



Renewing The Commitment



A Church-wide
Mission Strategy
for Ministry in
Higher Education by the
Presbyterian Church (U.S.A.)



Higher Education Ministries Students' Ministries



PRESBYTERIAN CHURCH (USA)

Thank you for opening the cover of “**Renewing the Commitment**”.

This could mean that you are one of the over 700 campus ministers and college chaplains serving on behalf of the Presbyterian Church (U.S.A.). Possibly you are one of the thousands of college and university students benefiting from our collegiate ministries. Or maybe you are part of the staff of or an involved member of one of the 1,500+ congregations of the PC(USA) that have programs of ministry to students other than their own members. Are you on the staff of a presbytery, synod or ecumenical agency that has responsibility for collegiate ministry? Possibly you are an alum of a campus ministry and want to see where the church is headed with this mission of ministry in higher education in the next few years.

Whoever you are and what ever way you are connected with this mission we hope you will discover in “**Renewing the Commitment**” some of the enthusiasm, energy and hope the writers of the document found as we developed this pathway. We spent nearly two years talking to all parts of the church about what is needed in our denomination’s ministry to, with, by and for college students. Students were talked with. Pastors were consulted. Campus ministers and college chaplains had their say. Middle governing body people were asked what they thought. Our ecumenical partners were heard.

The final product of all those conversations is in your hands. You won’t find all the answers. Maybe you will disagree with some things or want the strategy to go farther or be more specific. The writers had to make some initial decisions guided by the original overture to the 1998 General Assembly. The strategy was to reflect on a mission primarily with traditional aged students. The Overture expressed concern about the church’s mission and ministry with the traditionally Black academic communities and with recent immigrant populations. It wanted some guidance about how the PCUSA-related ministries are distinctive from para-church or other non-denominational campus ministries. These concerns shaped the final work of the writing group.

“**Renewing the Commitment**” is more a direction pointer and pathway than a step by step plan for higher education ministry by the Presbyterian Church (U.S.A.). Some specific recommendations are made. These are specifically called for by the 213th General Assembly (2001). Some monies are provided to accomplish these. But the work of our collegiate ministry is really a local affair.

It is important to understand that the Presbyterian Church (U.S.A.), in any format of its student-focused ministry, has had an unstated and nearly universal rationale underlying this mission. The ministry . . .

1. is locally contextual,
2. has identifiable resources which include Reformed theological traditions, understandings of the authority and use of Scriptures, and structures for funding, staffing and program applications,
3. targets identified constituencies, and
4. has mutually defined lines of accountability existing between the ministry and a governing body of the Presbyterian Church (U.S.A.).

It is in this setting that “**Renewing the Commitment**” seeks to guide the church as it ministers to a very important segment of society. Read on. Keep the Faith. Do the Job. Ask for Help.

Renewing The Commitment

A Church-wide Mission Strategy for Ministry in Higher Education by the Presbyterian Church (U.S.A.)

RECOMMENDATIONS and REPORT Submitted to, and Adopted by, the 213th General Assembly (2001) Presbyterian Church (U.S.A.)

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Renewing the Commitment

A Church Wide Mission Strategy for Ministry in Higher Education

I. RECOMMENDATIONS

It was recommended and approved that the 213th General Assembly (2001)

1. Affirm, pray for, and financially support the restoration and renewal of our denomination's commitment to the oldest continuing mission of the Presbyterian Church (U.S.A.) beyond the congregation, the mission to higher education.
2. Adopt "**Renewing the Commitment**" as a church-wide wide strategy for ministry in higher education.
3. Direct the Office of General Assembly to publish in print and electronically, and to distribute to the entire church and higher education institutions related to the church "**Renewing the Commitment**" and its attached report.
4. Instruct the General Assembly Council to make available adequate funding for implementation of the following:

A. Establish by the beginning of academic year 2003-2004 a campus ministry internship program to deploy at least 5 - 10 post-baccalaureate young adults into the service of campus ministry congregations, college chaplaincies and other Presbyterian-related campus ministries.

B. Establish with Mission Funding and Development a focused and systematic process of funds development for the continuing support of the church's ministry with college and university students by 2003.

C. Coordinate with our ecumenical partners the present development of an electronic means for congregations, parents and students themselves to directly inform our higher education ministries regarding their members' or their own enrollment in colleges and universities served by Presbyterian-related collegiate ministry programs.

D. Conduct a national conference during 2002 involving student and staff leaders representing the several models and theological traditions existing in our higher education ministries. The gathering will explore the ways and means to continue support of existing ministries, extend ministry to new locations, increase involvement of racial and ethnic minorities, international students, and recent immigrant peoples, and identification of specific print and other resources required to assist students and other leaders in the expansion of our mission in higher education ministry.

E. Continue and expand the efforts and representation of the Presbyterian Student Strategy Team to assure a student voice in the church's ministry in higher education.

5. Request an annual report from the General Assembly Council regarding progress and implementation of the strategy contained in "**Renewing the Commitment**".

II. RATIONALE

The urgent task before us is no less than the very future of the Presbyterian Church (USA). Therefore, remembering our baptismal vows, let us renew our commitment to the oldest continuing mission of the Presbyterian Church in the United States beyond the congregation — the mission to higher education. We join together, as the people of God, to claim, honor and sustain the work initiated through the Holy Spirit. In partnership with the entire church, let us continue to tell the Good News of Jesus Christ to all.

There is a critical need to renew our commitment to Evangelism in our Mission with the Collegiate Community.

"We feel alone."

— a Presbyterian student

"Perhaps the most important mission field of the church in contemporary America is the college campus. College years are usually the time when young adults drift away from previous church involvement. At the same time increasing numbers of young people in American colleges

have no previous involvement but share both altruistic impulses and a deep hunger for the experience of God."¹ The church has an obligation to provide a continuing ministry to its college student members as a way of "making certain that those baptized are nurtured in understanding the meaning of Baptism, of the Lord's Supper, and of their interrelation, and that they are surrounded by Christian encouragement and support" (BO W-2.3022.e) The church's collegiate ministry "on behalf of the Church universal, assumes responsibility for nurturing the baptized person in Christian life. (BO W-2.3023).

All the efforts the campus ministries, chaplaincies and campus ministry congregations of our church and its primary ecumenical partners plus the additional numbers of students served by Campus Crusade for Christ, International and the InterVarsity Christian Fellowship still involve less than .009% of the nearly 12,500,000 undergraduate students in our nation's colleges and universities. "The fields are ripe unto harvest." (John 4:35 NRSV)

There is a critical need to renew our commitment to Discipleship and Leadership Development in our Mission with the Collegiate Community.

“What opportunities are there for us in the Presbyterian Church?”

– Presbyterian student

“We are finding the pulpits difficult to fill recently . . . I think this directly correlates to the fact that many people find their calling for ministry in college, and if the church does not foster it, then it gives way to the reality of life.”

– recent Presbyterian graduate

Jesus calls us to go therefore and make disciples (Mt. 28.19) and he also mandates that we feed his sheep (John 21.15). During the 1990’s there was great effort and enthusiasm for youth ministries, but there was not a concurrent emphasis on ministry to those youth in the succeeding years. Many students are lost during the confusing teen years and the difficult transition to college. They have said that there are limited opportunities for leadership and service in the young adult years. We have fallen down in our responsibilities to provide programs, opportunities and mentors for these young adults.

Leadership opportunities in campus ministry facilitate students’ spiritual growth and provide a path to adult leadership and service for the church, civil society and the global community. There is a declining number of leaders to serve the church. Historically, ministries in higher education have provided this road to leadership. This is especially so for many who, during their collegiate years, discover their call to church vocations. Is there a connection? Dynamic communities, relevant programs and exceptional mentors are most effective when the brightest and best are drawn to student leadership roles by dynamic and relevant programs.

There is a critical need to renew our commitment to Stewardship Support of our Mission with the Collegiate Community.

“We are your children, your grandchildren. We are the children of God and the children of the Church. Trust us. Hear us. Believe in us. We are waiting, as has each generation before us, for the reign of God to be revealed to us in fullness, wisdom, generosity and truth. We are looking for an authentic word of life and will invest ourselves where people are willing to invest in us.”

– graduate of a Presbyterian college

Funds allocation reflects mission priorities. Investing in college students will reap rewards. Our current resources are limited. We have not been imaginative enough about alternative sources of funding. Good stewardship requires resources to retain those whom we have baptized, and

resources to evangelize those who are new to the faith. College graduates have potential for significant financial support for the mission of the church.

There is a critical need to renew our commitment to Spiritual Formation and the Reformed Tradition of our Mission with the Collegiate Community.

“How do we explain who we are and what do we believe?”

– Presbyterian student

“Why go to a Presbyterian Church when there’s a Methodist church a half mile closer and you don’t know the difference between the two denominations?”

–Presbyterian student

Studies have shown that this generation is biblically illiterate and theologically uncertain. Many have never heard the biblical story. Biblical literacy and theology do matter. Students want to know what Presbyterians believe about the pressing social, political and moral issues in the contemporary world. Much of the church, in turn, lacks understanding of students’ faith developmental issues and the matters that concern them most. The Presbyterian Church has not presented its biblical and theological heritage in ways that have kept pace with the educational delivery systems that are effective in reaching this generation.

There is a critical need to renew our commitment to Racial and Ethnic Students in our Mission with the Collegiate Community.

“I’m drawn to a collegiate ministry that is inclusive and open to all kinds of people, that is based in Reformed tradition and does not create a group that will become exclusive.”

– Presbyterian student

Racial ethnic tensions continue to be a challenge for church and society. We have seriously neglected some of our commitments to racial ethnic schools. There has been an imbalance of resources committed to racial ethnic higher education institutions and to minority populations in other academic institutions. This is of particular note since there is a rising number of racial and ethnic students in higher education. The total enrollment of minorities is increasing while that of whites has actually decreased in the last decade.² The church has a stated goal of increasing its minority membership. The campus provides unique opportunities to meet a common goal.

¹ The Reforming Tradition: Presbyterians and Mainline Protestantism, Milton J. Coalter, John Mulder, Louis B. Weeks, Westminster/John Knox Press, Louisville, KY, 1992, p. 258f

² “The Chronicle of Higher Education”, September 1, 2000, Volume XLVII, Number 1

III. Strategic Goals for the Renewal of the Church's Commitment to the Mission of Ministry in Higher Education

The implementation of this set of strategies will provide for a sustainable and effective ministry with college students. The General Assembly Council and all governing bodies of the Presbyterian Church (U.S.A.) will need to work with one another to accomplish this task. These strategies seek to accomplish the following goals.

A. Enhance the spiritual well being of the student and the church.

Therefore, the whole church is called to:

1. Provide, through campus and congregation-based ministries, options for cooperative, coordinated and diverse programs;
2. Develop, support and equip students to be leaders of the church, society and the global community;
3. Develop a clear articulation of Reformed theology that is relevant to students;
4. Develop resources written in students' language for worship, discipleship and service;
5. Improve and expand national and regional gatherings for students;
6. Utilize current technology to communicate more effectively.

B. Retain student involvement from confirmation through college and into the life of congregations.

Therefore the whole church is called to:

1. Cultivate intentional relationships with students;
2. Develop innovative programming designed to welcome students into Christian community, nurture spiritual growth, and equip students for discipleship, service and ministry;
3. Create opportunities for student leadership development during and after their college years;
4. Establish mentoring relationships between students and church leaders, pastors, faculty and staff;
5. Assist students in the transitions from high schools to colleges to congregations;
6. Keep track of our baptized and confirmed members as they move onto college campuses and into the workplace;
7. Create opportunities which encourage students to consider a call to a church vocation.

C. Reach those students who have no church home or religious background.

Therefore, the whole church is called to:

1. Bring people to Christ, and plant seeds for future spiritual understanding;
2. Encourage all students to share joyfully the good news of the sovereign love of God in an atmosphere of love and respect;
3. Offer authentic spiritual community for students and local congregations;
4. Provide innovative programming which responds to the social consciousness and real needs of students;
5. Give students opportunities to respond to the love of

Christ through service in the areas of greatest need;

6. Uphold faculty and academic staff in their work and witness to issues of faith and learning.

D. Improve the financial, programmatic and staff resources that support all facets of a ministry to, with, by and for students.

Therefore, the whole church is called to:

1. Coordinate, encourage and sustain higher education ministry as an integral part of the comprehensive mission of the church;
2. Develop an ongoing church-wide public relations campaign to promote college ministries and Presbyterian colleges and universities, telling of the good news of this vital mission;
3. Develop and fund regular professional development and continuing education events for campus ministry professionals, congregational leaders, faculty and staff;
4. Join with sessions, presbyteries and synods as well as with national ministry units for strategic planning and funding of ministries to, with, by, and for students;
5. Develop creative and diverse funding sources to support the church's mission with the collegiate community.

E. Minister more effectively to historically and predominantly black institutions as part of our mandate to serve the entire family of God.

Therefore, the whole church is called to:

1. Provide special assistance to campus ministries at historically and predominantly black institutions of higher education, both public, private and especially Presbyterian-related;
2. Partner with denominations that have a higher percentage of African-American students;
3. Work to identify and empower students of color for leadership;
4. Create relationships of mutual benefit across racial ethnic lines;
5. Consult with people of color, especially faculty and student affairs personnel, to develop a strategic plan for working with racial and ethnic students.

F. Expand the leadership and partnership base of collegiate ministry with the inclusion of all racial and ethnic constituencies of the church.

Therefore, the whole church is called to:

1. Work with racial and ethnic minority members of the church to implement these Strategic goals;
2. Encourage and work cooperatively with the leaders of these communities, including college and university faculty and staff, to identify and develop their students' leadership potential;
3. Integrate racial ethnic student constituencies into the leadership groups now dominated by the representatives of the majority;
4. Enable higher education ministry strategies specific

to the needs of second and third generations of immigrant populations;

5. Begin new ministries to serve academic institutions with predominately racial and ethnic student populations;

6. Support national gatherings designed and administered by racial ethnic minority students to serve their unique needs.

G. Identify the context and gifts of the local collegiate ministries, seeking to increase cooperation and build partnerships with local constituencies and colleagues.

Therefore, the whole church is called to:

- 1. Establish standards of excellence based on integrity, balance, initiative, and vitality;
- 2. Pursue spiritual formation and discipleship as core values for all ministries;
- 3. Create multiple entry points for students who are at various stages of spiritual growth;

A. PREFACE

In 1726 the Presbyterian minister William Tennent, Sr. gathered students into a log house in Neshaminy, Bucks County, Pennsylvania. So began a Presbyterian Church mission in higher education that has continued uninterrupted for over a quarter of a millennium. From a log house to a log-on password, the church has kept this mission alive by adapting new strategies for outreach to successive generations of students. The 210th General Assembly (1998) recognized this past history and current need and directed the “Higher Education Program Area to prepare a church wide mission strategy for ministry to higher education in concert with middle governing bodies, congregations, and, where possible, ecumenical partners . . .” (Overture 98-63)

“Renewing the Commitment”, with its set of strategic goals, builds upon an operating rationale that ministry to, with, by and for students . . .

B. TEXT OF OVERTURE 98-63

“On Preparing a Church Wide Mission Strategy for Ministry to Higher Education”

Whereas, campus ministry is of vital importance to the spiritual well-being of students, and indeed all who live and work in college and university communities; and

Whereas, campus ministry is of vital importance to the Presbyterian church as a whole in that the failure to nurture students during their college years and the failure to support Presbyterians and ecumenical colleagues who live out their vocation at colleges and universities often results in a less effective witness and, in the case of young adults living on campus, sometimes results in their not returning to the church once they have completed their education; and

Whereas, synods and presbyteries that traditionally have been responsible for campus ministry are experiencing difficulties in coordinating and financing ministries in institutions of higher education; and

Whereas, historically, Black institutions are often less

4. Encourage ministries serving the same academic institution to cooperate and support one another’s work.

H. Join with ecumenical partners, other denominations and individual congregations to advance the Gospel with students.

Therefore, the whole church is called to:

- 1. Assume leadership at all levels in nurturing and expanding the relationships with our ecumenical partners;
- 2. Examine the “Formula for Agreement” and its implications for local ecumenical efforts on behalf collegiate ministry;
- 3. Trust our ecumenical partners to work on our behalf;
- 4. Serve with integrity on behalf of our ecumenical partners;
- 5. Encourage communication and cooperation among the many varied campus ministries at a single institution;
- 6. Investigate and evaluate other collegiate ministries to understand their strengths and weaknesses.

IV. THE REPORT

- 1) serves in a defined contextual situation;
- 2) has resources available to bring to this ministry, among which are funds, staff, and programs, as well as theological foundations and understandings of the use and authority of Scripture;
- 3) has identified the constituents it seeks to serve;
- 4) has a mutually defined line of accountability with a governing body of the Presbyterian Church (U.S.A.).

“Renewing the Commitment” proposes a set of strategies that relate specifically to the mission of ministry to, with, by and for students. This approach **should not be seen** to minimize the need for the continuation, and even expansion of, a mission that relates to the whole membership of the academic community and addresses the underlying values inherent to the broader educational enterprise.

well-served by the Presbyterian church in campus ministry programs; and

Whereas, our ecumenical partners in many instances have had difficulty sustaining campus ministry programs due to budgetary constraints or shifts of mission priorities and strategy; and

Whereas, nationally coordinated campus ministry programs, such as InterVarsity and Campus Crusade for Christ, have achieved notable success in their efforts; therefore, be it

Resolved, That the Presbytery of National Capital overture the 210th General Assembly (1998) of the Presbyterian Church (U.S.A.) to direct the Higher Education program area to prepare a church wide mission strategy for ministry to higher education in concert with middle governing bodies, congregations, and, where possible, ecumenical partners, to be presented to the 212th General Assembly (2000).

C. THEOLOGICAL STATEMENT

As a community of faith the Presbyterian Church (U.S.A.) is called to seek and to do God's will by going into the world to make disciples, baptizing and teaching Christ's commandments (Matthew 28:19). Our call is to witness to the name of Jesus Christ in environments of welcome as well as those that are hostile, and at times to bring a disruptive voice to the principalities and power of this earth. Strengthened by the power of the Holy Spirit, the Church of Jesus Christ is called to announce the realm of God in all arenas of human interaction. By that same strength the Church has endowed its members with courage and boldness of faith even to give voice to the silenced.

Every setting of human engagement is a field of God's care and tending. God continuously calls the Church to profess faith in new situations and circumstances as well as to display a constancy of presence in its traditional fields of mission. The special context of a mission in the arena of higher education ministry offers a setting for God's sure and steady presence to be made manifest in ways both innovative and constant.

Jesus, called Rabbi, taught his followers to love God with heart, mind, soul and strength. In the historic Reformed tradition, we are reminded that "learning is a Christian duty." The higher education community is a place entrusted with the discovery, preservation, and stewardship of human knowledge and the preparation of students for lives of meaning and purpose. Thus, it is a field of mission calling for the special and continuing attention of the Church. Just as we are called by scripture to be "transformed by the renewing of our minds," (Romans 12:2) we are awakened to faith by God's transforming life in the halls of higher education.

The Church, in its mission and ministry in higher education stands firmly in our Reformed Heritage. From the very beginning, the Reformed faith has valued the life of the mind for faith, recognizing the challenges and gifts of learning for the church. It continuously must be involved with the entire campus community, faculty, administration,

and students as well as the political and cultural systems that under gird this work.

Specific to our ministry with students is a mandate:

- ▶ to honor students as full partners in the church's mission to develop communities of compassion, hospitality, love and grace;

- ▶ to carry out the baptismal promises that call the community to tell the good news of the gospel;

- ▶ to help the baptized know the commandments of Christ and how to live them with joy and commitment;

- ▶ to strengthen students, those aligned with as well as those alienated from the church, through Christian fellowship and ties with the whole household of God;

- ▶ to counter intellectual idolatries and arrogance in the control of knowledge and its implications as agents of the truths of the Gospel and its implications, and;

- ▶ to free minds as well as hearts from the bondage of ignorance and fear as agents of Christ's liberating power.

The life of faith and the life of the mind call for a common engagement. The setting of higher education provides one context where this common engagement might transpire. The ministry of the Church with students is equipped by the power of the Holy Spirit, "everywhere the giver and renewer of life." (Brief Statement of Faith 10.4, line 53) It is to this particular setting that the ministry and mission of the church must awaken new life. It is from this special setting that the gifts of intellectual acumen and passionate engagement of the mind, nurtured and guided by our faith, can equip leaders for Church and society.

All of this activity is carried out with energy, intelligence, imagination and love, (BO G-14.0207.h) fearlessly speaking the prophetic and disruptive word to practices that lead to bondage for any of God's children. As members collectively of the Presbyterian Church (U.S.A.) we strive to be faithful followers of Jesus Christ, entrusted with the good news of the Gospel, working for justice and shalom for all the people of God, and equipping leaders through ministry in settings of higher education for church and society.

D. FROM THE VOICES OF STUDENTS

"Whereas, campus ministry is of vital importance to the spiritual well-being of students, and indeed all who live and work in college and university communities; and

"Whereas, campus ministry is of vital importance to the Presbyterian church as a whole in that the failure to nurture students during their college years and the failure to support Presbyterians and ecumenical colleagues who live out their vocation at colleges and universities often results in a less effective witness and, in the case of young adults living on campus, sometimes results in their not returning to the church once they have completed their education. . ."

—Overture 98-63

The following quotations are from a selection of email correspondence gathered from students involved in

PC(U.S.A.)-related ministries across the country. They are in response to an invitation by the leadership of the Presbyterian Student Strategy Team to comment on this portion of the "**Renewing the Commitment**" report. They reflect direct experiences and considerable theological insight. The Committee saw in these and the many other messages a composite representation of students' concerns about Presbyterian identity and conflict in the church, nurturing of their faith, communicating the Christian message, and suggestions for practical models for ministry with their generation.

"College students face all sorts of trials and temptations. Proper use of alcohol, relationships, sex, time management,

obligations, personal time, how to be comfortable being alone, independence, responsibility to the environment and society . . .”

“What college students need, and what they’re searching for, is not religion, is not structure and rules. It is spirituality. A personal connection with God. A reason to believe that the temple to God in this New Testament is the individual. The national church should recognize this, learn about it, and incorporate into their ministries. Locally and nationally. The church should be out in the environment and society doing good and being visible, changing the world through rallies, business, politics, statements, as opposed to bickering within its ranks about who’s right and wrong. The national church should be an example of spirituality.”

“ . . .one of the problems the PC(USA) is having today is defining itself in terms of what it believes and who it is . . . which is one of the reasons people are leaving the church (why go to a Presbyterian Church when there’s a Methodist church a half mile closer . . .and you don’t know the difference between the two denominations?). Also, since many college-aged Presbyterians don’t know where the church stands on issues, they are often left on their own to find out what is beneficial and what is harmful (for better or worse). For example, many young Presbyterians probably don’t know what the Church says about alcohol, gambling, sex, sexual identity, abortion, etc.”

“How do we explain who we are and what do we believe? What opportunities are there for us in the Presbyterian church?”

“We ask the difficult, personal, controversial questions about values, ethics and morality. We want to gather to sing, study, talk, listen and grow. Some of us have served the church as youth, but all of us want to be lifelong leaders and learners. We want more intelligent, compelling insights to the questions of salvation, racism, sex, drugs, violence, pluralism and global co-existence. We need exceptional teachers, pastors, counselors, congregations and college ministry organizations.”

“We feel alone.”

“A number of students that are involved in high school, do not get involved in college ministry. It would help to have a denomination-wide emphasis on (high school to college) transition ministry. High school to college is a time of transition between family pressure to go to church and being self-motivated to seek out a church of their own. Once people came to our ministry, we were pretty good about keeping them. We just had a hard time getting them in the door.”

“I’m drawn to a collegiate ministry that is inclusive and open to all kinds of people, that is based in the reformed tradition and does not create a group that will become exclusive.”

“The college ministry provides an atmosphere where I can be myself and tell others how I am truly feeling. I feel that this atmosphere is great for examining ourselves because we can see that there are others who are going through the same things that we are. I believe that it can and does enhance our spirituality by hearing what others have to say. We are not perfect beings, and it helps to hear that there are people in the same boat with us. This atmosphere also allows us to think about the choices that we are making. Hearing others who have made not-so-wonderful choices allows us to learn from their mistakes.”

“College looms large before us and we arrive, most times, unaware that the church will be there to welcome us, receive us, care for us, challenge us and feed us with real spiritual food. Many times we arrive there, far from home, and find few faces, few places or few wells from which we can draw living water. We yearn to be greeted and engaged as real people, by adults, hearing a word of trust and receiving an opportunity to serve God and our neighbors. We long to experience God, know Scripture better, reach out to the poor and brokenhearted, and to see the church live up to its claims to be a loving, redemptive, healing and live-saving extension of the living God.”

“The problem I see is this (remember this is from my own perspective): We have now moved to doing excellent youth ministry. We have programs and the desire to foster the faith of the young, but when they hit 18 we have no real place for them. It seems that the church does not remember how to do ministry for individuals 18-25 years old. Because of spiritual starvation those individuals leave or join another denomination to find spiritual feeding. We are finding the pulpits difficult to fill recently because seminary students are now mostly older people who choose ministry as a second career. I think this directly correlates to the fact that many people find their calling for ministry in college, and if the church does not foster it, then it gives way to the reality of life. By this I mean we all know ministers don’t make much money and their families often suffer from neglect. I think people 18-25 have trouble remembering that it is still worth it to be a minister. From my own personal experience I had to “break-in” to the church. I found a place in doing the youth ministries, but so many people have different callings that could come to fruition faster if the church nurtured them better.”

“College is a new beginning and we have left behind dear friends, family and the communities that have raised us up. Some of us come to campus unexposed to the Gospel and the possibilities of Christian and spiritual community.”

“We are your children, your grandchildren. We are children of God and the children of the Church. Trust us. Hear us. Believe in us. We are waiting, as has each generation before us, for the reign of God to be revealed to us in fullness, wisdom, generosity and truth. We are looking for an authentic word of life and will invest ourselves where people are willing to invest in us.”

E. FROM THE VOICE OF THE HISTORICALLY BLACK INSTITUTIONS

“Whereas, historically, Black institutions are often less well-served by the Presbyterian church in campus ministry programs . . .”

—Overture 98-63

At the close of the Civil War some Presbyterians were outraged at the lack of educational opportunities for freed persons and were inspired to provide them with higher education. In 1867, with the founding of Barber-Scotia and Johnson C. Smith colleges, Presbyterians initiated an ongoing relationship of faith and covenant with historically black colleges. From the inception of the mission, this support, though determined and faithful, eventually proved inadequate to meet the overwhelming fiscal and structural needs of the educational institutions or the spiritual needs of the members of these academic communities. The Church responded to the call of God to equip a special community in becoming whole. We have not finished the task.

While there continues to be a meaningful place in our national academic society for the historically Black institutions of higher education, the Presbyterian Church (U.S.A.) is faced with the reality that several of its racial and ethnic colleges hover on the brink of fiscal insolvency. This situation is a matter for the Church to continue to address through the appropriate and existing partnerships it has with these institutions. It does, however, have an impact on the ministry provided at these schools since one response to fiscal uncertainty is to sacrifice chaplaincy positions to help assure the continuation of academic, administrative and property needs of the affected institution.

“On Being Faithful”, p. 41, (1994) stated that . . . “While 75 percent of all African American students enroll in historically white colleges and universities, 40 percent of all African American graduates come from historically black colleges and universities. A recent General Assembly

F. FROM THE VOICE OF THE RESPONSE COMMITTEE

“Whereas, campus ministry is of vital importance to the Presbyterian church as a whole in that the failure to nurture students during their college years and the failure to support Presbyterians and ecumenical colleagues who live out their vocation at colleges and universities often results in a less effective witness and, in the case of young adults living on campus, sometimes results in their not returning to the church once they have completed their education; and

“Whereas, synods and presbyteries that traditionally have been responsible for campus ministry are experiencing difficulties in coordinating and financing ministries in institutions of higher education; and

“Whereas, our ecumenical partners in many instances have had difficulty sustaining campus ministry programs due to budgetary constraints or shifts of mission priorities and strategy . . .”

—Overture 98-63

set for the challenge for the Presbyterian Church (U.S.A.) to have a membership consisting of 20% people of color by the year 2010. These statements raise two concerns. First, if a core value of the Church’s collegiate ministries is the development of leaders for both church and society, then there must be a concentrated effort to enhance and expand this mission to currently under served-schools. The colleges serving predominantly students of color are notably included in this set of institutions.

Second, “**Renewing the Commitment**” suggests that to meet the goal of increasing the minority membership of the denomination, a concentrated effort must be made to minister to students in the minority higher education institutions of this nation. This initiative must be directed toward PC(U.S.A.)-related colleges as well as other private and public institutions which primarily serve people of color.

It is understood that a radically increased investment of human and financial resources will be required to establish and enhance ministries to, with, by and for students enrolled in racial ethnic colleges and universities . Our denomination will need to form partnerships with other denominational partners and individual congregations to accomplish the task. The mission strategy calls the church to support, augment, and further develop these initiatives regardless of the college or university setting or its racial and ethnic composition.

“**Renewing the Commitment**” envisions the commitment to ministry in higher education that is balanced across racial, cultural, and gender lines. Understandably, the local context and resources of particular ministries may lead them to provide for ministries that focus more on one component of a student population than another. Even so, these ministries will not tolerate any appearance of bigotry, prejudice or exclusion from participation by any persons who seek to serve or to be served.

Voices, of students . . . of people of color . . . we can hear these voices. Too, we need to listen to the silence of those who have walked away . . . who found our answers and examples inadequate and irrelevant. Others are at the door; ready to walk away leaving us without their passion, commitment, money, leadership and service.

In our secular society there are also those who have never heard the word of God’s grace, but who are at a place in their lives when they are asking profound questions of meaning; “Who *am* I?” “What am I supposed to do in the world?” “How can a loving God allow so much suffering?” “What is truth?” “Who is Jesus Christ in this day?”

While the focus of these Strategic Goals is on the call to ministry to, with, by and for traditional aged college and university students, we are convinced that they will serve students of every age and stage of their life journey as well.

Our research as a committee uncovered many wonderful and disturbing things about the context that led to the submission of Overture 98-63:

— The Presbyterian Church (USA) in its struggle for survival as an institution has ignored the need to retain college-aged students, a resource for the church.

Have we forgotten our baptismal vows to these children and their parents?

— Our church has had a great renaissance in the work of youth ministry, both programmatically and financially. The unstated expectation, as seen in the lack of priority given to collegiate ministry, is that we don't expect to see youth again until they have families of their own.

Do we assume young people will maintain faith through their college and early post-college years on their own?

— The Presbyterian Church (U.S.A.) is experiencing a shortage of leadership for the church. We continue to disregard the role of higher education and our congregations in identifying and encouraging talented students to prepare to meet that need.

Where do we believe this leadership will come from in the future?

— We have planted racial-ethnic institutions but have not provided adequately for ministry within them for their sustained spiritual growth over time.

Have we accepted — even enabled — a process to assure inattention to ministry with people of color?

G. THE CONTEXT OF HIGHER EDUCATION MINISTRY

The Committee benefited greatly from the actions of prior General Assemblies regarding higher education ministry. Recent actions included :

“On Being Faithful: The Continuing Mission of the Presbyterian Church (U.S.A.) in Higher Education”, Report, adopted by the PC(U.S.A.) 206th General Assembly (1994),

“Loving God With Our Minds - the Mission of the Presbyterian Church (U.S.A.) in Higher Education Within the Global Community” Report, submitted to, and adopted by the PC(USA) 203rd General Assembly (1991),

“Faith Knowledge and the Future, Presbyterian Mission in the 1980's”, Report, adopted by the PCUS 122nd General Assembly (1982),

“The Church's Mission in Higher Education: A Report and Recommendations, UPCUSA 193rd General Assembly (1981),

“One Mission Under God: Report of the Mission Consultation of the Presbyterian Church in the United States”, PCUS 118th General Assembly (1978).

These actions by earlier General Assemblies underscore the historic importance placed on the mission of higher education ministries and show that current realities of students' ministries have changed considerably from the 1950's. The post-World War II era witnessed the re-establishment of ministries only slightly interrupted by the global events of the 1940's. Their contextual situations were, and often continue to be, the campuses of first and second tier public colleges and universities often under the direction of ordained career specialists in a higher education ministry.

Until the 1960's most of these ministries were denominationally distinctive although at some locations ecumenical cooperation enhanced the work. The private Presbyterian Church-related colleges were served by chaplains, often with faculty status, who directed the religious affairs of the student body and the institution as a whole.

During these decades the constituency of the church's higher education ministries changed greatly with the advent of continuing learning opportunities for students beyond the age range of 18-23. Both non-traditional students as well as the traditional aged students took advantage of the growing number of community-based colleges with commuting rather than residential student bodies.

The early 1960's saw the development of many more ecumenical efforts at national, regional and local denominational levels for the administration and support of the ministries. In many respects this pattern continues with middle governing bodies involved in funding, staffing and accountability functions. Facilities for a ministry often are campus rather than church based. Campus ministry staffs often relate to middle governing bodies or ecumenical consortia rather than to particular congregations. In this era national student ministries and movements, once notable, experienced a sharp decline but are now in a resurgence stage. The Presbyterian Church has been a primary partner throughout this period of ecumenically collaborative work among the mainline denominations.

CONTEXT TODAY

Today college chaplaincies and campus ministries operate broad-based programming that relates to a wide constituency of students, administrators, staff and faculty of academic institutions. Often they are involved in the major social issues of the day and matters of import to the entire academic community. A core focus of these ministries is to relay the prophetic Gospel message that the love and peace of God, Christ's act of atonement and offer of salvation, and the constant presence and power of the Holy Spirit are applicable to individuals particularly, the academic community especially, and the whole of society generally.

Central to these campus ministries and chaplaincies are viable programs serving specific student populations on the campus. Their goal is to provide a witness and a presence

that instills a sense and acceptance of Christ's call to a greater good and desire to be a disciple of the deepest commitment.

However, it should be clearly noted that, as the Overture declared, "historically, Black institutions are often less well-served by the Presbyterian church in campus ministry programs; . . ." Only one of the historically racial ethnic PC(U.S.A.) academic institutions has a paid, full time chaplain on its staff. The rest rely on part time service from an ordained faculty member or administrator, local pastors or volunteers from the community.

In a parallel track a number of particular Presbyterian congregations have begun to operate student focused programs using facilities, staff and budget support of the individual church. Among these are some very strong denominationally distinctive ministry extensions of particular congregations with programs targeted toward students. In many, students are introduced to a message of specific salvation and redemption through the saving name of Jesus Christ and are offered opportunities to serve as His disciples in meaningful ways.

The accountability of these ministries is typically lodged with the session. The staffing component varies from a member of the ministerial staff serving as a pastor to students to the use of part-time paid or volunteer staff who relate as peer ministers or small group leaders. Worship, Bible study and mission service projects are consistent features of programs offered. Since the student-focused ministries are parish-based, the middle governing bodies of the church are seldom involved. Several of these congregation-based ministries are at the same institutions as Presbyterian-related campus-based operations. This growth of congregationally based student ministries has

allowed many academic institutions to have a PC(U.S.A.) presence where none had existed previously.

It is important to understand that the Presbyterian Church (U.S.A.), in any format of its student-focused ministry, has had an unstated and nearly universal rationale underlying this mission. The rationale states that student-centric ministry in an academic community

1. is locally contextual,
2. has identifiable resources which include Reformed theological traditions, understandings of the authority and use of Scriptures, and structures for funding, staffing and program applications,
3. targets identified constituencies, and
4. has mutually defined lines of accountability existing between the ministry and a governing body of the Presbyterian Church (U.S.A.).

This rationale continues to have high merit, needs to be uplifted for recognition, re-validation and supported as our denomination's mission for ministry in higher education moves into the next decade. Upon second look this is much the same rationale that distinguishes the mission and ministry of particular Presbyterian Church (U.S.A.) churches serving in a civic community. Though there may be several PC(USA) congregations existing in any one town or city, each may have a particularly distinctive process of ministry that reflects the statements above. Each congregation serves in a complementary fashion to another on behalf of the whole denomination. Such is the situation of our ministries in higher education whether campus or congregationally based as together they serve the mission enterprise of evangelism, discipleship and prophetic witness the whole of the Church is called to do.

H. FINDINGS FROM THE SESSION ANNUAL STATISTICAL REPORT

From the "SESSION ANNUAL STATISTICAL REPORT SUPPLEMENT: END OF YEAR 1999"

A summary of the Research Data Received Through the "Congregation Annual Report" by Research Services: A Ministry of the General Assembly Council Presbyterian Church (U.S.A.) October 2000.

For 1999, out of the denomination's total of 11,216 congregations, 9,774 reported out through the "Session Annual Statistical Report" — a response rate of 87%. A total of 170 presbyteries reported out of the 173. The three non-reporting presbyteries were Dakota, Lackawanna, and Winnebago. There were only four presbyteries with less than 50% of their congregations reporting. They were East Iowa, St. Andrews, Hanmi, and San Juan.

Congregations were categorized into three groups based on membership size: small (fewer than 251 members), medium (251 to 600 members), and large (over 600 members). For race ethnicity, congregations were categorized into 90% or more white, 50-89% white, and less than 50% white. Membership size, region and race ethnicity were obtained from other databases.

In the *Report* each congregation was asked if it were "engaged in any outreach activities to college or university students other than members?" The response was that 930 small churches, 575 medium churches and 375 large churches, or a total of 1,880 congregations were identified as having a student outreach ministry. When asked if there were a college or a university nearby, few congregations reported having no college or university nearby (6 - 9 % by size of congregation).

The larger the membership of the congregation, the more likely it would be involved in such outreach activities. Only one in seven small congregations (14%) attempts to serve college students, while more than double that percentage of medium-size churches (30%) and three times the percentage of large churches (46%) are likely to do so.

Of the churches involved in such outreach, 75% indicated that they provide opportunities for participation in the church, 48% provide fellowship and recreation activities, 39% mentioned Bible study, 37% reported opportunities for community service, and 30% reported that they offer some other activity or program (items written in include

mission trips, scholarships, etc.). The majority of congregations, regardless of size, provide “opportunities for participation.” The table below shows the different types of outreach activities by size of church. Large congregations were twice as likely as the smallest churches to offer outreach to college students through Bible study.

The churches that responded were categorized by size. “Small” (S) congregations are those with less than 250 members. “Medium” (M) congregations have between 251 and 600 members and “Large” (L) congregations have over 600 members.

Size and number of churches stating “YES” they do provide ministries to students other than their own members.

| | S | M | L | Total |
|-------------------------------------|----------|----------|----------|--------------|
| Churches Responding by Size→ | 930 | 575 | 375 | 1,880 |
| <u>Number of Churches (by size)</u> | <u>S</u> | <u>M</u> | <u>L</u> | <u>Total</u> |
| Offering Bible Study | 280 | 372 | 225 | 877 |
| Offering Fellowship and Recreation | 373 | 269 | 236 | 878 |
| Offering Community Service | 310 | 202 | 236 | 748 |
| Offering Church Participation | 662 | 445 | 301 | 1,408 |
| Offering Other Programs | 290 | 179 | 701 | 1,170 |

Note: Additional churches identified as “campus ministry congregations” but not included in the figures above bring the total of such Presbyterian Church (U.S.A.) congregations to about 2,000 serving college students other than their own members. This is nearly 18% of the denomination’s congregations. Such ministries take place in every State and nearly all of our presbyteries.

I. A HIGHER EDUCATION SNAPSHOT

From the “CHRONICLE OF HIGHER” Almanac Issue, September 1, 2000, Volume XLVII, Number 1

National Demographics

Population = 272.7 million,
Age 18-24 = 25.9 million (9.5% of total)

Racial/ethnic Distribution

American Indian 0.9%, Asian 3.7%,
Black 12.7%, Hispanic 11%, White 82.7%

New high school graduates

2000-2001 est. 2,852,533
2010-11 est. 3,079,550

Higher Education Institutions in the U.S.A.

| | <u>Number of Institutions</u> | <u>Enrollment</u> |
|--------------------------------|-------------------------------|-------------------|
| Public 4-year | 615 | 5,835,433 |
| Public 2-year | 1,092 | 5,360,686 |
| Private 4-year (non-profit) | 1,536 | 3,061,332 |
| Private 2-year (non-profit) | <u>184</u> | <u>244,883</u> |
| Total | 3,427 | 14,502,334 |

Of the total enrollment at higher education institutions:

- 12,450,587** are undergraduate students.
- 58.2% of students are enrolled full time.
- Women make up 55.9% of total enrollment.
- 26.9% are minority and 3.2% foreign.
- 80% of all high school graduates went straight on to colleges in their home states.

J. WHAT ARE THESE STUDENTS LIKE?

“The American Freshman: National Norms for Fall 1999,” published by the American Council on Education and the University of California at Los Angeles Higher Education Research Institute, reveals a great deal about the attitudes of students entering their first year of collegiate life. These glimpses reveal that nearly 60% came from families with an income over \$50,000. Twenty percent chose their college so they could live near home (80% apparently wanted to get away?). **Only 5.8% chose their**

In 1998 of all the students enrolled in higher education institutions 59.7% were age 18-24. Students age 18-24 comprised 85% of the full time enrollment at 4-year institutions and 1/3 of the part-time enrollment. This age group made up 77.4% of the full-time enrollment at 2-year schools.

College enrollment from 1990 to 1997

by American Indians increased 38.6% from 102,800 to 142,500
by Asians increased +50% from 572,400 to 859,200
by Blacks increased 24.3% from 1,247,000 to 1,551,000
by Hispanics increased 55.7% from 471,700 to 1,218,500
by Whites **declined 4.3%** from 10,722,500 to 10,266,100

In the proportion of 18-24 year olds enrolled in college by high-school graduation status and race from 1988-1998 there was a 9% increase in the number of Whites graduating from high school but there was a 4% decline in white enrollment over that period. Blacks increased their proportion of the high school graduation pool by 11.5% and Hispanics by just over 3% during the period.

These figures could be considered to indicate that if the church is interested in relating to minority individuals at critical stages in their faith development, then collegiate ministries holds great promise. That is, if the resources and trained minority collegiate ministry staff can be placed on campuses over the next 10 years.

college on the basis of the religious affiliation or orientation of the college.

In the past year over 80% had attended a religious service, three quarters had performed volunteer service, 51% community service as part of a class, two thirds associated with someone of another racial or ethnic group, and 45.9% had participated in organized demonstrations. Religion was discussed by about 27% while half said they drank beer, wine or liquor or about the same number as used email.

K. A LOOK AT OTHER NATIONALLY COORDINATED COLLEGIATE MINISTRIES

Many of our collegiate ministries serve the same campuses as nationally coordinated ministry organizations. The two best known are Campus Crusade for Christ (CCC) and InterVarsity Christian Fellowship (IVCF). Both are noted for their model for staffing their ministries with recent college graduates, their focused mission operations, substantial funds development process and extensive media resources. A review of the web sites of both organizations provides some information regarding their resources and student contact numbers.

The IVCF web site (<http://www.gospelcom.net/iv/ministries.html>) reported that its 1999 Direct Campus Ministry Fund totaled \$29,681,600 in revenue for its campus ministry operations of which donations comprised \$27,730,000. Campus ministry expenditures totaled \$21,306,510. Approximately 650 staff work on approximately 560 campuses with “more than 34,000 students and faculty . . .”.

More than 1,000 people are employed by InterVarsity. Approximately 650 staff work “on campus” while 175 work as service and administrative positions on campus and . . . camp facilities, while 100 people work in the national office in Madison, Wisconsin. From this information InterVarsity Christian Fellowship appears to be relating to an average of 53 students per campus. The IVCF financial expenditure was nearly \$626.00 per student. Its staff to student ratio (34,000 contacts/650 staff) was something like 52 participants per campus staff.

Campus Crusade for Christ site (<http://www.ccci.org/>) states that 1,552 staff serve at 856 campuses with 35,920 involved students during academic year 98/99. This equates to an average 1.8 staff per campus, a staff to student ratio of just over 23 students per staff with an average of about 42 students per campus. No financial figures were available on the web site.

What do these figures mean? They highlight the fact that no single campus ministry has a lock on the current undergraduate student population of nearly 12,500,000. There are plenty of un-ministered-to students left to go around. Sheep stealing is not worth the effort nor is envy. The figures illustrate that collegiate ministry is very staff intensive for these two para-church organizations as it is for our denominationally related ministries. It also can be expensive. One calculation showed that the financial support for the Crusade staff at two large public universities was roughly equivalent to what ten of our synods budgeted for campus ministry.

Campus Crusade and InterVarsity are to be commended in that they each have clearly stated mission purposes. They have substantial resources from committed donors. They have identified their clientele and focus their work accordingly. They have developed a functioning organizational structure, lines of accountability and provide the resources their staff need to do their work. They have trained their staff well to do the tasks they are to do.

Since both collegiate ministries are nationally coordinated statistical information is readily available. Presbyterian-related

higher education ministries are much more localized so comparable figures are almost impossible to obtain. Research done in preparation of this report identified approximately 825 PC(U.S.A.)-related campus ministries and college chaplaincies. Many of these persons serve part time positions. Additionally, there are about 2,000 individual congregations that state they are involved in ministry to students other than their own members. Very nearly all of these are part-time positions. The count of campuses in the United States served by PC(U.S.A.)-related collegiate ministries exceeds 1,200 or twice that of InterVarsity and about 40% more than Campus Crusade for Crusade.

The church’s mission in higher education, from its beginnings, has been to bring a critical approach to our biblical understandings; apply those understandings in the light of the demand for us to love God with all our *HEARTS*, all our *MINDS*, and all our *SOUL* and; with the energy that the Holy Spirit gives us, and to bring a message of Christ’s salvation, peace and wholeness to the entire population of the communities we are called to serve; students, faculty and staff.

The awkward part of this complex mission equation lies in the difficulty of determining the success of a ministry based on these foundations. Financial reports and head counts taken at group meetings provide quantitative analyses of the ministries. But they are no more substantial evaluating our ministries than they are in assessing the effect Campus Crusade for Christ, International or InterVarsity Christian Fellowship have on individual lives. But these two ministries as well as our own attempt to do the best with what they have with and for those who need the presence of Christ in their lives. God asks for no more than that.

What conclusions can be drawn from this limited data? Not enough to build a “Church-wide Mission Strategy for Ministry to Higher Education.” This information does indicate that collegiate ministry to, with, by and for students will engage the church with a diverse, questioning, serious, responsive and goal-oriented constituency which is open to values based life.

Demographics, interest surveys and comparisons to other ministries are helpful, but a ministry in the context of higher education eventually comes down to the face-to-face meetings of people of faith and people with needs. It demands constancy, perseverance, imagination, creativity, immense resources and highly dedicated servants of Jesus Christ.

Our denomination cannot do it alone. The diversity of the population demands a variety of ministry approaches. This ministry must reflect the realities of its context, understand and use its resources with wisdom and stewardship, identify its constituencies and be accountable for its work. Higher education has been a priority mission field of the Presbyterian Church for at least 275 years. It is the intent of “**Renewing the Commitment**” that its strategic goals will help enable this ministry to continue from the Log House, through the period of the log-on and well beyond.

Renewing The Commitment

A Church-wide
Mission Strategy
for Ministry in
Higher Education by the
Presbyterian Church (U.S.A.)

As approved by the 213th General Assembly (2001)

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How to Provide Financial Support for Presbyterian Church (U.S.A.) Higher Education Ministry

Collegiate ministry on the campus is a mission field. Its financial support must come from beyond the ministry itself. Presbyterian Church (USA) collegiate ministries rely on support from synods, presbyteries, local churches, endowments, board members and other faithful individuals.

Through **Extra Commitment Offerings (ECO)** the Higher Education Program Area of the General Assembly's Council provides a way for congregations and their mem-

bers to support this work. An ECO allows you or your church to name a program you wish to support. Every PC(USA) church has an ECO Catalog with a pledge form included. Church Treasurers can send gifts through their usual receiving site. Individuals can send gifts to "Central Receiving Service, Section 300, Louisville, Kentucky 40289. Include on your check the project number and name. Make your check payable to: Presbyterian Church (U.S.A.).

Extra Commitment Opportunities to Support Higher Education Ministries and Students' Ministries

Higher Education Ministry Fund

ECO# 051303

Established to assist this ministry with projects and programs that cannot be financed in the regular operating budget of the denomination's office responsible for this area of the Church's mission. These funds may be used to support such items as PC(USA)-related students' ministries in colleges and universities, work of campus ministries and college chaplaincy at public and private higher education institutions; the support of leadership development opportunities of students involved in Presbyterian related campus ministries and college chaplaincies. This listing is not meant to be exhaustive.

Presbyterian College Chaplains Association

ECO# 051373

PCCA is the professional association of college chaplains who serve on the campuses of Presbyterian-related colleges and universities as well as Presbyterian ministers serving as chaplains at institutions that are privately operated or related to other ecclesiastical bodies. The Association provides continuing education opportunities, scholarship and travel subsidies, assistance in position placement and orientation, newsletters and other program resources for the chaplains.

Campus Ministry Interns

ECO# 051364

Campus Ministry Interns are recently graduated college students who serve one to two years conducting ministry with students through PCUSA-related campus ministries, college chaplaincies, or local churches. The interns and the local ministries share in the cost of the intern's support and work. Additional funds from this ECO provide scholarships to the interns, support their training and placement, and assist the ministry sites in the cost of the program.

Presbyterian Collegiate Connection

ECO# 051371

The Presbyterian Collegiate Connection (PCC), patterned after the very successful Presbyterian Youth Connection, provides a next step for young adults to remain connected to the Presbyterian Church during their college years. PCC provides a national forum for collegiates to voice their views about and to the church, conducts its national leadership conferences, works with ecumenical partners to conduct periodic national student conferences, provides local churches the means to link their college bound students to Presbyterian-related collegiate ministries every where in the country and develops biblical and programmatic resources to be used by collegiates in campus and congregational settings.

Presbyterian Ministers in Higher Education

ECO# 051374

PMHE is the professional association of campus ministers and congregation-based ministers who serve the church on college and university campuses. PMHE provides continuing education scholarships, position placement assistance, newsletters and other program resources.

World Student Christian Federation

ECO# 862702

Organized in 1895, the World Student Christian Federation (WSCF) is a coalition of national Student Christian Movements (SCMs). SCMs in more than 80 countries worldwide are members of and participate directly in the activities of WSCF. WSCF provides international service learning activities opportunities for students from around the globe. This project also links our national Council for Ecumenical Student Christian Ministries to its counterparts throughout the world.