

**Institute of Christian Teaching
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**CAMPUS CHAPLAINCY MINISTRY:
AN AVENUE OF INTEGRATING FAITH AND LEARNING
AT MOUNTAIN VIEW COLLEGE**

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Introduction

Being involved in campus chaplaincy ministry for more than half of my denominational employ, I have learned to love this ministry and know why it should receive special attention in our institutions of higher learning. Our contexts may differ from each other but our concerns in meeting the spiritual needs of our students are the same. This essay will survey how Mountain View College uses campus chaplaincy ministry as an avenue for integrating faith and learning in an Adventist campus of higher learning.

I. CHAPLAINCY MINISTRY: WHAT IS IT?

Let us first define what campus chaplaincy ministry is. To begin with, campus chaplaincy is quite a broad ministry. It means many things to many kinds of people and denominations. The Iloilo Accord, a consortium of three important Protestant schools in the Philippines defines it as,

Making Christ alive and visible on campus through the proclamation of the Word, Education, Nurture, Caring and Sharing, that every individual and the whole community may become living witnesses of God's saving acts in history.¹

They believe that the primary goal of campus chaplaincy ministry "is to be a visible sign of God's presence" in the university but "not to make the university a local church" nor "an extension of an organized church."² This means that these group of Protestants believe that their visible presence in the school premises is enough as a witness to the gospel message.

On the other hand, Protestant para-church organizations like Campus Crusade for Christ³, look at campus chaplaincy ministry from the perspective of winning students to Christ. Their aim is to help reach all the "college students of the world with the message

¹Formulated during the Campus Ministry Seminar, Central Philippine University, Jaro, Iloilo City, Philippines, October 8-10, 1998. Jerson B. Narciso, "Towards a Relevant and Responsive Campus Ministry," *Towards A Relevant Campus Ministry*, Iloilo Accord Documents Volume 1, edited by Nestor Bunda, Jerson B. Narciso, and Riel John D. Rafols ([Iloilo City, Philippines]: [Quantech Printing Press], 2002), 98,99.

²Ibid.

³The campus chaplaincy ministry of Campus Crusade for Christ (CCC) is part of a family of more than sixty ministries under Campus Crusade for Christ International based in Orlando, Florida. Dr Bill Bright and his wife, Vonette, founded the ministry in 1951 at the University of California, Los Angeles (UCLA). Today, around the world, CCC has a 24,000 full-time staff and half a million trained volunteers serving in college campuses and community-based ministries in 191 countries. "Campus Crusade for Christ," in <http://www.uscm.org/aboutus/overview.html>, November 21, 2002. For a detailed history see Bill Bright, *Come Help Change the World* (Old Tappan, New Jersey: Fleming H. Revell Company, 1970).

of the gospel.”⁴ They look to every student in the campus as a potential soul to be won to Christ. Because of their concept of campus chaplaincy ministry, Campus Crusade’s inter-denominational ministry is structured “to reach the most number of college students in the most effective ways.”⁵ Campus Crusade for Christ’s concept of campus chaplaincy ministry is evangelistic: “win the campus today and change the world tomorrow.”⁶

From another perspective, the Roman Catholic Church sees campus chaplaincy ministry as “a year-round Christian presence and witness of the Church to all people involved in and with the . . . educational institutions . . . which must be a ministry to, with, by, and for everyone.”⁷ Unlike the mainline Protestant approach, the Roman Catholic Church sees campus chaplaincy ministry as “an extension of the Church’s presence in the school campuses.”⁸ They not only aim to form a “faith community” that will appropriate the [Roman Catholic] faith,” but also positions itself to become the “Christian conscience” of society and educate the students for justice.⁹ More than any other Christian body, the Catholic church emphasizes human rights, social justice, and the significance of being a Christian conscience as important components of the Christian life. This concern is highlighted in their approach to campus chaplaincy ministry.

From a different angle, the Seventh-day Adventist Church sees campus chaplaincy ministry as going beyond reaching out to students with the message of Jesus Christ. Its evangelistic activities cover the whole school community. This means that everybody in the school campus—students, faculty members, or even the support personnel—must be seen as potential members of God’s remnant family. Adventist campus chaplaincy ministry aims to give every member of the academic community a chance to say “yes” to the lordship of Jesus Christ in their lives. It means that every activity done in the college milieu must be geared toward reaching the unreached inside

⁴The campus chaplaincy ministry of Campus Crusade for Christ (CCC) is part of a family of more than sixty ministries under Campus Crusade for Christ International based in Orlando, Florida. Dr Bill Bright and his wife, Vonette, founded the ministry in 1951 at the University of California, Los Angeles (UCLA). Today, around the world, CCC has a 24,000 full-time staff and half a million trained volunteers serving in college campuses and community-based ministries in 191 countries. “Campus Crusade for Christ,” available from <http://www.uscm.org/aboutus/overview.html>; accessed November 21, 2002; internet.

⁵“Campus Crusade for Christ.”

⁶The Layman Online, “Presbyterian Who Founded Campus Crusade Dies at 81” by John H. Adams, available from <http://www.layman.org/layman/news/2003-news-articles/pres-who-founded-campus-crusade.htm>; accessed February 18, 2007; internet.

⁷Wilfredo S.Manrique, ed., *The Shape of Campus Ministry in the Philippines Today*, prepared by the Association of Catholic Universities in the Philippines [ACUP] for the Episcopal Commission on Education and Religious Instruction [ECERI], (Manila, Philippines: University of Santo Tomas Press, 1980), 1,2.

⁸Robinson C. Montalba, “Campus Ministry in the Archdiocese of Manila (Past, Present, and Future),” M.A. thesis, University of Santo Tomas Graduate School, Manila, Philippines, 1980, 53.

⁹[Michael Galligan-Stierle], “Campus Ministry: An Invitation to Mission.” In *The Gospel On Campus: A Handbook of Campus Ministry Programs and Resources*, gen. editor Michael Galligan-Stierle (Washington, DC: Department of Education, United States Catholic Conference, 1991), 3.

the academic community. It means that every effort put forth inside the campus must have a missionary dimension if not a missionary intention.¹⁰

II. CHAPLAINCY MINISTRY: HOW IT WORKS AT MOUNTAIN VIEW COLLEGE

Mountain View College (MVC) is one of the three major church-run institutions of higher learning of the Seventh-day Adventist Church in the South Philippine Union Conference territory, and one of the nine tertiary-level schools operated by the Seventh-day Adventist Church in the Philippines. MVC has projected an image in the Adventist world of being an institution of higher learning where students and faculty members are involved in witnessing both inside and outside the campus.¹¹

This essay will give an actual view of how campus chaplaincy ministry functions in an Adventist institution of higher learning and how it can be used as a medium of integrating faith and learning. We will cover the three campus chaplaincy programs run by the campus chaplain there: the *LIGHT*¹² and *Seekers for Truth*, the *Prayer Warriors*, and the *Prayer and Friendship Circle*. We will see how each campus chaplaincy ministry enhances certain values that highlight the integration of faith and learning through their objectives, strategies, and activities.

Objectives of the Campus Chaplaincy Ministry in Mountain View College

We will now look into the objectives of these ministries starting with the *LIGHT and Seekers for Truth*, followed by the *Prayer Warriors*, and then the *Prayer and Friendship Circle*.

Objectives of the *LIGHT and Seekers for Truth*

When the *LIGHT and Seekers for Truth* was organized, the volunteers gave two objectives: 1) To lead at least fifty percent of the non-Adventists staying on the campus within the school-year to accept Jesus Christ, and 2) To provide continuous doctrinal studies to those who are interested. This means that this ministry was organized basically to evangelize and win as many non-Adventist students as possible.

Objectives of the *Prayer Warriors*

The *Prayer Warriors*, on the other hand, is composed of students who meet regularly every Friday Vesper's meeting time for prayer and reporting. Unlike the

¹⁰Gottfried Oosterwal, *Mission: Possible* (Nashville, TN: Southern Publishing, 1972), 69.

¹¹For a recent newsy-type account of MVC's zeal for mission see William G. Johnsson, "Jeepneys and Jesus," *Adventist Review*, world edition, October 11, 2001, 12.

¹²*LIGHT* is the acronym for "Leaders that Influence others to the Gospel and Heavenly Truth." These are volunteers who give Bible studies and nurture the *Seekers for Truth*, the non-Adventist students.

LIGHT and Seekers for Truth, the *Prayer Warriors* do not have a regular set of officers except that one of the student assistant church pastors is assigned to be the over-all coordinator of the ministry.

Since, to begin with, the *Prayer Warriors* was a response to a need to visit teachers, their initial goal was to visit all the faculty homes on campus at least once. Each *Prayer Warrior* group was given the goal to cover their assigned area within the semester if possible, and if not, within the school-year. The plan was to rotate, on a yearly basis, the groups to the different areas on the campus so that each prayer group will have the opportunity to visit and pray for each faculty home.

The following school-year, the ministry included the students in the dormitories. With that, the ministry hoped not only to reach the teachers, but also the students. When this ministry was extended to the dormitories, the students involved became excited about its potential. They added to their goal the reaching of every room in all the dormitories. Of the five objectives of the *Prayer Warriors*, two are laudable: 1) To serve the spiritual needs of others through prayer, and 2) To serve as a hub where other *Prayer Warriors* are encouraged in their spiritual life.

Objectives of the *Prayer and Friendship Circle (PFC)*

The *PFC* is a loose organization of Adventist and non-Adventist students without the benefit of a set of officers. It was run by one of the student assistant church pastors assigned. Here are the objectives of the *PFC*: 1) To foster a closer friendly relationship among the students and members of the *PFC*, 2) To develop among the *PFC* members the love of reading and studying the Bible, and 3) To encourage the members to achieve a meditative and reflective Bible reading.

Strategies and Activities of the Campus Chaplaincy Ministry

The following are the strategies and activities employed by each of these campus chaplaincy programs in order to reach their expected outcome. We will begin with *The Light and Seekers for Truth* followed by the *Prayer Warriors* and then the *Prayer and Friendship Circle*.

The LIGHT and Seekers for Truth

To start with, the Personal Evangelism class helped in this ministry. When the Personal Evangelism class was no longer required to help, it posed a problem to the campus chaplain and the student leaders who were involved in the ministry. Then they thought of asking student volunteers to help. Announcements were posted in strategic places and surprisingly many students and potential student leaders, including ladies, applied. This concept of volunteerism gave birth to a new phase in this campus chaplaincy program.

When the bulk of applicants grew big, the group started to screen the applicants and interview them. A year later, the accepted *LIGHT* members and leaders underwent a form of dedication ceremony—an overnight prayer session in the church. Later the

dedication ceremony was held formally at a special Friday night Vesper's program. This move made the occasion special and the selection of the *LIGHT* members meaningful.

The recruitment process for new members was also improved through the years. During the early beginnings of the ministry, the names of the non-Adventist students were taken from the Registrar's Office after registration time and distributed to the members of the Personal Evangelism class. Each Personal Evangelism student was made responsible for getting acquainted with the ones assigned to him. Many times, one or two class members would join and work together for their prospects who stayed in one room, or who belong to the same clique. When the Personal Evangelism class was no longer involved, the same system and techniques were followed by the volunteers but others used different innovative ways.

Activities of the LIGHT and Seekers for Truth

When the ministry was reorganized, the group continued the separate worships every Wednesday evening. Since Wednesday nights were not enough, permission was asked to meet every Monday evening. These meetings were in lieu of the regular dormitory evening worships.

The *Seekers for Truth* are divided into divisions. They met simultaneously in the adjoining classrooms of the administration building, with a team of *LIGHT* members leading out. Towards the end of each semester, an off-campus campout would cap the semester's activities. This activity is done in preparation for the baptisms planned during the semester's Student Week of Devotion or the Week of Prayer.

LIGHT and Seekers for Truth Evangelistic Campout Activities

This is one of the well-attended programs of this ministry every semester. It is evangelistic since it is designed to win students to the faith. The first and second semesters campout are basically the same, however the emphasis of the first semester weekend campout differed slightly from the second semester's weekend affair.

The first semester doctrinal campout

One of the objectives of the first semester weekend campout is to review the doctrines of the church in an informal setting. Due to limited time during the weekend, all the doctrines of the church cannot be covered. The best option is to review only the major church doctrines: Law and Grace, the Sabbath, the Gift of Prophecy, Tithing, and the Adventist Health message.

This doctrinal campout, starts on Friday night. After the arrival and pitching of tents, the night is reserve for a short devotional and orientation. The Saturday dawn worship is on one of the basic doctrines. The Sabbath School program utilizes the natural surroundings. If the camp is in a forest, a "Free Walk" is an excellent activity.

This "Free Walk" is done by forming the *Seekers* into small groups, possibly grouping them into the same division they had in the college. In preparation for this activity, the camp director prepares questions of one or two doctrines for each group to answer using texts in the Bible. The *Seekers* were asked to take their Bibles, pens, and a small notepad or paper while doing the "Free Walk." After every three to five minutes of

walking, the group stopped to rest and answered one question. The *Seekers* were asked to list the texts read and jot down the answers given every time the group stopped to rest. The group leader, a *LIGHT* member, made sure that the questions were thoroughly answered and understood by each member. The “Free Walk” culminated in an assembly area.

When every group had been assembled, each group picked a reporter, usually a *Seeker*, to discuss the doctrines they had studied. This was a very creative way to review the doctrines.¹³

The Hour of Worship service followed the usual pattern, although a lot of action singing proceeded. It was best for the message to be evangelistic, Christ-centered, and full of illustrations from real-life experiences to appeal to the college students.

The afternoon Adventist Youth program was the “Doctrinal Track and Trail.” This called again for the division of the *Seekers* or campers into small groups—possibly the same small groups formed in the morning. The leader of the activity made only one trail for all the groups to follow, but each group had to select a color code to identify which paper they would find and answer along the trail. After they had selected their number and color at random, the groups were dispatched one after the other with an interval between them of about seven minutes.

In every station along the trail, a doctrinal review question awaited each group, to be answered in writing. At the end of the trail a couple of major doctrines were covered by each group. The role of the *LIGHT* leaders was to assist the members of his group to understand the doctrine or doctrines they were assigned to answer. Since their answers were written down, the group leader could evaluate his group’s understanding of the doctrines covered and be of help to them where there was a need for correction.

At sundown, a short worship service was conducted. In the evening, the “social night” was a regular activity with games that created cooperation and team work. The evening closed on a spiritual tone.

The Sunday morning, secular activities included swimming, ball games, or parlor games. After camp break-up, and just before leaving the campsite, a closing ceremony was held. Everyone gathered again and a very short review of the camping objectives and activities were summarized and evaluated by the camp director. Upon reaching the college, the *Seekers for Truth* members gathered again and formed a big circle. This was done to wrap their friendship together, while holding each others hands.

The second semester decision-making campout

In the decision-making campout activity, a review of all the major doctrines of the church was given in a “yes and no” pattern like the one found in the baptismal questionnaire and the baptismal vows of the church. As expected, all the programs and activities were geared to the *Seekers for Truth* members for making a decision to accept Jesus through baptism. The rest of the programs were basically the same and may not even be discernable to the ordinary *Seeker for Truth* member or camper.

¹³An alternate activity was to conduct a “Moving Lecture.” This was done by having lecturers on specific doctrines posted in strategic locations around the area. This was especially fitting if the camping was beside a beach or a lake.

Baptisms as Special Events

Baptisms were very special events for the *LIGHT and Seekers for Truth* members. Most of the time, baptisms were done in the college church where the candidates' friends and the whole student body could witness the event. Baptisms were grand events for the *LIGHT and Seekers for Truth* members and were seen as high points of the semester's or year's effort. They usually were conducted a week or two after the weekend camping activities were over. These events were celebrated with a festive spirit. A grand potluck was tendered after the baptism, with the friends of the candidates in attendance. To culminate this special day, a Sabbath evening social gathering, in honor of the newly baptized members was usually organized by the *LIGHT* members.

Strategies and Activities of the *Prayer Warriors*

In forming the *Prayer Warriors*, the student assistant church pastor assigned to coordinate this ministry, recruited student volunteers. Each group was given a school administrator or an ordained pastor as sponsor and additional sponsors were recruited from the rest of the faculty members. The student volunteers were responsible for contacting the faculty homes in their area for making appointments to visit. Often, the best time was during the family evening worship.

A few years later, the ministry added visiting the dormitories. Each dormitory formed a core of *Prayer Warriors* which would run its own adaptation of the ministry.

Strategies and Activities of the *Prayer and Friendship Circle*

The *Prayer and Friendship Circle* was the last campus chaplaincy ministry organized. Every morning, a number of students from the dormitories, with Bibles at their sides, came to the church for the five o'clock *Prayer and Friendship Circle* worship. Attendance at these meetings was considered to be in lieu of the regular dormitory morning worships.

The chairs were arranged in a circle, and everyone who came was warmly welcomed. The circle arrangement was done with the idea that Christ was in the center. As a warm-up activity, some action songs and choruses were sung. After these preliminaries, the opening song was sung and prayer was offered. Then a leader, assigned by the church for the ministry, stood up and welcomed everyone. The leader proceeded to announce the Bible coverage to be read that morning. Then a time of silent reading and meditating on the passage for about fifteen to twenty minutes followed. After the silent reading, the leader asked the students to count off so that the exact number present could be known and they could be divided into small groups.

The small groups chose their respective leaders to facilitate the sharing and discussion time. The leaders were responsible for opening the discussion and also for acquainting each member of his or her group with each other. In each group the leader proceeded to open the discussion for everyone to give his or her personal insight/s gleaned from the passage read. After this sharing time, the leader wrapped up the discussion and asked for any requests for prayer. The group prayed together and then joined the rest of the other groups.

When every group was done, the various groups came together again to form a big circle by holding each others hands. The first timers were asked to introduce themselves, and in return, received a special handshake and welcome. The *PFC* leader or the campus chaplain summarized the passage discussed. The leader then encouraged everyone to bring a friend the following morning and the meeting closed with a prayer.

The group usually proceeded to the cafeteria and ate their breakfast together. This idea of eating together cemented the *PFC* members' bonding and friendship. With this type of fellowship, no wonder everyone looked forward to seeing each other again at the next *PFC* worship the following morning.

III. CHAPLAINCY MINISTRY: BRINGING FAITH AND LEARNING TOGETHER

Each of this campus chaplaincy ministry practiced at Mountain View College highlights a number of values that integrates faith and learning in the life of the students and those people involved in these ministries. It is interesting to observe that these three ministries practiced at Mountain View College cover the four basic Biblical components of an ideal campus chaplaincy as outlined in Acts 2:42, 46, 47. Here is the Biblical narrative:

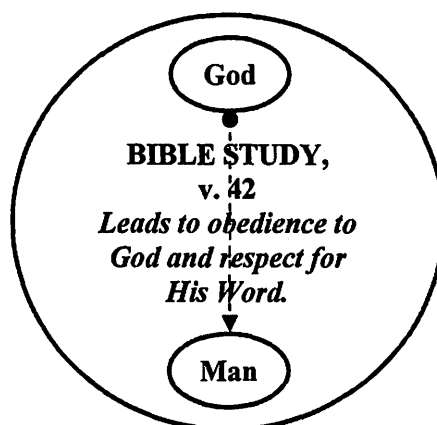
- v 42 And they continued steadfastly in the apostles' doctrine and fellowship, in the breaking of bread, and in prayers.
- v 46 So continuing daily with one accord in the temple, and breaking bread from house to house, they ate their food with glad and simplicity of heart,
- v 47 praising God and having favor with all the people. And the Lord added to the church daily those who were being saved.

These four ingredients are listed in their logical sequence: (1) BIBLE STUDY, v 42; (2) PRAYER, v 42; (3) FELLOWSHIP, v 46; and (4) WITNESSING, v 47. We will now see how each of these components is emphasized in each of the chaplaincy ministry practiced at MVC. We will also discover their significance and relation with the other Biblical components.

The first and foremost component called BIBLE STUDY is emphasized in the ministry of the *Prayer and Friendship Circle*. The practice of studying God's Word has no substitute in sustaining the spiritual lives of those involved in campus chaplaincy. Studying the Bible is God's way of talking to man. The implication of this is that Bible study must get top priority in all the activities of campus chaplaincy. Like the Bereans who "searched the Scriptures daily" (Acts 17:11), the primacy of studying God's Word on a daily basis must be given emphasis like nothing else. Ellen White has this counsel: "The study of the Scriptures should have the first place in our system of education."¹⁴

¹⁴Ellen G. White, *Counsels to Parents, Teachers, and Students Regarding Christian Education* (Mountain View: Pacific Press, 1913), 86.

Since chaplaincy ministry is part of the educational system, the Bible must have its rightful place there. Ellen White further elucidates the role of studying the Scriptures in shielding people from the coming endtime crisis: “None but those who have fortified the mind with the truths of the Bible will stand through the last great conflict.”¹⁵ In the integration of faith and learning, the study of Scriptures fosters the values of obedience to God and respect for His Word. In Mountain View College, many non-Adventist students are baptized through this campus chaplaincy program and Adventist students who helped in the *Prayer and Friendship Circle* have developed a healthy respect for the Bible as a powerful tool in changing the lives of those they worked with and also their own. Here is an illustration of the concept:



BIBLE STUDY

Figure 1. God talks to man through Bible study.

The next component is PRAYER. It is mentioned in verse 42: “And they continued steadfastly in the apostles’ doctrine . . . and in prayers.” This important element is highlighted in the *Prayer Warriors* ministry. Prayer could be seen as the believers’ response to God’s voice heard in the study of His Word, which is the first element. Studying the Scriptures is God’s direct way of talking to man, and prayer is man’s direct way of responding to God’s voice. Ellen White underscores the importance of prayer to spiritual growth by calling it “the breath of the soul.”¹⁶ Prayer connects the Christian straight back to his source of life. It means that prayer completes the communication process between God and man. This is a two-way communication process, without which man can never hope to continue communicating with his source of life. Also, in prayer, every member of the community of faith is interconnected with

¹⁵Ellen G. White, *The Great Controversy Between Christ and Satan: The Conflict of the Ages in the Christian Dispensation* (Boise, ID: Pacific Press, 1950), 593,594.

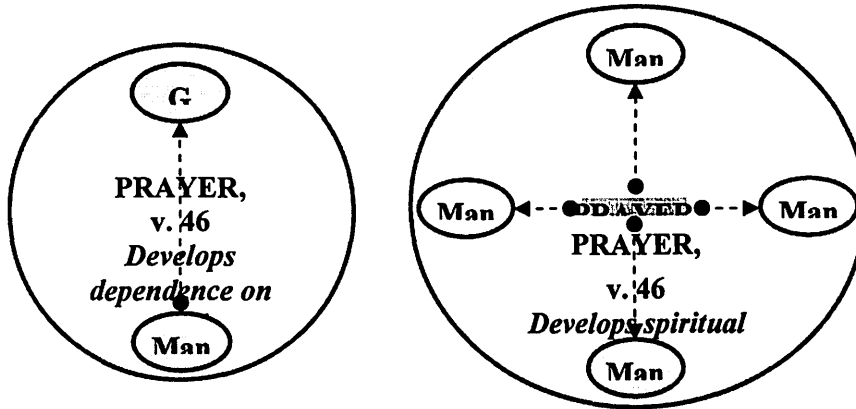
¹⁶Ellen G. White, *Gospel Workers: Instruction for All Who Are “Laborers Together With God”* (Washington, DC: Review & Herald, 1915; Revised and Enlarged Edition, 1948), 254.

each other. As Howard Peskett succinctly puts it, "In prayer we are all brothers."¹⁷ Prayer binds every individual involved in campus chaplaincy into one body, making everyone related with each other in spiritual unity and ancestry. Prayer unites people like nothing else. Kurt Johnson, in placing prayer in the context of group life like in campus chaplaincy, says:

Prayer is the lifeblood of the group. Prayer bonds group members together, strengthens members for daily life Prayer strengthens group relationships, assists members in developing a devotional life, enables members to minister to one another.¹⁸

As the quotation hints, prayer nurtures a sense of involvement with the people and things being prayed for. This horizontal dimension of prayer is very important and significant. It is extremely difficult to pray to God for a solution to a problem without allowing God to use the person praying as a means of solving the problem. When a member of a campus ministry group prays, he must be willing to be used as a vehicle for its fulfillment.

The element of PRAYER develops the values of continued dependence on God and spiritual kinship with His people. The volunteers, both students and teachers, find prayer to be their source of spiritual connection with God and with fellow volunteers. These concepts can be diagram this way:



PRAYER

Figure 2A. Prayer connects man to God. Figure 2B. Prayer also develops kinship.

¹⁷Howard Peskett, "Prayer in the Old Testament Outside the Psalms," chap. in *Teach Us To Pray: Prayer in the Bible and the World*, ed. D. A. Carson (Carlisle, UK: The Paternoster Press, 1990; reprint, Grand Rapids, MI: Baker, 1994), 23.

¹⁸Kurt W. Johnson, *Small Groups for the End-time* (Hagerstown, MD: Review & Herald, 1997), 80.

The third component is FELLOWSHIP and is nourished in all three ministries. Since fellowship is the horizontal dimension of campus ministry group life, from the start of the narrative, it has already been in play. Verse 42 already mentions “fellowship,” in conjunction with the “breaking of bread,” but it does not elucidate the term further. It is only in verse 46, after delineating Bible study and prayer in verse 42, that the Bible writer mentions the “fellowship” activity in much greater detail. It seems that only after emphasizing the vertical dimension of group life, that part of ministry that nourishes the spiritual dimension, did the Biblical writer turn his attention to highlighting the horizontal or social aspect of the group.¹⁹ Now, the communication process between God and man, has added a horizontal or social dimension. This component incorporates other human beings into the fellowship of Christian brotherhood. This is the glue that ties the members together as it moves forward in unity. In an ideal campus chaplaincy program, the logical step in its sequence of emphasis must be the God-ward portion first followed by the man-ward section next. This implies that in the activities of the campus chaplaincy, the vertical component must precede the horizontal element. Spiritual activities must always have preeminence over social events, and not vice versa.

The element of FELLOWSHIP emphasizes friendship with God and with our fellowman. These three ministries have saved a lot of students from joining illegal and dangerous secret organizations quite rampant in Adventist college campuses these days. These “secret societies” as Ellen White terms them, offer friendship and fellowship especially to new students. Instead of being recruited to these organizations, the students are given a better choice of joining any of these ministries to fill the gap of loneliness and enjoy wholesome fellowship. Here is a diagram that illustrates its role:

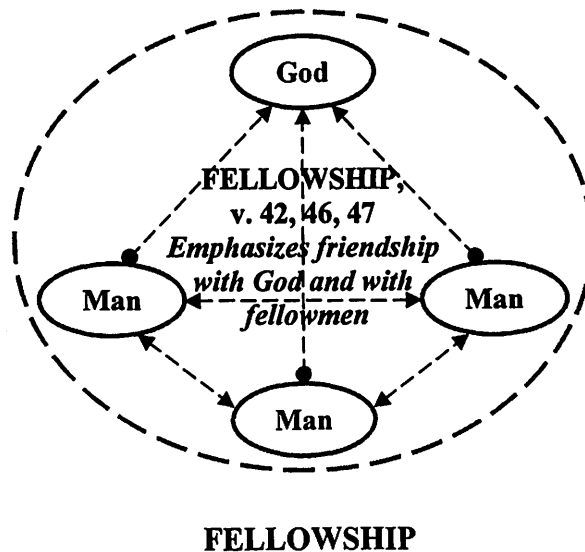


Figure 3. Fellowship glues men together socially.

¹⁹Even though the concept of “fellowship” is evident from the very beginning of the narrative, its emphasis as an ingredient in group life, came into clear view later in the Biblical account.

Verse 47 wraps this narrative to a close with the last component: “And the Lord added to the church daily those who were being saved.” As the text implies, the last component is witnessing. The text suggests that “witnessing” is an act of God implemented through His people. It means that God and man must do things together in a cooperative venture. Further, “witnessing” is seen as the combination of the vertical and the horizontal aspects of the campus chaplaincy ministry. The context suggests that “witnessing” is the sum total and the ultimate goal of what campus chaplaincy ought to be and ought to do.

In reality, “witnessing” puts into action what campus chaplaincy practitioners have learned about God in His Word, what they have intimated in their prayer encounters, and what they have gained in their interaction with fellow believers. Without this all-compassing and very important component, any campus chaplaincy strategy or activity becomes a useless and sterile exercise, and a waste of human effort and financial resources. Witnessing is the “lithmus test” of any campus chaplaincy program.²⁰ Ellen White informs Christians, “Those who are most actively employed in doing with interested fidelity their work to win souls to Jesus Christ, are the best developed in spirituality and devotion.”²¹

The main activity of the *LIGHT and Seekers for Truth* is WITNESSING. This learning activity nurtures the values of spiritual responsibility for the salvation of fellow human beings and our mission awareness of spread the good news of Christ’s soon return. As *LIGHT* members witness to the *Seekers for Truth*, they develop a responsibility to see these students accept the truth and join the Adventist church through baptism. As these *Seekers* are baptized, an inward joy and satisfaction occupies both the hearts of the *LIGHT* members and of the *Seekers for Truth*. This can be diagrammed as shown below:



WITNESSING

Figure 5. Witnessing is God and man reaching out to others.

²⁰Oosterwal, 15, 69.

²¹Ellen G. White, *Evangelism as set forth in the Writings of Ellen G. White* (Washington, DC: Review & Herald, 1946), 356.

As we have seen, an ideal Seventh-day Adventist campus ministry must emphasize and nurture the four basic components of Bible study, prayer, fellowship and witnessing. As these components interact with each other, they best come in a package. One campus ministry program alone cannot possibly possess or project all these components adequately. It is therefore best to have a number of campus chaplaincy ministry programs that emphasizes each of these facets adequately. As these ministries interact and cooperate with each other in reaching out to the students and the college community, it is possible to attain an ideal and effective campus chaplaincy ministry.

In the foregoing diagram, we will attempt to illustrate in broad outlines how the various components of an ideal campus chaplaincy ministry program interact with each other and what values each ministry foster in the integration of faith and learning:

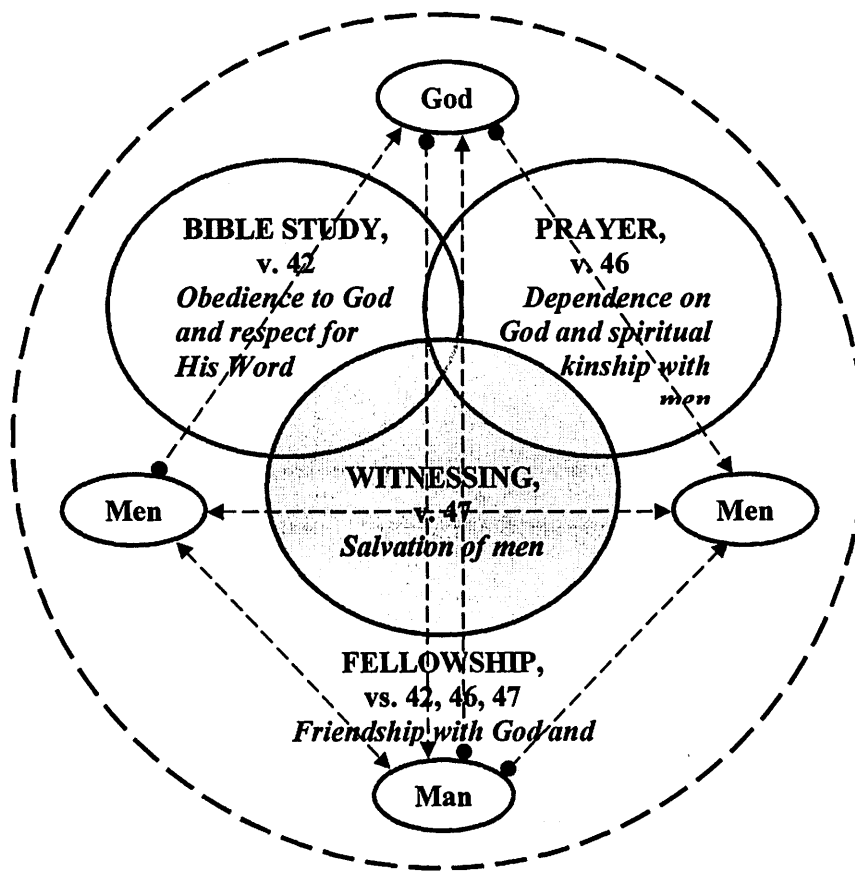


Figure 6. Biblical Components of an Ideal Campus Chaplaincy Ministry with the Faith and Learning Values each Foster.
(Based on Acts 2:42, 46, 47)

Summary and Conclusion

As shown in this essay, each ministry highlights a number of values that shows the INTEGRATION OF FAITH AND LEARNING in the life of the students and other participants. Rasi clearly delineates what this phrase means:

The integration of faith and learning is a deliberate and systematic process of approaching the entire educational enterprise—both curricular and co-curricular—from a Christian perspective. In a Seventh-day Adventist setting, its aim is to ensure that students, by the time they leave school, will have freely internalized biblical values and a view of knowledge, life, and destiny that is Bible-based, Christ-centered, service-oriented, and kingdom-directed.²²

Holmes further suggests that “integration should be seen . . . as an intellectual activity that goes on as long as we keep learning. . . . for integrated learning will contribute to the integration of faith into every dimension of a person’s life and character.”²³ It means that integration must be seen as a journey rather than a destiny, a lifetime process rather than a single event.

In the three campus chaplaincy ministries we have studied, the intellectual and spiritual activities fostered in them have enhanced the integration of faith into the learning experience of the students. The activity of BIBLE STUDY cultivates in those involved the value of obedience to God and respect for His Word. On the other hand, the habit of PRAYER develops in the students dependence on God and spiritual kinship with His people. The element of FELLOWSHIP emphasizes the need for friendship with God and with our fellowmen. Lastly, the activity of WITNESSING highlights the students’ and teachers’ spiritual responsibility for the salvation of fellow human beings in this world and helps give the participants their mission awareness of spread the good news of Christ’s soon return. All these values fostered by the activities of these three campus chaplaincy ministries are part of what the Seventh-day Adventist educational philosophy is all about:

Adventist education imparts more than academic knowledge. It fosters a balanced development of the whole person – spiritually, intellectually, physically, and socially. Its time dimensions span eternity. It seeks to develop a life of faith in God and respect for the dignity of all human beings; to build character akin to that of the Creator; to nurture thinkers rather than mere reflectors of others’ thoughts; to promote loving service rather than selfish ambition; to ensure maximum

²²Humberto M. Rasi, “The integration of faith and Learning- A working definition,” 35th International Seminar on the Integration of Faith and Learning, Hong Kong Adventist College, March 11-22, 2007.

²³Arthur F. Holmes, *The Idea of a Christian College*, rev. edition (Grand Rapids: Eerdmans, 1987), 46,47.

development of each individual's potential; to embrace all that is true, good, and beautiful.²⁴

Further, Seventh-day Adventist education aims to prepare “people for useful and joy-filled lives” here and in the hereafter, “fostering friendship with God” now and throughout eternity, and having “Bible-based values, and selfless service” in this world and in the world to come.²⁵

Ellen White articulates this philosophy and aim neatly in these words:

To restore in man the image of his Maker, to bring him back to the perfection in which he was created, to promote the development of body, mind, and soul, that the divine purpose in his creation might be realized— this was to be the work of redemption. This is the object of education, the great object of life.²⁶

In conclusion, since campus chaplaincy ministry is the most visible spiritual and witnessing dynamo of our colleges and universities, its role in enhancing the values emphasized in the integration of faith and learning is vital. This is especially true in the light of our aim and philosophy of what Seventh-day Adventist Christian education ought to *be* and ought to *do* in securing the eternal destiny of our students.

²⁴Humberto Rasi, chair; Paul Brantly, secretary; George Akers, John M. Fowler, George Knight, John Matthews, and Jane Thayer, committee members; consensus statement of Adventist educational leaders and teachers, First International Conference on the Seventh-day Adventist Philosophy of Education, Andrews University, April 7-9, 2001, 1,2.

²⁵ *Ibid.*, 2.

²⁶Ellen G. White, *Education* (Mountain View: Pacific Press, 1946), 15,16.