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Mission to University Students

James Pankratz

He was leaving home in a small town to start university in a city three hours away. As they finished loading the car his father said to him, “Remember who you are, and remember whose you are.”¹

Most Mennonite Brethren (MB) students who embarked on journeys to study at universities and colleges heard similar reminders from their parents, friends, and church leaders. These words conveyed concern about the challenges ahead. They also expressed hope that the foundations built in the home and church would survive those challenges.

History—Experience

Mennonite Brethren have a long history of educating young adults for Christian discipleship and ministry. In North America small Bible schools provided training in Bible study, church history, theology and practical ministry during the winter months, between farming seasons. Over time many small schools were consolidated



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into larger schools. As educational expectations grew, Bible colleges and seminaries were also established.² All of these schools had the dual purpose of faith formation and ministry preparation.³

As MBs planted churches and established conferences throughout the world they repeated this pattern, establishing Bible schools (institutes), colleges, and seminaries. In all of these global settings many Mennonites also study in public universities, colleges, and professional schools. They face many of the same challenges and opportunities described here, even though this account focuses on Canada.⁴ As a global family MBs have much to learn from each other about ministry to young adults and specifically about ministry to university students.⁵

As students from MB congregations left home to attend post-secondary education in large numbers in the 1960s and 70s, their congregations and conferences did more than simply hope that the foundations built in the home and church would be sufficient. They also developed programs to minister to these students.

These programs were pastoral. They were for students from MB congregations, not for the thousands of other students at universities and colleges. Ministry to MB university students was an extension of the ministry of the congregation to its own members and their families. It was a shared, collaborative, pastoral ministry. Congregations cooperated with regional and national MB conferences and organizations as well as with other congregations to maintain contact with and minister to university students.

This collaborative, pastoral ministry began with one simple but essential feature. Year after year congregations gathered names and addresses of their post-secondary students in universities, community colleges, nursing schools, Bible schools and Bible colleges and sent these names and addresses to regional and national church offices. The names were then compiled into lists and distributed to congregations and agencies ministering to students.⁶

Church leaders and families recognized that post-secondary students were at an important stage of their lives, facing distinctly new challenges. Many of them were living away from home and their home church for the first time. Those in universities were constantly exposed to social activities that their families and churches regarded as harmful. The new ideas and critical thinking that universities encouraged were regarded as potential threats to Christian faith. Ministry to these students tried to address this disconnection from home and church and the challenge of new ways of thinking and living. These challenges were addressed through several interrelated ministries.

First, congregations sent students information about local church activities to keep them connected. Sunday church bulletins arrived in many students' mailboxes

by midweek. Congregations welcomed students home during school breaks and sometimes asked them to publicly share their experiences. Bible school and Bible college students were often asked to give a testimony about how their faith had been strengthened through their studies.

Second, denominational papers (the *Christian Leader* in the United States and the *MB Herald* in Canada) and other resources were sent to students. They were informed of regional and national retreats and conferences organized for them.

Third, students were encouraged to attend nearby MB churches. A key premise of formal and informal MB student ministry was that the primary means of strengthening Christian life was regular participation in Christian fellowship and worship. MB congregations near universities, colleges, and Bible schools became accustomed to a seasonal influx of students in fall, and some of these congregations developed specialized ministries to welcome and serve students. To this day there are congregations that offer Sunday morning transportation to students from nearby schools. Students were often invited for lunch at church or in homes after the Sunday service as a way of strengthening the bond between students and local congregations. If there were no MB churches nearby students were encouraged to find local fellowship in Baptist, Alliance, or non-denominational evangelical congregations.

Fourth, MB conferences also supported specific ministries to students. "Student Services" were organized regionally and nationally. Student names and addresses that had been gathered by congregations were used to contact students at their new addresses, to visit them, and invite them to regional seminars and retreats. Some regions had part time Student Services staff. For many years the Canadian Board of Higher Education had a Student Services Committee and employed one of the faculty at Mennonite Brethren Bible College as a part-time Student Services staff member. They collaborated with Student Services ministries and staff in other provinces in organizing retreats and sending resources to students. In Manitoba, Student Services was a shared ministry among the MBs, General Conference (GC), Evangelical Mennonite Conference (EMC), and Evangelical Mennonite Mission Conference (EMMC).

For several years in the 1960s and 70s Canadian and US Mennonites cooperated in university student ministries, including the publication of *Arena* and *Forum*. These newsletters offered information, brief articles of interest to students, and vigorous debate.⁷

Student Services activities and pastoral care organized by MBs and other Mennonites were primarily oriented to students on public campuses. This was because students in Bible schools, Bible colleges, and Christian universities had regular worship and Bible study, were living in a social setting that was guided by

explicitly Christian lifestyle expectations, were being taught by Christian faculty who were committed to helping them mature in Christian discipleship, and had the support of many Christian fellow students.

The events and pastoral visits organized by Student Services were intended to strengthen the relationship of students to their churches, to deepen their Christian lives, and to strengthen their confidence that the Christian faith was relevant to the intellectual and social issues that they were studying and experiencing. Sometimes a Mennonite pastor or church member would host a group of local students for a presentation and discussion. Student Services also organized regional seminars and weekend retreats. In some settings Mennonites invited respected Christian scholars to offer public lectures on university campuses, and sometimes these were jointly sponsored by university departments.⁸ Student Services also periodically circulated bibliographies of Christian books that were oriented to this young adult student cohort.⁹

Some Christian denominations (e.g. Lutherans, Methodists, Catholics) organized their ministry to students through chaplains on university campuses. Mennonites did not follow this model,¹⁰ although Mennonite pastors or Student Services staff sometimes used chaplains' offices for meetings with their students.

Fifth, Mennonite students were strongly encouraged to participate in Christian groups on campus. Initially this usually meant InterVarsity Christian Fellowship (IVCF), a campus ministry that emphasized Bible study, evangelism, and missions. The IVCF Urbana Missions Conference every three years challenged students to commit themselves to global mission. It was the stimulus for thousands of young adults to enter full time mission. Eventually two other student ministries, Campus Crusade for Christ (now known as "Cru") and the Navigators spread to many campuses. Campus Crusade developed a reputation for evangelism and apologetics. Navigators was known for its emphasis on mentoring and discipleship. All of these ministries organized conferences, retreats, Bible studies, and regular meetings for students. They also produced books, pamphlets, and study guides. Many of these resources were widely used far beyond university campuses.¹¹ Some resources, such as Campus Crusade's "Four Spiritual Laws" had a global influence. Mennonite students participated in all of these ministries and many staff from these organizations were members of MB churches. It was also through these campus ministries that university students often became aware of Christian faculty on campus.

Sixth, by the 1980s MB mission to university students focused on strengthening the student ministry capacity of urban churches that were near universities and colleges. In Canada several consultations sponsored by the Board of Higher Education

brought together pastors and volunteers from these churches to share ideas and to be equipped for more effective ministry.¹² Today the MB mission to university students is primarily regarded as a ministry of local churches who serve students at nearby schools through hospitality, fellowship, social activities, worship, opportunities for service, and faith formation.

Priorities and Strategies for Mennonite Brethren Mission to University Students

What are the priorities in mission to university students? What are effective strategies? These can best be identified in relation to several inter-related dimensions of this ministry—the pastoral, evangelistic, ecumenical, and cultural.

Pastoral

For Mennonite Brethren, pastoral relationships and care are primarily expressed through local congregations. MB mission to university students from MB churches has always emphasized the importance of regular fellowship in a local church. If students attend a university at a distance from their home congregation they are strongly encouraged to find a new church to attend. Their home congregations try to keep in contact with them and welcome them back when they return to visit. But one of the ongoing priorities of the home church is to encourage and assist their students to find Christian fellowship while they are at university.

This emphasis on the importance of participation in a local church is consistent with the MB emphasis on church planting and congregational health. Local churches are the primary contexts for Christian discipleship formation and pastoral care.

Thus the principal strategy for MB mission to university students will be to strengthen the capacity of congregations near universities for student ministry. As in the past, this ministry will not be limited to MB students but will include all students. The local church is the foundational community for all Christians. Students, like other Christians, are most likely to grow in faith and faithfulness when they are in regular, mutual relationships within a Christian community. The specific programs that local churches use to minister to students may be diverse—free transportation to church, hospitality in homes, Christian education, small group fellowship, opportunities for service, and pastoral counseling. All of these programs and activities are intended to draw students into the life of a congregation.

The ministry of the local church can be complemented by Christian groups on campus whose members are part of the shared university young adult culture. These groups often have thriving programs for social interaction, Bible study, and witness.

MBs have consistently encouraged students to participate in such groups in addition to regular worship in a local congregation.

There is solid evidence that Christian fellowship is a central factor in the development of a Christian identity in young adulthood. Students who have strong relationships with local congregations and Christian clubs on campuses generally mature in their faith and remain involved in the church in the years after university. Those who “take a break from church” while in university rarely return to the church later.

Evangelism

The second dimension of student ministry is evangelism. Christian organizations like InterVarsity, Cru, and Navigators have a long and strong reputation for evangelism on university campuses.¹³ Their media materials, discipleship training, and campus events are frequently oriented toward evangelistic ministry. Mission strategists recognize that communication of the gospel is enhanced when Christians understand and speak the cultural language of their hearers. For that reason, Christian university students are usually the most effective witnesses to other students.

The main forms of evangelistic mission on campus are relationship-building, Christian fellowship, and apologetics. Relationships on campus are developed through classroom or residential friendships and shared projects (academic, sports, clubs, service, and advocacy activities). Christian students with a “missional” orientation and lifestyle become involved with their university peers as part of their commitment to “seek the welfare of the university” in which they find themselves. Through such relationships and projects they are ambassadors of Christ in their world, witnessing to the reconciling and transforming presence of God. They invite students to commit themselves to God and welcome students into Christian fellowship.

Christian fellowship is both a witness to the gospel and the primary context for discipleship training. People often report that they identified with a specific church because they felt welcomed, developed friendships, and found meaningful ways to participate. Some came as Christians, others became Christians after participating in the church for some time. They not only heard the gospel proclaimed, they saw it lived. The same dynamic is true on university campuses. A vibrant, welcoming community of faith is both an evangelistic witness and a fellowship of Christian discipleship.

Another form of campus evangelism is apologetics. Christian apologetics involves “making a case” for Christian faith. The actions of individual Christians and the witness of Christian communities are one significant form of apologetics. When Christians, churches, and Christian organizations collectively exemplify the

character of Christ, they offer a powerful “case” for Christian faith. In recent decades, Christian clubs on university campuses have often been very effective Christian witnesses through their advocacy of civil rights, sponsorship of refugees, promotion of environmental stewardship, and support for religious freedom. They have also been leaders in voluntary community service projects among the poor, abused, homeless, and disabled. They invite others to join them in these activities and to learn more about the Christian worldview and motivation that underlies these commitments.

Intellectual debate is a form of apologetics that is very prominent on university campuses. Christian campus groups usually emphasize this in their public programs and their discipleship ministry. Sometimes apologetics happens in highly publicized events. These may be lectures by prominent Christian scholars on current topics or on contested aspects of Christian faith. Often these public events take the form of debates between a Christian and a critic. Such lectures and debates have been held on thousands of campuses. In recent decades some of the most prominent speakers and debaters have been Josh McDowell, William Lane Craig, Lee Strobel, and Ravi Zacharias. More than fifty years ago C.S. Lewis would have been at the top of the list.

The main topics of apologetic debate change over time. In past decades the major themes were science and religion, the reliability of the Bible, and the credibility of the resurrection of Jesus. In recent years Christian apologists have increasingly also addressed four other themes: the violence that God seems to demand in the Bible and that the church has sanctioned in history; the collusion of the church with colonial and totalitarian regimes; the destruction of the environment that has often been associated with Western (Christian) civilization; and the validity of the Christian confession that “Jesus is the only way” in the face of so many other religions whose adherents are now our neighbors, co-workers, friends, and family members.

Mennonites are not often the highly public Christian speakers on many of these themes on university campuses. However, Mennonites have influenced these public debates by providing rich biblical and theological resources on peace and violence, church and state, stewardship of the earth, and peaceful coexistence with members of other faiths. Some Mennonites are global leaders in restorative justice, reconciliation, and respectful dialogue and cooperation between Christians and Muslims.¹⁴

The purpose of Christian apologetics is not simply to win debates. More often the goal is to offer a compelling Christian witness to those who have not considered it, to cause skeptics and critics to pause and think again. Apologetics also helps Christians when they confront challenges to the gospel in the contemporary world. Most Christian university students are unable to confidently and convincingly address many of the criticisms of their faith that they encounter. Of course it is not necessary, and in fact it is impossible for students to be experts in every contemporary

debate. But students' confidence can be strengthened when they hear or read the apologetic witness of Christians who intelligently articulate Christian perspectives on important issues. They can be better equipped to address some issues and confident that there are cogent Christian responses to others. It is reassuring to know that there are Christians whom they can trust as they "make a case for" the gospel.

Ecumenical

MB mission to university students is ecumenical. MBs are selectively ecumenical. The MB church began largely because some Mennonites in Russia were profoundly influenced by pietistic Lutherans and Baptists. In North America MBs have been strongly shaped by revivalism and various currents in contemporary evangelicalism. MBs have been strong supporters of many non-denominational mission and service organizations. MB mission to university students is an example of this openness to ecumenical cooperation.

As noted earlier, MBs cooperated with other Mennonite groups in several Student Services projects in the 1960s and 70s. The Manitoba MB Student Services program was formally an inter-Mennonite project. Mennonites in North America held periodic inter-Mennonite consultations on student ministry and for several years they jointly published *Arena* and *Forum*. MB congregations near universities welcome students from any denomination to worship and fellowship with them.

MB mission to university students is also ecumenical in encouraging students to participate in non-denominational campus ministries like InterVarsity, Cru, and Navigators. MBs are traditionally cautious about interdenominational cooperation, but very open to cooperative ministry with nondenominational agencies. This is true in global mission, local evangelism, relief and development, and student ministry. The ecumenical dimension of MB mission to university students is expressed in two ways. First, students from many Christian backgrounds are welcomed into MB congregations and encouraged to benefit from and contribute to the ministries of these local churches. Second, MB students are encouraged to participate in the fellowship and activities of nondenominational ecumenical campus ministry groups and to benefit from their interaction with Christians from diverse church traditions.

Cultural

The cultural dimension of student mission involves engaging worldviews and issues that are current on campuses. In recent decades this has involved exploring and often embracing popular media, especially music and film; questioning those in authority and dominant systems of authority; reformulating gender relationships and roles in new ways; challenging both the free market and state-dominated

economic systems that have pushed people into poverty; protesting racial prejudice and ethnic intolerance.

All of these issues are debated in many sectors of society. But university campuses are prominent settings for debate, advocacy, and action on contested cultural issues.¹⁵ As students engage in these issues they often urge their churches to support them, to get involved and “take a stand.” At the same time, students usually do not want their churches to prescribe and limit their freedom to express themselves. In addition, students sometimes apply the critiques they learn on campus to their own church.

Two examples illustrate the complexity of creating space for cultural mission. In the late 1950s MB churches in British Columbia appointed a full time youth worker in Vancouver to minister to university students.¹⁶ He established Bible studies, social activities and discussion groups. In the discussion groups students addressed the application of Christian faith to various academic disciplines and issues that were part of their lives. This integration of faith and learning is a major aspect of Christian discipleship formation among campus ministry groups. Students found it interesting and stimulating. Even many years later some of them recalled how formative these experiences were in helping them to develop a Christian perspective on their education and profession. But MB leaders urged the youth worker to end these discussions and replace them with additional Bible Study and prayer meetings. Eventually these conflicting priorities led to the resignation of the student ministry leader and the discontinuation of these meetings.

A little more than a decade later MBs cooperated with other Mennonites in publishing *Arena*, a small magazine of information and opinion for university students. Two kinds of content in the magazine soon created tension with some leaders of the Mennonite denominations who sponsored the magazine. First, were movie reviews. Mennonites were still officially largely opposed to attending movies. These movie reviews clearly implied an acceptance, even a promotion of movie attendance. Furthermore, many of the reviews suggested that there were valuable insights to be gained from movies, even from some that depicted lifestyles that were contrary to the standards of Christian living that Mennonite churches advocated. The other content that troubled some leaders were the articles and letters that criticized the church. While supporters of the magazine thought that it was very positive to see Mennonite university students in serious discussions about the church, critics of the magazine interpreted many of the criticisms of the church as immature and worldly. The magazine was discontinued after four years.¹⁷

These examples illustrate the challenges of cultural engagement in mission to university students. While MB attitudes to cinema and popular music have changed

significantly in recent decades,¹⁸ there are always new cultural challenges for university students and local churches. The church is called to be discerning and critical of contemporary culture. It adopts, adapts, rejects, and sometimes tries to redeem.

University students are at a stage of life and in a cultural situation where the challenges of cultural discernment are great. They are like cross-cultural missionaries or development workers who learn a new language, eat new food, dress in new clothes, and learn to relate to women and men in new ways. They will not incorporate all of the new culture into their own lives, but they will change. Their new culture may have some virtues that were lacking in their own. They may become critical of some of the patterns of their own life that they formerly took for granted. Their friends and family may be hurt by their comments. This can result in alienation. It can also lead to mutual enrichment. This dynamic, these risks, and these potential benefits are present in all cultures at all times.

Conclusion

MB mission to university students affirms the central ministry of local congregations. The first priority is to equip congregations to welcome and nurture students within their fellowship.

The second priority is to strongly encourage students to find Christian fellowship on campuses and to become involved in Bible study, prayer, service, and witness.

The third priority is to equip students to be credible and articulate witnesses in the cultural setting in which they find themselves. Later in life that context will change, and they will need to express their witness in ways that are relevant in their new professions and relationships.

Finally, in both congregation and campus students should be mentored to bring their ideas, lives, and professional aspirations under the lordship of Christ, avoiding the false dichotomy of personal faith and secular profession.

Students are most likely to grow as Christians and maintain their relationship to the church when they encounter listening ears, generous hearts, and wise counsel as they learn to express and integrate their new discoveries and perspectives, their doubts and dilemmas, and even their critiques of the church itself. Within the fellowship of a congregation and a community of Christians on campus they will “Know who they are, and whose they are.”

Notes

¹ This story was told by an alumnus of the University of Waterloo at the 50th anniversary celebrations of Conrad Grebel University College, August, 2013.

- ²The Canadian story of these Bible schools and colleges has been told in various places by Bruce Guenther. See for example his, "Monuments to God's Faithfulness: Mennonite Brethren Bible Schools in Western Canada, 1913-1960." *Direction*. 30:1 (2001): 21-32.
- ³Even though "ministry preparation" came to dominantly mean "pastoral preparation" over the years, the original broader sense of ministry as the collective calling and work of all members of the body of Christ continues. Thus, post-secondary Christian education is relevant for all, regardless of professional occupation.
- ⁴There are two international student ministries started by Mennonites that have had a global impact. In the early 1950s the Mennonite Board of Missions initiated the London Mennonite Center and the Paris Mennonite Center to provide housing and Christian fellowship for international students studying in those cities. The London Center served many students from Africa, Asia, and North America, including many MBs. It became the impetus for the Anabaptist Network in the United Kingdom, for the Bridge Builders conflict mediation service, and for the Wood Green Mennonite Church. It is now known as the "Mennonite Trust." The Paris Center spawned three congregations, a library, and a peace center. It was especially important for Mennonites from the Congo who came to Paris for university education. Many students who had no previous Mennonite connections were welcomed at these centers and a considerable number became Christians.
- ⁵I was involved in Student Services leadership in Canada from 1975-1982, and in Mennonite post-secondary education since 1974. In those years I have had the privilege to minister to many young adult and university student groups in churches and on Bible school, college, and university campuses. I lived in India and Bangladesh for several years and became familiar with Mennonite post-secondary education in India during that time. In my visits to many Mennonite churches and schools in Latin America, Asia and Europe I have seen the priority placed on biblical education and leadership training.
- ⁶These lists document a noticeable overall trend toward more university education among MB young adults from the 1960s, but also a strong emphasis on the importance of Bible education. Many students attended Bible school for two to three years before attending university. This was strongly encouraged as a preparation for the challenges of urban, university life. Higher education was not an "either-or" choice between university or Bible school, but a "both-and" combination of Bible school and university. Many students who appeared on lists in the "Bible school" category for one to three years, later appeared in the "university" category for several more years.

Another model was to combine Bible and university education. The Mennonite Brethren Bible College established a formal association with the University of Winnipeg in 1971. This made it possible for students to live in a Christian college community, study with Christian professors, and study at a public

university at the same time. Enrollment at the College increased significantly in the following two decades.

⁷ *Arena* was published from 1967-70 and *Forum* followed. MB participation in these ventures was contested. This is reflected in Minutes of the Canadian Board of Higher Education in the 1970s. For example, the Minutes of July 4-5, 1975 record a request from the Board of Social and Spiritual Concerns that *Forum* no longer be distributed to students. Members of the Board of Higher Education who evaluated issues of *Forum* expressed the opinion that, “there is merit in spite of some bad articles. Written responses to bad articles can tend to balance the harm of these articles.” (Minutes 75-54) For a brief history of the grounds for some of these debates, see Paul Tiessen, “‘It was like watching my own life’: Moviegoers in John Rempel’s *Arena* (1967-70) and Miriam Toews’s *Irma Voth* (2011),” *Mennonite Quarterly Review*. 87:1 (January 2013): 49-72.

⁸ For example, Manitoba Student Services invited Harvard professor Erwin Hiebert to speak on the History of Science in February 1976 in cooperation with the University of Manitoba department of Physics.

⁹ These bibliographies included resources for Bible study, discipleship, evangelism, and the integration of faith and learning. John Stott’s, *Basic Christianity* (1958) and *Your Mind Matters* (1972) were commonly recommended. In 1976-77 Alberta Student Services sent a copy of *Your Mind Matters* to all post-secondary students and pastors. See Centre for MB Studies, Vol. 58, Box 4, Book 12, p. 973.

¹⁰ It was not that chaplaincy was never an option. In 1965 the MB Board of Reference and Counsel of British Columbia developed plans to place a chaplain on the campus of Simon Fraser University. The plans were not implemented. See John D. Friesen, “Ministry to Mennonite University Students in British Columbia, 1950-2006,” *Direction* 37:1 (Spring 2008): 122-131.

¹¹ For example, these books published by InterVarsity Press: Francis A Schaeffer, *The God Who Is There*, 1968. John Stott, *Basic Christianity*, 1958, *Your Mind Matters*, 1972, and *The Radical Disciple*, 2010. Os Guinness, *In Two Minds*, 1976. Rebecca Manley Pippert, *Out of the Saltshaker and Into the World: Evangelism as a Way of Life*, 1979. Eugene Peterson, *A Long Obedience in the Same Direction: Discipleship in an Instant Society*, 1980.

¹² There were many consultations. For example: A “Career, Life Planning” seminar for pastors, youth workers and high school teachers in 1979. Consultations on student and young adult ministry for pastors and provincial representatives in Winnipeg in 1980, Calgary in 1983, Vancouver in 1984, and Saskatoon in 1985. The 1986 meetings in Winnipeg addressed ministry to international students. In 1987 the seminar in Ontario focused on how to maintain contact with and minister to MB students who were studying in non-MB Christian schools.

¹³ A more recent group that has had a significant impact is the “Veritas Forum.” It works with Christian students on college campuses to host forums centered on

the exploration of truth and its relevancy in human life, through the questions of many of the disciplines studied at universities. The organization aims to engage university students and faculty in exploring life's deep questions through the perspective of Jesus Christ. The Veritas Forum began at Harvard University in 1992.

- ¹⁴ For example John Howard Yoder significantly shaped contemporary understanding of the social and political implication of the life of Jesus and the mission of the church. John Paul Lederach is a global leader in conflict transformation. Howard Zehr is known worldwide for his pioneering work in restorative justice based on the teachings and life of Jesus. David Shenk is a world leader in Christian-Muslim dialogue.
- ¹⁵ In John G. Turner's study of Bill Bright and Campus Crusade for Christ, he tells the compelling story of how Campus Crusade mounted a massive campaign on the Berkeley University of California campus in 1967. Berkeley was chosen because at that time it was such an intense center for discussion, protest and change. Bright wanted Christians to be strongly represented in such places. See *Bill Bright and Campus Crusade for Christ: The Renewal of Evangelicalism in Postwar America* (Chapel Hill: University of North Carolina Press, 2008).
- ¹⁶ See Friesen, cited earlier.
- ¹⁷ See Tiessen, cited earlier.
- ¹⁸ Neither dominant culture nor the MB church are static. While stories of the past can be instructive, they do not define the present or future. In the past forty years many Mennonites, including pastors, have embraced popular music and incorporated it into the worship of the church. Movie clips and other contemporary media are used in many Sunday sermons.

Study Questions

1. Interact with one of the four concluding priorities that the author lists by giving some of your own suggestions for *how* to accomplish that priority.
2. What are some of the current cultural issues facing university students today? How could Christian university students engage that issue?
3. In the history section of things done in the past, what should churches continue to do and what should change? What still works? What would not? Make some new suggestions.
4. What are some of the fears that college/university students are facing today?
5. A major priority for MB mission to university students has always been connecting them to local fellowships. What are some of the challenges to accomplishing this for students studying away from home? How would you address those challenges?

