



PRESBYTERIAN CHURCH (U.S.A.)

MINUTES

**2011 STATED MEETING OF THE SYNOD
July 12, 2011**

**VOLUME XXXVIII
Number 4**

ATTEST: Richard E. Melin, Stated Clerk

**Meeting as delegated Synod by
Telephone Conference Call**

**Published by the Synod of Alaska-Northwest
under the direction of Richard E. Melin, Stated Clerk**

**These minutes were approved by the Synod
August 4, 2011**

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Synod of Alaska-Northwest

Presbyterian Church (U.S.A.)

Stated Meeting

Via WebEx

July 12, 2011

Opening Prayer

The Moderator, Elder Jim Irwin, called this Stated Meeting of the Synod of Alaska-Northwest to order at 4:03 p.m. Pacific Daylight Time.

The Moderator opened the meeting with prayer and read John 15:1-8.

Attendance Roll

The Stated Clerk Richard E. Melin called the roll which was established as follows:

COMMISSIONERS

Presbytery	Class	Name	Present	Absent
Alaska				
	11	Linda Wescott (M)	x	
	13	Paul Wescott (E)	x	
Central Washington				
	12	Jim Irwin (E)	x	
	13	Bill Zeiger (M)		x
Inland NW				
	11	Kathy Sandusky (E)	x	
	12	Gary Foster (M)		x
North Puget Sound				
	12	Eric Chavis (M)	x	
	13	Sarah Beard (E)	x	
Olympia				
	11	Amy Ware (M)		x
	13	Ruth Moore (E)	x	
Seattle				
	11	Karen Cunningham (E)	x	
	12	Richard Erickson (M)	x	

Yukon

11	Leisa Carrick (M)	x
12	Lois Hildenbrand (E)	x

Ex-Officio Members

	Present	Absent
Joyce Emery (M) Presbyter to Synod	x	
Richard E. Melin (M) Synod Stated Clerk	x	

Synod Staff

Sarah Peniston (E), Synod Director of Communications	x	
Martha Jean Hubbard, Synod Treasurer Administrative Assistant, Erik Ivaska		x

Seating of Corresponding Members

The Synod enrolled the following as corresponding members and granted them the privileges of the floor:

	Present	Absent
Dottie Villevik (E) Moderator Presbyterian Women of the Synod	x	
Sheryl Kinder-Pyle (M) Inland Northwest Transitional Executive Presbyter	x	
Corey Schlosser-Hall (E) North Puget Sound Presbytery Executive	x	
Lynn Longfield (M) Olympia Presbytery General Presbyter		x
Scott Lumsden (M) Seattle Presbytery Executive Presbyter		x
Curtis Karns (M) Yukon Presbytery Executive Presbyter		x
David Dobler (M) Pastor to the Presbytery of Alaska		x
Rob McClure (M), Seattle Presbytery, Mission Development Certificate Loan Program		x
Dean Mielke MDC Executive Director		x
J. Roger Lee Immediate Past Moderator of the Synod	x	
Steve Aeschbacher (E) Synod Representative to the General Assembly Council		x
Clarence Antioquia (E) Synod Representative to the General Assembly Council		x

Duncan Ferguson (M – NPS) Higher Education Task Force	x
Paul Rodkey (M-INW) Higher Education Task Force	x
Joyce Carr (E) Synod Nominating Committee Moderator	x

Declaration of Quorum

The Stated Clerk Richard E. Melin declared a quorum present in accordance with Book of Order G-12.0202 and the Synod of Alaska-Northwest’s requirement for four elders and four ministers representing at least three presbyteries to constitute a quorum.

The Synod **VOTED** to adopt the following docket which was distributed with the call of the meeting:

<i>Opening Prayer/Devotions</i>	<i>Jim Irwin</i>
<i>Adoption of Docket</i>	<i>Rick Melin</i>
<i>Finance Committee Report</i>	<i>Sarah Beard</i>
<i>Seattle Presbytery Shared Funding Request (Proposal attached)</i>	
<i>Nominating Committee Report Election of Officers Election of Slate of Nominees</i>	<i>Joyce Carr</i>
<i>Higher Education Report Action Sheet One Report Attached</i>	<i>Duncan Ferguson/Paul Rodkey</i>
<i>Installation of Officers</i>	<i>Rick Melin</i>
<i>Closing Prayer</i>	

Sarah Beard presented a report from the Finance Committee. The Finance Committee is taking a new approach to the budget which will be presented for approval in October. Members of the Finance Committee will be attending presbytery council meetings to enhance communication regarding the Synod Budget. Members will be sharing the proposed budget and a narrative of what the budget will fund.

On behalf of the Finance Committee Sarah Beard presented a Shared Funding Request from Seattle Presbytery. **APPENDIX A** The Synod **VOTED** to approve the request.

Joyce Carr presented the following report from the Synod Nominating Committee placing those listed in nomination for the designated positions:

MODERATOR: Rev. Leisa Carrick, Yukon Presbytery	2012
VICE MODERATOR: Rev. Eric Chavis, North Puget Sound Presbytery	2012
PERSONNEL COMMITTEE	
Elder Paul Wescott, Alaska Presbytery (Commissioner)	2013 (1)
Elder Kathy Sandusky, Inland Northwest Presbytery	2013 (2)
Elder Jill Johnson, Seattle Presbytery	2013 (1)
Piper Cartland, Yukon Presbytery	2014 (1)
FINANCE COMMITTEE	
Elder Bob Whitford, Seattle Presbytery	2014 (1)
Rev. Irvin Porter, Olympia Presbytery	2014 (1)
Elder Bill Grosse, North Puget Sound	2014 (1)
COMMITTEE ON REPRESENTATION	
Rev. Jim Burford, Inland Northwest Presbytery (majority male)	2014 (1)
Female Youth (Vacant)	
PERMANENT JUDICIAL COMMISSION	
There are no vacancies this year.	
RELATED ENTITIES	
SELF-DEVELOPMENT OF PEOPLE COMMITTEE	
Rev. Kevin Lind, Central Washington Presbytery	2014 (2)
Ken Gentili, Olympia Presbytery	2014 (2)
Jeff Guillory, Inland Northwest Presbytery	2014 (1)
PEACEMAKING COMMITTEE	
Phil Clements, Inland Northwest Presbytery	2014 (1)
NATIVE AMERICAN CONSULTING COMMITTEE	
Corbett Wheeler, Inland Northwest Presbytery as Moderator	2012 (1)
Shirley Johnson, North Puget Sound Presbytery	2014 (1)

The Moderator asked for Nominations from the floor. There being none the Synod **ELECTED** those nominated.

The Stated Clerk placed the following individuals as members of the Nominating Committee:

- Don Keller (M) Olympia Class of 2012
- Robert Bayley (M) Seattle Class of 2014.

The Moderator asked for Nominations from the floor. There being none the Synod **ELECTED** those nominated.

The Stated Clerk placed Alan Villevik (E) North Puget Sound Presbytery Nominating Committee Class of 2013 in nomination for Moderator of the Nominating Committee.

The Moderator asked for nominations from the floor. There being none Alan Villevik was **ELECTED** Moderator of the Synod Nominating Committee.

Duncan Ferguson, Paul Rodkey and Joyce Emery presented a Higher Education Report.

APPENDIX B

Duncan highlighted six models for campus ministry

- worship, discipleship, and nurture
- presentation of a credible Christian witness
- mission service
- a complementary agency to the college or university
- a safe and inclusive space of hospitality for any and all participants
- interfaith understanding

Paul reminded the Synod that currently Cooperating Ministry in Higher Education has ministries on the campuses of the University of Washington, Evergreen University, Washington State University, the University of Idaho and Eastern Washington University.

Duncan reported that the Synod has not had a comprehensive and coordinated strategy for ministry in Higher Education. The proposed design will intentionally involve presbyteries in support of campus ministry.

The Synod **VOTED** to

- 1) thank the task force for its immense and stellar work,
- 2) receive and endorse the higher education report,
- 3) direct the task force to share the report with presbytery councils and seek their feedback and
- 4) act on the budget items in October in congruence with the overall budgeting process.

The Stated Clerk led the Synod in the Installation of the Rev. Leisa Carrick as Moderator of the Synod and the Rev. Eric Chavis as Vice-Moderator of the Synod.

Transitional Executive, Joyce Emery led the Synod in a closing prayer.

The Synod adjourned at 5:27 p.m.

Attest:

A handwritten signature in black ink that reads "Richard E. Melin". The signature is written in a cursive style with a large, sweeping initial "R".

Richard E. Melin,
Stated Clerk

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Appendix A

Seattle Presbytery Grant Application

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General Assembly Mission Program Grant
Presbytery Grant for Congregational Transformation

Seattle Presbytery

Narrative Responses

1. What is your presbytery's vision for successful congregational transformation? What is the history and results of the transformation work in your presbytery?

Seattle Presbytery's vision for congregational transformation focuses on multicultural ministry and builds on its previous work with ethnic fellowships. In the early 1990's, Seattle Presbytery led the way nationally in preparing ethnic Commissioned Lay Pastors to lead fellowships of a wide variety of different immigrant cultures. Despite the lack of any dedicated staff to support this effort, Seattle Presbytery welcomed over ten new fellowships and their leadership from Taiwanese, Vietnamese, Persian, Kenyan, Filipino, Arabic, Indonesian, and Hispanic immigrant communities to minister with us to these emerging communities. Now many years later, these immigrant communities have grown and some of these fellowships are ready to be chartered as PCUSA churches. For Seattle Presbytery, congregational transformation begins by embracing, supporting, and learning from the faithful witness of the whole people of God right here in our midst. As we grow into this reality, all our congregations learn what it means to be transformed into the the body of Christ in a new day.

2. Describe the strategies you will use to develop a process for promoting continual transformation.

New Growth, New Congregations

Seattle Presbytery is poised for fruitfulness in Christ's mission like few presbyteries in our denomination. With God's help and the right support and partnerships, we could establish three new congregations within three years--all multicultural. This example of new growth is the first step toward a process of continual transformation for our congregations, our membership, and the larger community. It is also faithful to the scriptural mandate to make disciples of all nations as echoed in our Book of Order, "[T]he Presbyterian Church (U.S.A.) shall give full expression to the rich diversity within its membership and shall provide means which will assure a greater inclusiveness leading to wholeness in its emerging life." (G-9.0104ff)

New Structure, New Shepherd

Accordingly, Seattle Presbytery proposes creating an ordained position at the presbytery level to work in implementing these goals in partnership with our churches and fellowships. We believe that a designated ordained presbyter to work exclusively with our current ethnic fellowships, CLPs and other new church developments will help us achieve greater inclusiveness, sustainable ministries and a richer, more faithful life for the entire presbytery.

Seattle Presbytery has celebrated and supported the formation of new immigrant and ethnic fellowships for 10 years. With thanks to God, some of these fellowships are thriving and ready to become PCUSA congregations. But the birthing of congregations from fellowships takes time and resources that go above and beyond the work of a single committee. And leaders within those fellowships (CLPs and ministers of other denominations) need support and guidance in their new role as ministers within our denomination. Establishing this position at a presbytery level ensures consistency and progress toward these important presbytery and denominational goals. It also recognizes the changing landscape of staffing within the denomination toward healthy productive systems at a presbytery level that can encourage healthy leadership at all levels of the church.

The other factor that makes the timing of this position right is the formation of Catalyzing Missional Communities. Through prayerful and thoughtful review of our structure, our presbytery put the pieces (three separate committees working with ethnic ministries) of a rich tapestry together into one committee for the purpose of more focus and fruitfulness in responding to God's call in the areas of ethnic, multicultural and emergent Christian communities. Seattle Presbytery is prayerfully preparing itself for a "new thing."

Already Bearing Fruit

The good news is that this strategy is already being pursued by Seattle Presbytery and is already producing fruit. At our March 2011 presbytery meeting the presbytery will be acting on a request to recognize the ordination of two of our ethnic pastors as well as to ordain Ms. Eliana Maxim as its Associate Executive Presbyter for Multicultural Ministry. These are important first steps and speaks to the presbytery's willingness to embrace a new future of multicultural congregations within our presbytery at every level (COM, Council, Presbytery as a whole).

3. How will this transformative work be continued beyond the life of the grant? (see below)
4. What is your plan for the education of the Committee on Ministry and the presbytery at large? (see below)

The transformative work that's begun will be continued in partnership with our congregations, fellowships, Synod, and General Assembly through per capita funding, mission funding, and continued pursuit of a multicultural mission in Seattle Presbytery. Here is how we envision this plan within our presbytery:

THREE PHASE PLAN

Phase I Director for Fellowships & Multicultural Ministry (Accomplished)

(6 Months: Nov 2010 - April 2011)

As Seattle Presbytery pursues this grant, it hires a part-time Director for Fellowships & Multicultural Ministry (who is able to apply for AEP) to assist and support the CMC in:

1. Assessing each current missional community by meeting with the community's leadership as well as the hosting church's session. Once that is completed, discerning with communities need to be released from their Presbytery relationship and partnering with the continuing communities to achieve new church development status.
2. Meeting individually with each current CLP and review both their relationship with their own community as well as the hosting church.
3. Evaluating the current process and procedure for forming missional communities in the Presbytery and, in concert with the Committee on Catalyzing Missional Communities, define and implement protocols for anyone interested in forming a Church Development, regardless of ethnicity.
4. Provide outreach to the various ethnic communities in the Seattle Presbytery area so as to assess how our churches can provide a faith community as well as meet other needs of the population.
5. Meet regularly with ethnic minority pastors serving in the Presbytery churches to provide support, resources and connectedness.

Phase 2 Associate Executive Presbyter for Fellowships & Multicultural Ministry

(3 Years: April 2011 - April 2014) -- (In Process)

Seattle Presbytery calls an Associate Executive Presbyter for Fellowships & Multicultural Ministry per this proposal and grant to further advance the goals herein by:

1. Assessing and continuing the work above toward the establishment of PCUSA congregations from fellowships.
2. Teaching, educating, and preparing the fellowships and their leadership for membership in the PCUSA.
3. Speaking, preaching, and preparing the whole presbytery and its churches for a deeper and richer expression of the body of Christ, particularly toward multicultural and multigenerational participation.
4. Encourage and lead the presbytery in true expressions of hospitality and communion to those within, around and among us, from all walks of life, circumstance and background.

Phase 3 Sustainability

(Ongoing)

Seattle Presbytery, through the work of the AEP for Fellowships & Multicultural Ministry, its Council, and CMC, works to provide support and long term sustainability of the growth of its fellowships, churches and emerging Christian communities by:

1. Building partnerships and communities of support within and beyond the presbytery, including Synod, GA and other mission partners in the new work God is doing among us.
2. Communicating opportunities and need for present and future of ministry
3. Establishing strategic partnerships and support streams for finances, work, and prayer.
4. Sharing honestly and openly about the joys, challenges and hopes of this work and enlisting support.

5. Include a balanced income and expense budget that describes how the grant will be used and how you will financially support the effort beyond the life of the grant.

Budget

Unlike the establishment of a long term position, Seattle Presbytery proposes a three year (renewable) contracted position of Associate Executive Presbyter for Fellowships & Multicultural Ministry recognizing that the continuation of the position is dependent upon the fruitfulness of the partnerships and these fellowships. In other words there are risks as well as rewards to be ventured for the sake of the Gospel. A three year renewable contract ensures however some time to cultivate this ministry and to hopefully continue the work via a renewal of the contract.

Partner	Year 1	Year 2	Year 3	Total
Presbytery	\$50,000	\$50,000	\$50,000	\$150,000
Synod	\$16,500	\$16,500	\$16,500	\$49,500
General Assembly	\$16,500	\$16,500	\$16,500	\$49,500
Total Salary	\$83,000	\$83,000	\$83,000	\$249,000

SUSTAINING GROWTH

A question in any grant proposal is how to sustain the program or position beyond the grant. We propose to address that issue in the following three ways. First, Seattle Presbytery already receives almost \$80,000 from its churches in mission giving above and beyond per capita. Council will set a portion of this for this position now and in the future. Second, a renewed effort will be made to increase mission giving from churches and presbyters for the expressed purpose of establishing new fellowships and congregations (a portion of which may be used for this staff position going forward). Third, as new congregations are born from fellowships, we will encourage that mission giving (including the presbytery portion of per capita) for the first 10 years of these new congregations' life be reserved exclusively for the mission of establishing and supporting fellowships and emerging Christian communities. A three year grant period provides the necessary partnerships to establish this new venture, therefore allowing for future funds to be in support of the program, not necessarily the position.

PREPARING FOR THE HARVEST

In many ways, God has been preparing Seattle Presbytery for this venture for some time through the establishment of many strong ethnic fellowships and commissioned lay pastors in the late 1990's. Thankfully the growth is such that at this time we need dedicated harvesting of that which God planted among us. Our renewed efforts through Catalyzing Missional Communities (a newly formed committee of Presbytery) is but one step. Our goals are as follows:

Envisioning the Multicultural Church, Seattle Presbytery will have congregations:

- + that reflect the demographic composition of their neighborhoods
- + that commit themselves to not just ethnic diversity but to awareness and participation in cross-cultural concerns and issues
- + that seek out the "other" in their midst and partner with them in faith formation, education, worship and mission
- + whose leadership is composed of a wide representation of those who have traditionally been in power with those who have not
- + who make room for the preaching and teaching of the Gospel in many languages but are united by faith as one in mission
- + that understand that multiculturalism requires consistent hard work and patience

The Associate Executive Presbyter's Role in the Vision:

- + Partnering with churches and ethnic worshipping fellowships to create ministry ties as appropriate.
- + Providing leadership in developing strategies and programs and coordinating efforts for multicultural church growth and membership development.
- + Advocating for the promotion of spiritual and theological development and empowerment with people of multicultural backgrounds.
- + Initiating and supporting the development of regional multicultural networks.
- + Identifying and providing resources that are meaningful to the growing diversity in the church.
- + Providing diversity leadership training for both clergy and laity.
- + Supporting the development of community building models that are culturally sensitive and respectful for the historic ministries of the denomination's multicultural churches.
- + Providing consultative services to and in partnership with governing bodies, seminaries and regional multicultural networks.
- + Providing support and consultative services to and in partnership with national and international ecumenical multicultural networks.

Appendix B

Higher Education Task Force Report

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MINISTRY IN HIGHER EDUCATION IN THE SYNOD OF ALASKA-NORTHWEST

A Report to the Synod: Summer 2011

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1. Brief Introduction to the Need for the Report
2. The Charge and Formation of the Task Group
3. The Context of Our Work
4. The Core Values for Our Work
5. The Strategy for Our Work
6. What We Have Learned
7. The Recommendations
8. Concluding Comments
9. Appendices
 - I. Examples of Ministries: (One) The Common Ministry at Washington State University, (Two) The Ministry of the INN at Western Washington University, (Three) Ministry at Whitworth University, (Four) The Community College Ministry at Calvin Presbyterian Church
 - II. The Summary of the Findings of the Focus Groups
 - III. Proposed Budget
 - IV. Collaboration and Covenant Documents
 - V. Directory of Presbyterian-related Ministries in Higher Education within the Bounds of the Synod of Alaska-Northwest (not perfected).

INTRODUCTION

The members of the Task Group for developing a mission strategy for ministry in higher education in the Synod of Alaska-Northwest are grateful that the leaders of the Synod saw the importance of preparing a new strategy for mission, given the changing circumstances within

higher education and the church. The members are equally grateful for the privilege of serving on the Task Group to develop this new and comprehensive strategy for this crucial mission.

THE CHARGE AND FORMATION OF THE TASK GROUP

At the Synod meetings in the summer of 2009 at Whitworth University, the Synod saw the need for a new and comprehensive strategy for mission in higher education and recognized the long-standing policy of lodging this mission within the responsibilities of the Synod. The Synod voted to develop such a strategy and requested that a Task Group be formed to prepare the report and have it available for the Synod Commissioners in the summer of 2011.

Several people had been contacted about the possibility of serving. The list was presented to the Synod, and the following people were selected to serve. The nominations were based on their experience in this mission, their commitment to the ministry of the Presbyterian Church (U.S.A.), their location within the Synod, and their willingness to serve on the Task Group.

- Douglas Dye, pastor of Chapel by the Lake in Juneau, Alaska, and former Chaplain at Whitworth University
- Duncan Ferguson, retired minister, educator, and member of the North Puget Sound Presbytery
- Stead Halstead, staff member of The INN University Ministries, Bellingham and recent university graduate
- Roger Irle: Long-term member of the higher education community and committees supporting ministry in higher education
- Paul Rodkey: Campus minister at Eastern Washington University and pastor of Bethany Presbyterian Church in Spokane
- Gail J. Stearns: Director of the Common Ministries at Washington State University
- Arne Stueckle: Former Moderator of the Synod and supporter of Whitworth University
- LaVerne Sugamele: Former campus minister at the University of Colorado, retired pastoral counselor, and member of North Puget Sound Presbytery.

The Rev. Dr. Joyce M. Emery, Presbyter to the Synod, served as the staff in support of the work of the Task Group, and Duncan Ferguson was asked to chair the Task Group. Several others who have been actively engaged in the mission were asked to serve as consultants.

THE CONTEXT OF OUR WORK

The Task Group began its meetings in the fall of 2009. The Task Group began with a discussion about the context of their work, and more particularly about the context in which ministries in higher education would be pursued within the Synod. As a product of extended and intensive conversations, the Task Group described the context of its work and the mission in higher education within the Synod in the following categories with the full realization that the mission of the church is always undertaken within a 'context' and that understanding of this context increases the effectiveness of the ministries:

1. We have inherited a history in which the Synod has chosen for many years to fund ecumenical higher education ministries within the Synod through CMHE (Cooperating Ministries in Higher Education). We value the historical commitment to ecumenical ministries on state university campuses and believe that it should be continued in an appropriate way. In the study of our context, we have found that at least six models and combinations of them have been effective and should be affirmed in any new design for supporting ministry on the state university campuses.
 - Some have focused on worship, discipleship, and nurture
 - Some have stressed the presentation of a credible Christian witness
 - Some have emphasized mission service
 - Some have centered their work on being a complementary agency to the college or university
 - Some have offered a safe and inclusive space and hospitality for any and all participants
 - Some were deeply committed to interfaith understanding
 - And many had several of these components within their ministries.
2. In general it was observed that dramatic and rapid changes have taken place in the world, in the United States, in the region, and in the church. The Task Group was sensitive to the fact that the ministries initiated in higher education are enhanced by an understanding of these changes and an awareness that the global 'tectonic plates' have shifted and are constantly shifting. What is happening in Egypt, Libya, and across the Middle East is but one example.
3. We now live in a global age in which distances have shrunk and connections with peoples from all over the world are direct. The earthquake in Japan affects the world. Higher education is especially global in character as access to knowledge of every kind and from everywhere is available.

4. We also minister in a multicultural context which requires us to learn how to communicate across cultures, languages, customs, values, and beliefs. Colleges and Universities have a diverse population.
5. We live in a digital world. The way we learn, communicate, and connect with others is linked to the revolution in information technology. Colleges and universities provide research, teach, and serve the public good with an awareness of electronic communication.
6. We live in an ecologically threatened world in which care for the earth and all that lives on the earth must be included in our mission. Higher educational institutions are at the forefront of finding ways to conserve the environment.
7. We live in a time when global problems are overwhelmingly complex. International conflicts, world hunger, global warming, and alternative worldviews are just a small part of these global realities. The research and the curriculum of the colleges and universities are central to finding solutions to these problems.
8. We live a postmodern moment in which the ways we understand the world and put reality together have fundamentally changed. A new world consciousness is emerging, and we are using different words and concepts to explain what surrounds us. This reality is omnipresent in our university communities.
9. Higher education, as we have implied, has changed and continues to change dramatically.
10. The Presbyterian Church (U.S.A.) and the Synod of Alaska-Northwest are no longer what they were a decade ago, and certainly not what they were several decades ago. The changes have been substantial and must be factored into our strategy for mission.
11. The region of Alaska-Northwest, the context of our mission, has a unique and changing identity. Among many other characteristics of this region is that it is one in which many of its residents have a deep interest in finding a life-giving spirituality. The Dalai Lama, in his last visit to Seattle, remarked that the area is not excessively religious, but profoundly spiritual.

THE CORE VALUES FOR OUR WORK

We began asking ourselves if there were some core values that need to be preserved which may have been influenced by the extensive and rapid changes, but that nevertheless endured and rose above the changes. The following core values became instrumental in our work:

1. We affirm our conviction that all foundational truth is rooted in God, a cornerstone of the Reformed and Presbyterian faith, and this is the basis of common understanding and shared mission between the church and higher education.
2. We affirm that God is sovereign, that God is present in all of life, and that God's way will ultimately prevail. This belief provides the compass for finding our way through the complexities of life, and it is the 'complexities' of life that our institutions of higher education engage and study.
3. We affirm that the God of all truth is the God of love and has come to the human family in many ways, and definitively so in Jesus Christ. It is in the life, teachings, and redemptive actions of Jesus that we find our way. We share this good news in the institutions of higher education.
4. We go in humility and compassion to invite others to experience the love of God in ways that transform their lives, deepen and mature their spirituality, and bring them to integrity, inner peace, and a sense of responsibility in the world.
5. We are called in service to the well-being of others and the betterment of the world, to love our neighbors as we love ourselves and to empower those whom we serve to understand that service is a way of life.
6. We must be willing to reach out across the boundaries of language, culture, custom, life style and religious beliefs in order to minister in the diverse and multicultural context of higher education.
7. We go with the conviction that in every time in history, there may be a "Great Work" that must be undertaken, and that one of those in our time is to care for the earth and all of its inhabitants and dimensions as good stewards. We join with others in the institutions of higher education in this endeavor.
8. We go with the conviction that mission in higher education has to do with hospitality, providing a 'safe space' and supportive environment to all who come our way. Our ministries are inclusive, not exclusive, based on caring and trust, not fear and control, and always honoring the dignity of those whom we serve.
9. We go with the conviction, rooted in our Reformed faith, that all human beings are endowed with a vocation, a life-calling that must be discerned, cultivated, and lived out in faithfulness as a contribution to the common good. Our ministries in higher education are about helping all who come our way, and especially collegiate age young people who are engaged in discerning their vocation.
10. We must invite those with whom we have the privilege of working in higher education to an ethical way of life which seeks peace and justice for all

THE STRATEGY FOR OUR WORK

We knew our work must be factually based and informed by the wisest and most experienced people engaged in the mission, those serving the church, and those who live and work in higher education communities. As we began, we adopted a description of the four phases of change that occur in programs and organizations.¹

1. The first phase of our work was to ask the question, **what is going on?** Many on the task group had experience in higher education and information upon which to draw, but we needed to add to the information base. We scheduled a range of conversations and interviews with a wide variety of people, but perhaps our primary strategy was the use of “focus groups.” We arranged for 9 of these across the Synod.
2. In the second phase of our work we asked the question, **why is it going on?** Again, we found a lot of answers which we have incorporated into our recommendations and included in the appendices.
3. In the third phase of our work we asked the question, **what ought to be going on?** The answers to this question are integral to our report.
4. In the fourth phase of our work we asked the question, **what can be done to reshape what is going on?** The answers to this question constitute the heart of our report.

Across the weeks and months, with research, in focus groups discussions, in interviews with a range of people across the Synod, and in the meetings of the Task Group, we attempted to answer these four critical questions and generate a mission strategy in higher education within the Synod.

WHAT WE HAVE LEARNED

The following is a summary of what we have learned, and the list of observations below were pivotal in the formation of our recommendations:

1. First we learned what we were already partially aware of, that enormous changes have taken place. Many of the current approaches to mission in higher education within the Synod and the presbyteries were shaped in a different era, and new mission strategies are needed.
2. We learned that the Synod support continues to be foundational for the state university campus ministries, support which the Synod has provided through National Mission Partnership Funds. The challenge is how to find new sources of funding as the current sources diminish.

¹ Categories used by Richard Robert Osmer, Professor of Christian Education, Princeton Theological Seminary.

3. We learned as well that mission in higher education is a profoundly important mission in which we should be engaged. As we began our work, we sensed that this was the case, but we had it confirmed again and again. We learned, for example, that there are approximately 150 institutions of higher education, over 600,000 college and university students, and thousands of faculty and staff in the institutions of higher education within the Synod.
4. We learned that it is the college age person who is most likely to leave the church and perhaps will never return. We noted as well that many of the students within this population represent the future leadership of our church and that as far as possible, we need to sustain their commitment to our church through the college/young adult years.
5. We learned that we are present in a representative group of these institutions of higher education and in partnership with other groups and denominations in many institutions in which we are not present. But our involvement is limited, and in most cases these ministries function with only a modest amount of collaboration with campus ministries on other campuses and often without a recently developed comprehensive and focused mission strategy. We did see encouraging exceptions to these trends.
6. We learned that many of these ministries could use more funding, lacked an adequate plan for the next generation of leadership, and had limited resources for the ministry.
7. We saw several stages of development, with some ministries just beginning and others completing several decades of ministry. It is very important to note that we were 'moved' by the quality and sacrificial character of the work being done.
8. We learned that there were a variety of models and approaches to ministry. For example, we observed some which were congregationally based, some connected to denominations, and others linked to ecumenical associations.
9. We learned that while all of the ministries cared deeply about the quality of life of the members of the university community that was served, there were nevertheless many with special emphases as we mentioned in the Context section, item 1.
10. We saw a variety of theological perspectives, ranging from a thoughtful evangelical outlook, to mainstream denominational perspectives, to a visionary progressive outlook, to an open and inclusive interfaith outlook.
11. We agreed that the many approaches to ministry and the several theological perspectives were for the most part positive, a condition to be celebrated rather than to be criticized. In most cases, this diversity was contextual, linked to the particular history and the situation, and targeted to the specific realities of institutional life. We also observed that these differences met the needs of particular students at different developmental levels and with different spiritual needs.

12. We learned that because the resources available to us, in our congregations, within the Presbyteries, in the budget of the Synod, and with ecumenical partners, are limited, we must be selective in our settings and approaches to ministry.
13. Given the reality of our limitations, we learned that joining with others in ecumenical partnership and support was often a wise strategy, even those whose mission strategies and theological outlooks may be different.

THE RECOMMENDATIONS

The recommendations are presented in two categories: those recommendation that need adoption by the Synod Commissioners; and those recommendations that will be given to the newly formed Focus Group for Mission in Higher Education in the Synod of Alaska-Northwest.

We ask that the Synod Commissioners adopt the following recommendations:

1. That the Synod Commissioners receive and endorse the Report, **Ministry in Higher Education in the Synod of Alaska-Northwest**, a strategy that will be reviewed and updated on a yearly basis.
2. That the Synod Commissioners form a Task Group for mission in higher education within the Synod and charge the Task Group with guidance and support of the various ministries within the Synod and vest the Task Group with sufficient budget and authority to sponsor the annual review of the mission, support and broker new initiatives, and recommend policies and oversee endowments for specific campuses. The Task Group would serve for three years and be subject to re-formation at the end of its three years of work.
3. That the Synod Commissioners appoint a person to guide the Synod's work in higher education on a .25 basis. Ideally this person should be the Presbyter to the Synod with this responsibility built into the job description. In addition, that the Synod authorize the appointment of an intern or mission volunteer to assist the senior person in implementing the strategy for mission in higher education.
4. That the Synod Commissioners ask the Task Group to explore new ways to continue to support campus ministries on the state university campuses within the bounds of the Synod (currently funded by the Synod through CMHE), both financially and with other resources as outlined in this report, acknowledging the Synod's historic covenant partnership with these ministries.
5. That the Synod Commissioners continue the Synod's covenant partnership with **Whitworth University**, the Presbyterian-related institution within the bounds of the Synod.

6. That the Synod Commissioners ask the presbyteries of the Synod to assume more responsibility for the ministries in higher education within their bounds, and encourage the development of higher education strategy task groups in each presbytery. This request will be made in the Fall of 2011 at each Presbytery meeting.

In addition, we ask that the Synod Commissioners to charge the Task Group, with the assistance of the Synod Presbyter, to address the following concerns and needs for the continuing ministries in higher education:

1. To seek additional sources of funding for the mission in higher education. Among the range of possibilities are: explore grants with private foundations; consider a possible Synod-wide offering; design a student scholarship program within congregations; and take full advantage of any financial resources that may be available through the General Assembly.
2. To design a range of leadership development programs. These might include training for members of Boards that guide and support local and regional campus ministries; offering guidance in youth groups and summer camps to students anticipating their college experience; generating conferences, retreats, and lectures for students, faculty and others within the higher education communities of the Synod; and building a cadre of 'consultants' with experience in higher education that might assist local and regional ministries.
3. Form a network of students from the many campuses within the Synod who would meet to guide and consult those leading ministries in higher education, and to share with one another the 'best case' approaches to ministry on their campuses.
4. Find ways to begin new ministries in higher education within the Synod. These might be providing more ministries in the community colleges; addressing the particular needs or racial ethnic students (particularly Native Americans) and international students; and assisting those regions of the Synod that have a major university presence but few 'on-campus' ministries, as for example, in Juneau.
5. Collaborate with denominational, ecumenical, and interfaith partners which are in dialogue with our campus and student ministries. For example, join with the Ascent Network which works with congregationally-based ministries; collaborate with all levels of the denomination, using the extensive resources that are available; and provide opportunities of students and young adults to become engaged in the leadership of the church.
6. Design ways that local congregations become involved in mission in higher education. For example, local congregations might target some of the financial resources in their mission budget for regional ministries in higher education, begin a scholarship fund that

would support students in higher education from their congregation, offer orientation classes for prospective students, and support the Synod's higher educational institution, Whitworth University.

7. Continue to implement focus groups across the Synod on a three-year cycle in order to insure a mission strategy in higher education that is current and effective.
8. On a yearly basis, engage in assessment and evaluation of the effectiveness of the strategy for mission in higher education and propose 'mid-course' correction.

CONCLUDING COMMENTS

Again, we on the Task Group express our gratitude for the privilege of guiding the Synod, the Presbyteries, and the Presbyterian congregations within the Synod boundaries in shaping a mission strategy in higher education. We trust that our recommendations will be helpful to the Presbyterian community in the Synod of Alaska-Northwest and our ecumenical partners as it is distributed widely in our region. Initially, we are recommending that the report be attractively published, be sent to every presbytery, and that a presentation be made to the presbyteries at one of their regularly scheduled meetings. In addition, we recommend that the report be made available to congregations across the Synod, that presentations be made at strategic churches, to ecumenical and covenant partners, and that we distribute the report to newsletters of churches and governing bodies within the Synod, and key magazines and journals of the denomination.

We are concerned that it not be a report that "gathers dust on the shelf" but one that is taken seriously with the clear intention of implementing the recommendations as far as possible. We anticipate that a newly formed Task Group on higher education through the annual review in the Synod would take the suggestions for changes that come from discussions and plan for modification, knowing that what we may recommend this year may not be the priority action in another year.

APPENDICES

I. Examples of Ministries within the Synod

One: The Common Ministry: Washington State University

The Common Ministry at WSU is a Christian, Protestant, and ecumenical organization. The Common Ministry is housed within and manages the Interfaith House (formerly the “Koinonia” or ‘K’ house) on the WSU campus, a building owned by the Synod of Alaska-Northwest of the Presbyterian Church (USA). The Common Ministry is a partnership of the Presbyterian Church (U.S.A.), the United Methodist, Disciples of Christ, American Baptist, Episcopal, and United Church of Christ denominations. It is dedicated to helping Christian students grow in faith, to become sensitive to and engage in issues of social justice, to learn about and promote reconciliation among religions, and to share the love of God as expressed in Jesus Christ with all of those who participate in its programs and services. The Common Ministry offers a “safe space for spiritual development,” providing hospitality and nurture to students, faculty and staff at WSU.

The Common Ministry ministers first of all to WSU students. We hold 3 regular evening programs, complete with meals, each week. One is “Taize,” a contemplative prayer service and faith discussion that attracts Christians as well as searching students. A second is “Inspire,” a Christian program with contemporary music, discussion, fun, and service projects. A third is “Interfaith Mythbusters,” an evening for learning about one another’s faith for students of all religious traditions. This past fall, 2010, we doubled the number of students in regular programs and student use, in part because of the addition of the interfaith programming. Also, we helped sponsor mission trips to the Blackfoot Reservation in Lillian Valley, ID over Spring Break in both 2010 and 2011, and we offered numerous weekend faith development retreats for our students. Our ministry to students is flourishing as they are able to find a way to grow and develop in their faith through our programs.

In addition, we minister to the faculty and staff of WSU. Our Director coordinates memorial services and counseling sessions with the Student Affairs and Counseling Service offices at WSU when requested for students, faculty or staff. We offer a yearly Roger Williams Symposium; workshops for faculty and staff in spiritual centering; and engage in activities of the entire campus as we find a way to express a Christian perspective on issues of social concern, regionally, nationally and globally.

The Common Ministry is funded by several denominations, most substantially by the Synod of Alaska-Northwest, through Cooperating Ministries in Higher Education (CMHE). Other denominations including the Board of Higher Education for Campus Ministry (BHECM) of the United Methodist Church, the local United Church of Christ, and to some extent the Episcopal Church, the Disciples of Christ/Christian Church, the United Church of Christ denomination, and the American Baptist Churches also contribute. We receive donations for building use by many users including interfaith partners. Occasionally we apply for and receive private foundation grants for specific programming, and we have many faithful individual donors.

The Common Ministry is staffed with a Director, a .5 time Office Manager, and other Protestant campus pastors who utilize our space for programming.

The following activities were offered in one week in October, 2010 and illustrate the range of ministries at the Interfaith House:

- A Book Study in theology led by the Common Ministry Director, a program that has been in existence for 20 years and includes members of the community, faculty, staff, and retired people (12 persons attended)
- The Common Ministry Council Meeting with 18 members of the Board of Directors drawn from the 6 Protestant churches that make up The Common Ministry and 4 students, and the staff (25 in attendance)
- The Jewish Student Organization (12 in attendance)
- Taize Prayer Service (32 attended)
- The Student Leadership Meeting with 5 students meeting with the Director (5)
- Inspire led by the Wesley Campus Minister and the Episcopal Campus Minister (50)
- Interfaith Mythbusters (25)
- Read for Life led by the American Baptist Pastor (50+)
- Dad's Weekend Open House with a welcome to dads, some of whom also attended the Taize Service (50+)
- Sunday, Crop Walk with several students engaging in the local Crop Walk
- AA everyday at noon and Tuesday and Thursday evenings.

It is a busy and exciting place and offers a life-giving ministry.

Two: the INN university ministries: Parallel church student ministry at Western Washington University, Bellingham, WA

Ministers Primarily to: Students at Western Washington University

Leadership: Five 'Senior Staff' members and 4-6 Interns

Funded by: Alumni, friends, family, and First Presbyterian Church of Bellingham

Partners with: First Presbyterian Church of Bellingham and North Puget Sound Presbytery

We are a campus ministry, a WWU Associated Students Club, and a mission of First Presbyterian Church, Bellingham that has been serving students, primarily those attending Western Washington University, since 1974. More can learned more about this ministry at theinnministries.org.

Through weekly INN gatherings, retreats, small groups, service projects (including Spring Break mission trips), social and recreational activities, and other student-focused programs, we endeavor to be a positive support for young adults.

Our guiding values are:

- **Community:** We're known for acceptance, honesty, joy, and support.
- **Transition to adult faith/spirituality:** We encourage students to be followers of Jesus as life-long learners, whole-life stewards, and sacrificial servants by loving God and others through service/ministry in action.
- **Leadership development and practice:** We offer holistic, comprehensive leadership/discipleship training/learning experiences.

We live out our guiding values through many actions, including:

- A large **Tuesday night gathering**, featuring teaching, worship, and short videos reflecting student culture or current discussion topics.
- **Student leadership opportunities** for interested students. A student can be involved in leadership at the INN through facilitating a small group, planning events to help others get connected with the INN community, leading musical worship, praying for students, and making students feel welcome. These student leaders participate in a program called **the SHOP**; a place of training and support to help students find a place where their gifts and skills can be used in ministering to their peers.
- **Mission trips and service opportunities.** Whether on a week long trip over spring break, or a day of service during the school quarter, the INN helps students connect with opportunities to serve, learn, and grow through giving of their selves.
- **Small groups**, helping students connect with the larger INN community and discuss their lives and application of current teachings.
- **An internship program** that teaches participants what it means to be in ministry and how each individual's gifts and skills can be used for God's kingdom. Learning ranges from the very tangible day-to-day needs of running a small non-profit to the theoretical discussion of historical and current ministry practices.

Three: Ministry at Whitworth University

Whitworth University is in covenant relationship with the Synod of Alaska-Northwest and continues to be deeply committed to providing an excellent education in the context of a Christian community.

It has a very strong campus ministry team, led by Chaplain Terry McGonigal, which is supported by the Board of Trustees, the administration including the President, and the faculty. The campus ministry team offers programs of worship, small group Bible study, pastoral care, and service opportunities both in the United States and several international sites. The goals of campus ministry at Whitworth are:

- To help students develop as mature human beings, operating from the conviction that finding a life-giving spiritual pathway is integral to becoming a fully-actualized person.
- To grow spiritually in ways that increase one's commitment, maturity, and understanding. Students are introduced to the "grand narrative of God's

redemptive story” and invited to find their way in life in terms of this narrative. They are invited to open the Bible, and then join in conversation about its wisdom and to journey with others on a spiritual pathway.

- To wisely minister to a changing population. The challenge of achieving these goals of ministry is that one ministers in a college/university setting to “a parade” of people who pass through their college years and move fully into adult life.
- The goals include ministry to the entire campus community, including faculty and staff as well as students.
- The goals include providing ‘safe space’ for students who are struggling with finding answers about faith, sexual identity, family dysfunction, all of the challenges of being a young adult who is in a demanding academic setting, and discerning their vocation in life.

There is a very gifted campus ministry team, faculty members who share in the ministry to the students, many partners in Spokane area who support the ministry of Whitworth, and financial support from alumni, parents, and several private foundations. In addition, Whitworth offers a range of programs that offer education to the external community and diploma programs such as Lay Pastoral Ministry that serve the church.

Whitworth University provides a life-giving campus ministry program for all at the university, and a strong desire to continue in the covenant partnership with the Presbyterian Church through the Synod, its presbyteries, and their congregations.

Four: The Community College Ministry at Calvin Presbyterian Church in Shoreline.

Ministry Vision and Focus: The vision for the ministry is two-sided. On one side, the Community College Outreach (CCO) will focus on sharing the love and truth of Jesus Christ with students, faculty, and staff at Shoreline Community College (SCC). Relational in approach and evangelistic in emphasis, the CCO will witness for Christ to a diverse adult population in both word and deed, and nurtures those growing in Christ. On the other side, the CCO will equip Calvin members and friends for the work of sharing Christ with non-believers and those who are previously churchled for training in discipleship. Whether interacting with students, faculty, and staff on the college campus, or engaging them in the church, the CCO involves broad participation from the Calvin congregation.

The long-term vision for the CCO includes expansion in two ways. First, the CCO will intentionally seek out and partner with existing Christian ministries present on the SCC campus. Second, the CCO will develop partnerships with other interested Presbyterian churches in the

North Puget Sound Presbytery, as well as with churches and Christian ministries outside of the PCUSA. The goal is to expand the ministry to Edmonds Community College, Everett Community College, and Cascadia Community College.

Leadership: Rev. Milad Nakhla, Campus Minister

- Ordained Minister of the Word and Sacrament, El Minia Presbytery, Synod of the Nile, Egypt
- Pastored 300 member church for three years, while at the same time serving as Presbytery's youth pastor supporting 69 churches in developing their youth ministries
- In the U.S. since 2008
- Started internship with Calvin in December 2009
- Passionate about sharing Christ with students, both U.S. born and international students
- Campus Minister to Shoreline CC and Everett CC since October 2010
- Teaches how to share Jesus with Muslims on El Karma satellite TV, reaching worldwide audience

Ministry Activities:

- Three Bible studies each week at SCC and Everett CC since October 2010
- Sharing the Good News with students, faculty, and staff one-on-one, building relationships of love and trust
- Dinner with students each Wednesday at Calvin
- Presenting seminars on sharing Jesus in love to Muslims with a focus on young people
- Baptizing new believers. Most recent baptisms were for new believers from Pakistan and Ethiopia

Funding Sources:

- Synod of Alaska-Northwest
- North Puget Sound Presbytery
- Calvin Presbyterian Church
- Free will giving

Partners in Ministry:

- Synod of Alaska-Northwest
- North Puget Sound Presbytery
- Campus Crusade for Christ
- SCC Christian staff
- SCC Christian student leaders

II. Summary of Findings of the Focus Groups: The leaders of the focus groups asked a series of questions, and the answers that were generated in these discussions enabled the Task Group preparing the Report to have recent and tangible information to form the foundation and basis of the Report. The following summary provides only a 'glimpse' of what was learned, and a complete set of the findings from the focus groups is available.

Question 1: What is currently happening in your campus ministry program?

- Western Washington has three large state universities with campus ministry programs (Western Washington University, the University of Washington, and The Evergreen State College). There are also community colleges and private colleges and universities with programs of campus ministry.
- There are a number of church-based initiatives as well such as the Inn at University Presbyterian Church serving the University of Washington, the INN at the Pullman Presbyterian Church serving Washington State University, and the Inn at First Presbyterian Church serving Western Washington University. Several other congregational based programs also exist.
- Eastern Washington has two large ecumenical groups at Eastern Washington University and Washington State University, and Whitworth University provides a strong campus ministry program.
- Alaska has state universities in three regions: Fairbanks, Anchorage and Juneau. There are several church-based programs, and an ecumenical campus ministry at the University of Alaska: Fairbanks.

Question 2: How long have these ministries been functioning?

- The most effective programs have been organized for more than 75 years (University of Washington, Washington State University, and Whitworth University) and several others have begun in the last 3 decades.
- Some of the ministries have started with vision and energy, but have had some difficulty in sustaining the ministries because of limited financial resources.
- Some new programs have just begun such as the ministry to the regional community colleges at Calvin Presbyterian Church in Shoreline.

Question 3: What are the goals of your ministries? The goals of the various campus ministry programs across the Synod were:

- Discipleship and worship
- Leadership development
- Service and mission projects

- Exploration of faith and ethical issues
- Fellowship and recreation
- Pastoral care with “safe space” and inclusivity for all seekers.

Question 4: What are your most pressing needs?

- Assisting students in faith formation and the development of a credible faith
- Providing a safe environment and a sense of community for all who attend the programs
- Providing service opportunities in the United States and international settings
- There was not a strong statement about limited financial resources, but it may not have been mentioned even though it exists in many of the campus ministry programs; it was mentioned in response to other questions.

Question 5: What is the nature of the leadership of your campus ministry?

- More professional leadership tends to improve the quality of the programs and expands the quantity of the programs.
- All of the groups rely heavily on student leaders.
- Some of the groups have leadership training programs.
- The groups in Alaska have difficulty with continuity of leadership.
- All of the groups mentioned that they need financial support of churches and other agencies in order to secure ministers, interns, and staff for the programs.

Question 6: Who are your partners as you carry out your ministries?

- There are several strong ecumenical partnerships including the ones at Washington State University, Eastern Washington University, The Evergreen State College, and historically at the University of Washington.
- The church-based campus ministries view the congregation as an active ‘partner’ as, for example, Western Washington University and the INN (First Presbyterian Church of Bellingham), and University of Washington and Inn (University Presbyterian Church). The Common Ministry at Washington State University collaborates with the campus ministry program at the University of Idaho. There is a new INN ministry at Pullman Presbyterian Church serving WSU students.
- Some of the ecumenical campus ministries are also closely associated with offices in the universities, such as the Dean of Students Office. The program at Eastern Washington University takes full advantage of its relationship with the University.

Question 7: Where do your resources come from in order to carry out the ministry?

- From student tithing, alumni and families of students, church budgets, supporting community Boards, university offices (especially in the private church-related institutions), and private foundations.
- The resources need to include: building renovation, electronics, program ideas, Board training, better communication with partners (church bodies, etc.), more collaboration with partners, and start-up consultation (e.g., Chapel by the Lake, Juneau and the University of Alaska, Juneau).

Question 8: What are your most pressing problems?

- High quality and renovated space for programs and meetings
- Students finding time to participate given the demands of their academic programs
- Finding good leadership
- Sustaining the ministries with limited financial resources
- Making changes that match the needs and interests of each new generation

Question 9: What are the signs of hope?

- Outstanding students taking leadership
- Great interest in mission trips and service projects
- Willingness to help those in need, such as those in poverty near the campus
- Growing acceptance of diversity, and a genuine concern for serving racial-ethnic students, international students, and students with alternative sexual orientations
- Increased sensitivity to social issues such as global warming
- A desire to nurture the spiritual life
- Openness to new models of campus ministry

Question 10: What kind of help do you need from the local churches in the area?

- Each church should support the regional college or university and see it as part of their responsibility (“within the parish”).
- The churches should work ecumenically and collaboratively to support campus ministry.
- The churches might help with interfaith understanding and sponsor a “Festival of Faith.”
- Churches should take more responsibility in the community colleges.
- The churches should invite student leaders to participate in church leadership.
- The churches should sponsor high level lectures and conferences.

Question 11: What should church governing bodies and leaders hear regarding campus ministry?

- Money is needed for staffing, speakers, conferences, and service opportunities.

- Invite students and campus leaders to the 'tables' where important church decisions are made.
- Collaborate with other church bodies in providing resources and leadership.
- Support ecumenical ministries and be inclusive.
- Sponsor annual meetings for planning and the sharing of ideas.
- Facilitate more international linkages.

III. Proposed Budget

Synod Budget	2012	2013	2014
CMHE/Higher Education	\$80,000	\$80,000	0*
Higher Education TF	3,000	\$5,000	\$10,140
Higher Education Intern/Mission Volunteer	\$18,000	\$18,000	0
NPS Community College	12,000	\$10,000	0
New Higher Ed Initiatives	\$8,280	\$9,210	New monies.
Total	\$121,280	\$122,210	\$10,140
Restricted @ Synod	Interest Income at 3%	Interest Income at 3%	Interest Income at 3%
Higher Ed /CMHE \$100,000	3,000	3,000	3,000
UW – Covenant House Sale \$31,000 each year for ten years	1860	2790	3,720
Shalom Center Sale \$114,000	3,420	3,420	3,420
Total Income for Ministries in Higher Education	8,280	9,210	10,140

*In 2012 and 2013 the Task Force will work to find alternative revenue streams. They will work to develop leadership initiatives to move students into “incarnational” ministries with established congregations, ministries or new communities of faith. Requests for at least \$100,000 would be generated.

IV. Collaboration and Covenant Documents

COVENANT

WHITWORTH UNIVERSITY and the SYNOD OF ALASKA-NORTHWEST June 13, 2008

A BRIEF HISTORICAL PERSPECTIVE

The University's relationship between Whitworth University and the Synod of Alaska-Northwest is regulated by the Articles of Incorporation, Article II, Section 4 and 5, and Article III, Section 1. These articles stipulate that the University is affiliated with the Presbyterian Church (U.S.A.) and stands within the historic Reformed tradition. The relationship is expressed by the fact that two-thirds of the trustees will be members of the Presbyterian Church (U.S.A.), and at least one-sixth and no more than one-third will be ordained ministers of the word of the Presbyterian Church (U.S.A.). This relationship is the result of a continuing process which, from the beginning, has given the church and the university ample cause to support the goals and objectives of each institution. Other than the Articles of Incorporation, nothing more or less than mutual understanding and encouragement have formed the basis for our relationship. Although Reformed and Presbyterian in heritage, Whitworth has in no sense been sectarian in its teaching, policies, or administration. True to its mission, the university has always sought to provide a wholesome climate in which Christian education, in its finest sense, could flourish. Students from varied backgrounds have always been welcomed, though faculty, administration and staff are selected on the basis of a demonstrable Christian commitment through teaching and service.

SOME GENERAL PRINCIPLES REGARDING THE CHURCH AND UNIVERSITY

The Church (herein meaning The Presbyterian Church (U.S.A.), and more broadly, the whole Church of Jesus Christ) and Whitworth University are complementary institutions with their own appropriate purposes, functions, and governance. The church proclaims the gospel and serves the world through a ministry of care, justice, and compassion. The University develops and teaches knowledge and values in the context of a distinctly Christian understanding of life and culture. Both seek to learn God's will in the same world and under the same lordship of Christ, but they fulfill their own purposes in distinctive ways.

The Church supports the University as an instrument of its witness in the world of higher education, with the goal of integrating Christian faith and learning in an environment which will foster individual growth, responsibility, and wholeness. To assert that Christ is the center of the University is to say that our values flow from him and are central to all our deliberation and activities. The centrality of Christ at the University is based on our understanding of Scripture and we, too, rest under its authority and find our identity and sense of mission there. We belong to the Protestant Reformed tradition, and more particularly, to the Presbyterian family within that tradition. We affirm the basic tenets of the reformers that in Jesus Christ, God spoke and the word became flesh. God entered the world to bring about reconciliation between God and all

men and women; our unity, then, is the person of Jesus Christ. In that sense, both the Church and the University should be informed by love, responsibility, reconciliation, and attention to the needs of people and the world. While each institution is independent of the other, and carries on its programs autonomously, there does exist a compelling bond of mutuality in mission, and the inherent trust, one in the other, to sustain that mission. Our particular short-term goals may vary, widen, and converge again, but our interdependence through common purpose and long-range mission objectives endures.

THE COVENANT

With the firm conviction that Whitworth University and the Synod of Alaska-Northwest have a historically rooted and mutually binding relationship in the whole Presbyterian family, the following covenant has been developed as a basis for our future conversations and developments, mutual understanding, and continuing trust.

I. The Church in the Synod of Alaska-Northwest will serve the interests of Whitworth University by:

- A. Promoting** and interpreting the University through programs, student recruitment (especially ethnic-minority students), publications, and the use of University personnel before congregations and governing bodies;
- B. Encouraging** financial support of the University through inclusion in Synod budget(s) and designated support from, congregations. All gifts to the University will be processed in accordance with church credit and acknowledgment;
- C. Monitoring** the relationship between the Church and the University by means of an annual report to Synod and the review and renewal of this Covenant agreement every five (5) years.

II. The University will serve the Synod of Alaska-Northwest by:

- A. Providing** an academic and residential environment where Christian beliefs and values, faith and moral concerns, and opportunities for Christian service are emphasized;
- B. Providing** a community of worship as a focus for faculty, students, and staff in their spiritual sojourn;
- C. Promoting** theological dialogue and spiritual formation among its students so as to prepare its graduates for servant leadership in the church.
- D. Pursuing** its goals in a community energized by a dynamic Christian commitment and within a framework which is theologically consistent with the Reformed tradition.
- E. Supporting** academic freedom as necessary and consistent with the pursuit of truth and the attainment of maturity and wholeness;
- F. Serving** as a resource for congregations and governing bodies of the church;


- G. Providing** continuing education opportunities for clergy and laity;
H. Nominating trustees, and selecting administrators, faculty and staff who are supportive of the purposes of the college as expressed in this Covenant with its principles and in the University's mission statement.

Whitworth University is a private, residential liberal arts college affiliated with the Presbyterian Church (U.S.A.). Whitworth's mission is to provide its diverse student body an education of the mind and the heart, equipping its graduates to honor God, follow Christ, and serve humanity. This mission is carried out by a community of Christian scholars who are committed to excellent teaching and the integration of faith and learning.

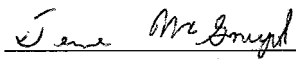
COVENANT

This statement and Covenant hereby continues the ties which exist between the Synod of Alaska-Northwest, the Presbyterian Church (U.S.A.), and Whitworth University.

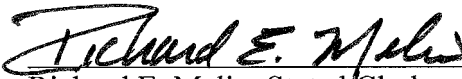
The Whitworth University and the Synod of Alaska-Northwest on the 13th day of June, 2008 hereby affirm this covenant relationship. In testimony thereof we do hereby affix our signatures:



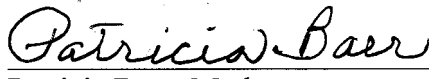
William Robinson, President
Whitworth University



Terence McGonigal
Dean of the Chapel
Whitworth University



Richard E. Melin, Stated Clerk
Synod of Alaska-Northwest



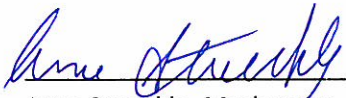
Patricia Baer, Moderator
Synod of Alaska-Northwest

Cooperative Ministries in Higher Education Northwest Region

Covenant

The Synod of Alaska-Northwest and Cooperative Ministries in Higher Education hereby continue their existing ties to act together as an expression of our unity as Christians in ecumenical mission to state-supported four-year colleges and universities in Washington and Northern Idaho. We hereby agree to covenant in this ministry as it is described in the "Articles of Operation, Cooperative Ministries in Higher Education" dated April 6, 2002.

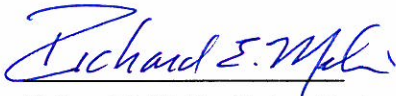
The Synod of Alaska-Northwest and Cooperative Ministries in Higher Education affirm this covenant relationship for five years, beginning on this 14th day of July, 2009.



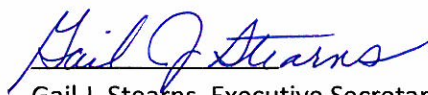
Arne Stueckle, Moderator
Synod of Alaska-Northwest



Paul Rodkey, President
Cooperative Ministries in Higher Education



Richard E. Melin, Stated Clerk
Synod of Alaska-Northwest



Gail J. Stearns, Executive Secretary
Cooperative Ministries in Higher Education

V. Directory of Presbyterian-related Ministries in Higher Education within the Bounds of the Synod Spring 2011

Alaska

United Campus Ministry

University of Alaska-Fairbanks

306 Constitution Hall

PO Box 750118

Fairbanks, AK 99775

Phone: (907) 474-7804

www.uafucm.org

Contact Bethany McMilin at Email: fbucm@uaf.edu

Director

David Moore

Email: fndkm@uaf.edu

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University Outreach

University of Alaska, Southeast

Chapel by the Lake Presbyterian Church

11024 Auke Lake Way

Juneau, AK 99801

Phone: (907) 789-7592

www.chapelbythelake.org

Contact Nick Ramseth at email: nramseth@aol.com

Wednesdays: 8:30pm

Idaho

Washington

the INN university ministries

Western Washington University

1031 N Garden St.

Bellingham, WA 98225

Phone: (360)733-7704

www.theinnministries.org

Contact: Stead Halstead at stead@theinnministries.org

Director

Jim Schmotzer

Email: jims@theinnministries.org

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the INN university ministries

University of Washington

4540 15th Ave NE

Seattle, WA 98105

Phone: (206)524.7301 x147

<http://www.upc.org/umin/TheInn.aspx>

Contact: theinn@upc.org

Director

Ryan Church

Email: ryanc@upc.org

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the INN at WSU

Washington State University

1630 NE Stadium Way

Pullman, WA 99163

<http://theinnatwsu.com>

Contact: Hannah Phillips at hannahp@pullmanpc.org

Director

Bill Strunk

Email: bills@pullmanpc.org

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Community College Ministry at Calvin Presbyterian Church

18226 Third Ave NW

Shoreline, WA 98177

Phone: (206) 542-6181

Campus Minister

Milad Nakhla

Email: milad@calvinpc.org

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Common Bread at The Evergreen State College

TCMHE

PO Box 1503

Olympia, WA 98507

<http://www.cbread.blogspot.com/>

Chaplain

Fred LaMotte

CommonBread4u@gmail.com

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Interfaith House – The Common Ministry at WSU

720 NE Thatuna

Pullman, WA 99613

Phone: (509) 332-2611

<http://interfaith-house.com/>

Contact: office@interfaith-house.com