

PROJECT ABSTRACT

Master of Divinity

Adventist University of Africa

Theological Seminary

Title: DEVELOPING A STRATEGY FOR EFFECTIVE PUBLIC CAMPUS MINISTRY AT THE UNIVERSITY OF GHANA ADVENTIST STUDENTS' FELLOWSHIP IN THE ACCRA CITY CONFERENCE OF THE SEVENTH-DAY ADVENTIST CHURCH

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Date Completed: October 2024

This study explored how key Public Campus Ministry (PCM) stakeholders can develop a synergistic relationship and partnership, proposing this collaboration as the most effective strategy for advancing public campus ministry within the University of Ghana Adventist Students' Fellowship. The objectives guiding the study were to investigate why the key stakeholders of Adventist public campus ministry have been unable to form a strong partnership in this neglected mission field, to identify what needs to be done to foster a synergetic relationship among the stakeholders of public campus ministry, and to propose definite criteria for measuring the effectiveness and success of public campus ministry.

The study is descriptive, and the researcher employed a qualitative research method, primarily using semi-structured interviews. The population for this study consisted of the key stakeholders in campus ministry, including representatives from

student leaders, alumni, campus pastors or chaplains, Adventist faculty, local church elders, as well as Conference and Union PCM Directors. Purposive sampling was used to select three (3) representatives from each group, making a total of eighteen (18) participants. The data collected was analyzed qualitatively using content analysis. The results were presented descriptively, with themes, sub-themes, verbatim reporting, and quotations.

The implementation strategy established a Stakeholders Committee at the Accra City Conference, which commissioned the formulation of a public campus ministry manual to guide the stakeholders in their duties and responsibilities. The study revealed that the key stakeholders had a fair understanding of the importance of campus ministry and their respective responsibilities. They acknowledged the relevance of public campus ministry to the church's mission of reaching the neglected upper class of society with the everlasting gospel. The results indicated that there is no synergy or intentional strong partnership among the key stakeholders of the University of Ghana-Ghana National Association of Adventist Students (UG-GNAAS) student fellowship—a phenomenon common to all student fellowships on public campuses in Ghana across various church conferences. Additionally, there is no common platform at the Conference level for the major stakeholders of UG-GNAAS to meet regularly to discuss the challenges and progress of the ministry. The study highlighted that creating and nurturing a strong relationship among these stakeholders through consistent and transparent discussions is the most effective strategy for successful campus ministry.

The study concludes that the church's investment in and attention to campus ministry is the most progressive and strategic approach to fulfilling the mission of the Three Angels' Messages. The study recommends that Conference and Union leaders

of the Church should consider it part of their core mandate to provide strategic direction for PCM and to ensure the establishment of an active and functional campus ministry stakeholders committee, which should periodically organize larger stakeholders' forums for the ministry.

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A project

presented in partial fulfillment

of the requirements for the degree

Master of Divinity

by

Joseph Manu Kusi

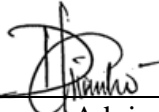
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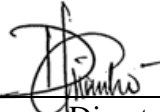
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LIST OF ABBREVIATIONS

ASF	Adventist Students Fellowship
GNAAS	Ghana National Association of Adventist Students
PCM	Public Campus Ministry
SDA	Seventh-day Adventist
UG	University of Ghana

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CHAPTER 1

INTRODUCTION

Background of the Study

The rapid expansion of private and public universities in Ghana over the past decade presents a compelling reason to prioritize Public Campus Ministry (PCM) within the Seventh-day Adventist Church.¹ The number of students attending higher education institutions has also increased proportionately, impacting both new and established schools. Ghana had 580, 751 students enrolled in its tertiary institutions for the 2020/2021 academic year.² Public tertiary education institutions enrolled 88% of the total student population with public universities enrolling 332, 786 representing 57.3% of the public tertiary education.³ Likewise, in 2022, 635 thousand students were enrolled in tertiary education in Ghana, a rise over the previous year.⁴ Enrollment trends across institutions have been rising, especially in the previous six years, and this trend is expected to continue, mostly due to the Free Senior High School Policy.

The growth of public and private universities gives unprecedented witnessing opportunity towards institutions of higher learning especially those not of the

¹ Doris D. Sasu, "Ghana: Students in Tertiary Education 2005-2022," *Statista*, 2005–2022, last modified 2023, accessed August 20, 2024, <https://www.statista.com/statistics/1180524/number-of-students-in-tertiary-education-in-ghana/>.

² Salifu Mohammed et al., *Higher Education Report: Ghana* (Accra, Ghana: UNESCO National Commission, 2022), 1–18.

³ Ibid.

⁴ Sasu, "Ghana."

Adventist faith. Interestingly, post modernism and secularism has made the very cream of our national crops susceptible to detest truth as presented in scripture and embrace fables of supposed ‘learned’ men and women.

Public Campus Ministries (PCM) is a “movement ministry” offered to and by Professionals and students of Seventh-day Adventists enrolled in non-Adventist institutions especially but not limited to Universities, Polytechnics, Technical Universities, Colleges of Education and Senior High/Vocational Institutions.⁵

The primary aim of public campus ministry is to empower Seventh-day Adventists to share the eternal gospel on campus, in the church, and in the community by inspiring, educating, equipping, and empowering them to follow Jesus.⁶ The PCM Student Handbook further mentions that “PCM collaborates with other ministry departments, to plan, promote and support initiatives designed to meet the discipleship needs of Adventist students, academics, and professionals in educational institutions outside Adventist schools.”⁷ The ministry focuses in particular about the spirituality, evangelism, academic challenge, outreach to the community, and social integration of Adventists on secular and public campuses across the globe. The specific objectives of the ministry as stated in the manual can be grouped into the following:

1. Enhance students’ dedication to the principles and work of the Seventh-day Adventist faith.
2. Equip students to handle the intellectual difficulties that come up in a secular setting.

⁵ Humberto M. Rasi, *Adventist Ministry on the Public University Campus: A Handbook* (Silver Spring, MA: General Conference of Seventh-day Adventists, 2002), 5.

⁶ Ibid.

⁷ Ibid.

3. Help students hone their leadership skills.
4. Provide students with opportunities for Christian fellowship.
5. Equip students for service, mission, outreach, and testimony on campus, in the community, in the church, and across the world.⁸

In Ghana, the Ghana National Association of Adventist Students (GNAAS), is a unified body of Seventh-day Adventist students on various public senior high and tertiary campuses.

It is principally the wheel that drives and shoulders the Seventh-day Adventist Public Campus Ministry in the entire country. The movement has existed for almost four decades but are far from operating at the optimum level and fully realizing its dreams and aspirations. This is due to the fact that, among other things, there is no synchronization of efforts and a unified platform for the movement's principal or key stakeholders, that is, Adventist students, alumni, campus pastors/chaplains, Adventist faculty, the local churches and the church leadership.

Instead of seeing a united, deliberate, focused and well-planned and executed program or strategy by these stakeholders, what is rather the reality is frequent confrontations, resentment, disagreements, and struggle for supremacy or recognition among some or all of the aforementioned actors in the campus ministry at their various levels of operation.⁹ It is worth pointing out that the vibrancy, potency and success of public campus ministry at the University of Ghana GNAAS Branch¹⁰ which is within the Accra City Conference, critically depends on how these principal

⁸ Rasi, *Adventist Ministry on the Public University Campus*, 5.

⁹ The researcher is an eyewitness to these challenges or phenomena since he was a student leader at the University of Ghana GNAAS Fellowship from 2007 to 2010 and a National Vice President of the Ghana National Association of Adventist Students (GNAAS) for the 2009/2010 academic year.

¹⁰ The University of Ghana Adventist Students' Fellowship is the foremost GNAAS branch and the birthplace of GNAAS which later spread to other public and private universities.

stakeholders can forge an inseparable partnership and synergy that is aimed at radically turning Adventist students in public tertiary campuses into missionaries who will win such campuses for Christ to hasten His Second Coming.

Statement of the Problem

Public Campus ministry activities in the University of Ghana GNAAS Fellowship in Accra, the economic heartbeat of the country, have been plagued by numerous challenges which hinder the effective discipleship of Adventist students on the University of Ghana campus and the Church's mission of spreading the Three Angels' Messages of Revelation 14:6-9 to the worldly, wealthy and the well-educated, referred to as the upper class in the university community.

Though one can point to a varied number of challenges that the University of Ghana GNAAS faces, the bedrock of all the challenges has been the lack of a single, unified platform for well-coordinated plans and synergy among the key stakeholders of the ministry—students, alumni, campus pastors (chaplains), Adventist faculty, the local church and the higher church leadership (Union and Conference).¹¹ This has led to a lack of clear definitions of roles or responsibilities among the stakeholders and disjointed or inconsistent programs and activities which have not been impactful over the years. The University of Ghana has a student population of about 76,013 as of July 2022.¹²

¹¹ The researcher is an eyewitness to this problem since he was a student leader at the University of Ghana Adventist Students Fellowship from 2007 to 2010, an alumnus, the interest coordinator and the personal ministries leader of the Legon Seventh-day Adventist Church which is the institutional local church on the University of Ghana campus from 2012 to 2022. This local church is supposed to be the mother church of the students' fellowship, yet they have not enjoyed the healthiest of relationship. The two are different institutions and worship separately on campus.

¹² University of Ghana, *University of Ghana: Facts and Figures* (Accra, Ghana: University of Ghana, 2022), 13.

Out of this population, the Adventist student fellowship has only about 350 Adventist students who study at the university or identify themselves with the fellowship according to the fellowship's database.¹³ The fact that this number constitutes less than 1% of the university's population provides a picture of the gigantic task facing the ministry and the minimal level of effectiveness for a ministry that has lasted over 60 years in Ghana's premier and biggest public university. Instead of stakeholders viewing one another as partners for a common mission and therefore coming together, the relationship among several of these key actors listed above have rather been strained, and often quite fractious. This has to a large extent weakened the morale and the spirit of the ministry, of which lamentations and complaints are often heard by some of these concerned stakeholders.

The lamentable consequence from this reality is that the Church has lost the ground of public campuses to the more vigorous, campus-focused churches from the charismatic and Pentecostal, as well as from some orthodox denominations like the Roman Catholic church. Given the above problematic phenomenon, a vibrant and life-transforming Adventist public campus ministry on the University of Ghana campus, the intellectual hub of the Accra city, will require a solid, well-informed strategy which is referred to in this work as a forged synergy among the principal stakeholders of campus ministry. This strong partnership is the surest and most sustainable strategy to make meaningful, gradual, and practical impact to the University of Ghana community.

There is therefore the need to investigate why the key stakeholders of public campus ministry at the University of Ghana Adventist students fellowship have not

¹³ The researcher obtained this number from the Fellowship's student database which contains all the names and basic information of registered Adventist students in the fellowship.

been able to forge a strong unity and synergy to drive the ministry forward. The research will propose that a synergy or strong collaboration among Adventist students, alumni, campus pastors, Adventist faculty, local church and the church leadership is the most effective strategy for public campus ministry for the University of Ghana in the Accra City Conference of the Seventh-day Adventist Church. This synergy should lead to the establishment of a Conference/Union Steering Committee made up of representatives of these stakeholders that will hold regular round-table deliberations and take strategic decisions for the ministry.

Purpose of Study

The purpose of this project is to investigate why the key stakeholders of PCM at the University of Ghana GNAAS Fellowship have been unable to forge a strong partnership and to propose and implement an effective strategy for PCM at the university campus. The effective model shall be anchored on investigating the challenges currently facing Adventist campus ministry based on empirical data and what needs to be done to address the challenges. The project will further propose a strategy for campus ministry which will create a binding synergy among the major stakeholders of campus ministry—students, alumni, campus pastors, Adventist faculty members in the University, the Legon Adventist Church and higher church leadership. The goal of such effective ministry is to increase participation of students in spiritual and missionary activities in the University of Ghana GNAAS Fellowship, nurture spiritual leaders for the church and the nation and expand the ministry by establishing student fellowships on other secondary and tertiary campuses where there is none.

Objectives of the Study

This study sought to achieve the following goals:

1. To investigate why the key stakeholders of the GNAAS-UG campus ministry have been unable to forge a strong partnership or synergy in that mission field.
2. To proffer what needs to be done to have a powerful synergetic relationship or partnership among the key stakeholders of the GNAAS-UG campus ministry.
3. To propose some definite criteria that could be used to measure the effectiveness of campus ministry on the University of Ghana community.

Research Questions

The main questions this research shall seek to answer are:

1. Why have the key stakeholders of campus ministry been unable to come together to partner for a vibrant campus ministry on the University of Ghana campus?
2. What needs to be done to have such a synergy and strong partnership among these stakeholders of campus ministry?
3. What criteria should be used to measure the effectiveness or success of PCM on the University of Ghana campus at the Accra City Conference?

Significance of Study

The primary significance for developing an effective strategy for public campus ministries is to provide a strategy for the students, alumni, campus pastors, Adventist faculty members in public universities, local churches and higher authorities that may be helpful to bring clarity on their respective roles to make campus ministry strong and productive.

Also, this project will address challenges facing campus ministries which will motivate students to be involved in outreach programs and make them missionaries and ambassadors for Christ on the University of Ghana campus. Thus, the project may help Seventh-day Adventist students in secular universities who face various challenges that affect their spiritual lives to fully dedicate and sacrifice themselves for missionary activities on campus.

Also, the project will unite the key stakeholders of campus ministry in the University of Ghana community. If Seventh-day Adventist students in the University of Ghana see the concerted efforts of other stakeholders in the support of campus activities, they will become motivated and committed and that will make campus ministries in the Accra City Conference vibrant and will be replicated in all parts of Ghana.

Finally, this project proposes the establishment of a Steering Committee at the Conference or the Union that shall provide a common platform for all stakeholders to discuss key issues facing campus ministry. The committee shall also see to the development and publishing of a campus ministry manual to guide the growth of the University of Ghana GNAAS Fellowship and other student fellowships.

Delimitation

The challenges facing Adventist students in secular universities can be found in all public universities in the country. However, this project shall focus on the University of Ghana (UG) GNAAS Branch or Fellowship, which will serve as a model for other student fellowships on the various tertiary campuses. This will afford the researcher the time and the concentration to effectively concentrate on the implementation and evaluation of the strategy within the limited period.

Again, there is limitation with the number of respondents who could be reached to share their views or answer the research questions. Though the University of Ghana GNAAS Fellowship have many students, alumni and faculty members, a few were chosen to represent their respective categories. However, the views and perspectives shared by the respondents represent the sentiments of the majority of the stakeholders represented.

Methodology

This study shall rely on qualitative research to explore the challenges that hinder the effectiveness of campus ministry on the University of Ghana campus. Interviews and focus groups as the most common methods of qualitative research shall be utilized for data collection. With respect to interviews, semi-structured interviews consisting of several key questions shall be used. The rationale for this methodology is to discover in details the perceptions, opinions, beliefs, and attitudes of participants towards public campus ministry. As the primary objective of this research is to understand participants' perceptions, opinions, beliefs and attitudes towards campus ministry, the semi-structured interviews and focus groups will help participants to offer in-depth responses to questions about their own perspectives and experiences.

Organization of the Study

Chapter one of this project shall present the introduction, which shall consist of background of the study, problem statement, purpose and significance of the research, delimitations and methodology. Chapter two explores the biblical and theological foundation of youth and public campus ministry as well as review of relevant literature of the project topic by using the document analysis approach.

Chapter three is description of local setting and methodology. It describes briefly the history of public campus ministry in Ghana, the history of University of Ghana GNAAS Fellowship as well as structure and membership. It further presents the methodology and research design, presentation, analysis and discussion of research data or results. Chapter four is program development, implementation and evaluation. Finally, chapter five is summary, conclusion and recommendations of the project.

CHAPTER 2

BIBLICAL-THEOLOGICAL FOUNDATION OF PUBLIC CAMPUS MINISTRY

This chapter will explore and analyze Bible passages on youth and campus ministry. The first section will deal with the biblical meaning and perspective of youth and campus ministry from the OT and the NT. The second section will analyze E.G. White's writings and perspectives on youth and campus ministry, and the final section will discuss relevant literature on mentoring and discipleship which is inseparably linked to youth and campus ministry.

Campus Ministry in the Bible

Campus Ministry and ministering to young people are synonymous. We find young people in foreign lands under secular training systems who were used by God throughout the Bible. Prominent figures among them include Joseph in Egypt (Gen 39-49), Moses in Egypt (Exod 2:1-14); Daniel in Babylon (Dan 1); Nehemiah, Esther and Mordecai in Persia (Esther 2:6-8); Paul of Tarsus, just to mention a few. It is clear in the Bible that God works in and through young people. If public campus ministry is to thrive, we are to do what we see the Father doing, by prioritizing to attract young people to His Kingdom and shape them into disciples.¹

The Scriptures, mainly the OT, present some fundamental concepts regarding the youth. Outside of the Scriptures, the developmental stage was not yet fully

¹ Lausanne Movement, "The 12/25 Challenge Reaching the Youth Generation," last modified 2004, accessed February 22, 2021, <https://lausanne.org/occasional-paper/the-1225-challenge-reaching-the-youth-generation-lop-52>.

developed. Ecclesiastes 11:9, a crucial text in the OT, makes clear how important it is to train the youth: “Be happy, young man (בְּחֹרֶךָ, *bachuwr*), while you are young (בְּיַלְדוּתְךָ, *yalduwth*) and let your heart give you joy in the days of your youth (בְּחֻרֹתֶיךָ, *běchurowth*).”² Unlike the Hebrew word *běchurowth*, which denoted a group of young men or youth, the Hebrew word *yalduwth* defines the stage of youth. The last word is derived from the Hebrew word (*bachuwr*), which commonly (used 89 times in 45 OT verses), refers to a young man who is mature but single, as in Ruth 3:10 and of fighting age in Isaiah 31:8. From the above meanings of the words associated with “youth,” the period of youth or adolescence is not tied to any specific age in the Bible. Instead, it refers to any period between childhood and adulthood when the individual has self-consciousness but has not yet taken the responsibility of raising a family.

The biblical foundation or rationale for campus ministry is to lead young people to acknowledge that adoration is the goal of existence. In Ecclesiastes 11:9–12:1, Solomon concludes his thesis by cautioning us to “remember” God while we are still young and have the power to shape our future, avoiding the consequences of ageing and making poor choices.³ The author of Ecclesiastes had perused the most well-travelled paths in life, looking for purpose fulfilment and came up empty. Young people today are pursuing many of these avenues through music, films, television, and even academia, just as their predecessors did. Solomon addresses the youth in his conclusion because of this, and a biblical justification for youth and campus ministry must be built around this conclusion.

Many adults are mired in worldly concerns and have lost sight of the joy and tranquillity that God intended for us to experience when we live by His word.

² One short sentence utilizes three different words to define the time of youth or adolescence.

³ Lausanne Movement, “The 12/25 Challenge Reaching the Youth Generation.”

Therefore, the purpose of youth or campus ministry goal is to inspire, educate, and train youth to remember their Creator before life is “wasted on the young” and becomes troubled. This mission statement can be stated in many ways. Still, we can all agree that the advantages of a young person dedicating their entire life to the Lord and realizing their full potential to make and populate a Godly Kingdom impact is worth the efforts that will be made by youth and campus ministry workers.

Old Testament

Moses in the School of the Egyptians

The life of Moses is a classic illustration of a young person whose preparation for a more excellent divine task took place in an environment or educational system outside his community of faith. We can learn from his story that this was providential in many respects.

As the son of the princess of Egypt, Moses was brought up as Stephen puts it, “was learned in all the wisdom and deeds” and belonged to the royal family (Acts 7:22). According to Manetho, Moses was a priest⁴ because the king was a priesthood member. The Egyptian knowledge was preserved by the priests, and Stephen’s statement in the book of Acts ranks Moses as among the most intelligent people. One could say that Moses’s significant work in life came to pass because of providential preparation. Stephen continues, saying that he was “mighty in word and deed,” which validates the Josephus narrative that claims Moses was fighting the Ethiopians and making a name for himself.

Intriguingly, Moses says nothing at all about this time in his life; this is probably because he wanted to write about God’s amazing acts with the Israelites, not

⁴ George Ripley Bliss, *Moses and Israel: Sacred Text of the Lessons* (New York, NY: Bible Union, 1874), 10.

about himself. Thus, Adventist students on public campuses (and campus workers) are always to remember that their educational achievement is not just about them and their livelihood, but as a means of preparation for God to work mighty deeds through them on campuses and beyond.

It is instructive to note that, Moses' close relationship with his mother led to his education in Hebrew and his strong sense of national identity. Her incredible inner fortitude is manifestly seen from the first three months of his life's story. Commenting on the lasting influence of Moses' education, from his mother, Ellen White reveals that Moses' mother,

faithfully improved her opportunity to educate her child for God. She felt confident that he had been preserved for some great work, and she knew that he must soon be given up to his royal mother, to be surrounded by influences that would tend to lead him away from God. She endeavored to imbue his mind with the fear of God and the love of truth and justice, and earnestly prayed that he might be preserved from every corrupting influence, idolatry, and early taught him how to bow down and pray to the living God, who alone could hear him and help him in every emergency.⁵

Of Moses, we are told that, "The lessons learned at his mother's side could not be forgotten. They were a shield from the pride, the infidelity, and the vice that flourished amid the splendor of the court."⁶ Thus, mothers of Adventist students attending public campuses will not abandon their faith if they have laid a strong foundation for them in the home before departing for their new environment.

Samuel and Sons of the Prophets

The story of the sons of the prophets illustrates to God's church the need to prepare the youth or students for leadership roles in the near future. The expression 'Sons of Prophets' is a Hebrew term that occurs 11 times, exclusively found in the

⁵ Ellen G. White, *Patriarchs and Prophets* (Washington, DC: Review & Herald, 1890), 243.

⁶ *Ibid.*

books of 1 and 2 Kings, and all during the time of Elijah and Elisha. The phrase does not allude to a prophet's actual lineage or heredity; rather, it refers to a prophetic order, guild, or member.

There were several different guilds or branches of the same guild located at various places – at Bethel (2 Kgs 2:3); at Jericho (2 Kgs 2:5); at Gilgal (2 Kgs 4:38), and in the hill country of Ephraim (5:22). The concept here is that we mention these learning centers or guilds akin to our modern colleges and universities. The purpose was to train the youth for leadership and other valuable services to the community. Although these learning centers were located in Judea, it was likely open to people of nearby nations, thereby making them public or secular in scope. Thus, one doesn't have to be a biological son of a prophet to qualify for admission.

Stanley posits that “This is the first direct mention, the first express sanction, not merely of regular arts and instruction and education, but of regular societies formed for the purpose – of schools, of colleges, of universities.”⁷ He further adds, “Long before Plato had gathered his disciples around him the olive grove, or Zeno in the Portico, these institutions had sprung up under Samuel in Judea.”⁸

Daniel Attends the University of Babylon

In the first chapter of the book of Daniel, we learn that after being taken from the comfort of his home, Daniel is brought to Babylon. Daniel departs from his friends, his place of worship, and his culture. Together with his compatriots, he realizes that he is now residing in a wholly secular and worldly new location. Daniel encounters a wide range of individuals, entertainment, ideas, religions, and teachings

⁷ Arthur Penrhyn Stanley, *Lectures on the History of the Jewish Church*, vol. 1, *Abraham to Samuel* (New York, NY: Charles Scribner's Sons, 1893), 354.

⁸ Ibid.

similar to an Adventist student in a public or secular university in this new environment.

The university and Babylonian society would attempt to transform Daniel into a Babylonian, but Daniel would not change. The statement, “But Daniel purposed in his heart that he would not defile himself,” holds the secret of Daniel’s strength (Dan 1:8). Purpose means, Daniel made a designed resolution. It indicates that he considered the circumstances, assessed them, checked them against the Bible, and prayed to God for guidance.⁹ Subsequently, he set limits and beliefs that he would not violate.

One could say the students were given a new school I.D by the Babylonian school. This included a meal plan and having their names changed. They had their names modified to reflect Babylon’s dominance over them. Each of their original names referenced something to God. Daniel means “God is my judge” changed to Belteshazzar (“keeper of the hidden treasures of Bel”); Hananiah- “The grace of the Lord” changed to Shadrach (“the inspiration of the sun”); and Mishael- “He that is the strong God” changed to Meshach (“of the goddess Shack”). One may ask, what was wrong with Daniel eating of the king’s meat? Defile is the keyword. First, the meat could be sinful (not part of the approved list of meat to be eaten in Leviticus 11 such as swine’s flesh) or offered to an idol. Second, Daniel was possibly avoiding the temptation to indulge in pleasures for a life of self-discipline (c.f. Ps 141:4; Prov. 23:3).

In conclusion, there will be many temptations to experiment or dabble. A student may become distracted from God by several of these. Daniel formed his

⁹ Collegians for Christ, “Staying Strong in Your Faith in a Secular Society,” last modified 2018, accessed May 23, 2021, <https://www.cfccampusministry.com/bible-studies/staying-strong-in-your-faith>.

beliefs around which he based all of his choices regarding his actions, destinations, and social circles. This dictated all facets of his existence. A believer should stand out as peculiar in a secular college or university. Daniel had a vibrant religion. He believed in God and that it was crucial to live by God's message. He was aware of his beliefs, their rationale, and the specific passages in the Bible that supported them. The question is, while attending school, what purpose have you set for yourself?

New Testament: Influences in the Training of Paul, the Missionary Apostle

One of the great needs of campus ministry is the training of students and pastors to become efficient Christian leaders. It is important to emphasize here how the finest missionaries came to be. The Apostle Paul is one such missionary. He carried the gospel from Asia Minor to Macedonia, Greece, Rome, and other parts of the then-known globe. Few pause to think about the factors that shaped him into a superb missionary, even though we revere him as a wonderful apostle and missionary. Three of such significant influences will be briefly considered here.

Paul Was Trained to Know the Scripture Thoroughly

Paul's extensive understanding of the Bible was one of the things that gave him influence. Before he began his missionary career, he had an extraordinary command of the Scripture. Paul's Jewish background meant that he was exposed to the Bible at a young age. Philo Judaeus, a first-century Jew, wrote, Jews "consider their laws to be divine revelation and are instructed in them from their youth."¹⁰

Paul's schooling extends beyond his early years. Acts 5:34; Phil 3:4-6) He identified

¹⁰ H. H. Drake Williams III, "Three Influences in the Training of Paul, the Missionary Apostle," *Journal of Global Christianity* 1, no. 1 (2015): 98.

himself as a “Hebrew of Hebrews, a Pharisee, a disciple of Gamaliel.” Hillel’s grandson, Gamaliel, was revered by the Jews and referred to as “the glory of the Law.” Under Gamaliel’s guidance, Paul studied the Scriptures, learning both the text and the various interpretations that others might have made of it.

Paul Knew His World

Despite Paul’s extensive knowledge of the Bible, other factors also played a role in his schooling. He was also a very familiar man with his world. Speaking in front of everyone present during his defense, Paul says that he is a citizen of Tarsus (Acts 22:3). This is significant because it indicates that he hails from a wealthy cultural city. In Southeast Asia Minor’s fertile East Cilicia plain lay the ancient city of Tarsus. Because of its importance and rich cultural heritage, the Roman Empire gave it preference.¹¹ Strabo, The early first-century Greek historian and geographer describes the enthusiasm with which its people pursued knowledge, particularly in philosophy.¹² According to Strabo, Tarsus outperforms Athens, Alexandria, and all other *university towns*¹³ (emphasis mine).

Besides this, Paul was also well-traveled. Before and after his conversion, Paul traveled extensively to Jerusalem, Damascus, Arabia, Phoenicia, Greece, Crete, Italy and Spain. This reveals that he was much exposed and broad-minded. The knowledge of his world is evident from his ability to cite influential intellectuals of the time. His

¹¹ Notable Roman leaders visited the city of Tarsus. The orator Cicero took up residence in the city (51-50 B.C.) and Julius Caesar visited it in 47 B.C. In addition to this, it is reported that the city was also famous for noted Sophists such as Archademus and Antipar, and it was known for well-known philosophers like Plutarch and Diogenes, Williams III, “Three Influences in the Training of Paul, the Missionary Apostle.”

¹² Williams III, “Three Influences in the Training of Paul, the Missionary Apostle.”

¹³ Ibid.

knowledge of his world allowed him to converse with the educated Greeks. Acts 17 describes Paul's discussion on Mars Hill in Athens, Aeropagus, with learned men.

In summary, Paul knew the ideas of his world. His education and numerous trips made him encounter the opinions of the people he was seeking to reach. He understood the Scripture, but he also comprehended his environment and various people linguistically and culturally. This training and experience are vital to student leaders and secular campus workers.

Paul Encountered the Risen Lord

Before Paul started his missionary career, one last event that had a lasting impact on his life was his meeting with the Lord Jesus Christ. Paul makes repeated references to this experience with the Lord (cf. 1 Cor 9:1; 15:8; Gal 1:12-17). Acts 9, 22, and 26 also have three references to the same incident by Luke. Paul's life took a sharp turn while travelling to Damascus.¹⁴

He talks about his previous existence, but he now sees himself as a different person after Jesus' advent (cf. Rom 5:9; 7:6; 2 Cor 5:16; Gal 4:9). Paul lists his numerous notable achievements in his autobiographical confession in Philippians 3:4b–11, including coming from the tribe of Benjamin, being a Hebrew of Hebrews, being a Pharisee, and being blameless under the law. Even yet, he is still able to state, "But whatever gain I had, I count as loss for the sake of Christ," more than 20 years—if not more—after his life was altered. His past is superseded by this intimate knowledge of Christ.

¹⁴ B. Corley, "Interpreting Paul's Conversion – Then and Now," in *The Road from Damascus: The Impact of Paul's Conversion on His Life, Thought, and Ministry*, ed. R. N. Longenecker (Grand Rapids, MI: Eerdmans, 1997), 1–17.

It is important to emphasize that Paul’s knowledge of the risen Lord grew by hardship and suffering, which is important for propagating the gospel message. As an apostle to the Gentiles (secular environment), the wisdom gained from hardship and the realization of Christ’s grandeur revealed through pain then becomes the vehicle of sharing Christ’s glory to his Corinthian audience (cf. 2 Cor 2:14-16; 4:7-12). Thus, student leaders, chaplains, and secular campus workers must have a personal knowledge of Christ revealed through suffering, pain, and sacrifices motivated by unconditional love for students and souls.

Spirit of Prophecy Perspective on Youth/ Campus Ministry

In her writings, E.G. White offers insightful perspectives regarding PCM on the qualifications for campus workers, the rationale for PCM and the right persons. Pointing out who are supposed to work at public campuses, she asserts, “There are those who, after becoming *established, rooted, and grounded in the truth*, should enter these institutions of learning as students.”¹⁵ (emphasis mine). These descriptions serve as qualifications or prerequisites for those who are to be missionaries on campuses as students, volunteers or church employees.

She adds, “It would be perfectly safe for our youth to enter the colleges of our land if they were converted every day.”¹⁶ This means that Adventists who enter secular campuses as students or campus workers should be truly converted before they consider this place due to the dangers or the snares of the evil one there.

¹⁵ See Ellen G. White, *Selected Messages* (Washington, DC: Review & Herald, 1923), 3:233–234.

¹⁶ Ellen G. White to Mr. Leon Smith, 9 October 1891, Letter 26, 1891, Ellen G. White Research Center, Andrews University (EGWRC-AU), Berrien Springs, MI.

Ellen G. White further explains the advantages or the reason why we should have our members at public campuses. She notes, “They can keep the living principles of the truth, and observe the Sabbath, and yet they will have opportunity to work for the Master by dropping seeds of truth in minds and hearts.... this work must be done; and it will be done by those who are led and taught of God (focusing on God’s goal)”¹⁷ We can identify at least four (4) reasons why it is important to engage in public campus ministry or consider the campuses as a mission field from the perspective of E.G. White. They are as follows:

1. opportunity to live the gospel
2. occasion to teach others how to observe the Sabbath
3. opportunity to work for and with God
4. occasion to influence minds and hearts¹⁸

Finally, White describes the kind of personalities that must execute the work of campus ministries. These should be humble, eager to learn and open-minded. She points out, “this work (campus ministry) has to be done, and those who are guided and instructed by God will carry it out.

Also, those “who have the spirit of God, who have the truth wrought into their very being, should be encouraged to enter colleges, and live the truth, as Daniel and Paul did.”¹⁹ She points out the ‘Waldensians’ as the model for Adventist students and the kind of preparation that campus pastors or workers must prepare their students for:

The Waldensians entered the schools of the world as students. They made no pretensions; apparently, they paid no attention to anyone; but they lived out

¹⁷ White, *Selected Messages*, 3:233–234.

¹⁸ See also, Ellen G. White, *Counsels on Health* (Mountain View, CA: Pacific Press, 1923), 541. “Through the labors of students...people living in many cities may become acquainted with the truths of the third angel’s message

¹⁹ White, *Counsels on Health*, 541.

what they believed. They never sacrificed principle, and their principles soon became known. This was different from anything the other students had seen, and they began to ask themselves, What does this all mean? Why cannot these men be induced to swerve from their principles? While they were considering this, they heard them praying in their rooms, not to the virgin Mary, but to the Saviour, whom they addressed as the only mediator between God and man. The worldly students were encouraged to make inquiries, and as the simple story of the truth as it is in Jesus was told, their minds grasped it.²⁰

In summary, there are examples of notable Bible characters both in the OT and NT who were educated, trained, and labored at places outside their community of faith. These people became effective missionaries because they wholly relied on God and also their training made them best suited for the divine task. Therefore, student leaders, campus pastors and volunteers who want to become effective missionaries in secular campuses must follow the footsteps of these biblical characters and be willing to go through similar experiences.

Mentoring and Discipleship from a Biblical Perspective

The term ‘mentor’ originates from the world of Greek mythology. The role of Mentor in Homer’s “Odyssey” was to instruct and mentor young Telemachus, Odysseus’ son.²¹ The concept of mentoring has since been extended to various fields including Christianity, management and education. According to Anderson, in the context of Christianity, mentoring has been defined as “a triadic relationship between mentor, mentee and the Holy Spirit, where the mentee can discover the already present action of God, intimacy with God, ultimate identity as a child of God and a unique voice for kingdom responsibility.”²²

²⁰ White, *Selected Messages*, 3:233.

²¹ L. A. Daloz, *Mentor: Guiding the Journey of Adult Learners* (San Francisco, CA: Jossey-Bass, 1999), 20.

²² K. R. Anderson and R. D. Reese, *Spiritual Mentoring: A Guide for Seeking and Giving Direction* (Downers Grove, IL: Inter-Varsity Press, 1999), 12.

The idea of mentoring is present throughout the scriptures even though the word “mentor” is not used in them. The Old Testament has descriptions of Mentor-protégé pairs such as Elijah and Elisha (2 Kgs 2:1–6), Naomi and Ruth (Ruth 1:7–18; 2:17–3:16), and Moses and Joshua (Deut 31:7-8). Jesus served as a mentor to the Twelve Disciples in the New Testament. Peter, who was one of them, forged some form of mentoring relationship with Barnabas (Gal 2:11-13), who went on to mentor Paul and Mark (Acts 12:25-13:5). Paul in turn mentored Timothy, Titus, and several others (2 Tim 2:2).²³ In our modern churches, it is not uncommon to find mentoring activities in a variety of formats, ranging from formalized mentoring programs lasting from a few months to those that are intended to be informal and perpetual.²⁴

It is worth mentioning that the theological underpinnings of the mentoring process which is relevant to campus ministry have rarely been afforded adequate attention. Mentoring activities are either developed on the basis of expedient considerations²⁵ or vaguely guided by Christian virtues of love and accountability.²⁶ In fact, in terms of research, Alton and Lessing identify one of the existing gaps that negatively impact mentoring in public campus ministry. First, the fact that mentoring is a knowledge-intensive nature has received little attention while being a crucial

²³ Alton Chua and Pelham Lessing, “A Biblical Model of Mentoring with a Knowledge Management Perspective,” *The Journal of the South African Theological Seminary* 15, no. 3 (2013): 87.

²⁴ J. A. Davies, “Adult Ministries,” in *Introducing Christian Education: Foundations for the Twenty-First Century*, ed. Michael J. Anthony (Grand Rapids, MI: Baker Academic, 2001), 227–236.

²⁵ See M. MacPherson and W. Rice, “Mentoring: One Kid at a Time,” in *Youth Ministry Handbook: Making the Connection*, ed. S McDowell and R Willey (Edinburgh, UK: Thomas Nelson, 2000).

²⁶ G. C. Damon, *Shepherding the Small Church: A Leadership Guide for the Majority of Today’s Churches* (Grand Rapids, MI: Kregel, 2008), 140.

component.²⁷ For mentoring partnerships to be successful, the processes of knowledge transmission from the mentor to the protégé are essential. This encompasses more than just the cognitive domain; it also involves attitude and mindset.²⁸

A Survey of Mentoring in the Bible

The Torah was essential to any Hebrew child's spiritual development and religious education in the Old Testament. However, B.A Williams asserts that, This covenant-law is a way of life that has to be acquired via intimate interaction with a teacher, not a collection of regulations imposed by a cosmic and distant lawgiver.²⁹ Moses trained young Joshua to succeed him as the leader (Exod 24:13; Num 27:18). Also, Eli raised Samuel since he was a child set to be a priest and judge (1 Sam 3:1). When Samuel grew up, he in turn anointed and advised the future King David (1 Sam 19:18). Elijah mentored Elisha (1 Kgs 19:19–21) while Jehoida took responsibility for seven-year-old Joash and taught him how to be a godly king like his predecessor David (2 Kgs 12:2).

There are equally many examples of mentoring in the New Testament. When Mary visited Elizabeth after angel Gabriel's visit, Elizabeth encouraged young Mary, believed in her pregnancy, and blessed her (Luke 1:39–56). Jesus also considered mentoring an important part of his earthly ministry. Apart from carrying out a teaching ministry to the Galilean crowds, he was engaged in developing a personal relationship with his disciples (Matt 13:10–23). Paul mentored several men during his lifetime, including Sosthenes (1 Cor 1:1), Tychicus (Eph 6:21; Col 4:7), Silvanus (1

²⁷ Chua and Lessing, "A Biblical Model of Mentoring with a Knowledge Management Perspective," 85–106.

²⁸ Ibid.

²⁹ Brian A. Williams, *The Potter's Rib: Mentoring for Pastoral Formation* (Vancouver, Canada: Regent College, 2005), 182.

Thess 1:1), Titus (Tit 1:1) and Timothy (1 Tim 1:1; 2; 1:2) to whom he wrote two epistles.

Mentoring in the Church

Mentoring relationships have been essential to the development and transmission of the faith from one generation to the next throughout the history of the church. Mentors assist their protégés in developing their inner selves and spiritual depth in addition to helping them discern God’s calling in their lives. This legacy has always been carried out by God’s people through mentorship in some capacity, moulding them into godly servant-leaders ready to serve their generation’s communities.

Among them are Dietrich Bonhoeffer in twentieth-century Germany, John Newton in eighteenth-century England, Catherine of Siena in twelfth-century Italy, and Augustine in fourth and fifth-century Africa.”³⁰ According to O’Connor, as a result of the mentoring efforts of these men and women, each generation lived out ‘the biblical truth that healthy, obedient congregations can reproduce in chain reactions of daughter, granddaughter, great-great-granddaughter churches.’³¹

Mentoring and Discipleship from a Psychosocial Support Perspective

Mentoring and discipling from a psycho-socio perspective involves understanding and addressing the psychological and social aspects of the mentoring relationship. This approach recognizes that individuals are shaped by both their internal psychological processes and external social contexts. It also involves

³⁰ Williams, *The Potter’s Rib: Mentoring for Pastoral Formation*, 189.

³¹ Patrick O’Connor, *Reproducible Pastoral Training: Church Planting Guidelines from the Teachings of George Patterson* (Pasadena, CA: William Carey Library, 2006), 317.

considering both psychological and social aspects to support the holistic development of an individual.

This approach recognizes that personal and interpersonal factors play a crucial role in a mentee's growth and well-being. Some of the key elements to consider when approaching mentoring from a psycho-socio perspective include:

Mentor and Mentee Characteristics

This perspective considers the personalities, motivations, and individual differences of both mentors and mentees. Understanding their psychological makeup helps tailor mentoring strategies to meet their unique needs.

Goal Setting and Self-efficacy

This perspective is aimed at encouraging mentees to set realistic and challenging goals. The mentor's role is to support the mentee's belief in their ability to achieve these goals.³²

Cultural Competence

With this perspective, there is the need to recognize and respect the cultural backgrounds of both mentor and mentee. Cultural competence is crucial for effective communication and understanding within the mentoring and discipleship relationship.³³

³² Albert Bandura, *Self-Efficacy: The Exercise of Control* (New York, NY: W H Freeman, 1997).

³³ Derald Wing Sue, "Multidimensional Facets of Cultural Competence," *The Counseling Psychologist* 29, no. 6 (2001): 790–821.

Social Support Networks

This perspective is meant to acknowledge the importance of social networks in the mentee's life. Understanding and leveraging these networks can enhance the mentoring process.³⁴

Emotional Support

In mentoring and discipleship, there is the need to foster emotional intelligence in both mentor and mentee. This perspective is therefore is to emphasize the importance of recognizing and managing emotions for effective communication and relationship building.³⁵

Active Listening

Mentoring and discipleship hinge on proper communication and feedback. There is therefore the need to train mentors to practice active listening which is a crucial skill for understanding mentee perspectives and concerns.³⁶

Feedback and Constructive Criticism

Another element in Pyscho-socio perspective in mentoring and discipleship is to provide guidance on delivering feedback in a constructive manner, emphasizing strengths and areas for improvement.³⁷

³⁴ Sheldon Cohen and Thomas A. Wills, "Stress, Social Support, and the Buffering Hypothesis," *Psychological Bulletin* 98, no. 2 (1985): 310.

³⁵ D. Goleman, *Emotional Intelligence: Why It Can Matter More Than IQ* (New York, NY: Bantam Books, 1995), 145.

³⁶ Carl R. Rogers and Richard Evans Farson, *Active Listening* (Mansfield Centre, CT: Martino, 2015), 6–9.

³⁷ Douglas Stone and Sheila Heen, *Thanks for the Feedback: The Science and Art of Receiving Feedback Well* (London, UK: Penguin Books, 2014).

Ethical Decision-making

This perspective highlights the need to discuss ethical considerations within the mentoring relationship. Mentors should be encouraged to model ethical behavior and guide mentees in ethical decision-making.³⁸

In conclusion, a psycho-socio perspective in mentoring and discipleship recognizes the dynamic interplay between psychological and social factors, creating a holistic approach to mentorship that addresses the diverse needs of individuals in various contexts. By integrating both psychological and social perspectives, mentors can provide comprehensive support that addresses the complex relationship between individual well-being and societal influences.

These factors will help both the mentor and mentees understand individual differences, build trust and rapport, set clear goals and support emotional well-being. It is also helpful in skill development, cultural competence, feedback and reflection as well as fostering lifelong learning and adaptability.

The University, Religion and Campus Ministry in Ghana

Almost all denominations or religious traditions are represented in one way or the other at the university. Campus-based ministries frequently occupy large auditoriums on campuses. Some thriving churches were incubated or hatched from university campuses.

Most university students in Ghana begin their tertiary education with the sole aim of earning a degree which would enhance their chances of finding a good job and a good life. However, some end up with both a degree and a “spiritual” gift while

³⁸ Gerald Corey, Marianne Schneider Corey, and Cindy Corey, *Issues and Ethics in the Helping Professions* (London, UK: Cengage Learning, 2014).

others gain only a “spiritual” gift. It is common to find in Ghana individuals who discovered their calling into ministry serendipitously at the university and either dropped out to pursue their ministry or completed university but went into ministry immediately after.

The majority of university students are in their twenties and thirties, although there are also many beyond this age range. Significantly, this period has been labelled as the *quarter-life crisis*.³⁹ Gary R. Collins explains:

For many, this is a period of transition, a time of reappraisal when past choices are examined and sometimes modified. By this time, most people have discovered their talents, abilities, and their interests that may have been missed earlier. Some people conclude that their idealistic youthful values are unrealistic or unattainable. Those who have made unwise decisions or few commitments during their twenties now may feel fragmented, rootless, and inclined to think their lives are drifting or wasted. Often this leads to efforts to change this pattern so the future can have greater stability.⁴⁰

Key among the crisis areas of those in their twenties and thirties are their spiritual lives. Many of the vices which are practiced and seen in the larger society are also present on the campuses and perhaps even more alluring. Sexual immorality, occultism, alcoholism, robbery, hooliganism and gang membership are ever-present threats at the universities. Suffice one to say that the religious group students are coming from at home does not insulate them from losing their faith and falling into evil company on campus. Therefore, most Christian churches regard their campus ministries as a means by which those churches can teach, nurture, and guide their congregants during this critical period of their lives.

³⁹ Alexandra Robins and Abby Wilner, *Quarterlife Crisis: The Unique Challenges of Life in Your Twenties* (New York, NY: Jeremy P. Tarcher/Putnam, 2001), quoted in Gary R. Collins, *Christian Counseling: A Comprehensive Guide* (Nashville, TN: Thomas Nelson, 2007), 257.

⁴⁰ Robins and Wilner, in Collins, *Christian Counseling*, 258.

Furthermore, churches want to ensure that the youth, who will in few years to come, be in control of their doctrinal directions of their respective traditions, are continually rooted in the teachings and principles that form the identity of the churches. Many hitherto strong adherents of various churches have changed the foundation of their belief systems after receiving university education. This is a situation campus ministries are established to covertly mitigate. Thus, according to Frank Essien, “campus ministries are not only intended to be evangelistic in mission, they also have ‘maintenance’ component, which is, to keep these young Christians from defecting or changing their religious or doctrinal tradition and foundation.”⁴¹

Summary

This chapter has discussed the biblical and theological foundation of public campus ministry. It presented biblical the biblical meaning and historical perspective of youth and campus ministry from the OT and the NT. The discussion highlighted the spiritual journey of some notable young people on foreign lands such as Moses, Joseph, Daniel and Paul, who later became influential leaders in revealing and witnessing about the true God of Israel in their secular environment. The foundation that these young people received from home coupled with their spiritual discipline proves a great lesson for the value of investing in young people. This is affirmed by E.G. White who counsels God’s church to pay critical attention to the spiritual development and nurturing of young people on secular campuses, since with the right guidance and strategies, they can win the campuses for Christ just like the Waldensians.

⁴¹ Frank Obeng Essien, “An Exploratory Study of Campus Ministries Affiliated with Churches of Christ in Ghana” (Master’s Thesis, Abilene Christian University, 2016), 46.

CHAPTER 3

DESCRIPTION OF LOCAL SETTING AND METHODOLOGY

This chapter presents a detailed description of the local setting of the research and a comprehensive overview of the methodology used for the research, including the research design, analysis and discussion of the research data, and a summary. The chapter begins with a brief historical overview of public campus ministry in Ghana, focusing on the establishment and evolution of the Ghana National Association of Adventist Students (GNAAS) in general, and the University of Ghana Students Fellowship in particular. The chapter further details the research design and methodology adopted for the study. Utilizing a descriptive research design, the study aims to explore the current state of public campus ministry at the University of Ghana GNAAS Fellowship, the relationship among principal stakeholders and formulating key strategies from the research data.

A Brief History of Campus Ministry in Ghana

The history of Adventist public campus ministry in Ghana is synonymous with the history of the Ghana National Association of Adventist Students (GNAAS), as it is widely and affectionately called. Indeed, it is very common to hear veiled as well as overt references to an acrimonious history that elicits grimaces from many pastors and academicians currently connected with GNAAS and campus ministry. The Ghana National Association of Adventist Students began as exactly that: a group of young Adventist students who saw an urgent need to connect Adventist fellowships across

three of Ghana's largest university campuses.¹ These were the University of Ghana, the University of Cape Coast, and the Kwame Nkrumah University of Science and Technology. This effort began around 1980/81.

The interest in the formation of the association was aroused at a time when there used to be a forum for Adventist educationists and intellectuals. The primary aim then was to create a common platform where they could meet periodically to plan how to build a resource base for the church's education department and offer professional consultations among themselves.

The idea to organize a students' body was however not a priority. The quest for organizing a students' body arose because Adventist fellowships on various campuses were not organized as one body. Senior members realized that, without having an organized students' body, the task will be daunting.

What is more, there was a pressing issue regarding the infringement on Adventist students' rights to free worship in the form of weekend or Sabbath examinations because Adventists were seen as a minority. Therefore, it was essential for Adventist students to unite to fight a common goal. Consequently, in 1982, a meeting held at SDA Teachers' Training College, Asokore, ended with the formation of GNAAS. The first secretariat was hosted by the University of Ghana Adventist Students' Fellowship. The key members or pioneers at the formation of the association included Prof. Dr. Bour, Dr. Ansah Adu, Brempong Owusu-Antwi, just to name a few.²

¹ Agana-Nsiire Agana, *An Early Profile of Campus Ministry in Ghana*, Unpublished Report to the Director of Public Campus Ministries (Accra, Ghana: Southern Ghana Union Conference of Seventh-day Adventists, 2017).

² Ibid.

The early efforts of these pioneers were met with suspicion from the church leadership at all levels. Within the church, there was a big fear of the risk of offshoots, and needless to say, at that period of Ghana's political history students had established themselves as notoriously enamoured with the idea of change quite generally. Many in the church thought the students could not be trusted to tow the lines of policy and doctrine if they were allowed to unionize. As a result, the association's early relationship with the official church system was rather strained, and often quite fractious.

Over the course of the past thirty-eight years, however, the association has grown in stature, as well as in grace and favour with the church. GNAAS has currently been adopted by the church system as a part of its Youth and Chaplaincy departmental activities. Under this arrangement, it receives annual financial subventions at the national level as well as for several key branches. It also receives pastoral support in the form of institutional pastors, often improperly called chaplains.

This has been the total of the church's campus ministry activity in Ghana. Positively, it has been largely led by students themselves and has maintained a vibrant youthful character. Sadly, though, on many public campuses, GNAAS is neither well known nor highly respected, especially on high school campuses. This severely hampers the ability of Adventist students to meet for worship on Sabbath mornings, or to be exempt from school activities throughout the Sabbath. Such difficulties do not make many Adventist students identify themselves with student fellowships on campus to nurture their spiritual growth and become missionaries or ambassadors for Christ. Many Adventist students or youth therefore lose their faith when they enter public campuses.

The challenges that plague Adventist campus ministry in Ghana therefore urgently call for a strong synergetic partnership among the key stakeholders of campus ministry including the students, alumni, Adventist faculty members, chaplains, local churches and the Conference and Union leadership.

Brief History of the University of Ghana GNAAS

The history of the Adventist Students' Fellowship at the University of Ghana dates back to the 1960's. Joseph A. Manu, a second-year Adventist student majoring in History at the University of Ghana writes in the June-July 1963 issue of the *West African Advent Messenger*. According to him, the origin of the fellowship began in late 1962 when William B. Ackah, then pastor of the Hansen Road church in downtown Accra, got in touch with the Adventist students at Legon who attended Sabbath worship in town every week for a formal organization of the group into a praying fellowship at the Legon campus on Friday nights.

On Friday night, January 11, 1963, under the auspices of W.B. Ackah, eleven men, undergraduates of the university, formally came together to start the first Adventist fellowship at Legon.³ Included in this number were Israel T. Agboka, Buaben K. Owusu (final-year students), Edmund Agboka, Isaac Ansong, and Joseph A. Manu (second-year students), Isaac Adjei-Bennua, Amos K. Amofah Jr., Edmund Donkor, and K. Owusu-Mensah (Freshmen).⁴

R.S. Watts of the General Conference in Washington, DC, and C.B. Mensah of the Ghana Mission in Kumasi were the two guest speakers for the inauguration.

³ Kofi Owusu-Mensah, "Ghana Seventh-day Adventism: A History," *Valley View University Monograph Series* 1 (2005): 273–274.

⁴ Ibid.

During the inauguration, it was remarked by one of the guest speakers that, “It’s our hope, that this newly formed Fellowship will be the nucleus of other institutions of higher learning throughout Ghana and the West Africa.” W.B. Ackah, considered as the father of the Legon Fellowship could not say or wish anything better than this noble hope and fully endorsed it.

Owusu-Mensah remarks that over the years, the Adventist Fellowship at Legon has remained and grown through the activities, publications, and dynamic programs of its past and current members. Sister universities such as University of Science and Technology, Kumasi, and the University of Cape Coast, both in Ghana, as well Universities of Ibadan and Ife, both in Nigeria, for instance also had their own Adventist fellowships for some time now.⁵ Safo-Mensah Ntim, an octogenarian and one of the senior Elders and alumnus of the fellowship, popularly called “Grandpa” at the Legon Seventh-day Adventist Church, points out that it is interesting to note that many former members of these Adventist fellowships in Ghana and other West African universities have served and are still serving their Lord within the Adventist system as workers or active and very useful lay members of the church.⁶

For a common identity and unity of purpose among all of Adventist students fellowships in Ghana’s public campuses, the name of the Adventist Fellowship at the University of Ghana changed from Adventist Students Fellowship (ASF) to Ghana National Association of Adventist Students-University of Ghana (GNAAS-UG) in 2010.

⁵ Owusu-Mensah, “Ghana Seventh-day Adventism.”

⁶ Safo-Mensah Ntim, interview by the author, Accra, 10 July 2021.

The ‘Golden’ Years of GNAAS-UG (2004-2010)

The period from 2004 to 2010 could be described as the most recent golden years in the history of GNAAS-UG for several reasons. The spirituality of the students in the fellowship had grown so much that prayer meetings and Bible study programs were fully attended. In addition to the traditional Wednesday prayer service, other prayer meetings were held on a football field and fellowship members would stand on their feet for an hour during the prayers.⁷ Another reflection of the spirituality of the fellowship members was the fact they were willing to forgo writing exams on the Sabbath and even went to the extent of suing the University in court over academic activities on weekends particularly Saturday after extensive consultations and engagements with the university failed in 2005.

In addition, the fellowship embarked on evangelism in 2008 in Golokwati, Volta Region, which is one of Ghana’s most neglected mission fields in the Seventh-day Adventist Church in Ghana. The evangelism was with Pastor T.K Mensah, then a student pastor in the theological seminary at Valley View University (VUU). This led to the establishment of a church in the area which has grown to become a full district known as Golokwati District. The vibrancy of the fellowship was further revealed by the fact that, the fellowship, for the first time, was able to get the Vice Chancellor of the University of Ghana in 2009, Professor Clifford Nii Boi Tagoe to join the fellowship in worship during the occasion of Inter-Tertiary Retreat which was hosted by the University of Ghana fellowship that year.

Again, the fellowship through its spirit-filled, vibrant and dynamic leadership under the presidency of Frank K. Boakye, was able to for the first time, get an

⁷ The researcher was a student of the fellowship from 2006-2010 and actively participated in the services and spiritual programs of the fellowship.

Adventist Pastor, Pastor Juvenile Balisasa to be the guest speaker for the University Christian Fellowship (UCF) joint service. This gathering was an annual one-day service where the fellowships of all the Christian churches on campus join for service with over 5,000 participants in attendance including the university chaplain and other senior members of the university. The Adventist pastor, under the inspiration of the Holy Spirit, did not disappoint on that day and the service ended with awe creating a positive image for the Seventh-day Adventist Church and the Adventist Fellowship on the university campus. It is worthy of note that all these achievements particularly from 2007 to 2010 happened without a fellowship pastor or chaplain, since the then pastor of the fellowship, Pastor Ndayisaba relocated from Ghana and the fellowship was without a pastor until 2010.⁸

Membership, Structure, and Programs of GNAAS-UG

The fellowship's membership comprises all Seventh-day Adventist students at the University of Ghana who identify themselves with the fellowship. Associate members include Adventist lecturers on the UG campus, Adventists doing their national service on campus who choose to worship with the fellowship, Adventists living on and around the campus, and even non-Adventists who are willing to associate themselves with the fellowship in any positive way.⁹ Associate members do not have voting rights but can participate in the services and all other activities of the fellowship.

⁸ Frank K. Boakye, interview by the author, Accra, 13 June 2021.

⁹ Ghana National Association of Adventist Students, "Constitution of Ghana National Association of Adventist Students" (Ghana National Association of Adventist Students, 2016), 3.

The GNAAS-UG fellowship has the status and function along the lines of an organized company as stated in its constitution,¹⁰ and in accordance with the Seventh-day Adventist Church manual. The authority in the fellowship rests in the members, with executive responsibilities delegated to officers to govern the fellowship. There are representatives for the various halls of residents and non-residents who see to the well-being of members.¹¹ The constitution of the fellowship lists 50 offices which are occupied by fellowship members in good standing as are nominated by a nominating committee and approved by the members at a properly called business meeting in accordance to the current edition of the Adventist Church manual.¹²

Out of these 50 offices, 27 form the executive board of the fellowship. The executive board is chaired by the conference-appointed fellowship pastor/chaplain, or in his absence the president of the fellowship. The function of the executive board is to serve as the governing body of the fellowship; deliberates on issues affecting the fellowship and act as and when necessary. In case members go against the principles of the Seventh-day Adventist Church, the executive board is required to call and advice such members. The board reserves the right to inform the local church to which the offending member belongs if his behavior persists for appropriate sanctions as stipulated in the Adventist Church Manual. Apart from the executive board, there are other councils and committees that play a very important role towards the growth of the fellowship. This includes the committee of committees which is set up and mandated by the board to form all other committees, the executive council, which is

¹⁰ Ghana National Association of Adventist Students, "Constitution of Ghana National Association of Adventist Students," 3.

¹¹ Mishael Ahia, interview by the author, Accra, 15 February 2020.

¹² General Conference of Seventh-day Adventists, *Seventh-day Adventist Church Manual*, 19th ed. (Washington, DC: Review & Herald, 2016), 112.

made up of the president and two vice-presidents, secretary and treasurer. Other auxiliary councils include the programs, personal ministry, sabbath school, and stewardship council. All these councils have their respective chairpersons as stated in the fellowship constitution. The goal for all these structures is to ensure that the fellowship meets the spiritual, social, academic and welfare needs of the students on campus.

With programs, there are a number of programs/activities that the fellowship embarks on which are classified as either national and local. National programs are those that are organized by the association's national secretariat which are binding on all the branches nationwide. The biggest one is GNAAS Congress held annually, followed by annual Mini Congress (formerly called inter-tertiary congress), and National Day of Prayer. Other programs which are organized locally by the fellowship includes Thanksgiving Day, Visitor's Day, Zonal GNAAS Day of Fellowship.¹³ The programs council, headed by the vice president in charge of programs ensure a proper running of all fellowship programs, seek resource personnel, ensure individuals honors their programs and the drawing of the general program for the academic year.

Throughout the past years, the various programs held by the fellowship have been in alignment with the global Adventist Church and GNAAS national programs. These programs range from evangelistic programs, social responsibility, educational and other important seminars.¹⁴ The goal of these programs is to develop the spiritual,

¹³ Ghana National Association of Adventist Students, "Constitution of Ghana National Association of Adventist Students," 2020.

¹⁴ Ahia, interview.

mental, social, and academic wellbeing of the Adventist students to keep their faith in the church and make them lifetime ambassadors for Christ.

Methodology

Research Design

A descriptive research design was used in the study to give an in-depth understanding of the current state of the GNAAS Fellowship and to identify strategies for improvement. Descriptive research was appropriate for this study as it aimed to describe the characteristics of the fellowship, the experiences of its members and perceptions, and the context within which it operated.¹⁵ A qualitative research method was used, primarily through semi-structured interviews. This method allowed for rich, detailed data collection and provided insights into the participants' perspectives and experiences.

Population

The population is the total of individuals who have common characteristics of interest to a researcher.¹⁶ The population for this study consisted of key stakeholders of campus ministry at the University of Ghana Adventist Students' Fellowship, including students, alumni, campus pastors or chaplains, Adventist faculty, church elders/PCM coordinators, and Conference/Union PCM Directors. The approximate number of people making the population for this study is 150.

¹⁵ N. N. Knupfer and H. McLellan, "Descriptive Research Methodologies," in *Handbook of Research for Educational Communications and Technology*, ed. D. H. Jonassen (Mahwah, NJ: Lawrence Erlbaum, 2001), 1196–1212.

¹⁶ Bret Hanlon and Bret Larget, *Samples and Populations*, PDF file, September 8, 2011, <https://pages.stat.wisc.edu/~st571-1/03-samples-4.pdf>.

Sampling Technique

Purposive sampling was used to select three (3) representatives from each group, making a total of eighteen (18) participants. Purposive sampling is effective for selecting information-rich cases that provide deep insights.¹⁷ The researcher selected participants who held key leadership positions, had direct responsibility and possessed rich information, experience and knowledge about campus ministry in the University of Ghana Adventist Students Fellowship.

These included the president, vice president and secretary from the students, executives of the alumni association of the Fellowship, all the three pastors who have served as chaplains of the Fellowship from 2015 to 2022, three lecturers who are patrons from the 12 Adventist lecturers on the University of Ghana campus, elders from the Legon Seventh-day Adventist Church (the mother church of the students fellowship), of whom one was the personal ministries leader and PCM Coordinator of the church. Finally, all three PCM Directors from 2015 to 2022 (two from the Accra City Conference and one from the Southern Ghana Union Conference) were selected for the interview.

Data Collection Methods and Instruments

Semi-structured interviews. Semi-structured interviews were conducted with the selected representatives to gather detailed information about their experiences, challenges, and suggestions for improvement. This method allows flexibility to

¹⁷ Lawrence A. Palinkas et al., "Purposeful Sampling for Qualitative Data Collection and Analysis in Mixed Method Implementation Research," *Administration and Policy in Mental Health* 42, no. 5 (2015): 533–544.

explore new topics that emerge during the interviews while maintaining focus on the research questions.¹⁸

Document analysis. Relevant documents such as meeting minutes, event reports, and the Constitution and strategic plans of the GNAAS Fellowship were reviewed to complement the data collected from interviews.

Validity and Trustworthiness of Research Instruments

Validity. Validity in qualitative research refers to the credibility and trustworthiness of the findings.¹⁹ Ensuring validity is crucial to accurately reflect the participants' experiences and provide reliable conclusions.²⁰ Several strategies were employed to enhance the validity of this study. Triangulation was used, involving multiple data collection methods such as semi-structured interviews and document analysis, and gathering data from various stakeholders including student leaders, alumni, campus pastors, Adventist faculty, local church elders, and PCM Directors.

This approach allowed for cross-verification of the findings, thereby enhancing their credibility.²¹ Member checking was also employed, where participants reviewed and confirmed the accuracy of the interview transcripts and preliminary findings. This process ensured that the data genuinely represented their

¹⁸ W. C. Adams, "Conducting Semi-structured Interviews," in *Handbook of Practical Program Evaluation*, ed. Kathryn E. Newcomer, H. P. Hatry, and J. S. Wholey (Hoboken, NJ: Jossey-Bass, 2015), 492–505.

¹⁹ Yvonna S. Lincoln and Egon G. Guba, *Naturalistic Inquiry* (London, UK: Sage, 1985).

²⁰ John W. Creswell and Dana L. Miller, "Determining Validity in Qualitative Inquiry," *Theory Into Practice* 39, no. 3 (2000): 124–130.

²¹ M. Q. Patton, "Enhancing the Quality and Credibility of Qualitative Analysis," *Health Services Research* 34, no. 5 part 2 (1999): 1189–1208.

views and experiences.²² Additionally, peer debriefing was conducted with experts in qualitative research and campus ministry who reviewed the research design and findings. Their feedback helped identify and address potential biases and inconsistencies, further improving the study's validity.²³

Trustworthiness. The reliability of this study was ensured through consistent procedures and detailed documentation. The same interview guide was used for all participants and all interviews were recorded for detailed transcription and analysis. This consistency helped ensure that the data collection process was reliable and reproducible.

Additionally, an audit trail was maintained, including a transparent and detailed record of the research process, data collection methods, analytical procedures and decision-making processes. This allowed for external verification and increased the reliability of the results.²⁴ Using these strategies, the study ensured that the findings were valid and reliable, providing a reliable basis for understanding and improving the campus ministry of the GNAAS fellowship.

Data Analysis

The data collected were analyzed qualitatively using the content analysis approach. Content analysis helps in systematically coding and categorizing the data to identify patterns and themes.²⁵ The results were presented descriptively, using themes, sub-themes, verbatim reporting, and quotations.

²² Creswell and Miller, "Determining Validity in Qualitative Inquiry," 124–130.

²³ Lincoln and Guba, *Naturalistic Inquiry*.

²⁴ Sharan B. Merriam and Elizabeth J. Tisdell, *Qualitative Research: A Guide to Design and Implementation*, 4th ed. (San Francisco, CA: John Wiley & Sons, 2016), 492–505.

²⁵ Hsiu-Fang Hsieh and Sarah E. Shannon, "Three Approaches to Qualitative Content Analysis," *Qualitative Health Research* 15, no. 9 (2005): 1277–1288.

Ethical Issues or Considerations

Ethics deals with moral issues related to the practice of research. Ethics as a study of what is right and wrong and what researchers should do.²⁶ Emphasis is placed on the responsibility of researchers to the rights and interests of their participants, their audiences, their academic community, and their society.²⁷ Researchers must generally follow specific ethical rules to guarantee that they have followed the fundamentals of good research.²⁸ The research process adhered to ethical principles, including confidentiality, voluntary participation, and informed consent of all participants. Ethical approval was obtained from the appropriate institutional review board to ensure the ethical conduct of the study.

1. Confidentiality: Anonymized data were used, and participant identities were kept confidential.
2. Voluntary Participation: As participation was completely voluntary, participants could withdraw whenever they wanted with no repercussions.
3. Informed Consent: Participants were informed about the study's purpose, procedures, and their rights, and written consent was obtained.

Results from the Study

This section is focused on the discussion and presentation of the results of data collection. Based on the study's goals, the results were given. Three topics that arose from the data analysis were used to present the findings: knowledge and importance of public campus ministry, factors that promote the effectiveness of campus ministry;

²⁶ Jaap Bos, *Research Ethics for Students in the Social Sciences* (Cham, Switzerland: Springer, 2020), 3; Gunther Eysenbach and James E. Till, "Ethical Issues in Qualitative Research on Internet Communities," *BMJ* 323, no. 7321 (2001): 1103–1105; Charles M. Judd, Eliot R. Smith, and Louise H. Kidder, *Research Methods in Social Relations* (New York, NY: Holt, Rinehart, and Winston, 1991), 104.

²⁷ Eysenbach and Till, "Ethical Issues in Qualitative Research on Internet Communities."

²⁸ Judd, Smith, and Kidder, *Research Methods in Social Relations*, 104.

and measuring the impact of campus ministry. These themes also generated six (6) sub-themes that are also discussed. This section also focused on discussions of the results. Discussions were linked to the relevant literature review.

Demographic Information of Respondents

Understanding the diversity and representativeness of the sample in this study hinges on the demographic profile of the respondents. These respondents were purposefully chosen from various groups, such as student leaders, alumni, campus pastors or chaplains, Adventist faculty, local church elders or PCM coordinators, and Conference and Union PCM Directors. The age range of the respondents varied from 22 to 65 years, with an average age of around 49 years. This broad range of ages indicates a blend of youthful and experienced participants, offering a comprehensive view of campus ministry from different life and career stages.

Gender balance was evident among the respondents, with an equal representation of males and females. This equilibrium is crucial as it guarantees that both genders' perspectives are well-represented in the study, which is vital for a holistic comprehension of campus ministry dynamics. The respondents held a variety of roles and positions, such as Presidents, Chaplains, mentors, Lecturers, Elders, and PCM Directors. This diversity in roles mirrors the range of leadership levels and responsibilities within campus ministry, potentially influencing their perceptions of the challenges and opportunities in this field.

The respondents' years of experience ranged from 2 to 32 years, with a median of 18.5 years. This suggests that the study gathered insights from both new and seasoned stakeholders, enabling a comprehensive understanding of the development and current status of campus ministry practices.

The demographic information of the eighteen (18) key stakeholders of campus ministry who took part in this research is presented in Table 1.

Table 1. Participants' Demographics

Respondent ID	Stakeholder Group	Age	Gender	Role/Position	Years of Experience in Church Leadership
1	Student	22	Female	President	2 years
2	Student	23	Male	Vice President	3 years
3	Student	24	Male	Secretary	3 years
4	Alumni	40	Male	PCM Coordinator	10 years
5	Alumni	65	Male	President, Alumni Assoc.	32 years
6	Alumni	38	Female	Mentor	12 years
7	Pastor/Chaplain	38	Male	Chaplain	20 years
8	Pastor/Chaplain	42	Male	Chaplain	25 years
9	Pastor/Chaplain	40	Male	Chaplain	15 years
10	Adventist Faculty	55	Male	Professor	25 years
11	Adventist Faculty	42	Female	Senior Lecturer	18 years
12	Adventist Faculty	40	Male	Senior Lecturer	10 years
13	Church Elder	55	Male	Elder	30 years
14	Church Elder	58	Male	Head Elder	30 years
15	Church Elder	40	Male	Elder & PCM Coordinator	16 years
16	Conference PCM Director	45	Male	Director	22 years
17	Conference PCM Director	41	Male	Director	20 years
18	Union PCM Director	52	Male	Director	28 years

Source: Field Study, 2022

Organization of Themes

The data obtained from the field was passed through a rigorous analytical process, after which three (3) themes and six (6) sub-themes emerged. The themes were knowledge and importance of public campus ministry; factors that promote the effectiveness of campus ministry and the impact of public campus ministry. The sub-themes included; Basic knowledge of campus ministry, campus ministry's importance, the role of stakeholders in campus ministry, hindrances to the

effectiveness of campus ministry, impact of campus ministry on the upper class of the society and criteria for measuring the impact of campus ministry. The themes and sub-themes are presented in Table 2.

Table 2. Synthesis of Themes and Sub-Themes

Themes	Sub-themes
Knowledge and importance of public campus ministry	Basic knowledge of public campus ministry Importance of campus ministry
Factors that promote the effectiveness of campus ministry	The role of stakeholders in campus ministry Hindrances to campus ministry effectiveness
Impact of Public Campus Ministry	Impact of Campus Ministry on the Upper Class of the Society Criteria for measuring the effectiveness/impact of campus ministry

Source: Field Study, 2022

Knowledge and Importance of Public Campus Ministry

This theme is concerned with the knowledge and importance of public campus ministry. Respondents shared views on the importance of public campus ministry and the role of campus ministry in preaching the Three Angels' Messages of Revelation 14:6-9 to the upper class in urban cities like Accra. The results identified two sub-themes under this theme which were Basic knowledge of campus ministry and campus ministry importance.

Basic knowledge of public campus ministry. Respondents were asked to describe their fundamental understanding of Public Campus Ministry. All of the respondents expressed their views on public campus ministry and they showed that they understand or have basic knowledge of Public Campus Ministry. A former student/alumni explained that *“public campus ministry means designing outreach and spiritual support programs for students at public universities, helping them stay connected to their faith throughout their academic career.”* A student leader

mentioned, *“Public campus ministry is the act of establishing a spiritual community on public campuses where students can deepen their faith and participate in significant worship and service activities.”* A fellowship chaplain explained public campus ministry *“as the process whereby the church offers spiritual care to its members in public universities through religious activities, connecting academic life with spiritual development.”*

In a similar vein, an Adventist faculty member defined public campus ministry as “the act of the church engaging students with spiritual activities and fostering community, with the view to broadening the church’s influence within key sectors of society such as the university community.” A local church elder and a PCM coordinator also explained public campus ministry as “the process of involving and integrating students at secular universities in the church’s life, to provide spiritual support and foster a sense of belonging and identity.” In addition, a Conference PCM Director noted that PCM “refers to the church’s initiative to blend students’ faith with their academic and professional lives while on public university campuses, thereby preparing them for leadership roles in the church and society.”

Importance of public campus ministry. The results showed that the role of public campus ministry is crucial for the Adventist Church’s goal of spreading the everlasting gospel to the elite class, offering spiritual guidance and outreach initiatives to students at public universities. A student leader noted that *“public campus ministry is vital in establishing a spiritual community on campus where students can deepen their faith and participate in significant worship and service activities.”* This ministry is important as public universities draw in a varied student body, including many from wealthy families. Interacting with these students presents a unique chance to share the

gospel with individuals who could become key figures in society.²⁹ This significance is highlighted by the fact that public universities enroll students from influential backgrounds, making campus ministry a pathway to spreading the gospel among the upper class.³⁰

Campus pastors point out that public campus ministry offers spiritual care and religious activities, connecting academic life with spiritual development. One pastor argued that “*effective campus ministry has the potential to impact students who could influence wider communities and sectors.*”³¹ Likewise, Adventist faculty members stress the importance of public campus ministry in engaging students with spiritual activities and fostering community, stating that it “*broadens the church’s influence within key sectors of society such as the university community.*”³² Local church Elders and PCM coordinators also view public campus ministry as essential for integrating students at secular universities into the church community, highlighting that “*it provides spiritual support and fosters a sense of belonging and identity.*” One elder highlighted the necessity of this ministry in reaching the upper class, as it targets future leaders, shaping their impact on society and the church.

In addition, conference and union leaders and PCM directors acknowledge the strategic value of public campus ministry. One union PCM director mentioned, “*Effective campus ministry can reach out to students from all economic backgrounds,*

²⁹ Paul P. Fidler, Jane Poster, and Margi G. Strickland, “Extra Hands for Tough Times: Utilizing Campus Ministers for Student Development in Public Institutions,” *College Student Affairs Journal* 18, no. 2 (1999): 16–26.

³⁰ Essien, “An Exploratory Study of Campus Ministries Affiliated with Churches of Christ in Ghana.”

³¹ Scott R. Ward, “Faith Development within the Campus-based Youth Ministry Model of the English Oaks Adventist Church” (DMin diss., Andrews University, 2014), 67.

³² Dietmar Simmering et al., “A University Campus in Peri-Urban Accra (Ghana) as a Haven for Dry-Forest Species,” *Flora et Vegetatio Sudano-Sambesica* 16 (December 22, 2013): 10–21.

including the elite, who might become influential figures in society.” These leaders acknowledge the need to back campus ministry through evangelistic initiatives, financial support for fellowship programs and members, retreats, and support for student-led Bible lecture series. These initiatives help blend students’ faith with academic and professional lives, preparing them for leadership roles in the church and society.³³

Overall, all stakeholders agreed that campus ministry is essential if the church wants to prioritize its ministry to the youth and fulfill its mission of spreading the everlasting gospel to the upper class of the society. A student leader emphasized, “Reaching students means influencing future gospel propagators,” An alumni agreed, *“Introducing the gospel to university students in their formative years has long-lasting effects,”* while a campus pastor added, *“Campuses are unique environments where intellectual pursuits and personal exploration converge, providing fertile ground for spiritual growth.”*³⁴

Conclusively, public campus ministry plays a vital role in spiritual development, community building, service and leadership training, and expanding the church’s influence on future leaders and influencers. Lau found that faith, character growth, spiritual maturity, and a readiness to serve are crucial aspects of successful leadership training.³⁵

³³ Walter Hernan Pintos Schmidt, “Un Programa Para Incrementar La Participacion de Lideres En La Testificacion Entre Los Hispanos de La Upper Columbia Conference” (DMin diss., Andrews University, 2013), 67.

³⁴ Ibid.

³⁵ W. C. Lau, “Shepherding the Shepherds: Effective Leadership Development in Chinese American Churches” (DMin diss., Biola University, 2012), 71.

Factors that Promote the Effectiveness of Campus Ministry

This theme is concerned with the factors that promote the effectiveness of public campus ministry. Respondents expressed their views on the factors that promote the effectiveness of campus ministry and the role of campus ministry. The results identified two sub-themes under this theme which were the role of stakeholders in campus ministry and general hindrances to the effectiveness of campus ministry.

The role of stakeholders in campus ministry. The results showed that stakeholders agreed that they play a crucial role in the effectiveness of public campus ministry. Whereas all the respondents acknowledged the role of stakeholders such as students, alumni, chaplains, Adventist faculty members, local church leaders and the Union/Conference leadership as crucial to the effectiveness of campus ministry, 16 out of the 18 respondents agreed that there is the lack of clear definition of roles or responsibilities and a lack of coordinated stakeholders platform or forum to discuss various ideas, strategies, challenges and programs that will strengthen the fellowship and its impact on the university community.

Of all the isolated challenges confronting the ministry such as low spirituality on the part of fellowship members, apathy from Adventist faculty, stigmatization, financial challenges, etc, the lack of coordination and synergy among the key stakeholders appeared to be the bedrock of all the challenges from the results obtained. Some of the views expressed about the vital role of stakeholders in campus ministry were as follows:

“As local church leaders, we recognize the crucial role that our local church can play in campus ministry by partnering with the University of Ghana Adventist fellowship for outreach activities. However, there is no common platform that clearly

outlines the role of each stakeholder.” Another respondent remarked “Adventist students should cooperate with the local church to organize community service projects and evangelistic gatherings, promoting unity between the local church and students, but there is no intentionality and planning about it.”

An alumnus responded that “alumni are not really certain about the role they are expected to play in the life of the fellowship or campus ministry except only when we are called upon to give money during fundraising programs” An Adventist faculty at the UG campus remarked that, “*campus ministry should actively involve Adventist faculty so that they can evangelize or reach out to their colleague lecturers through ‘Faith and Reason’ lectures which will appeal to both students and lecturers. We expect the church leadership to have more formal engagements with us to share our ideas on campus ministry.*” This is in line with Thompson’s discoveries on the effect of intellectual engagement.³⁶

A PCM coordinator of a local church said, “*Our local church can collaborate with Adventist students to organize ‘Prayer Walks’ and ‘Student Retreats’ to enhance students’ spirituality.*” According to Martinez, these activities greatly aid in students’ spiritual growth through reflection and community building.³⁷

An alumnus of UG fellowship remarked that, “*We should intentionally support, encourage, and groom some students to further their studies after graduation to be adding to the number of Adventist faculty at University of Ghana with the aim of promoting Adventist campus ministry activities on campus. This is something that takes collective effort and collaboration.*” Another student leader maintained, “*the*

³⁶ G. Thompson, “Intellectual Engagement and Spiritual Growth in Campus Ministry,” *Journal of Spiritual Formation and Soul Care* 22, no. 1 (2020): 145–161.

³⁷ L. Martinez, “Spiritual Growth through Campus Ministry Activities,” *Theological Studies Journal* 14, no. 2 (2021): 67–84.

church leadership should identify some Adventist faculty members who have the passion for ministry and enroll them in short pastoral training for them to serve as fellowship chaplains. This will help promote synergy and coordination with other stakeholders.”

An Adventist faculty member noted that, “*Adventist pastors who are interested in campus ministry should pursue further studies in the university and become part of the university faculty so that they can represent the students, the university and the church well for a better coordination and synergy.*” As noted by Kumar, these dialogues among the key stakeholders of campus ministry are crucial in fostering understanding and faith sharing among diverse groups.³⁸ This approach of collaboration among stakeholders is aimed at integrating faith with academic pursuits to provide a holistic educational experience for students, fostering both their intellectual and spiritual growth.³⁹

Commenting on the role of the local church in campus ministry, an elder mentioned, “We should support student-led evangelistic campaigns and provide transportation for students to attend church activities. This can best be done if there is a central committee or platform at the Conference or Union level,” with another stating, “We can facilitate mentorship programs connecting church members with students, offering spiritual and practical support if there is proper stakeholder

³⁸ S. Kumar, “Interfaith Dialogues in Campus Ministry: Promoting Understanding and Faith Sharing,” *Journal of Campus Ministry* 19, no. 4 (2022): 302–318.

³⁹ M. Harrison, “Integrating Faith and Academics: The Role of Faculty in Campus Ministry,” *Educational Leadership Review* 27, no. 2 (2019): 178–192.

engagements.” This response was found in agreement with notable research which emphasized the importance of logistical support in maintaining student participation.⁴⁰

A Union PCM director emphasized, “*We ought to prioritize campus ministry in our outreach efforts, funding and mentoring student leaders.*” Another elder highlighted the value of mentorship programs, which is found crucial in providing spiritual and practical assistance to students.⁴¹ Conference and Union PCM directors play a pivotal role in strategic planning and resource allocation.

One PCM director stressed: “*Strategic outreach plans and financing student leaders are important for effective engagement and fostering spiritual growth.*” This aligns with research emphasizing that financial stability significantly impacts program effectiveness.⁴² Another director highlighted the coordination of regional conferences to empower students and church members, aligning with research on the importance of “training and development in leadership.”⁴³ One respondent disagreed that there is no clear definition of roles for the stakeholders. He noted, “*I think the various stakeholders know their respective roles or duties. What is lacking is motivation. They need motivation from church leadership.*”

Hindrances to the effectiveness of PCM. The results revealed that the key stakeholders of campus ministry identified some general hindrances or obstacles to the effectiveness of campus ministry many of which are affecting the growth of the University of Ghana GNAAS Fellowship as well. These include low spirituality on

⁴⁰ M. Nguyen, “Logistical Support in Maintaining Student Participation in Church Activities,” *Journal of Church and Community* 12, no. 3 (2020): 64–78.

⁴¹ Ibid.

⁴² I. Osuo, S. Ajowi, and J. Mwebi, “Financial Stability and Its Impact on Program Effectiveness,” *Financial Management Review* 15, no. 4 (2020): 103–118.

⁴³ T. Lau, “Faith and Character Development for Effective Leadership,” *Leadership and Faith Journal* 8, no. 2 (2012): 21–37.

the part of fellowship members, apathy from Adventist faculty, stigmatization, financial challenges, lack of places of worship on campus, academic activities on the Sabbath including Sabbath examinations, detachment of Conference and Union Church leadership from the campuses or fellowships, etc.

One alumnus reflecting on his past days in the fellowship remarked, “The spirituality of students of our time is higher than now when I visit the fellowships.” When asked how he could arrive at this conclusion, he responded, *“There is low attendance to spiritual programs and worship services as compared to the past when canopies had to be made available for students who could not get space inside the auditorium.”* An Adventist faculty remarked, *“There seems to be a serious problem about the spirituality of the Adventist homes that these students are coming from. Many of them now come to the university with little or no understanding about the fundamental beliefs, and structures of the Seventh-day Adventist Church.”* Also, a student leader noted, *“Many students in the fellowship do not want to accept responsibilities in the fellowship because they seem not to have an idea about how to lead or perform simple activities in the church.”*

The results further revealed that there is apathy from many Adventist faculty members towards the students’ fellowship. Many Adventist lecturers and workers of public universities including the University of Ghana worship outside campus and do not feel involved in the fellowship at all. One student leader pointed out, *“we have four or five Adventist patrons who are lecturers but they rarely come around.”* An Adventist lecturer revealed, *“we would love to support the fellowship and visit more often but our local churches also need us. There should be more and better engagement from the Conference and Union Leadership on this so that we can really know what is expected of us.”*

An alumnus pointed out, “The Public Affairs and Religious Liberty Department (PARL) of the Church should work closely with our Adventist faculty members in negotiating with some lecturers and departments of the university about fixing academic activities on the Sabbath including Sabbath examinations.” A student leader revealed that, “many Adventist students on campus do not identify with the fellowship because of the fear of stigmatization for participating in academic activities on the Sabbath. This is a serious issue for most Adventist students who feel that they can’t stand the test.”

Most importantly, all the respondents agreed that lack of sustainable funding or financial flow is hindering the growth and the effectiveness of public campus ministry including the University of Ghana GNAAS Fellowship which is located in the most populous city of Ghana. A fellowship pastor remarked, *“Many of the students need financial support in the payment of their tuition fees, accommodation, and livelihood. This will help strengthen their faith and interest in the church.”* An alumnus pondered, *“We don’t have a sustainable way of funding public campus ministry. A special fund should be created for campus ministry with accountability and transparency about how it is managed and many alumni will be willing to support.”*

An Adventist faculty also pointed out that, a significant percentage of the Conference and Union evangelism budget should be allotted to public campus ministry and should be managed by the stakeholders committee at the Conference and the Union. A local church elder and PCM Coordinator noted that *“lack of financial support for the student fellowships put too much burden on some few individuals in the local church who are identified as generous. Stakeholders should come together*

and strategically establish business ventures that can employ students on campus while they are studying to financially support themselves and the fellowship.

In summary, all respondents representing the various stakeholders of campus ministry identified the above challenges as hindering the effectiveness of campus ministry at the University of Ghana campus. They agree that there is a need for stakeholders to come together and find lasting solutions to these challenges for PCM to be effective, vibrant and impactful.

The Impact of Public Campus Ministry

This theme is concerned with the impact of PCM. Respondents shared their views on the strong impact that PCM can make in reaching the upper class with the everlasting gospel as well as other areas that can be used to measure the effectiveness of campus ministry. The results revealed two sub-themes under this theme which were the impact of PCM on the upper class of the society and campus ministry and criteria for measuring the effectiveness of campus ministry.

The impact of PCM on the upper class of the society. The results revealed respondents' agreement that public campus ministry is the most effective means of reaching the upper class of society with the everlasting gospel of the Seventh-day Adventist Church. One student leader stated, *“Effective public campus ministry provides opportunities for networking, mentoring, and leadership development, which can make the Adventist message easily influence peers and the larger community.”*

One alumnus noted, *“Mentoring and career guidance programs by the local church, alumnus or the higher church leadership for the Adventist students is one effective way of investing in the youth of the church who will give back to the church when they graduate from university.* The alumni body can champion such project

which is consistent with the importance of alumni engagement highlighted by notable research.⁴⁴

Another fellowship chaplain pointed out that, *“the church has over the years paid little attention to the campuses and the cities in our evangelistic campaigns. It is time we shift focus from the rural settings to the campuses and the cities since many people are migrating to the cities and we can reach them here.”* As one Adventist faculty member emphasized, *“Interfaith dialogues and cultural events promoted by campus ministries help students understand and appreciate each other’s backgrounds, creating a welcoming environment that attracts non-Adventist students from all walks of life, including those from upper-class backgrounds.”*

Research supports this by emphasizing the role of interfaith interactions in fostering mutual respect.⁴⁵ A local church elder and a PCM coordinator of the church pointed out, *“we need to change our strategy of evangelistic campaigns where we focus only on the poor and the needy while neglecting the well-educated and the wealthy. Ministering on public campuses will help us target the upper class while they are young.”* Union PCM directors play a central role in strategic planning and resource allocation. A former Union PCM director remarked, *“Strategic outreach plans on public campuses and adequate funding for public campus ministry are the most effective way the Adventist Church can carry its mission of reaching the neglected upper class of the society with the Three Angels’ Messages Revelation 12:6-*

⁴⁴ H. Kwarteng and D. Obeng-Ofori, “Enhancing the Role of Alumni in the Growth of Higher Education Institutions,” *International Journal of Management Sciences and Research* 3 (2021): 40–48.

⁴⁵ R. Kumar, “The Importance of Interfaith Interactions in Fostering Mutual Respect,” *Interfaith Studies Review* 9, no. 1 (2022): 30–47.

9.” This is affirmed by research which found that financial stability significantly affects the effectiveness of a program or ministry.⁴⁶

Measuring the effectiveness of public campus ministry. The results revealed that the effectiveness of public campus ministry could be measured using three key criteria: student engagement and participation in spiritual activities, community influence/outreach and efficiency in leadership. A fellowship chaplain noted, *“Evaluating the number and diversity of students involved in spiritual programs of the fellowship and the local church such as Bible studies, prayer meetings and worship services help in assessing their spiritual maturity and development.”*

An alumnus pointed out that, *“we want to see the days when fellowship students preached powerfully, led effective prayer meetings and led the fellowship themselves even without a chaplain.”* A local church elder remarked that, effective campus ministry would positively impact the spirituality of students who graduate from campus to the local church. It will be seen in how they are willing to contribute their talents and the various ministries they involve themselves in the local church like singing, giving Bible studies, biblical preaching, leading prayer meetings, etc.

An Adventist faculty shared that, *“effective campus ministry is when the Adventist Church, working behind its student fellowship begins to have a positive influence on the university community.”* Another remarked, *effective campus ministry is measured when the Seventh-day Adventist Church through the fellowship, creates a strong goodwill or good image, becomes attractive to lecturers and university workers and their families.”* An alumnus pointed out, *“effective campus ministry can*

⁴⁶ Osuo, Ajowi, and Mwebi, “Financial Stability and Its Impact on Program Effectiveness,” 103–118.

be seen when the Adventist Church grooms faithful and committed Adventists who graduate from the university to fill key positions in the university's faculties, and departments for them to represent the church's beliefs as ambassadors in their daily work."

A Union PCM Director also shared that, efficient leadership is lacking in the Adventist Church and in the country. Therefore, effective campus ministry is when the church groom student leaders to rise to higher leadership levels in the Adventist Church and in the nation and serve with integrity, passion and selflessness."

Key Strategies or Solutions from the Study

The investigation of the current state of PCM at the University of Ghana GNAAS Fellowship in the Accra City Conference of the Seventh-day Adventist Church has led to the formulation of key strategies which will ensure the effectiveness of public campus ministry wing of the church at the university community. Based on interviews with key stakeholders—students, alumni, campus pastors, Adventist faculty, church elders, and Conference/Union PCM Directors, this section offers key strategies or solutions to strengthen the fellowship and the ministry.

Forging a strong stakeholder collaboration and synergetic relationship.

The results from the study revealed that there is currently no binding synergy or partnership among the stakeholders of the ministry at the UG Fellowship. There is therefore the need to forge a strong collaboration and synergy among the key stakeholders. This can happen if there is a common platform that will bring together and unify students, alumni, chaplains, faculty, Legon Adventist Church, and the higher church leadership. Stakeholders were of the view that the Conference/Union should establish a PCM Stakeholders' Committee comprising representatives of

student executives, faculty members, alumni, chaplains, church elders, and PCM Directors.

The study revealed that this is an important approach, and the first step required to establish a robust synergetic relationship or partnership among the main stakeholders of the GNAAS-UG campus ministry. This will facilitate a better alignment of goals and efforts leading to a more unified approach to campus ministry. This initiative will also lead to improved communication, cooperation, and alignment of goals within the ministry. It was suggested in the study that among the principal duties of the stakeholders' committee is to organize annual stakeholders' forum which will bring together students, alumni, chaplains and PCM Directors within the Southern Ghana Union Conference, Adventist lecturers on public campuses and church elders to discuss, plan and address challenges confronting the ministry. This will strengthen the enthusiasm and boost the morale and the spirit of all stakeholders in the ministry.

Strengthening alumni involvement. The study revealed that there is no deliberate, consistent and dynamic effort to strengthen the involvement of alumni in the UG Fellowship. Alumni are noted to play a vital role in supporting campus ministry through mentorship, career guidance, donations, and volunteering. One alumnus pointed out that mentoring and career guidance are critical, aligning with research that highlights the importance of alumni engagement in fostering spiritual and character development.

Alumni could contribute by offering their expertise, supporting student-led initiatives, and participating in campus events, thereby creating a strong network of support for current students. Alumni of the fellowship should therefore feel involved

in the life of the fellowship through various ways mainly by running programs and through consultations on important decisions affecting the fellowship.

Development of a PCM manual. The results of the study revealed that the development of PCM Manual for the Accra City Conference or the Southern Ghana Union is another crucial strategy for effective campus ministry. This document is crucial in the sense that it will clearly define the responsibilities, powers and limit of all the stakeholders. It will also serve as a reference point for all individuals who are appointed into key leadership positions for the ministry. It will further outline the vision, mission, objectives and aspirations of public campus ministry in relation to the Adventist church's mission to reaching the elite university community and the society. Finally, it will highlight the resources, human and financial as well as logistics that are needed for effective ministry.

Creating a sustainable financial flow. Stakeholders further revealed through the study that creating a sustainable financial flow for public campus ministry is another significant strategy for effective public campus ministry for the University of Ghana Adventist students' fellowship. The importance of financial resources to the effectiveness of PCM cannot be overemphasized. There is the suggestion that through the engagement of stakeholders and creating a unified platform for them, Public Campus Ministry Fund has to be created at the Southern Ghana Union dedicated for campus ministry activities and programs. This fund should be managed by the Stakeholders Committee chaired by the Union PCM Director. Regular fundraising activities and programs are to be organized to solicit funds from stakeholders as well as exploring scholarships, grants and other facilities to financially support students and the Fellowship.

Also, income-generating ventures and investments are to be explored to ensure a continual flow of income into the fund. This will strengthen the financial position of the UG Fellowship and will be able to organize quality social, career, spiritual and missionary programs that will attract students and staff of the university community. It will also increase the competitive edge of the Fellowship in lieu of student fellowships of other Christian churches who have dominated the university community.

Measuring the effectiveness of public campus ministry. The study also revealed that having definite criteria for measuring the effectiveness of PCM is another important strategy for the ministry. Stakeholders were of the view that the effectiveness of public campus ministry could be measured using three key criteria: spiritual growth and development of students through participation and engagement of spiritual and missionary activities, community influence and raising efficient leaders for the church and the country. Evaluating the number and diversity of students involved in church programs, assessing their spiritual maturity, and assessing how the ministry has been able to attract the worldly, wealthy and the well-educated individuals within the university campus and the broader community would be considered essential for determining the success of the ministry.

Building strong relationships with university administration. The study through stakeholders revealed that the Adventist Church in the Accra City Conference through the UG GNAAS Fellowship and its chaplains should build a strong relationship with university administration. This will be part of the Adventist Church's strategy of having a strong influence and presence at the university. The Church should be welcoming and visiting new vice chancellors who are appointed to the university.

Also, the Adventist Church should intentionally encourage and sponsor some of its pastors to pursue further studies at the University of Ghana so that the Church more of its pastors lecturing especially at the Religion Department and other departments of the University. In addition, the Church should aim at having Adventist pastors becoming the chaplain of the entire university instead of just the students' fellowship.

Strategic planning and resource allocation. Finally, stakeholders pointed out that the Accra City and the Southern Ghana Union Conferences and their PCM directors should play a pivotal and leading role in strategic planning and efficient resource allocation for campus ministry. The higher church leadership should task their evangelism directors to align the evangelistic goals for the Conferences with public campus ministry.

This implies that rather than the Adventist Church in Accra spending more money on conventional outdoor public campaigns, attention and resources should be directed at evangelistic campaigns in the form of Bible, prophecy, faith and science seminars or conferences at the various university campuses. This will make the Church more visible on campus and attract the upper class of the university community and beyond. Also, talented and spirit-filled speakers including officers and directors of the church conferences should be groomed and allocated to storm the University of Ghana and other campuses within Accra.

Summary

Chapter three of the study provides a comprehensive overview of the methodology used and offers a detailed description of the local setting relevant to the research on the University of Ghana Adventist Students' Fellowship. The chapter begins with a brief historical overview of public campus ministry in Ghana,

particularly focusing on the establishment and evolution of the Ghana National Association of Adventist Students (GNAAS).

Founded in the early 1980s, GNAAS emerged from the need to unify Adventist student fellowships across major universities and address challenges related to student rights and worship practices. Despite initial resistance and strained relations with church leadership, GNAAS has grown in stature and influence, receiving institutional support but still facing issues of visibility and respect on campus. One of such GNAAS fellowships is the University of Ghana Students Fellowship.

The chapter further details the research design and methodology adopted for the study. Utilizing a descriptive research design, the study aimed to explore the current state of the University of Ghana GNAAS Fellowship, the relationship among key stakeholders and identify improvement strategies. A qualitative approach was employed, primarily through semi-structured interviews with key stakeholders, including student leaders, alumni, campus pastors/chaplains, Adventist faculty, local church and higher church leaders.

Purposive sampling ensured a focus on information-rich participants, while data collection methods also included document analysis. The study emphasized the importance of validity and trustworthiness, employing strategies such as triangulation, member checking, and peer debriefing to ensure accurate and credible findings. The data were analyzed using content analysis, which involved systematically coding and categorizing responses to identify themes, sub-themes and patterns. Ethical considerations were rigorously adhered to, with measures in place to ensure confidentiality, voluntary participation, and informed consent. This methodological framework provided a robust basis for understanding the dynamics of campus ministry within the UG GNAAS fellowship and for developing strategies to enhance

its effectiveness. Results were presented, analyzed and discussed based on themes and sub-themes. Finally, key strategies or solutions for effective public campus ministry were extracted from the data or results.

CHAPTER 4

PROGRAM DEVELOPMENT, IMPLEMENTATION, AND EVALUATION

Aiming to develop and implement an effective strategy for public campus ministries at the University of Ghana GNAAS fellowship in the Accra City Conference of the Seventh-day Adventist Church, this section will focus on the development of an 8-week intervention program, starting from June 2nd to July 30th, 2022. This intervention was developed based on the objectives of the research and the knowledge from the data gathered from the study by administering interviews. The program sought to address identified challenges and to improve the general effectiveness of the campus ministry at the University of Ghana GNAAS Fellowship.

The development of the program is divided into four important phases: Preparation of the Program, Program Design Outline, Program Implementation and Evaluation of the Program. The intervention results in practical strategies to improve stakeholder engagement, financial sustainability and overall effectiveness of the UG GNAAS campus ministry. This program was designed with the understanding that strategic interventions can greatly enhance the effectiveness and sustainability of campus ministry. Leaders, pastors, and stakeholders will join forces to tackle the challenges and initiate practical strategies to improve the vibrancy of the ministry.

Program Preparation

This section provides a comprehensive overview of all activities involved in the preparation and development of the campus ministry intervention program for the

GNAAS Fellowship of the University of Ghana. During the preparatory phase, the overall objectives of the research were carefully considered which also became the goals of the intervention program. The objectives of the research and the intervention program were as follows:

1. **Examining Stakeholder Collaboration:** To examine why key stakeholders in the GNAAS-UG campus ministry, including student representatives, alumni, Seventh-day Adventist (SDA) faculty, church elders and church leaders have been unable to form a strong partnership or create synergy in their mission area. This includes analyzing current dynamics, lack of definition of roles, communication barriers, and any existing challenges to effective collaboration.
2. **Proposing Synergistic Relationships and its importance:** To explore what needs to be done to establish a strong synergetic relationship and the benefits that will be derived from it. It includes proposing and developing actionable strategies to enhance stakeholder collaboration, improve financial sustainability, and strengthen the overall effectiveness of campus ministry. These strategies are designed to address identified challenges and promote more cohesive and impactful ministry.
3. **Measuring the effectiveness and the impact of campus ministry:** To outline some definite criteria and key point indicators for evaluating the effectiveness and impact of public campus ministry.

To achieve these goals, the following methods were used: announcements and reminder messages were sent out to social media platforms of student executives, alumni, chaplains, and local church platforms at least two weeks before the seminar to encourage all members to participate in the program. The researcher, as the host of Hope Channel Ghana English Sabbath School program, also used the channel to announce the program two weeks before the seminars. Zoom links were shared to all relevant stakeholders and platforms a day before the seminar. The development of the intervention engaged student executives, alumni leaders, chaplains, Adventist faculty, local church elders/PCM coordinators, and Union/Conference PCM Directors.

Program Design Outline

Table 3 shows the schedule for the seminar on the knowledge and importance of PCM.

Table 3. Seminar on Knowledge and Importance of PCM

Date	Topics
02-06-2022	Basic Knowledge and Evolution of PCM in Ghana
03-06-2022	Importance/Benefits of PCM
04-06-2022	The Role of PCM in Reaching the Upper Class with the Three Angels' Messages of Revelation 14:6-9

Table 4 shows the schedule for the seminar about stakeholder collaboration and coordination.

Table 4. Seminar on Stakeholder Collaboration and Coordination

Date	Topics
9-06-2022	Challenges Facing Campus Ministry and Stakeholder Collaboration
10-06-2022	Definition of Roles/Responsibilities of Stakeholders
11-06-2022	Practical Steps for Synergistic Relationships Among PCM Stakeholders & Establishment of Stakeholders' Committee

Table 5 shows the schedule for seminars on measuring the effectiveness of PCM.

Table 5. Seminar on Measuring the Effectiveness of PCM

Date	Topics
23-06-2022	Spiritual Growth and students' involvement in ministries
24-06-2022	Community Influence and Outreach
25-06-2022	Efficient Leadership

Table 6 shows the schedule for seminars on creating sustainable financial flows for PCM.

Table 6. Seminar on Creating a Sustainable Financial Flow for PCM

Date	Topics
28-06-2022	Fundraising Strategies for PCM & Establishment of PCM Fund
29-06-2022	Financial Literacy & Investment Opportunities
30-08-2022	Budgeting & Financial Planning (Focus Group Discussion)

Program Implementation

The program implementation for the University of Ghana GNAAS Fellowship campus ministry unfolded over four phases, each focusing on key aspects essential to strengthening the ministry's impact and effectiveness. The implementation took place from June to July 2022, featuring a series of carefully planned seminars and activities designed to address the core objectives of the study. The seminars recorded an impressive participation of 80-100 participants online and in-person. The participants were students, mainly executives, alumni, chaplains, Adventist faculty members, church elders, PCM Coordinators, Conference and Union PCM Directors of the University of Ghana GNAAS Fellowship. These individuals were invited as the participants for the seminar because they constitute the key stakeholders of public campus ministry.

The initial phase included a three-day seminar held from June 2nd to June 4th, 2022. The session occurred from 7:00-9:00pm on zoom since majority of the stakeholders were workers and students with a concluding session on Sabbath morning from 10:00am to 1:00pm at the University of Professional Studies (UPSA) Auditorium, Legon. This segment focused on basic understanding and importance of campus ministry, providing a comprehensive understanding of its significance and

role within the university community. During this seminar, participants engaged actively through discussions, workshops and presentations. They shared their understanding and significance of public campus ministry, their experiences, challenges, and suggestions for improvement. The researcher led them through the mission, vision and the significance of campus ministry. Among the ultimate significance identified was the need to target the upper class of the society with the Adventist message through public campus ministry. This engagement helped build a unified understanding of the campus ministry's objectives and vision and also revived the interest and the collaborative spirit among the stakeholders.

Following this, the second seminar addressed the roles and responsibilities of each of the stakeholders as well as challenges facing stakeholders' collaboration and coordination and what needs to be done to resolve this perennial obstacle. Scheduled for June 9th to June 11th, 2022, the seminar took place virtually from 7:00 pm to 9:00pm on weekdays and 10:00am-1:00pm in-person on Sabbath at the UPSA Auditorium. The researcher led participants to address the main question about why the key stakeholders of campus ministry have been unable to unite their efforts and form a strong partnership for an effective ministry. Other topics such as resource allocation, volunteer management, and communication strategies were also addressed. This seminar provided clarity on the roles of student executives, alumni, church leaders, and Adventist faculty in supporting and advancing campus ministry. It included interactive sessions, role-playing, and case studies to illustrate effective stakeholder engagement and collaboration. Participants gained insights into their responsibilities and how they could contribute more effectively to the ministry's goals.

The third seminar, from June 23rd to June 25th, 2022, focused on the criteria or key point indicators (KPI's) for measuring the effectiveness of PCM. It was held virtually on weekdays from 7:00-8:30pm and ended on Sabbath afternoon from 3:00-5:00pm. The researcher led the participants to outline some definite indicators that can be used to determine the effectiveness or success of public campus ministry. This included high participation of students in spiritual activities such as worship services, leading Bible students, prayer meetings, and personal witnessing or outreach on campus and in their local churches. Also, the church's visible presence in the university and positive influence on the university staff and their families was a key point indicator. Finally, the church's ability to groom and track student leaders on campus who rise to become top influential and efficient leaders in the church and in the nation is a positive indicator of a successful ministry.

The final seminar, spanning from July 28th to July 30th, 2022, focused on the importance of creating a sustainable financial flow for public campus ministry. Held from 7:00 pm to 8:30 pm on weekdays and 3:00 pm to 5:00 pm on Sabbath afternoon, this seminar covered fundraising strategies, financial management techniques, and impact assessment methods. The session invited notable business and financial consultants, entrepreneurs and investors to share insights on income-generating ventures that could be established on the UG campus to employ students and financially support the fellowship. There was also the need to establish a PCM Fund to be managed by the PCM Stakeholders' Committee in the Conference and the Union where all willing stakeholders can donate monies to the fund. The seminar also offered workshops on budgeting, financial planning, and methods of reporting and accountability for the fellowship and the PCM Fund to enhance financial integrity and

trust of stakeholders. The goal was to provide participants with the skills needed to ensure financial sustainability for campus ministry.

Each seminar incorporated interactive elements such as group discussions, Q&A sessions, and practical exercises to engage participants and facilitate a deeper understanding of the topics. Regular feedback was collected to monitor progress and make necessary adjustments. By the end of the program, the aim was to have a more informed and motivated group of stakeholders, equipped with the knowledge and skills to enhance the effectiveness and sustainability of the public campus ministry at the University of Ghana GNAAS Fellowship.

Program Evaluation

The evaluation of the impact and the intervention that the program had on public campus ministry at the University of Ghana GNAAS Fellowship was carried out through observations, interviews, analysis of relevant records and a feedback seminar as per the schedule shown in Table 7.

Table 7. Feedback Seminar

Date	Topics
26-11-2022	Field Understanding of the Importance of PCM Feedback on PCM Stakeholder Collaboration Sustenance of PCM Stakeholders' Forum

The evaluation revealed that significant positive changes and outcomes were achieved among the stakeholders of PCM for the benefit and growth of the University of Ghana GNAAS Fellowship. The results of the evaluation are highlighted below:

Enhanced Awareness and Understanding of PCM

After the intervention program, stakeholders had a deeper awareness and understanding of the importance of campus ministry to reaching the worldly, wealthy and well-educated of the university community. Participants gained a clearer appreciation of the vision and mission of campus ministry. This new understanding fostered greater engagement and commitment from key stakeholders, as evidenced by their active participation and feedback. In the last quarter of 2022, the fellowship executives reported that Adventist lecturers who are patrons visited frequently assisted students and supported the Fellowship financially more than before. Also, alumni, church elders from the nearby mother church and PCM Directors visited the fellowship and supported the students than before.

Effective Role Clarity and Responsibility

The seminars led to a clearer understanding of each stakeholder's role in the campus ministry. Stakeholders now have a better sense of their responsibilities which have enhanced their ability to contribute effectively to the ministry's objectives. This clarity has resulted in more organized and efficient teamwork. Students, alumni, Adventist faculty and patrons, chaplains, the local church and church leadership have been playing their respective roles and supporting each other better than before.

Improved Stakeholder Collaboration

The seminars successfully addressed the challenges related to forging strong collaboration and synergy among the key stakeholders. There was improved communication and collaboration between students, alumni, faculty, Legon Adventist Church, and the higher church leadership. The program led to the establishment of a PCM Stakeholders' Committee at the Southern Ghana Union Conference in August

2022 comprising representatives of student executives, faculty members, alumni, the fellowship chaplain, church elder, and PCM Directors.

This has facilitated a better alignment of goals and strategies leading to a more unified approach to campus ministry. Again, the program created the awareness for the Union leadership to become acquainted with the challenges and the threats the ministry is facing from other churches on campus. This made the Union, in collaboration with the Accra City Conference, appoint the Union PCM Director as the new chaplain of the Fellowship. This has drawn the Union closer to the Fellowship. Also, through the collaboration of Legon Adventist Church and the Fellowship, the first ever *Faith and Science Bible Seminar* was organized at the University of Ghana in March 2023 featuring Pr. Dr. Kwabena Donkor as the guest speaker.

The program attracted university lecturers, students and prominent staff and their families from the university community. Finally, there has been quarterly joint worship services after the program to strengthen the students fellowship and their mother local church, both of which are on the university campus. Plans and all modalities are completed for the student fellowship and Legon Seventh-day Adventist Church to worship in the same church building which will create multiple worship services (first and second services), thus ensuring that the student fellowship preserve their youthful identity in worship.

Sustainable Financial Flow

The goal of creating a sustainable financial flow was met with positive outcomes. Participants acquired practical skills in financial management, fundraising, and accountability procedures. Several successful fundraising initiatives were launched, and the financial stability of the campus ministry improved. A PCM Fund has been created at the Union Conference of the Church.

Participants gained renewed interest in contributing to the Fellowship because of the financial management and investment initiatives discussed during the seminar which have improved their financial situations and contribution towards campus ministry. As a result of this financial stability, the student fellowship was able to purchase a bus for commercial and church activities in 2022. The vehicle has been generating income for the fellowship and members of the fellowship are employed as drivers during their time on campus.

Assessment Criteria for Effectiveness of PCM

The seminars provided valuable insights into measuring the effectiveness of campus ministry. Stakeholders now have a better way for assessing the impact of campus ministry at the UG GNAAS Fellowship, leading to a more data-driven approach in evaluating the ministry's success. The chaplains have been soliciting for funds to support a few brilliant students to further their graduate study at the university so that they will become lecturers at the university. There is also more dedication from the local church to integrate student leaders of the fellowship into the church, mentor and groom them for future leadership positions.

In summary, the evaluation determined that the seminars effectively addressed the key objectives of the program leading to improved understanding, collaboration, financial management, and impact assessment of the ministry. The positive changes observed among stakeholders of the University of Ghana GNAAS Fellowship indicate that the program successfully achieved its goals and contributed to the overall growth and effectiveness of public campus ministry at the student fellowship.

Summary

This chapter presented intervention program for PCM stakeholders at the University of Ghana GNAAS campus. It was carefully designed, implemented and

evaluated to strengthen the effectiveness of the ministry at the University of Ghana GNAAS Fellowship by addressing the challenges of cooperation among its key stakeholders. The program comprised four parts which were program preparation, program design, program implementation and evaluation of the program.

The implementation spanned from June to July and contained series of seminars focused on shaping the understanding and perceptions of stakeholders about public campus ministry as well as empowering them. These seminars included a wide range of topics, including knowledge and importance of PCM, roles of PCM stakeholders, steps for stakeholder collaboration, funding strategies, financial education, measuring the effectiveness of PCM among others. Stakeholders actively engaged in discussions, sharing insights and practical ways to have an effective public campus ministry at the University of Ghana community.

The program evaluation highlighted notable positive outcomes. PCM stakeholders showed more involvement in campus ministry activities, thus demonstrating a greater awareness of their roles and responsibilities. There was the establishment of a Stakeholders' Committee at the Southern Ghana Union Conference located in Accra. Overall, the intervention helped create a more informed, cohesive and financially accountable campus ministry community that is better equipped to fulfil its mission at the University of Ghana.

CHAPTER 5

SUMMARY, CONCLUSION, AND RECOMMENDATIONS

Chapter five presents a thorough overview of the research findings and provides practical recommendations based on the analysis carried out in the previous chapters. It summarizes the main insights of the study, emphasizing the significance of public campus ministry at the University of Ghana GNAAS Fellowship in the Accra City Conference of the Seventh-day Adventist Church.

By drawing on the thematic analysis and stakeholder interviews, this chapter not only wraps up the study by outlining the major results but also puts forward strategic recommendations to improve the effectiveness of campus ministry. These suggestions aim to tackle the identified obstacles and capitalize on growth opportunities, ensuring that the ministry continues to have a lasting impact on the spiritual and academic lives of students, the university community and the entire country.

Summary

The research conducted at the University of Ghana Adventist Students' Fellowship unveiled several important discoveries. To begin with, there exists a notable lack of collaboration and purposeful cooperation among key stakeholders, serving as a great hindrance to the effectiveness of campus ministry at the UG campus. In addition, the absence of a shared platform for these stakeholders to meet regularly and address challenges and progress further obstructs the success of the ministry. Therefore, developing and nurturing strong relationships among

stakeholders through consistent and transparent dialogues emerged as a critical approach for successful campus ministry.

The results also suggest that key stakeholders have a good grasp of campus ministry and its significance in reaching the often-overlooked upper class with the message of the gospel. The church's dedication and emphasis on campus ministry were recognized as a forward-thinking and strategic method to fulfil the mission of the Three Angels' Messages. Suggestions were put forth for Conference and Union leaders to offer strategic guidance for Public Campus Ministry (PCM) and actively arrange forums for stakeholders.

Lastly, the establishment of a Stakeholders Committee at the Union was achieved and the creation of a PCM manual to assist stakeholders in understanding their roles and duties was launched at Accra City Conference with a former chaplain of the University of Ghana GNAAS Fellowship tasked to supervise the development of the PCM Manual.

Conclusion

The paper concludes that establishing a strong bond among stakeholders through the establishment of a stakeholders' committee at the Union is considered the principal strategy for effective public campus ministry in this research. Consistent and transparent discussions are vital for the success of public campus ministry. Given this, the study led to the establishment of a stakeholders' committee at the Southern Ghana Union Conference as this is considered the foremost strategy for effective public campus ministry based on the results of the study.

There was better stakeholders' collaboration leading to the appointment of the Union PCM Director as the chaplain of the University GNAAS Fellowship in the last quarter of 2022. Also, the first *Faith and Science Conference* was successfully held at

the University of Ghana campus in 2023 with Pr. Dr. Kwabena Donkor which attracted the targeted audience in the university community. By nurturing and strengthening this synergy through stakeholders' engagement and education, the ministry is functioning more cohesively and efficiently, dealing with all other challenges promptly and collaboratively.

Again, the development of the PCM Manual for the Accra City Conference and the Union is another crucial step or strategy for effective campus ministry. This is a crucial document that will clearly define the responsibilities, powers and limit of all the stakeholders. It will serve as a source of reference for all individuals who are appointed to key leadership positions for the ministry. It will also outline the vision, mission, objectives and aspirations of public campus ministry concerning the Adventist church's mission to reach the elite university community and society. Finally, it will highlight the resources, human and financial as well as logistics that are needed for effective ministry.

In addition, the study through its results emphasized and led to the organization of an annual stakeholders' forum which was non-existent. This stakeholders' forum invites students, alumni, chaplains and PCM Directors within the Southern Ghana Union Conference, Adventist lecturers on public campuses and church elders to discuss, plan and address challenges confronting the ministry. This has boosted the morale and the spirit of all stakeholders in the ministry. Suggestions are proposed for Conference and Union leaders to provide strategic direction for the Public Campus Ministry (PCM) and ensure the regular arrangement of stakeholders' meetings to enhance the ministry's effectiveness. These meetings serve as a crucial platform for reviewing progress, exchanging ideas, and devising unified

plans. Leaders have a crucial role in guiding these efforts to guarantee the continued achievement of the ministry's objectives.

Further, creating a sustainable financial flow for public campus ministry is another significant strategy that was achieved in this study. Through the engagement of stakeholders and creating a unified platform for them, the Public Campus Ministry Fund was created at the Southern Ghana Union dedicated to campus ministry activities and programs. This fund is managed by the Stakeholders Committee chaired by the Union PCM Director. Regular fundraising activities and programs are to be organized to solicit funds from the stakeholders. Also, income-generating ventures and investments are to be explored to ensure a continual flow of income into the fund. This has strengthened the financial position of the UG Fellowship and was able to purchase a bus for commercial and church activities in 2022. The vehicle is used to transport students to worship services, evangelistic activities and other meetings.

Key stakeholders have shown a deep understanding of the importance of campus ministry in reaching the neglected upper class with the everlasting gospel, underscoring the significance of their contributions to advancing the ministry's mission. Their insights and dedication are crucial for the ministry's development and effectiveness, ensuring the fulfilment of its objectives in spiritual outreach and community development. The lack of a unified platform for stakeholders to regularly convene and address ministry challenges highlights the necessity for enhanced communication and cooperation within the University of Ghana Adventist Students' Fellowship. Establishing such a platform has improved coordination and problem-solving, ultimately boosting the ministry's overall influence and sustainability.

Recommendations

Given the findings, the study makes the following recommendations:

1. **Establish a Unified Platform.** It is recommended that every Conference and Union, through their PCM Directors, establish a common platform for PCM stakeholders made up of representatives of student leaders, alumni, campus pastors, Adventist faculty, and local church elders, to meet regularly. This platform will facilitate discussions on challenges and efforts to enhance campus ministry.
2. **Develop Strategic Guidance.** Conference and Union leaders are advised to prayerfully set up the vision of PCM and offer clear strategic guidance for the ministry. This direction should align with the evangelistic strategy of the Conference/Union and should involve setting goals, and priorities, and effectively allocating resources for the ministry.
3. **Implement Stakeholders Committee and Manual.** The Executive Committee of each Conference and Union should set up a Stakeholders Committee to assist the PCM Director and to supervise campus ministry activities. This committee will be responsible for developing a PCM manual which will outline the roles and responsibilities of all stakeholders and manage the PCM Fund for the Conference and Union.
4. **Increase Investment.** It is recommended that local churches and Conference leaders allocate adequate resources to campus ministry programs. This includes providing financial support for outreach initiatives and student support services.
5. **Implement Transformational Leadership Training Programs.** PCM Directors, Chaplains, alumni and Adventist faculty should work closely and implement leadership training programs for student leaders of the fellowships. These programs aim to enhance leadership skills, strategic planning, and public speaking for students.

APPENDICES

APPENDIX A

INTERVIEW GUIDE

ADVENTIST UNIVERSITY OF AFRICA, GRADUATE SCHOOL

Dear Participant,

I am final year graduate student at the School of Theology Adventist University of Africa, conducting a research titled, Developing a Strategy for Effective Public Campus Ministry at The University of Ghana GNAAS Fellowship in the Accra City Conference of the Seventh-day Adventist Church.

This is solely an academic exercise for the completion of a Master program. I am therefore counting on your cooperation to participate in this interview. The information you will be providing would be only available to the researcher and his supervisor. Your confidentiality and anonymity will be maintained. All the information you will be providing will not be linked to you or any member of your family. You will not be coerced to be part and you are at liberty to withdraw from the study at any time you deem fit.

Thank you for participating in the study.

Do you consent to participate in this interview? Yes { } No { }

Respondent Type: Student Leader { } Alumnus { } Campus Pastor/Chaplain { }

Adventist Faculty Member { } Local Church Elder/PCM Coordinator { }

Conference/Union PCM Leader { }

Part One: Knowledge and Importance of Public Campus Ministry

What do you know about public campus ministry?

Is public campus ministry part of your local church's outreach activities? Give examples.

Should campus ministry be part of the evangelistic efforts of every local church that desires to reach the upper class with the everlasting gospel? Why?

Give some benefits/importance of public campus ministry.

Part Two: Factors That Promote the Effectiveness of Public Campus Ministry

How can the key stakeholders of campus ministry partner for its rapid growth?

Explain.

What are some of the reasons that have hindered this partnership over the years? List three (3).

Can these hindrances be tackled? How can this be done?

How does sustainable financial flow play a critical role for a vibrant campus ministry?

Part Three: The impact of Public Campus Ministry

Does campus ministry contribute to reaching the upper class in the society? Explain.

What criteria should be used to measure the effectiveness/success of public campus ministry? List three (3).

Will you recommend that all local churches engage in campus ministry? Why?

What role do you think Conference and Union leadership should play for a vibrant public campus ministry?

THANK YOU!

APPENDIX B

CONSENT FORM

ADVENTIST UNIVERSITY OF AFRICA
THEOLOGICAL SEMINARY
RESPONDENT CONSENT FORM

I, give my consent to participate in the research project entitled
DEVELOPING A STRATEGY FOR A VIBRANT PUBLIC CAMPUS MINISTRY
AT THE UNIVERSITY OF GHANA GNAAS FELLOWSHIP IN THE ACCRA
CITY CONFERENCE OF THE SEVENTH-DAY ADVENTIST CHURCH

I, the undersigned, confirm that (please tick box as appropriate):

1	I have read and understood the information about the project	
2	I have been allowed to ask questions about the project and my participation.	
3	I voluntarily agree to participate in the project.	
4	I understand that I can withdraw from the study at any time, without affecting my relationship with the researcher(s).	
5	The procedures regarding confidentiality have been clearly explained (e.g. use of names, anonymization of data, etc.) to me.	
6	I understand that any research data gathered from the results of the study may be published. However, no information will be used that can identify me.	
7	I understand that if I have concerns about the research at any point I can contact the researcher to discuss any issues I have: Researcher: Joseph Manu Kusi Contact Number: 0245239232	
8	I, along with the Researcher, agree to sign and date this informed consent form.	

Participant: _____

Name of Participant

Signature

Date:

Researcher:

Name of Researcher

Signature

Date:

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