

## A Description of Traditional and Contemporary Campus Ministries

Tony W. Cawthon, Camilla Jones\*

*This article examines campus ministries. It provides an overview of both traditional and contemporary campus ministry organizations as well as a discussion of the value of both types.*

The relationship between religion and the academy has a long history. Many early U.S. institutions, such as Princeton and Dartmouth, were chartered during the religious awakening of the 18<sup>th</sup> century (Rudolph, 1990) and a majority of the early institutions had strong denominational ties. These institutions were led by men of the cloth, and were designed to enhance Christian values and morals. In 1750, Yale began an annual day of prayer for college, and this day of prayer rapidly spread to other campuses. Also, the Young Men's Christian Association (YMCA) and the Young Women's Christian Association were instrumental in offering early religious direction on campuses (Poster, 1994).

As the modern university expanded in the 19<sup>th</sup> century, the campuses' emphasis shifted to issues of rigorous scholarship and research (Rudolph, 1990). Until the rise of these modern universities, religion and moral instruction were central to the campus curriculum as religious principles were equated with the principles of science and history (Cherry, DeBerg, & Porterfield, 2001). Randolph stated that this new campus atmosphere caused concern for religious denominations. As a result of this discomfort, and of the increased numbers of non-Protestants at historically Protestant institutions, and the encouragement of religious organization at institutions, clergy began being assigned to work with students. Thus, the campus pastorate movement began (Rudolph, 1990).

However, during the 1990s religious and spiritual issues became central again on many campuses. Religious activity began gaining popularity as many campuses experienced increased participation in religious organizations. During this period there was also a resurgence in research on faith and identity development and campuses exploring their church and institutional relations (Mahoney, Schmalzbauer, & Youniss, 2001). This increase in campus religious activity mirrored society. A 2003 Gallop poll indicated that Americans are experiencing an intense search for spiritual and religious growth (Gray, 2003).

### Models of Campus Ministry

Since the mid 1960s in the United States, campus ministry has been divided in to three main models: the presence model, the networking/resource model, and the church-on-campus model. Current campus ministries reflect these three operating

---

\*Tony W. Cawthon is associate professor of student affairs at Clemson University. Camilla Jones is a resident director and also a graduate student in student affairs at Clemson University. Correspondence concerning this article should be sent to [cawthot@clemson.edu](mailto:cawthot@clemson.edu).

models; however many reflect the church-on-campus model. From the mid 1960s to the mid 1970s (the presence model), campus ministry was on campus as a passive voice, interpreting and responding to the changes and development of the academic community. During this time period, the campus ministries operated under the assumption that the students and faculty had an understanding of the church's mission (Brittain, 1988).

In the late 1970s, local churches saw that the campus ministries could be of service to them, by encouraging the students to attend services. During this time of the networking/resource model, campus ministries led students to activities. The campus ministry "would not so much do ministry as enable ministry to occur" (Brittain, 1988, p. 674). Also, in the same time as the networking/resource model, campus ministries began to shift from the spiritual and ministerial nature to an outward view towards world injustice, crime, and poverty (the shift to social responsibility; Winings, 1999).

The late 1980s introduced the last model of campus ministry, the church-on-campus model, which provided persons on campus the worship and study of the tradition of a local church, yet outside the local church setting. Campus ministers began to realize during this time that although many students were familiar with the traditions of the church and religion, for many other students and faculty the concepts taught and discussed through the ministry were new (Brittain, 1988). During this time period campus ministries began to offer an increased number of study groups and worship services within the campus ministry setting.

### National Organizations

With the increased interest in campus ministry organizations on campus, the need has grown for the national support of campus ministers. While many contemporary organizations have national headquarters, the campus ministry national organizations allow ministers and lay people a chance to interact, share, and learn from each other. The following list presents national organizations for campus ministers as they describe themselves.

- National Campus Ministry Association (NCMA): Founded in 1964, NCMA focuses on bringing an ecumenical focus to the campus ministry setting through support of Christian ministry in and around the campus community. (National Campus Ministry Association, n.d.)
- The Higher Education Ministries Arena (HEMA): HEMA is based out of the Council for Higher Education Ministries (CHE Ministries, Inc.), and is structured to aid in goal achievement through ecumenical work of several Protestant denominations. (Higher Education Ministries Arena, n.d.)
- The National Association of College and University Chaplains (NACUC): Founded in 1948, this multi-faith organization whose members include chaplains, Hillel directors, campus ministers, and directors of religious life gives support to all those concerned with religious life on the college campus. (National Association of College and University Chaplains, n.d.)

- Association of College and University Religious Affairs (ACURA): Begun in 1959, the Association of College and University Religious Affairs is a national association of deans of religious life, chaplains, and others working in religious affairs. It is an interfaith group of individuals whose chief concern is the role of religion in higher education. (Association of College and University Religious Affairs, n.d.)
- The Ivy Jungle Network: Founded in 1993, the Ivy Jungle Network encompasses over 10,000 members (chaplains, campus ministers, para-church staff, students and faculty) that focuses on ministry to all collegians—commuters, residential, traditional, or non-traditional students. (Ivy Jungle, n.d.)
- The Association for Religion and Intellectual Life (ARIL): ARIL provides references for campus ministers to use for education including an online journal, *Crosscurrents*. (Association for Religion and Intellectual Life, n.d.)
- The Council for Ecumenical Student Christian Ministry (CESCM): CESCM is an ecumenical group partnered together to celebrate the diversity between them and the common bond they share in ministry. (Council for Ecumenical Student Christian Ministry, n.d.)
- The Association for Christians in Student Development (ACSD): ACSD was designed to support professionals in higher education as they merge their faith with their commitment to the enhancement of college student development. (Association for Christians in Student Development, n.d.)

These organizations and associations for campus ministers, chaplains, or others involved in ministry to college students allow for the shared ideas and support that are necessities for growth and development.

### Traditional and Contemporary Campus Ministry Organizations

To better serve the needs of students, student affairs professionals need to understand the distinction between traditional and contemporary campus ministries. The traditional campus ministries are those ministries directly related to one denomination such as Baptist Student Union, Presbyterian Student Association, Catholic Student Association and Newman Clubs, Hillel: The Foundation for Jewish Campus Life, Reformed University Fellowship, Canterbury (Episcopal), Unitarian Universalist Fellowship, or United Methodist Wesley Foundation. The contemporary organizations are those that are not publicly or well-known to be affiliated with a particular denomination. Examples of the contemporary organizations are Fellowship of Christian Athletes, Campus Crusade for Christ, InterVarsity Fellowship, and The Navigators.

The next section of this article provides an overview of each of these campus ministries organizations. Specifically, the history, mission and goals, organizational structure, and future commitment of these campus organizations to higher education and religious development are offered, based on the way these organizations describe themselves. The campus ministries presented are by no

means exhaustive and are presented only as a sample of campus ministry organizations.

## **Traditional Campus Ministry Organizations**

### **Baptist Student Union**

Whether called Baptist Campus Ministries, Baptist Student Ministries, or Baptist Student Unions (BSU), these Southern Baptist Convention-affiliated organizations are one of the largest Christian campus ministries in the United States. Located on more than 1,050 campuses, these organizations serve over 100,000 students (Carson-Newman College Campus Ministries, n.d.). Funded by Baptists, BSUs are not operated as churches, and they are typically not affiliated with any one particular Baptist congregation but serve as links to area churches.

With the establishment of the Baptist Young People's Union (BYPU) in 1895, Poster (1994) states that soon the BYPU was in many campuses and served as the prototype of today's BSU. In 1904, a group of students at Baylor University in Waco, Texas, began praying that the Texas Baptists would establish a student program, and in 1914, the state convention approved a motion to create a Baptist Student Missionary movement. The first meeting of the Baptist Student Missionary Movement was held in Texas creating momentum, and in 1919 the Texas BYPU convention recommended a person who would work full-time with Baptist students (Poster, 1994). Soon thereafter, the Texas Convention created a Student Department, and in 1920 the first Baptist Student Union Convention was held (May, 1963).

Recognizing the needs of students, in 1920 the Southern Baptist Convention created an Inter-Board committee to coordinate student activities of three Convention agencies, and in 1921 the Convention voted to create the Baptist Student Association. Frank Leavell was chosen to direct the Baptist Campus Ministries. He structured this organization around Baptist principles; challenged students to make a difference where they were; saw the local church as the link; and offered publications, programs, and resources (Poster, 1994). Leavell had success organizing regional conferences to enhance student leadership and involvement, and soon other state conferences followed. It was at one of the 1924 regional conferences that the name Southern Baptist Student Union was adopted (Poster, 1994).

Alford (1997a) states the largest growth in campus ministries was in the 1970s when the number of campus ministries significantly increased. The 1980 and 1990s were focused on examining the purpose and structure of campus ministries. BSU organizations have realized that despite more than 600,000 Baptist students on campuses, two-thirds of those students still do not participate in BSU activities. Thus, Baptist Campus Ministries have implemented new strategies for seeking these students. These strategies include programs such as CrossSeekers, a willingness to cooperate with other campus ministry organizations, and the

development of a relationship with LifeWays Church Resources Division, National Collegiate Ministries Department.

### **Presbyterian Student Associations**

Many campuses have a Presbyterian Student Association that is affiliated with the Presbyterian Church (U.S.A.). The Presbyterian Church (U.S.A.) organized their first student organization at the University of Michigan in 1905 (Poster, 1994). This initial involvement continues today, as the church has a relationship with over 70 schools and institutions of higher education (Presbyterian Church USA, n.d.).

The Presbyterian Church (U.S.A.) is strongly committed to supporting students in higher education. To enhance the relationship of the Presbyterian Church (U.S.A.) with these institutions, campus organizations work in conjunction with the church's Higher Education Ministries and Students' Ministries unit. To achieve this mission, they have established the Presbyterian Collegiate Connection (Presbyterian Church USA, n.d.).

The Presbyterian Collegiate Connection (PCC) is designed to be an easy way for college students and those who work in student ministries to connect and share resources. Promoting biblical and spiritual understanding from the viewpoint of the Protestant Reformed tradition, PCC attempts to help students understand the distinctiveness of being Presbyterian. PCC, under the guidance of a Presbyterian Student Strategy Team, is a student group that allows students to participate in the general assembly of the church. The PCC strives to connect graduating high school seniors with the campus ministries at the schools they will be attending (Presbyterian Church USA, n.d.).

### **Catholic Campus Ministry and Newman Clubs**

Rudolph (1990) states that the University of Wisconsin was home to the first the undergraduate Catholic student organization in 1880. Started as a literary club to help others develop an understanding of Catholicism, this organization was a predecessor of what is known today as the Newman Club. The Newman Club, started at the University of Pennsylvania, and Catholic student movements define the "official presence of the Catholic Church on campus" (Worcester Polytechnic Institute, n.d., paragraph 4, line 3) through more than 1,200 organized Catholic Campus ministries serving the one million Catholic college students. In addition to Newman Centers, these organizations are known by a variety of names including University Parishes, Campus Ministry Departments, Campus Ministry Offices, and Catholic Student Associations (Worcester Polytechnic Institute, n.d.). Whatever the names used, the foundation of these organizations is a program of religious, social, and intellectual development (Jones & Matanic, 1996).

While there are 235 Catholic Institutions, a greater proportion of Catholics students attend secular colleges (Linehan, 1995). Jones and Matanic (1966) stated that in recent years numerous studies have reported that Catholic students are in greater need of the services provided by the Newman Centers in their desire to learn more about their Catholic faith; however, financial support of these centers is waning. As late as 1989, there were over 2,000 Catholic campus ministries in the

United States, but by 1996, this number had decreased to 1,800, as many campuses are experiencing financial cuts of up to 50% in their campus ministries (Jones & Matanic, 1996).

### **Hillel: The Foundation of Jewish Campus Life**

Hillel, the largest Jewish campus organization, is designed to allow Jewish students to investigate and rejoice in their Jewish history and identity, is committed to all types of Judaism, and has open membership to any student. Hillel campus organizations exist on over 500 campuses with their mission being to “maximize the number of Jews doing Jewish with other Jews” (Hillel, n.d., section two, paragraph two).

Hillel was founded by Rabbi Benjamin Frankel in 1923 at the University of Illinois, Champaign-Urbana, and became an international organization in 1994. Hillel attempts to connect with uninvolved Jewish students, and to encourage Jewish students to take responsibility for their identity and engage in meaningful Jewish activities (Hillel, n.d.).

Local campus chapters operate interdependently under the auspices of an International Board of Directors, regional offices, and international centers that assist with operations. Additionally, Hillel is supported by individual benefactors, foundations, Jewish federations, and international organizations. Major projects of Hillel include operation of the Steinhardt Jewish Campus Service Corps (hiring recent college graduates to serve on over a 100 campuses to assist students), Soref Initiative for Emerging Campuses (support for campuses without full-time Hillel staff), Hillel’s Charles Schusterman International Student Leaders Assembly (an world-wide assembly of student leaders), and the Charlotte B. and Jack J. Spiter B’nai B’rith Hillel Forum on Public Policy (a three-day seminar for students on public policy and social action; Hillel, n.d.).

Recently having completed a \$210 million campaign, Hillel has also built 19 new facilities on college campuses, with 12 more being planned. The staff of 1,000 professionals is committed to the renaissance of Jewish life on campuses (Hillel, n.d.).

### **Reformed University Fellowship**

Headquartered in Georgia, Reformed University Fellowship (RUF) serves as a ministry of the Presbyterian Church in America (PCA). Built on PCA’s tenets of authority, necessity, and task, RUF operates on 75 campuses (primarily in the southeastern portion of the country) and offers a total ministry to college students. The basic premise of RUF is to reach students for Christ and to equip students to serve Christ. Founded in 1971 at the University of Southern Mississippi by Mark Lowery, campus chapters are referred to as RUF, whereas nationally they operate under the Reformed University Ministries (Maxwell, n.d.).

Unique to RUF is its philosophy of ministry and commitments. Building on the tenets of PCA, RUF has four goals: (a) growth in grace, (b) evangelism and missions, (c) fellowship and service, and (d) a biblical world and life view

(Reformed University Fellowship, n.d.). RUF stresses an active prayer life and studying of the Bible and sharing and witnessing the message of God to others in the institution. RUF emphasizes the expectation of serving as a Christian role model on the campus and the realization that Christianity is a way of viewing all of life.

RUF emphases are commitments to the visible church, in-depth Bible study, the student's vocation, an emphasis on being rather than doing, and critical thinking. These ministries are not to take the place of the church, but to serve as the church going to campus. RUF also maintains that college students are interested in developing a relationship with God, and this relationship can be fostered by in-depth Bible study (Reformed University Fellowship, n.d.).

### **Episcopal Society for Ministry in Higher Education**

The Episcopal Society for Ministry in Higher Education (ESMHE) functions as the arm of the Episcopal Church designed to assist students, faculty, and administrators with development and support of campus ministries. The core values of this group are advocacy, fellowship and continuing education. By working with the National Church Office of Young Adult and Higher Education Ministries and the Episcopal Church Foundation, ESMHE stresses total inclusion of young people in the Episcopal Church. To achieve their value of fellowship, they offer an annual conference for leadership development, spiritual development, insights, and renewal, and they create a network of individuals committed to ministry to students (Episcopal Society for Ministry in Higher Education, n.d.).

Often called Canterbury Fellowships or Canterbury Clubs, these Episcopal campus ministry organizations are found at over 120 higher education institutions. Structurally, these organizations are grouped into nine provinces, and each Canterbury community is usually sponsored or aligned with local Episcopal churches. Worship and fellowship are central in the lives of these organizations as they affirm Christ's principles of compassion and justice (Episcopal Society for Ministry in Higher Education, n.d.).

### **Unitarian Universalist Association**

Unitarian Universalism (UU), based historically in Jewish and Christian beliefs, is a religion based not on one set of principles but upon the belief that each person is responsible for discovering and finding meaning and truth. UU encompasses great diversity in religious thought (for example, Christians, Buddhists, atheists, and agnostics), and these congregations honor various faith traditions. Unitarian Universalists assert that the key for growth is allowing for an open dialogue about religion and spiritual concerns that the diverse members have experienced in their religious experiences. The Unitarian Universalist Association (UUA) is a liberal religion that embraces tolerance. Over 1,000 congregations exist in the United States and Canada, and there are 112 UUA campus ministries (Unitarian Universalist Association, n.d.).

The UUA's commitment is actually to young adults, defined as individuals 18-35 years old. Within UUA a number of organizations exist to assist this age group. The age range is wide, as UUA believe that this age group is not typically served by

congregations. The Unitarian Universalist Association operates campus ministry programs under its Continental Unitarian Universalist Young Adult Network (C\*UUYAN) and the Office of Young Adult and Campus Ministry Office (YA/CM). Typically, campus organizations are organized as Young Adult Groups and are often associated with a particular congregation. C\*UUYAN is the vehicle UUA uses to provide services and programs for these young adults. To allow young adults an opportunity to connect spiritually, C\*UUYAN established a national conference entitled *Opus* in 1986. (Unitarian Universalist Association, n.d.).

### United Methodist Wesley Foundation

Over 700 campuses are supported by the United Methodist Church, and these campus ministries are typically referred to as Wesley Foundations. These organizations are named after John Wesley, the founder of Methodism, and for each campus, an ordained United Methodist pastor is appointed to serve the campus by the bishop. This appointment may be for the campus only or in conjunction with a local church appointment. Historically, the United Methodist church has supported campus ministries by providing training, resources, and financial assistance (General Board of Higher Education and Ministry, n.d.).

Organizationally, higher education ministry efforts are coordinated by the General Board of Higher Education Ministry (GBHEM), and specifically, it is the Division of Higher Education (DHE) that serves as the liaison with educational agencies. The DHE directs and maintains the United Methodist Church educational operations and publishes *Orientation*, a magazine for graduating seniors, first year college students, and parents (General Board of Higher Education and Ministry, n.d.).

Methodist college students have two leadership avenues for participating in the United Methodist Church: the United Methodist Student Forum (UMSF) and the United Methodist Student Movement (UMSM). The United Methodist Student Forum provides leadership development opportunities for college students. This conference was established in 1989, and it is designed to assemble a national gathering of Methodist college and university students for leadership development, theological education, and an opportunity to voice student concerns within the church (United Methodist Student Movement, n.d.).

In 1996, the United Methodist Student Movement was approved and incorporated the vision of the UMSF. The UMSM is a network of college students actively involved in their college campus ministry and the local church student ministry programs (United Methodist Student Movement, n.d.).

### Lutheran Campus Ministry

Within the North American Lutheran ministry, there are 8.7 million Lutherans belonging to 21 different bodies. The largest are the Evangelical Lutheran Church in America (ELCA), which was established with a union of the Lutheran Church in America, the American Lutheran Church, and the Association of Evangelical



Lutheran Churches in 1988. The second largest Lutheran body is the Lutheran Church-Missouri Synod, and the third largest body is the Wisconsin Evangelical Lutheran Synod (WELS; Nafzger, n.d.).

In 1907 at the University of Wisconsin, the Lutheran Campus Ministry was begun. The purpose of Lutheran Campus Ministry is to assist college and university students with an atmosphere conducive to learning and developing their career plans in Jesus Christ (Lutheran Campus Ministry, n.d.).

Today, the Lutheran Student Movement-USA (LSM-USA) promotes Lutheran principles in the lives of college students. LSM-USA grew out of the merger of the Lutheran Student Association and Delta Gamma. In 1922, the Lutheran Student Association of America was founded at a national conference in Toledo, Ohio. In 1928 Delta Gamma was formed, sponsored by the Lutheran Church-Missouri Synod. In 1969, these two organizations joined to create the Lutheran Student Movement-USA. Typically located on larger campuses, there are over 140 campus ministers, plus over 600 partner congregations on campuses where no full time staff is available (Lutheran Student Movement-USA, n.d.).

## Contemporary Campus Ministry Organizations

### Fellowship of Christian Athletes

In 1954, Don McClanen established the Fellowship of Christian Athletes (FCA) headquartered in Norman, Oklahoma. The Fellowship of Christian Athletes (FCA) mission is "to present to athletes and coaches and all whom they influence the challenge and adventure of receiving Jesus Christ as Savior and Lord, serving Him in their relationships and in the fellowship of the church" (Fellowship of Christian Athletes, n.d., FCA Mission, paragraph 2).

Operating at all levels of sports (from college to youth) as an interdenominational, school-based, Christian sports organization, FCA, headquartered in Kansas City, Missouri, is the largest Christian sports organization in the United States. Four values frame the organization's work: integrity, serving, teamwork, and excellence. Services provided are national camps (in the areas of sports, athletics, and leadership), publications (*Sharing the Victory* magazine and resources on drug use and abuse), an international ministry, and women's ministry (Fellowship of Christian Athletes, n.d.). One of the unique aspects of the FCA is the operation of "huddles." These are gatherings held at least twice a month. The goals of the huddle include growth, outreach, and fellowship. Over 600 staff members coordinate the work of FCA in 260 offices around the country. Over 13,000 individuals attend camps annually, and 6,000 huddles exist. FCA is expected to grow, as the organization recently announced plans to double the size of its national headquarters (Fellowship of Christian Athletes, n.d. Huddles).

### Campus Crusade for Christ

Campus Crusade for Christ was founded in 1951 by William and Vonetta Bright (Zoba, 1997). The Campus Crusade for Christ is one of 60 ministries under Campus Crusade for Christ International. The mission of this interdenominational ministry is to get the gospel to every human on the planet and to turn lost students

into laborers for Christ. The parent organization has a staff of 25,520 and 500,000 volunteers in 191 countries. William Bright estimates that Campus Crusade for Christ International has helped at least two billion individuals (Campus Crusade for Christ, n.d., Ministry Overview). In 1995, *U.S. News and World Report* ranked Campus Crusade for Christ as number one in total income of America's largest religious charities, larger than Christian Broadcasting Network and Focus on the Families (Zoba, 1997).

Three well-known issues associated with Campus Crusade for Christ International are the *Jesus* film, NewLife Resources, and the tenets of the "Four Spiritual Laws." The *Jesus* film has been translated into over 400 languages and seen in more than 219 countries. NewLife Resources offer training materials, resources, and strategies to help campus ministries. The "Four Spiritual Laws" form the basis of this organization. They provide individuals with a uniform message for spreading the gospel or as he calls it, a "spiritual pitch" (Zoba, 1997, p.20), designed to equip individuals with a short, positive covenant of Christian principles.

There are 1,096 campus chapters, served by 1,700 full-time campus ministry staff, with a total of 44,000 campus students participating (Campus Crusade for Christ Fact Sheet, n.d.) To reach students, staff focus attention in four areas: (a) identifying campus catalysts who can start and maintain the campus ministry; (b) embracing diversity through the establishment of ethnic student ministries, targeting Hispanic, Asian American and African American students; (c) establishing the presence of staff on campus; and (d) encouraging participation in Worldwide Student Network, an international student outreach organization (Campus Crusade for Christ, Ministry Overview, n.d.).

### InterVarsity Christian Fellowship

InterVarsity began at the University of Cambridge, England, in 1877. Originally founded as the British Inter-Varsity, it soon spread to Canada and the first chapter in the United States was established in 1938 at the University of Michigan. Thereafter, in 1941, InterVarsity Christian Fellowship/USA was formed (InterVarsity, History, n.d.). By the 1950s, there were 499 chapters and a staff of 35, and by the 1970s, the staff size had grown to over 200. There are now more than 1,000 InterVarsity staff members assisting over 35,000 students, and of the 1,000 staff members, 650 work with the 560 campus organizations (InterVarsity, Frequently Asked Questions, n.d.).

InterVarsity, meaning Inter-School, serves as an evangelical campus ministry with their national office being located in Madison, Wisconsin. The purpose of InterVarsity is "to establish and advance at colleges and universities witnessing communities of students and faculty who follow Jesus as Savior and Lord..." (InterVarsity, n.d., Purpose Statement, paragraph 1). Working to develop witnessing communities that are expansive and ethnically diverse, InterVarsity is committed to the core values of scripture, prayer, spiritual formation, community, leadership development, and evangelism. (InterVarsity, n.d., About Us).

### Navigators Collegiate Ministries

Founded by Dawson Trotman, the Navigators are an international interdenominational Christian organization employing over 3,800 individuals ministering in over 100 nations. Presently, the Navigators have over 400 staff members on 70 campuses. Campus organizations function as part of the Collegiate Ministry of The Navigators (Navigators Collegiate, n.d.). On campuses, the mission is "to reach, discipline, and equip college students in the United States to know Christ and to make Christ known through successive generations in all the nations" (Navigators, Collegiate, n.d., About Us, paragraph 5, lines 1-4). The Navigators is committed to engaging students in the principles of Jesus Christ by emphasizing life-time commitments, Bible study, retreats, and summer training programs.

To create a unique and strong presence on college and university campuses, the Navigators have established three connected divisions designed to impact the largest number of college students possible. These organizations are Campus Leadership Network, EDGE Corps, and staff-led ministries. The Campus Leadership Network utilizes volunteers to carry the message of Christ to students. Students are provided resources, suggestions, and items that assist their ministry with students by participating in summer training programs. This division allows for students to remain connected even after graduation. Instituted in 1994, EDGE Corps emphasizes leadership. Specifically, this division offers recent college graduates opportunities for continued involvement. Staff-led ministries allow individuals to pursue full-time, intern, short-term, associate, and support staff roles (Navigators Collegiate, n.d.).

### Recommendations

Long (1997) describes the X-generation of today's college students as a generation that needs a community to belong to and a community to call home. Long also states that, "Xers want to be involved...Xers want to dialogue" (p 156). Involvement and community, as well as the dialogue that the campus ministries develop, help meet these needs of college students today. Although many college campuses may favor one organization or type of organization over another, it is the authors' opinion that both the traditional and contemporary campus ministry organizations are needed on a campus. A commitment to both types of campus ministry organizations allows for fulfilling the diverse needs of students.

The Traditional Ministries typically provide students:

- *A theological, doctrinal basis of understanding from one denomination's perspective.* Because the traditional ministry organizations are publicly affiliated with a particular denomination, the ministry can and must take on the doctrinal ideals of the denomination they represent. Some students find this theological basis that has been tested for years in the church setting very appealing, and students can attend a service that will possibly be similar to the church that they grew up in. The level of comfort is strong,

while the student is also able to explore in depth what his or her denomination truly believes.

- *Interaction with a local church with multiple ages groups as one community.* Many students are coming to college having grown up in a church setting with infants, children, youth, adults, and seniors as part of the faith community. The traditional campus ministries' connection to the local church can allow the student to appreciate the diverse community while in college as well. The students benefit from forming relationships with other members of the congregation which may include some of their own faculty members or university administration.
- *Smaller settings – possibly providing for an intimate time of reflection.* The traditional ministries often have fewer members than some of the contemporary organizations, and this intimate setting may be beneficial for the individual student. The community formed within the smaller environments can be advantageous to the student in developing interpersonal relations with other members of the group and to the group leaders.
- *Ordained leadership.* Many students want the religious leadership of someone who has completed the rigors of seminary training and ordination. In the traditional organizations, most of the leaders are ordained—standing for the doctrines and beliefs of the denomination.

The Contemporary Ministries typically provide students:

- *A larger group atmosphere.* The larger environment can be beneficial to introverted students who want to be able to attend, yet possibly remain unnoticed. For extroverted students, the large group atmosphere provides for social interaction desired.
- *An atmosphere for eclectic worship.* Because the contemporary ministries often do not directly associate with one denomination, persons of many different backgrounds feel comfortable coming to worship. This diversity allows for a truly eclectic worship environment where students can bring their own backgrounds together and learn from each other outside of the structure that one might find in a traditional ministry.
- *An atmosphere to worship with peers.* In comparison to the traditional worship with all ages involved, the contemporary ministries allow students the opportunities to worship and grow as peers. While some traditional campus ministry organizations offer connections with people of the same age, participation and attendance in contemporary organizations is more likely to be students rather than a mixture of students and community members. This close connection of age between many of the attendees allows for discussions about the needs of the students and the struggles that many are facing.

- *High energy and enthusiasm.* Although both the traditional and contemporary organizations have begun praise and worship atmospheres with high energy and enthusiasm, many contemporary organizations have taken this concept further. Contemporary organizations often incorporate the latest musical artists, light shows, and latest audiovisual components in their worship services. These features create an environment of high level energy and praise
- *Lay leadership.* Within the contemporary organizations, the leaders are often lay members, whereas the traditional organizations often have ordained ministers as the leader or director. Some students feel more comfortable learning from a peer and talking with someone who has studied on his or her own.

From this comparison of the traditional and contemporary organizations, it is evident that both groups are vital to creating a campus community that values spirituality and spiritual identity development in college students. In a *Newsweek* poll about students, Leland (2000, p. 61) stated, "As they sample from various faiths, students have become more accepting of each other's beliefs, even when those beliefs are stringent." There is not only one mold for a college student who is interested in spiritual growth; therefore, one type of ministry cannot meet all of their needs. With both the traditional and contemporary ministries, many of the students on our campuses are being touched and nurtured to develop their own ideas of spirituality and spiritual identity.

Based on this knowledge of traditional and contemporary campus ministry organizations, we offer the following challenges to student affairs professionals:

- Be knowledgeable about and have an understanding of campus ministries. By merely understanding what is available in terms of local campus ministry, student affairs professionals can be a valuable resource for their students.
- Maintain a respect for all varieties of campus ministries, both contemporary and traditional. Throughout this article, we have illustrated the value of and need for both the contemporary and traditional campus ministries. To be committed to students' spiritual development, a student affairs professional must have a solid respect for both types.
- Make a commitment to attend meetings of campus ministries. The easiest method of learning about campus ministries is to attend one or more of their gatherings or fellowships. Making these connections with the campus ministers and the students who attend will not only allow the professional to learn about the ministry, but also publicly show support of the ministry.

Prudent student affairs professionals are committed to learning as much as they can about both traditional and contemporary campus ministry organizations. Being informed about these organizations allows professionals to better serve students.

## References

- Alford, C. (1997a). NSM launches a radical initiative to reach 21<sup>st</sup> century students, *BPNews*, retrieved September 1, 2003, from <http://www.bpnews.net>
- Association for Christians in Student Development. (n.d.). *Introducing ACSD*. Retrieved April 17, 2003, from <http://www.acsdhome.org/>
- Association for Religion and Intellectual Life. (n.d.). *Crosscurrents*. Retrieved April 17, 2003, from <http://www.aril.org/>
- Association of College and University Religious Affairs. (n.d.). *The mission of A.C.U.R.A.* Retrieved September 1, 2003, from <http://www.upenn.edu/chaplain/acura/>
- Brittain, J. N. (1988). Revitalizing college ministry: The church-on-campus model. *The Christian Century*, 105, 673-675.
- Campus Crusade for Christ. (n.d.). *Home*. Retrieved July 4, 2003, from <http://campuscrusadeforchrist.org/>
- Carson-Newman College Campus Ministries. (n.d.). *Baptist Student Union*. Retrieved from <http://www/cn.edu/studlife/ministries/bsulogo.html>
- Cherry, C., De Berg, B. A, & Porterfield, A. (2001). Religion on campus. *Liberal Education*, 87(4), 6-13.
- Council for Ecumenical Student Christian Ministry. (n.d.). *CESCM, celebrate: Weave us together*. Retrieved April 17, 2003, from <http://www.cescm.org/>
- Episcopal Society for Ministry in Higher Education. (n.d.). *Mission*. Retrieved from <http://www.esmhe.org>
- Fellowship of Christian Athletes. (n.d.). *Home*. Retrieved July 22, 2003, from <http://www.fac.org/>
- General Board of Higher Education and Ministry. (n.d.). *Education*. Retrieved August 15, 2003, from <http://www.gbhem.org/highed.html>
- Gray, H. (2003, February 22). Survey offers mixed picture of faith in America. *The Greenville News*, p. 6B.
- Higher Education Ministries Arena. (n.d.). *Who we are*. Retrieved April 17, 2003, from <http://www.higheredmin.org>
- Hillel: The Foundation for Jewish Campus Life. (n.d.). *Hillel: Who, what, where, why?* Retrieved September 1, 2003, from <http://www.hillel.org/>
- InterVarsity. (n.d.). *Home*. Retrieved August 1, 2003 from <http://www.intervarsity.org/>
- Ivy Jungle. (n.d.). *What is the Ivy Jungle network?* Retrieved April 17, 2003, from <http://www.ivyjungle.org>
- Jones, A., & Matanic, G. (1996). Campus ministries fill needs as funds shrink. *National Catholic Reporter*, 32(20), 10-12.
- Leland, J. (2000, May 8). Searching for a holy spirit: Young people are openly passionate about religion-but they insist on defining it in their own ways. *Newsweek*, 135(19), 61.
- Linehan, D. M. (1995). Confident modesty: Catholic campus ministry in the 90's. *America Press*, 173(10), 5.

- Long, J. (1997). *Generating hope: A strategy for reaching the postmodern generation*. Downers Grove, IL: InterVarsity Press.
- Lutheran Campus Ministry. (n.d.). *Did you know*. Retrieved August 15, 2003, from <http://www.elca.org/dhes/lcm/>
- Lutheran Student Movement-USA. (n.d.). *What is Lutheran Student Movement-USA?* Retrieved August 12, 2003, from <http://www.lsmusa.org/whatislsm.shtml>
- Mahoney, K. A., Schmalzbauer, J., & Youniss, J. (2001). Religion: A comeback on campus. *Liberal Education*, 87(4), 36-41.
- Maxwell, J. (n.d.). *Pressing toward the goal of the upward call of God: A history of RUM at the millennium*. Atlanta, GA: Reformed University Ministries.
- May, L. E., Jr. (1963). The Baptist Student Union in retrospect. *The Quarterly Review*, 55.
- Nafzger, S. (n.d.). The Lutheran Church Missouri Synod: A brief history. Retrieved July 1, 2003, from <http://www.lcms.org/NAFZGER.HTM>
- National Association of College and University Chaplains. (n.d.). *NACUC is*. Retrieved April 17, 2003, from <http://www.nacuc.net/default1>
- National Campus Ministry Association. (n.d.). Retrieved April 17, 2003, from <http://www.campusministry.net>
- Navigators Collegiate. (n.d.). Retrieved August 1, 2003, from <http://www.gospelcom.net/navs/collegiate/info.php>
- Presbyterian Church (U.S.A.). (n.d.). *Higher education program area*. Retrieved September 8, 2003, from <http://www.pcusa.org/highereducation/>
- Poster, J. Y. (1994). *Reckless for Christ*. Greenville, SC: A Press.
- Reformed University Fellowship. (n.d.). Retrieved September 1, 2003, from <http://www.ruf.org/>
- Rudolph, F. (1990). *The American college and university: A history*. Athens, GA: The University of Georgia Press.
- United Methodist Student Movement. (n.d.). *What is UMSM?* Retrieved August 15, 2003, from <http://www.umsm.org/sfwhatisumsm.html>
- Unitarian Universalist Association. (n.d.). *Frequently asked questions*. Retrieved September 1, 2003, from <http://www.uua.org/aboutuu/uufaq.html>
- Winings, K. (1999). Campus ministries and new paradigms for educating religiously. *Religious Education*, 94(3), 329-344.
- Worcester Polytechnic Institute. (n.d.). *Catholic campus ministries*. Retrieved September 1, 2003, from <http://www.wpi.edu/Admin/CRC/ministry.html>
- Zoba, W. M. (1997). The class of '00: These "millennial" teenagers are forcing the church to rethink youth ministry. *Christianity Today*, 41(2), 18-28.