campus chaplains and pastors and inter-union student retreats.
- f. Where linguistically appropriate, work with the Sabbath School and Personal Ministries Department in promoting the use of *Collegiate Quarterly*, in the appropriate language, for Adventist students in colleges or universities.
- g. Assist union leaders in providing training for student outreach on their campuses and in their communities.

- h. Promote the involvement of Adventist students as student missionaries, volunteers, or interns, making them aware of service opportunities and processing their applications.
 - i. Connect these students with Adventist colleges and universities as potential transfer students where possible, and as eventual faculty members.
 - j. Assist union leaders in establishing and maintaining good relations with administrators of non-Adventist colleges and universities in which Adventists are students.
 - k. Upon request from union leaders, seek the involvement of PARL in preventing or solving Sabbath observance issues related to Adventist students on non-Adventist campuses.
 - l. Provide guidance and coordination to the ministry of their counterparts in the unions in this area, as well as periodic assessment.
- Adventist educational institutions in other divisions.
 - e. Assist local leaders in establishing and maintaining good relations with administrators of public colleges and universities where Adventists are students.
 - f. Provide coordination and guidance for this ministry to counterparts in the unions and local fields, as well as periodic assessment.
 - g. Hold division-wide meetings for students, academics, and professionals for spiritual development, Adventist identity infusion, network, and fellowship.
 - h. Conduct periodic assessments of the needs and programs that support public campus ministries.
 - i. Engage the services of PARL in preventing or solving Sabbath observance issues related to Adventist students on public campuses.
 - j. Offer specialized training for campus chaplains, lay leaders, and pastors in university centers.
 - k. Prepare or oversee preparation of promotional and resource materials for PCM.
 - l. In consultation with treasury, develop an annual budget to carry out this ministry.

DIVISION PCM DIRECTOR/ COORDINATOR

1. RESPONSIBILITIES:

- a. Organize a division PCM Committee to seek collaboration and partnership between the collaborating departments: Adventist Chaplaincy Ministries, the Education Department, Adventist Youth Ministries, and Health Ministries.
- b. In consultation with GC PCM, develop Division PCM Competency Certification I, II, and III.
- c. In consultation and cooperation with the General Conference Public Campus Ministries Department and union PCM directors, identify, publicize, and maintain a current list of Adventist student associations on public campuses.
- d. Facilitate contact with division PCM directors or coordinators with the details of students attending non-

- 2. **JOB DESCRIPTION:** (This job description is a guideline and may be modified as required.)

POSITION SUMMARY

The director/coordinator for Public Campus Ministries (PCM), in consultation and cooperation with the General Conference Public Campus Ministries Department and union PCM directors and the division network of leaders at various church levels, is responsible for communicating and fostering the implementation of the PCM vision and strategic plan. This aims to

inspire, educate, equip, and empower Seventh-day Adventists attending non-Adventist educational institutions to become disciples of Jesus and to share the everlasting gospel on campus.

Crucial to achieving this is the development of a network of leaders at all levels of the church. The network should plan, promote, and support initiatives to meet the discipleship needs of Adventist students and professionals on public campuses, particularly in the areas of spirituality, evangelism, intellectual challenge, community outreach, and social integration.

The director/coordinator collaborates with the GC Department of Education, Adventist Chaplaincy Ministries (ACM), the Ministerial Association, Public Affairs and Religious Liberty (PARL), and the Youth Ministries and Health Ministries departments concerning PCM. The director/coordinator serves as the secretary of the PCM Committee if such a committee is organized. The director/coordinator may serve as the chair of such a committee if no senior officer is able to serve as the chair.

AUTHORITY, ACCOUNTABILITY

The director/coordinator shall work under the direction of the division leadership and/or the Division Executive Committee. All elected positions shall function in an advisory capacity when addressing matters directly to the field.

TASKS AND RESPONSIBILITIES

- a. In consultation and cooperation with the unions, identify, publicize, and maintain a current list of Adventist student associations on public campuses.
- b. Facilitate contact with division PCM leaders by providing information about students attending non-Adventist educational institutions in other divisions.
- c. Assist local leaders in establishing and maintaining good relations with administrators of public colleges and universities where Adventists are students.
- d. Provide coordination and guidance for this ministry to counterparts in the unions and local fields, as well as periodic assessment.
- e. Train students for outreach, service, and evangelism on their campuses, in their communities, and beyond.
- f. Hold division-wide meetings for these students, which should:
 - Foster the exchange of best practices and ideas.
 - Report on division-wide ministry initiatives.
 - Provide PCM training for student leaders.
 - Meet the spiritual needs and address the intellectual challenges facing students.
 - Meet the social needs of students.
- g. Offer specialized training for campus chaplains, lay leaders, and pastors in university centers. Collaborate with the division ACM and Ministerial Association to offer PCM training through pastors' and chaplains' conferences, *Ministry* magazine, and a quinquennial schedule for training in strategic churches within the division.
- h. Conduct periodic assessments of the needs and programs that support PCM.
- i. Create and facilitate a mentoring strategy for the division, which should promote the involvement of Seventh-day Adventist university professors and other professionals as mentors.
- j. Budget funds for the free distribution of *Dialogue* and other needed materials.

- k. Be intentional in networking with former public campus graduates to elicit financial support for distribution of such material to current students.
- l. Prepare or oversee preparation of promotional and resource materials for PCM.
- m. Provide periodic reports for publication.
- n. Engage the services of PARL in preventing or solving Sabbath observance issues related to Adventist students on public campuses.
- o. In consultation with treasury, develop an annual budget to carry out this ministry.

EDUCATION/EXPERIENCE/CREDENTIALS

- a. Must be a spiritual leader who is committed to the message and values of the Seventh-day Adventist Church.
- b. Should hold the minimum of a Master of Divinity degree, though a doctoral degree is preferred.
- c. Is an endorsed campus chaplain or meets the qualifications for endorsement.
- d. Is ordained/commissioned.
- e. Has experience in administration of Public Campus Ministry.

KNOWLEDGE AND SKILL

- a. Must have extensive knowledge of the principles, policies, and beliefs of the division and the Seventh-day Adventist Church.
- b. Must have a knowledge of church structure and organization, including committee procedures, and of the academic culture on a public campus.
- c. Must be able to facilitate good communication among division and union departments, as well as other outside personnel who are involved with PCM.

- d. Must be proficient in the use of social networking and other means of electronic communication.

CONTACTS/ORGANIZATIONAL RELATIONSHIPS

Must be able to work in cooperation with both GC and union counterparts.

UNIONS

1. ROLE AND FUNCTION

- a. Assign to a qualified departmental director the main responsibility of leading out in this ministry. This must be done in consultation with counterpart(s) in the division and with support from other union departmental leaders and administrators.
- b. Conduct, in coordination with their counterparts at the conference or mission level, periodic surveys of Adventist students on non-Adventist college or university campuses to determine their needs and to develop materials and a financial plan to meet those needs.
- c. With support from the administration, implement a financial plan to foster activities and the development of materials needed for campus ministry in the union territory.
- d. In consultation with conferences/missions, promote the organization of Adventist student associations, where possible, and maintain a master list of these associations and their members, as well as campus chaplains in the union.
- e. Forward orders for *Dialogue* to the division and supervise its free distribution, along with other relevant materials, within the union.
- f. Organize union-wide retreats for Adventist students on secular campuses, with carefully selected subjects and speakers.

- g. In coordination with division leaders, sponsor union-wide training workshops for campus chaplains and pastors in university centers.
- h. Upon request from conference and mission leaders, organize seminars that will equip students to become involved in outreach and witnessing activities on the campus and in the community.
- i. Assist conference and mission leaders in establishing and maintaining good relations with administrators of non-Adventist colleges and universities where Adventists are students.
- j. Upon request from conferences and missions, seek the involvement of PARL in solving Sabbath observance issues related to Adventist students on non-Adventist campuses.
- k. If linguistically appropriate, promote the use of *Collegiate Quarterly*, in the appropriate language, among Adventist students in colleges or universities.
- l. In coordination with conference/mission leaders, select major university centers on which to establish facilities for Adventist Campus Ministries (ACM) for the purpose of fostering nurture and outreach. Where appropriate, appoint campus chaplains to carry out that ministry.
- m. Promote the involvement of Adventist students as student missionaries, volunteers, or interns, making them aware of service opportunities and processing their applications.
- n. Connect these students with Adventist colleges and universities as potential transfer students where possible, and as eventual faculty members.
- o. Provide guidance and coordination to the ministry of their counterparts in the conferences and missions in this area, as well as periodic assessment.

UNION PCM DIRECTOR/ COORDINATOR

1. RESPONSIBILITIES:

- a. To develop a collaborative PCM Committee composed of the following departmental representatives (directors/coordinators or their associates): Adventist Chaplaincy Ministries (ACM), Education, Health Ministries, and Youth Ministries, but not limited to these departments.

A senior executive officer (president, vice president, assistant to the president, secretary, or treasurer) is to serve as the chair of the PCM Committee, and the PCM director/coordinator is to serve as the secretary of the committee.

- b. To build a PCM team of mentors or PCM Mentors Group composed of academics and professionals who could share their expertise. They would provide mentorship or discipleship in apologetics, issues of origin, world religion, Adventist fundamental beliefs, healthy living, and spiritual development.

- 2. **JOB DESCRIPTION:** (This job description is a guideline and may be modified as required.)

POSITION SUMMARY

- a. The director/coordinator for Public Campus Ministries (PCM), in consultation and cooperation with the division and the union network of leaders at various church levels, is responsible for communicating and fostering the implementation of the PCM vision and strategic plan. This aims to inspire, educate, equip, and empower Seventh-day Adventists attending non-Adventist educational institutions to become disciples of Jesus and to share the everlasting gospel on campus.
- b. Crucial to achieving this is the development of a network of leaders at all levels of the church. The network

should plan, promote, and support initiatives to meet the discipleship needs of Adventist students and professionals on public campuses, particularly in the areas of spirituality, evangelism, intellectual challenge, community outreach, and social integration.

- c. The director/coordinator collaborates with the Department of Education, Adventist Chaplaincy Ministries (ACM), the Ministerial Association, Public Affairs and Religious Liberty (PARL), and the Youth Ministries and Health Ministries departments concerning PCM. The director/coordinator serves as the secretary of the PCM Committee if such a committee is organized. The director/coordinator may serve as the chair of such a committee if no senior officer is able to serve as the chair.

AUTHORITY, ACCOUNTABILITY

- a. The director/coordinator shall work under the direction of the union and/or the Union Executive Committee. All elected positions shall function in an advisory capacity when addressing matters directly to the field.

TASKS AND RESPONSIBILITIES

- a. In consultation and cooperation with the conferences/missions, identify, publicize, and maintain a current list of Adventist student associations on public campuses.
- b. Facilitate contact with union PCM leaders by providing information about students attending non-Adventist educational institutions in other unions.
- c. Assist local leaders in establishing and maintaining good relations with administrators of public colleges and universities where Adventists are students.
- d. Provide coordination and guidance for this ministry to counterparts in the conferences/missions and local fields, as well as periodic assessment.

- e. Train students for outreach, service, and evangelism on their campuses, in their communities, and beyond.
- f. Hold union-wide meetings for these students, which should:
 - Foster the exchange of best practices and ideas.
 - Report on union-wide ministry initiatives.
 - Provide PCM training for student leaders.
 - Meet the spiritual needs and address the intellectual challenges facing students.
 - Meet the social needs of students.
- g. Offer specialized training for campus chaplains, lay leaders, and pastors in university centers.
- h. Collaborate with the division PCM/ACM and Ministerial Association to offer PCM training through pastors' and chaplains' conferences, *Ministry* magazine, and a quinquennial schedule for training in strategic churches within the union.
- i. Conduct periodic assessments of the needs and programs that support PCM.
- j. Create and facilitate a mentoring strategy for the union, which should promote the involvement of Seventh-day Adventist university professors and other professionals as mentors.
- k. Budget funds for the free distribution of *Dialogue* and other needed materials.
- l. Be intentional in networking with former public campus graduates to elicit financial support for distribution of such material to current students.
- m. Prepare or oversee preparation of promotional and resource materials for PCM.

- n. Provide periodic reports for publication.
- o. Engage the services of PARL in preventing or solving Sabbath observance issues related to Adventist students on public campuses.
- p. In consultation with treasury, develop an annual budget to carry out this ministry.

4. EDUCATION/EXPERIENCE/CREDENTIALS

- a. Must be a spiritual leader who is committed to the message and values of the Seventh-day Adventist Church.
- b. Holds the minimum of a Master of Divinity degree, though a doctoral degree is preferred.
- c. Is an endorsed campus chaplain or meets the qualifications for endorsement.
- d. Is ordained/commissioned.
- e. Has experience in administration of public campus ministry.

5. KNOWLEDGE AND SKILL

- a. Must have extensive knowledge of the principles, policies, and beliefs of the union and the Seventh-day Adventist Church.
- b. Must have knowledge of church structure and organization, including committee procedures, and of the academic culture on a public campus.
- c. Must be able to facilitate good communication among division and union departments, as well as other outside personnel who are involved with PCM.
- d. Must be proficient in the use of social networking and other means of electronic communication.

6. CONTACTS/ORGANIZATIONAL RELATIONSHIPS

Must be able to work in cooperation with both division and conference counterparts.

CONFERENCES AND MISSIONS

1. ROLE AND FUNCTION:

- a. Assign to a qualified departmental director or administrator the responsibility of leading out in this ministry. This should be done in consultation with the union counterpart(s) and with support from other conference or mission departmental leaders and administrators.
- b. Conduct periodic surveys of Adventist students on non-Adventist college or university campuses to determine their needs and develop a plan to meet those needs.
- c. With support from the administration, implement a financial plan to support activities and the development of materials needed for this ministry in the conference or mission.
- d. Promote the organization of Adventist student associations where possible, and maintain a master list of these associations and their members, as well as campus chaplains in their territory.
- e. Forward orders for *Dialogue* to the union and supervise its free distribution, along with other relevant materials, within the conference or mission.
- f. In coordination with the union, organize student retreats and training workshops for campus chaplains and ministers in university centers.
- g. Work with church ministers and campus chaplains in providing seminars that will equip students to become involved in outreach and witnessing activities on campus and in the community.
- h. If linguistically appropriate, promote the use of *Collegiate Quarterly*, in the appropriate language, among Adventist students in colleges or universities.

- i. Wherever possible, appoint campus chaplains or qualified pastors to carry out this ministry at the local or regional level.
 - j. Assist church leaders and chaplains in establishing and maintaining good relations with administrators of non-Adventist colleges and universities where Adventists are students.
 - k. In consultation with union leaders, provide Adventist student centers and/or residences as close to the campuses as possible to strengthen nurture and outreach.
 - l. Promote the involvement of Adventist students as student missionaries, volunteers, or interns, making them aware of service opportunities and processing their applications.
 - m. Connect these students with Adventist colleges and universities as potential transfer students where possible, and as eventual faculty members.
 - n. Provide guidance and coordination to the work of the local and district pastors in this ministry.
- b. To build a PCM team of mentors or PCM Mentors Group composed of academics and professionals. These mentors will mentor or disciple in apologetics, issues of origin, world religion, Adventist fundamental beliefs, healthy living, and spiritual development.

2. JOB DESCRIPTION: (This job description is a guideline and may be modified as required.)

POSITION SUMMARY

- a. The director/coordinator for Public Campus Ministries (PCM), in consultation and cooperation with the local church network of leaders at various church levels, is responsible for communicating and fostering the implementation of the PCM vision and strategic plan. This aims to inspire, educate, equip, and empower Seventh-day Adventists attending non-Adventist educational institutions to become disciples of Jesus and to share the everlasting gospel on campus.
- b. Crucial to achieving this is the development of a network of leaders at all levels of the church. The network should plan, promote, and support initiatives to meet the discipleship needs of Adventist students and professionals on public campuses, particularly in the areas of spirituality, evangelism, intellectual challenge, community outreach, and social integration.
- c. The director/coordinator collaborates with the Department of Education, Adventist Chaplaincy Ministries (ACM), the Ministerial Association, Public Affairs and Religious Liberty (PARL), and the Youth Ministries and Health Ministries departments concerning PCM. The director/coordinator serves as the secretary of the PCM Committee if such a committee is organized. The director/coordinator may serve as the chair of such a committee if no senior officer is able to serve as the chair.

CONFERENCE OR MISSION PCM DIRECTOR/COORDINATOR

1. RESPONSIBILITIES:

- a. To develop a collaborative PCM Committee composed of the following departmental representatives (directors/coordinators or their associates): Adventist Chaplaincy Ministries (ACM), Education, Health Ministries, and Youth Ministries, but not limited to these departments.

A senior executive officer (president, vice president, assistant to the president, secretary, or treasurer) is to serve as the chair of the PCM Committee, and the PCM director/coordinator is to serve as the secretary of the committee.

AUTHORITY, ACCOUNTABILITY

The director/coordinator shall work under the direction of the conference/mission and/or the Conference Executive Committee. All elected positions shall function in an advisory capacity when addressing matters directly to the field.

TASKS AND RESPONSIBILITIES

- a. In consultation and cooperation with the unions, identify, publicize, and maintain a current list of Adventist student associations on public campuses.
- b. Facilitate contact with union PCM leaders by providing information about students attending non-Adventist educational institutions in other unions.
- c. Assist local leaders in establishing and maintaining good relations with administrators of public colleges and universities where Adventists are students.
- d. Provide coordination and guidance for this ministry to counterparts in the conferences/missions, as well as periodic assessment.
- e. Train students for outreach, service, and evangelism on their campuses, in their communities, and beyond.
- f. Hold conference-wide meetings for these students, which should:
 - Foster the exchange of best practices and ideas.
 - Report on conference-wide ministry initiatives.
 - Provide PCM training for student leaders.
 - Meet the spiritual needs and address the intellectual challenges facing students.
 - Meet the social needs of students.
- g. Offer specialized training for campus chaplains, lay leaders, and pastors in university centers. Collaborate with the union PCM/ACM and Ministerial Association to offer PCM training through pastors' and chaplains' conferences, *Ministry* magazine, and a quinquennial schedule for training in strategic churches within the conference.
- h. Conduct periodic assessments of the needs and programs that support PCM.
- i. Create and facilitate a mentoring strategy for the conference, which should promote the involvement of Seventh-day Adventist university professors and other professionals as mentors.
- j. Budget funds for the free distribution of *Dialogue* and other needed materials.
- k. Be intentional in networking with former public campus graduates to elicit financial support for distribution of such material to current students.
- l. Prepare or oversee preparation of promotional and resource materials for PCM.
- m. Provide periodic reports for publication.
- n. Engage the services of PARL in preventing or solving Sabbath observance issues related to Adventist students on public campuses.
- o. In consultation with treasury, develop an annual budget to carry out this ministry.

EDUCATION/EXPERIENCE/CREDENTIALS

- a. Must be a spiritual leader who is committed to the message and values of the Seventh-day Adventist Church.
- b. Should hold the minimum of a Master of Divinity degree, though a doctoral degree is preferred.
- c. Is an endorsed campus chaplain or meets the qualifications for endorsement.

- d. Is ordained/commissioned.
- e. Has experience in administration of public campus ministry.

KNOWLEDGE AND SKILL

- a. Must have extensive knowledge of the principles, policies, and beliefs of the conference and the Seventh-day Adventist Church.
- b. Must have a knowledge of church structure and organization, including committee procedures, and of the academic culture on a public campus.
- c. Must be able to facilitate good communication among union and conference departments, as well as other outside personnel who are involved with PCM.
- d. Must be proficient in the use of social networking and other means of electronic communication.

CONTACTS/ORGANIZATIONAL RELATIONSHIPS

Must be able to work in cooperation with both union and conference counterparts.

CHURCHES AND DISTRICTS

- a. In university centers, and in consultation with the conference or mission, assign to a local pastor or qualified elder the responsibility of leading out in this ministry with support from the church board. If necessary, request training for this ministry from the conference, mission, or union.
- b. Locate and develop a list of Adventist students and teachers on non-Adventist campuses in the local church or within the district.
- c. In consultation with conference or mission leaders, organize a church-based ministry to meet the spiritual,

intellectual, and social needs of these students, providing the necessary funds through the church budget.

- d. Order through the conference or mission leaders sufficient copies of *Dialogue* for free distribution to each Adventist student.
- e. Involve college or university students in the life and outreach of the church, assigning leadership responsibilities (Sabbath school, youth activities, music, evangelism, deacon, etc.) and providing appropriate mentoring.
- f. Explore the possibility that a qualified pastor or church leader may obtain recognition as a campus chaplain at a nearby college or university.
- g. Promote the involvement of Adventist students as student missionaries, volunteers, or interns, making them aware of service opportunities and assisting them in processing their applications.
- h. Help these students connect with Adventist colleges and universities as potential transfer students where possible, and as eventual faculty members.
- i. With assistance from the church clerk, keep track of students from the local congregation who move to a distant college or university campus to pursue their studies. Maintain contact with them through regular letters and bulletins, ensuring that they receive Adventist publications such as *Dialogue*, *Collegiate Quarterly*, *Adventist Review*, and other local or regional church papers.

CHAPTER 10

GLOBAL PUBLIC CAMPUS MINISTRIES SPECIAL MISSION AND SERVICE PROJECTS

THE 12 TO 7,000 GLOBAL STUDENT MISSION MOVEMENT

The long-term mission of Seventh-day Adventist Public Campus Ministries (PCM) is to create a network of mentorship for mission service called the “12 to 7,000 Global Student Mission Movement.” There are more than 600 Seventh-day Adventist conferences around the world. If each conference can mentor and disciple at least 12 students throughout the year, preparing them to be true followers of Jesus, we’ll have more than 7,000 student ambassadors and missionaries for Christ on campus, in the church, and in the community. In this movement, there will also be 120 specialized PCM chaplains or leaders worldwide who will be educated and equipped to train 1,200 international mentors. The mission is to have these 1,200 international mentors minister to 7,000 student ambassadors and missionaries each year. They will also mobilize 120 mobile training centers to discuss essential and pertinent topics in the mentorship and discipleship of Adventist students in non-Adventist educational institutions.

GLOBAL PCM (STUDENTS AND PROFESSIONALS) WEEKEND

A Rationale

“When the youth give their hearts to God, our responsibility for them does not cease. They must be interested in the Lord’s work, and led to see that He expects them to do something to advance

His cause. It is not enough to show how much needs to be done, and to urge the youth to act a part. They must be taught how to labor for the Master. They must be trained, disciplined, drilled, in the best methods of winning souls to Christ. Teach them to try in a quiet, unpretending way to help their young companions. Let different branches of missionary effort be systematically laid out, in which they may take part, and let them be given instruction and help. Thus they will learn to work for God” (Ellen White, *Gospel Workers*, p. 210).

“The church succeeds when members seek out friends and tell their personal experience with Jesus—The atmosphere of the church is so frigid, its spirit is of such an order, that men and women cannot sustain or endure the example of primitive and heaven-born piety. The warmth of their first love is frozen up, and unless they are watered over by the baptism of the Holy Spirit, their candlestick will be removed out of its place, except they repent and do their first works. The first works of the church were seen when the believers sought out friends, relatives, and acquaintances, and with hearts overflowing with love, told the story of what Jesus was to them and what they were to Jesus” (Ellen White, *Pastoral Ministry*, 133).

Introduction

Global PCM Weekend is not just an event, but rather the beginning of a process. It marks the beginning of the year of PCM/Campus Mission and Service (Year of Student Evangelism).

Aim

The aim of the Global PCM Weekend (annually on the third weekend of October) is to connect and involve Seventh-day Adventist students, academics, and professionals in mission and service on campus, in the church, and in the community. The weekend focuses on these three E's:

Empathize (Friday): Empathize on campus with the needs of fellow students and professors in their educational institution.

Engage (Saturday): Engage in church by actively involving students and local church members during Sabbath worship and fellowship, welcoming and engaging new students into church life. In particular, engage those students who are away from their home and transitioning to a new church.

Empower (Sunday): Empower in the community by challenging and urging students, academics, and professionals to proactively render their services for the needs of their community.

Suggested Activities for Friday

1. Organize a “Meet and Greet” or “Let’s Be Friends” social event. This gives an opportunity for students to meet one another and fellowship. You can also introduce the PCM weekend and invite the attendees to the weekend’s activities.
2. Have a “Thank-You Campaign.” Find creative ways to show appreciation to professors and office staff on campus without interrupting classes or disrupting their work.
3. Organize service activities for fellow students by providing what others truly need.
 - a. Have a PCM booth set up where students can find useful information of on-campus resources (academic and social resources), as well as information on the local PCM chapter.
 - b. “Water for the Soul”: Provide free bottles of water and an encouraging quote. Hand out or share healthy living

tips if requested or welcomed. Never force students to receive or listen against their will.

- c. “Music for the Soul”: Perform a live concert or play soothing and uplifting music on campus.
4. Beautify the campus. This might involve planting flowers, pulling weeds, or doing some other task needed by the college or university
5. Conduct a “Clean Campus Campaign.” Encourage students to pick up trash and make their campus more appealing.

Suggested Activities for Saturday

1. Introduce and welcome new students who are away from home.
2. Involve students in the worship service: special music, Sabbath School special feature, testimonies, Scripture reading, prayer, ushering, welcoming, preaching, teaching, etc.
3. Provide a special potluck to welcome new students.
4. Invite church members to adopt both new and current students so that they may have an adopted “home away from home.”
5. Ask church members to be mentors and sponsors for students.
6. Invite students to church members’ houses for Sabbath afternoon fellowship.
7. Have a joint service with other churches, focusing on ministry to students, academics, and professionals.
8. Create an intergenerational worship service experience in which people of all ages participate.
9. Pastors preach sermons especially prepared for students, academics, and professionals.
10. Have a special music or praise service, inviting the community, students, and teachers from their educational institutions.

Suggested Activities for Sunday

Partner with others and organize an interfaith service project for the community. Here are some service activities to consider:

1. Hold a blood drive.
2. Visit nursing homes and orphanages.
3. Adopt a highway and clean up trash.
4. Paint a community wall.
5. In partnership with the local municipality, utilize Adventist volunteers to support volunteer projects the community has organized, such as soup kitchens, feeding the homeless, collecting nonperishable food or canned goods for the community food bank or local relief agencies, handing out clothes, etc.
6. Participate in compassion activities.
7. Host a “Silent Service Flash Mob.” Have service-oriented flash mobs. By watching our silent service, others will be prompted to ask who we are, instead of being told.

Global PCM Weekend T-shirt Suggestions

iFollow: Wear this word on the front of the Global PCM Weekend shirt and put “1 Corinthians 11:1” under “iFollow.” Write out the entire verse on the back of the shirt: “Be ye followers of me, even as I also am of Christ.” It will be a powerful nonverbal statement when Adventists wear this word and serve others.

iServe: As “Service and Mission” is the main objective of PCM, Adventist students, academics, and professionals are encouraged to wear “iServe” when they are involved in community service projects or activities on Sunday.

iMentor: Identify godly adults with experience and wisdom, recognize them, and introduce them as mentors for students. Encourage the students to build mentor-mentee relationships with these PCM mentors. The

two most important character traits of PCM mentors are reverence and humility. Those who are wearing the shirt with “iMentor” are volunteering to be mentors and sponsors for students and young professionals who are looking for guidance and counsel as they make important choices in their life.

REPORTING AND LIVE BROADCASTING

1. Global PCM Weekend hashtag: This will be announced on social media.
2. Global PCM Weekend app: Upload pictures and videos during the event with the hashtag to be announced on social media.
3. Live broadcasting: Weekend events will be broadcast; watch social media for details.
4. Online broadcasting and podcasting: There will be an online hosting site where students will become field reporters during the event. Watch social media for details.
5. Pictures and videos: These can be uploaded to the GC PCM official Facebook page: “PCM - Seventh-day Adventist Public Campus Ministries.”

FUNDING

Funding for student-led campus mission projects and service activities might be available through the GC PCM Student Evangelism Fund or through the division or local church.

PROMOTION

1. A promotional video produced by GC PCM will be distributed.
2. Division PCM directors/coordinators and union PCM directors/coordinators are encouraged to record their own promotional video inviting students, academics, and professionals to join.
3. Promotion should appear in *Dialogue* and other Adventist magazines in the form of an article or advertisement.

4. The Facebook community page “Global PCM Weekend” has been set up for the purpose of promotion and participation.
5. The Global PCM Weekend social media team will use Twitter and other social media services to promote and engage.
6. Promotion and reporting should be done through emails and a PCM newsletter.

APPENDICES

APPENDIX 1

LOCAL CHURCH PCM DIRECTOR/ COORDINATOR JOB DESCRIPTION

The local church PCM director/coordinator/leader works together with the campus PCM director/coordinator/leader to ensure that the students are welcomed, supported, and nurtured by the church. Their role is not to lead students directly, but instead to provide support and encouragement, to build support for PCM among church members and leaders, and to liaise between the church and campus to ensure a collaborative and unified ministry. Due to the unique nature of this ministry, it should be appropriately designed to target university students.

The church director/coordinator/leader is expected to attend training sessions presented by the conference/union/division. The church PCM leader and the campus PCM leader are members of the local church board. The local church/congregation:

Vision

- Casts the vision of PCM and works to create a student-friendly congregation, leadership, and church service.

Welcome/Integration of Students Into the Church Community

- Ensures that students are welcomed into their church community through a variety of different initiatives.

- Collects and maintains contact details of all students and, where appropriate, ensures that a level of personal contact is sustained throughout their time at university and beyond. Records are to be kept indefinitely for purposes of alumni involvement in future mentoring and funding.

Mentoring

- Works with the conference/mission PCM director/coordinator/leader to develop a local mentoring program, including both professional and nonprofessional mentors.
- Ensures that student leaders have a mentor.
- Encourages relationships between older university students or alumni and youth or new students within the church community in order to foster possible future mentoring relationships.

Developing Mentoring Safeguards

- Ensures that adequate safeguards are in place to protect potential mentors and students. This may include a police check, background check, and others as needed.
- Collects and maintains records of mentor training and certifications.

- Participates in grievance situations to ensure the integrity and reputation of the mentors and safety of the mentees.

Facilitating Mentoring Relationships

- Conducts gatherings to ensure opportunities for mentors/mentees to develop working relationships.
- Has a special day/worship service both to encourage intergenerational mentoring relationships and to unite mentors and mentees. Continues to create opportunities to foster these relationships throughout the year.
- Holds a “church career fair” using different professions represented in the church and encourages mentoring relationships between those who are pursuing the same profession or area of study.
- Holds a special worship service at the end of the school year in order to show appreciation to student mentors within the church community.

Promotion and Communication

- Promotes conference, union, and division PCM events and training and encourages students, mentors, and leaders to attend.

- Ensures that the church website/social media outlets are kept up-to-date with information for new students.

Budgeting

- Provides a plan for the church budget, allowing funds to operate the ministry so that it engages students and is representative of the church.

Integration of PCM/

Local Church Ministry

- Works with the leadership of the PCM group to develop a coordinated, integrated, collaborative ministry for the year.
- Formulates an outreach or a mission project every semester, or every year, and involves all of the university students.
- Provides space and time for students to conduct evangelistic, Bible study, and social meetings. Assists campus leaders and students to organize and conduct events on campus, at the church, and in the community.

APPENDIX 2

PUBLIC CAMPUS MINISTRIES (PCM) COMPETENCY CERTIFICATION 1, 2, AND 3

PCM COMPETENCY CERTIFICATION 1

This certification process is designed for:

- Local church PCM directors, leaders, and coordinators
- Student PCM leaders
- Volunteer PCM mentors and sponsors
- Adventist educators
- Lay leaders, pastors, and chaplains

Certification training includes:

- Fundamentals of Seventh-day Adventist campus/university ministry

- Philosophy of Public Campus Ministries
- Understanding of college/university students, adolescents, and Millennials
- Basic apologetics and Adventist identity
- Creation account
- How to start a campus ministry / starter's kit / comprehensive manual / practical application
- How to give a Bible study

PCM COMPETENCY CERTIFICATION 2

This certification process is designed for:

- Church-employed (division, union, conference, and mission) PCM directors, PCM professionals, and practitioners
- Church pastors and officers
- Those who completed PCM Competency Certification 1 and have been actively involved in campus ministry; also, for those who are serving as division/union/conference/mission recognized mentors and/or sponsors

Certification training includes:

- Further in-depth training of PCM Competency Certification 1
- PCM operational structure and system
- Mentoring college/university students, adolescents, and young professionals
- Developing resilience in college/university students, adolescents, and young professionals with social issues
- Disaster relief and crisis intervention

- How to approach public officials and university administrators
- Self-awareness training
- Faith development in students and young professionals
- Personal spiritual/devotional development (one-day training)
- Developing a sense of local and global vision
- Developing cultural intelligence/cross-cultural training

PCM COMPETENCY CERTIFICATION 3

This certification process is designed for:

- Endorsed campus chaplains
- Endorsed chaplains seeking specialization in campus ministry
- PCM instructors

Certification training includes:

- PCM education levels 1, 2, and 3: field study, internship
- Up-to-date specialized campus ministry training
- PCM instructor training

APPENDIX 3

SAMPLE PCM CONSTITUTION

FOR A PUBLIC CAMPUS MINISTRY FELLOWSHIP

OR A STUDENT ASSOCIATION FELLOWSHIP

CONSTITUTION

ARTICLE I **NAME**

The name of this organization shall be the [Name of School or Region] Public Campus Ministries (PCM) or [Name of School or Region] PCM Fellowship (PCMF), or [Name of School or Region] Adventist Student Association (ASA), Adventist Christian Fellowship (ACF), Adventist Universitarians and Professionals Association (AUPA), Ministerio de Apoyo a Universitarios y Profesionales Adventistas / Support Ministry for Adventist Universitarians and Professionals (MAUPA).

ARTICLE II **PURPOSE**

Section I. The objectives of the [Name] Public Campus Ministries (PCM) or [Name] PCM Fellowship (PCMF), or [Name] Adventist Student Association (ASA), Adventist Christian Fellowship (ACF), Adventist Universitarians and Professionals Association (AUPA), Ministerio de Apoyo a Universitarios y Profesionales Adventistas / Support Ministry for Adventist Universitarians and Professionals (MAUPA) are:

- a. To provide the opportunity to become acquainted with and enjoy the fellowship of students, faculty, and staff who hold membership and have interest in the Seventh-day Adventist Church.
- b. To promote spiritual and intellectual growth, both personal and corporate.
- c. To encourage and involve members in personal service and evangelistic outreach for others.
- d. To keep members informed of recent trends and concerns of the Seventh-day Adventist Church.

ARTICLE III **MEMBERSHIP**

Section I. Membership will be open to all college/university students, academics, and professionals that are members of the Seventh-day Adventist Church who are considered as mentors by students.

Section II. All full or part-time faculty of a college/university who are members of the Seventh-day Adventist Church are eligible for election into this organization.

Section III. All full or part-time staff of a college/university who are members of the Seventh-day Adventist Church are eligible for election into this organization.

Section IV. There shall be no discrimination in membership privileges based on creed, race, or sex in this organization.

ARTICLE IV **GOVERNMENT**

The rules of governance of this organization shall consist of the local constitution and bylaws, and the interim actions and regulations of said college/university fellowship (or association).

ARTICLE V **OFFICERS**

Section I. The officers of this organization shall be president, general vice-president, vice-president of religious affairs, vice-president of social affairs, secretary, and treasurer

Section II. The executive board will consist of president, general vice-president, vice-president of religious affairs, vice-president of social affairs, treasurer and the sponsor(s)/mentor(s).

ARTICLE VI **ELECTION AND APPOINTMENT OF OFFICERS AND LENGTH OF TERM**

Section I. Election of officers shall occur during the end of each academic year. Terms of office will last until the following election.

Section II. A nominating committee should be created to suggest names of potential officers and present these to the general assembly for voting.

Section III. The election of officers shall be conducted by secret ballot.

ARTICLE VII **MEETINGS**

Section I. The [Name] Public Campus Ministries (PCM) or [Name] PCM Fellowship (PCMF), or Adventist Student Association (ASA), Adventist Christian Fellowship (ACF), Adventist Universitarians and Professionals Association (AUPA), Ministerio de Apoyo a Universitarios y Profesionales Adventistas / Support Ministry for Adventist Universitarians and Professionals (MAUPA) shall meet a minimum of once each month except during vacation months. Meeting date and time will be determined by the membership.

Section II. The executive board will meet when determined by the president and sponsor(s)/mentor(s).

ARTICLE VIII **QUORUM**

Section I. A quorum shall be mandatory for constitution amendment and the election of officers.

Section II. A quorum shall consist of two-thirds of the active membership.

Section III. The executive board quorum shall be a simple majority of the board membership.

ARTICLE IX **AMENDMENTS**

Section I. This constitution may be amended by a simple majority of the quorum.

BYLAWS

ARTICLE I **MEMBERSHIP**

Section I. Membership in the [Name] Public Campus Ministries (PCM) or [Name] PCM Fellowship, or Adventist Student Association (ASA), Adventist Christian Fellowship (ACF), Adventist Universitarians and Professionals Association (AUPA), Ministerio de Apoyo a Universitarios y Profesionales Adventistas / Support Ministry for Adventist Universitarians and Professionals (MAUPA) will be active after fulfillment of the below stated requirements.

Section II. Qualifications of the membership should be registered college/university students, academics and alumni/professionals/mentors, full- or part-time staff who are members of the Seventh-day Adventist Church. Also, those who are not members of the Seventh-day Adventist Church, but who express like interest and goals (as determined by the executive board) will be admitted to regular membership.

Section III. The active member is one who has met the financial requirements of the organization and has not missed three consecutive meetings.

Section IV. Members will revert to inactive status after four months of nonpayment of dues, if interest and goals change (as determined by the executive board), or upon missing three consecutive meetings.

Section V. Any member absent from campus for official university business (or any situation as determined by the executive board) may be considered inactive membership status.

ARTICLE II **OFFICERS**

Section I. In order for a member to be nominated for an office in the [Name] Public Campus Ministries (PCM) or [Name] PCM Fellowship (PCMF), or Adventist Student Association (ASA), he/she must be an active member of the Seventh-day Adventist Church and the [Name] Public Campus Ministries (PCM) or [Name] PCM Fellowship (PCMF), or Adventist Student Association (ASA), Adventist Christian Fellowship (ACF), Adventist Universitarians and Professionals Association (AUPA), Ministerio de Apoyo a Universitarios y Profesionales Adventistas / Support Ministry for Adventist Universitarians and Professionals (MAUPA).

Section II. Nominations will be with active members present and election will be by a simple majority of the quorum.

Section III. Any officer other than the president may resign when such resignation is submitted in writing to the president. The president may resign when such resignation is submitted in writing to the sponsor(s)/mentor(s).

Section IV. When a vacancy occurs, an office shall be replaced by a simple majority vote of a quorum.

ARTICLE III **AMENDMENTS**

Section I. These bylaws may be amended by a simple majority of a quorum.

ARTICLE IV **SPONSOR**

Section I. The sponsor(s)/mentor(s) shall be a full/part-time college/university faculty member or pastor/teacher, or lay leader appointed or elected by the local/district Union/Conference of Seventh-day Adventists.

ARTICLE V **REMOVAL OF AN OFFICER**

Section I. Any officer who does not perform their duties as outlined by the Constitution and Bylaws may be removed from office by a majority vote of the quorum at two consecutive meetings.

ARTICLE VI **MEETINGS**

Section I. The [Name] Public Campus Ministries (PCM) or [Name] PCM Fellowship (PCMF), or Adventist Student Association (ASA), Adventist Christian Fellowship (ACF), Adventist Universitarians and Professionals Association (AUPA), Ministerio de Apoyo a Universitarios y Profesionales Adventistas / Support Ministry for Adventist Universitarians and Professionals (MAUPA) will meet a minimum of once each month except during vacation months. Meeting date and time will be determined by the membership.

Section II. All revenue shall be dispensed as prescribed by either the executive board or the membership at a monthly meeting.

APPENDIX 4

SAMPLE PUBLIC CAMPUS MINISTRIES (PCM) ANNUAL CALENDAR

SEASON	MAIN GOALS	IDEAS
FIRST QUARTER	<ul style="list-style-type: none"> ▪ Start/resume chapter. ▪ Review mission, vision, goals, plans (sign covenant). ▪ Establish community. ▪ Solidify leaders. ▪ Create a rhythm. ▪ Develop a yearly plan and send it to the conference PCM director. 	<ul style="list-style-type: none"> ▪ Participate in “welcome week” or “club fest” type of events (many schools have a welcome week that showcases all the clubs on campus). ▪ Plan your first meeting well. ▪ Consider a leadership retreat. ▪ Focus on community (getting to know one another) and discipleship (growing spiritually).
SECOND QUARTER	<ul style="list-style-type: none"> ▪ Continue focus on community and discipleship. ▪ Focus on campus outreach. 	<ul style="list-style-type: none"> ▪ Schedule a “welcome back” event after the Christmas break or other holidays. ▪ Promote a retreat. ▪ Teach on relationships (perhaps for Valentine’s Day). ▪ Plan an outreach event.
THIRD QUARTER	<ul style="list-style-type: none"> ▪ Continue community, discipleship, and mission focus. ▪ Elect future leaders. ▪ Conduct leadership training. 	<ul style="list-style-type: none"> ▪ Attend a PCM church-sponsored leadership training event. ▪ End the year well (plan an event or celebration).
FOURTH QUARTER (School Break)	<ul style="list-style-type: none"> ▪ Assess and evaluate. ▪ Plan for the following school year. ▪ “Refuel” (weekend retreat for leaders, etc.). 	<ul style="list-style-type: none"> ▪ Plan a summer mission trip.

Endnotes

- ¹ en.wikipedia.org/wiki/Higher_education_in_the_United_States
- ² nces.ed.gov/fastfacts/display.asp?id=84
- ³ This chapter is an excerpt from the following doctoral dissertation, available online: Jiwan S. Moon, "Mentoring and Discipling the Early Adolescents of the Kitchener-Waterloo Seventh-day Adventist Church" (2014). Project Documents. Paper 87, digitalcommons.andrews.edu/dmin/87
- ⁴ Eugene H. Peterson, *Like Dew Your Youth: Growing Up With Your Teenager* (Grand Rapids, MI: Eerdmans, 1994), 108.
- ⁵ John Mallison, *Mentoring to Develop Disciples and Leaders* (Melbourne: Scripture Union, 1998), 28.
- ⁶ Jon Middendorf, *Worship-Centered Youth Ministry: A Compass for Guiding Youth Into God's Story* (Kansas City, MO: Beacon Hill Press of Kansas City, 2000), 53.
- ⁷ Ibid.
- ⁸ Dick Innes, *I Hate Witnessing: A Handbook for Effective Christian Communication* (Ventura, CA: Regal Books, 1985).
- ⁹ David M. Csinos, "'Come, Follow Me': Apprenticeship in Jesus' Approach to Education," *Religious Education* 105 (2010): 46.
- ¹⁰ Jim Burns and Mike DeVries, *The Youth Builder* (Ventura, CA: Gospel Light, 2001), 24.



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