

The InterVarsity Chapter Leaders' Handbook

In 1959, Charles Hummel, then national secretary of InterVarsity Christian Fellowship in the U.S., published *Campus Christian Witness*. A synthesis of insights into campus ministry and strategy, the book stood for many years as the major resource for staff and students.

Then in the early 1970's, a collaboration of students and staff produced the *Student Leadership Handbook*. This handbook was an attempt to provide a contemporary sequel to Dr. Hummel's book with specific insights into building and leading strong IV chapters.

In the mid 1980's, the first *Chapter Leaders' Handbook* was written to continue our effort to assist students in building their chapters. We who contributed to this revised 1990 edition of the *Chapter Leaders' Handbook* are building on the shoulders of our predecessors. We have learned from their discoveries and principles.

The purpose of this handbook is to provide foundational material which will be helpful to almost every IV chapter leadership team. We certainly work among a wide diversity of students and campuses across this nation.

For all that diversity, there are certain unifying principles in each IV chapter. We are all concerned about God's vision for our campus, development of student leadership, building effective IV chapters, campus penetration, and the proper functioning of the Exec. This handbook is an attempt to outline these unifying principles.

Since each campus is different, it will be up to you as chapter leaders, with the help of your staff worker, to personalize these principles to your campus situation.

Feel free to add your own resource material at the conclusion of the handbook. This section provides practical suggestions on topics such as international student outreach, daily prayer meetings, community action projects, etc. If you would like to suggest topics for this section, please send your suggestions to Judy Johnson, IVCF Director of Training, P.O. Box 7895, Madison, WI 53707-7895.

We were assisted in our task by Debra Hagstrom and Judy Johnson. It is the prayer of all of us involved in this project that God will use this material to inspire you and help you build effective chapters who witness to the Lord Jesus Christ as God Incarnate on their campus.

Jimmy Long
Chapel Hill, NC

Chapter 1: God's Vision for Your Campus

By Jimmy Long

As a new chapter leader, your mind quickly turns to the details of the chapter. As an Exec member, you spend a lot of time planning large group meetings, discussing crisis situations, evaluating small groups, trying to raise funds, and so forth. Usually, you don't think beyond the next couple of weeks or the next month.

Chapter leaders often contract that dreaded disease known as tunnel vision. Too often you see all of the problems before you and none of the possibilities.

God is at work on your campus. He has a vision for your chapter and your university. You can rejoice that God is all powerful. No matter what the obstacle, God can overcome it. You need to be encouraged by all the possibilities of campus ministry.

Before you can understand God's vision for your campus, you need to understand the importance of the university in the United States and the influences on college students today.

The American University: Its Importance

Almost every future leader of the United States will pass through the corridors of an American university. Many future world leaders will also come to our universities as international students. As Athens, Rome, and Ephesus were the strategic centers of the apostle Paul's day, so the universities are the strategic centers of today. God, in His ultimate wisdom, has allowed universities to be established. Through them, millions of people can be reached with the Gospel of Jesus Christ.

The American university is also where most of our society's philosophical, political, economic, and moral values are shaped. In the classrooms and research clinics of universities, theories that influence all segments of society are formed, discussed, tested, and appropriated. Whether a new moral philosophy or a new economic theory, its origin is usually found in the university.

Most students finalize their philosophy of life and their lifestyle while they are in college. Before entering college, students are influenced by parents and friends. During college, students are open to new ideas and influences. For most, the value choices they make in college will stay with them. Following college, it gets harder to change those values.

The importance of the American university should not be underestimated. The vision for your chapter and campus must take seriously this strategic importance

Influences on Society and Today's Student

Os Guinness, in his book *The Gravediggers File*, discusses three influences (or pressures) in society today: secularization, pluralization, and privatization.

Secularization is the process by which most segments of our society have been cut off from the influence of religious ideas and institutions. The world becomes a place without windows. We are left to look within ourselves for meaning and purpose. This process eventually leads to a world without ultimate hope.

Pluralization is the rapid multiplication of choices. With so many choices, we do not know what is true. All truth becomes relative. Since we do not know what is true, we tend to decrease our commitment to anything or anyone. We become a people without faith.

Secularization and pluralization lead to privatization. Privatization is the retreat from looking to other people or institutions to provide security and significance. Instead, we turn to ourselves or the accumulation of personal goods. An emphasis on self and materialism is one result. Christopher Lasch in his recent book, *The Minimal Self*, describes this as "psychic survival." We become people without any selfless love for others.

People are retreating from commitments to others and turning inward. Christians are not immune to these influences. We just spiritualize them. We turn inward to find spiritual security. Many Christians lose sight of serving others and become concerned only for themselves. Signs of this process include: lack of willingness to be involved in leadership in Christian groups, and overemphasis on the personal or private spiritual gifts and prosperity theology.

These three influences - secularization, pluralization, and privatization - also affect today's college students. Vision for your chapter or campus must take them into account. As leaders, make sure Christians in your chapter are not spiritualizing these three influences. Help them to grow in their concern for others. In your evangelism, make sure you meet people where they are. Many of them are not satisfied with just looking to themselves for security and significance. They desire the hope the Gospel of Jesus Christ can provide.

The vision for your chapter and campus doesn't remain in the private sphere. God calls His people to be light and salt on campus and in society. The Gospel of Jesus Christ gives individuals and society faith, hope, and love.

God's Vision for the Campus

Recognizing the importance of these influences on today's college students, what is God's vision for your chapter and campus? It certainly would include His desire for His people to focus on Him rather than the influences of secularization and pluralization. Instead of turning inward, He wants us to look to the needs of others. God's vision for your chapter and campus can be summed up in Jesus' answer to the following question: What is the greatest command?

Love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind: and love your neighbor as yourself.
(Luke 10:27, Mark 12:30,31)

Examine Jesus' statement so you can build a foundation for God's vision for your campus.

God desires His people to be totally dependent on Him. In the last year, God has been moving within InterVarsity's national leaders, staff, and students, calling us to renew our prayer life as a movement and to deepen our dependence on Him. One part of God's vision for your chapter is that it be a chapter of prayer.

As I contacted former UNC-Chapel Hill InterVarsity students from the 1950's and 60's, I found one continuous thread that ran through the chapter for 20 years - prayer. Many of these former students said that God had called them to faithfully pray that He would use their chapter to reach the UNC campus. It took over 20 years for their prayers to bear much fruit.

God desires all InterVarsity chapters to be chapters of prayer. He desires His people to break through the influences of secularization which say "there are no windows, there is no hope." Instead of being a people without hope, we place our hope in God through prayer.

How would you characterize the prayer life of your chapter? What role does prayer have in God's vision of your chapter and campus?

God also desires His people to love Him by setting themselves apart from the world. "Set apart" does not mean withdrawal into "Christian ghettos" or "holy huddles" on campus. Too many InterVarsity groups have a survival mentality. They think that if they all stick together, the evils of the university will not taint them.

When God calls His people to be set apart, He asks them to live out their faith with right conduct. The world influenced by the pressure of pluralization lives by the code that says there are no absolutes, only choices. God, however, desires that His people live by His code of conduct, which has rights and wrongs.

Sadly, too many students in InterVarsity chapters are succumbing to the pressures of our society, such as materialism, racism, and sexual misconduct. To help students, our chapters need to model right behavior and teach truthful concepts.

Some Christian students today are not convinced that what God states in the Bible is best for them. When I was growing up, one of my favorite television programs was "Father Knows Best," starring Robert Young. In each show, a problem arose within the family that could not be solved by the other family members. Toward the end of the program, they presented Father with the problem. Without a lot of superfluous words, he would provide the correct answer.

We must teach students that our heavenly Father knows what is best for us. He is the loving Father who cared so much for His family that He let His only Son die so that the rest of the family could be saved.

Does part of God's vision for your campus include loving God through right conduct?

Love Your Neighbor

God desires our InterVarsity chapters to be places where students are not just concerned with themselves. He wants chapters to act out the "love your neighbor" principle.

In Luke 10, Jesus answers the question of "Who is my neighbor?" by telling the story of the good Samaritan. From that account, we see that our neighbor is anyone in need. To love our neighbor means to love Christians and non-believers.

Love and change should take place in our InterVarsity chapters. All people should be accepted.

Reaching Out to Christians

What does the "love your neighbor" principle look like in action? Let me give you two examples....

One summer I had an opportunity to teach an InterVarsity small group leaders' camp on Prince Edward Island in Canada. One member of my small group was a man named John, a student from the Cape Breton Highlands in Nova Scotia. During our first meeting, John admitted that he was extremely shy. He could not interact well in a group, and he did not want to be at camp. From the world's perspective, John was the last person you would want in your group.

During the week of camp, I saw the rest of the students pour out their love to John. They helped this lanky 6'6" kid learn how to play volleyball and how to interact with others.

By the end of the week, John didn't want to go home. We had become family to him. The students in his small group loved John, and were changed by him. And John taught us something. He taught us how to worship God more deeply. Our chapters should be places where people like John are cared for and loved.

A second example....In the last 10 years, sexual temptation has been one of the major struggles I have seen students face on the campus. Society says that God's design for sexual behavior is outdated. How do we counterbalance that trend? One way is by creating an environment within our chapters that frees students to discuss sexual temptation and other struggles with close friends.

When I am discipling a student whom I know is dating, one of the first questions I ask is, "What is happening in the physical relationship with your boyfriend or girlfriend?" A number of years ago I was meeting separately with two students in the chapter who were dating. I found out from both the man and the woman that they were having serious struggles with sexual temptation.

To help them, I instituted a little signal with each of them. When I saw them on campus, I would ask, "How are you doing?" By that question, they knew I was asking about their physical relationship. Yet nobody around them knew the intent of the question. That little accountability question helped them to deal with their problems in this area.

I have followed that same process with a number of other students. To my amazement, instead of those students jumping behind a building or running the other way when they saw me coming, they welcomed the tough love that I showed them. They desired to be loved and desired to change to be more like Christ.

Are the small groups, large group meetings, and discipling relationships within your chapter places where the "love your neighbor" principle is being acted out? Are your chapters places where all types of students are accepted and helped to be more like Jesus through the love of other students? How can this action be a bigger part of the vision for your chapter?

Reaching Out to Non-Believers

To reach people who are not Christians, the "love your neighbor" principle has two dimensions: evangelism and social justice. In InterVarsity we describe these two dimensions with the phrase "engaging the campus with the Gospel of Jesus Christ."

What part does evangelism have in God's vision for your chapter? In God's eyes, evangelism is not optional. Too many students think erroneously that evangelism is only for those who have significant gifts in that area. God calls all of His people to be witnesses. Sometimes our actions (or lack of them) in evangelism indicate that we do not really believe a relationship with Jesus Christ as Savior and Lord is what everyone needs. As chapter leaders, make sure evangelism is a vital part of the vision for your campus.

Another vital part of the "love your neighbor" principle is social justice. God cares for the whole person.

Students can act out God's love to others by meeting the needs of people on campus and in the community. This love will take many forms. One small group, composed primarily of well-to-do InterVarsity students in the Greek system at Chapel Hill, decided to participate weekly in a community soup kitchen for street people. That participation radically changed a number of those students' understanding of materialism.

God calls His people not only to meet needs but also to help change structures. Campus structures that students can help change include the student government, Greek system, campus newspaper, and resident housing.

You might think changes like these are impossible. They are not. A number of year ago, Jim Hummel came to UNC-Chapel Hill as a freshman student. He quickly got involved in the campus newspaper. God encouraged Jim and a few others to influence the paper from within. Through a lot of hard work and prayer, Jim was elected editor his junior year. Due to the influence of Jim and other Christians, the paper, which previously had a strong non-Christian bias, has been more open to advocating Christian principles and ideals. The structural influence has lasted for a number of years since Jim's graduation.

Is your chapter involved in acts of social justice on your campus or in the community? What place does social justice have in God's vision for your campus?

Summary

We rejoice that, as Christians, we serve a God in whom we can have hope and faith. As we begin to grasp God's vision for our campus, we must not look at all the possible obstacles and so limit God. Instead of being a people of "problems" and becoming discouraged, we need to be a people of "possibility" and be encouraged.

In the rest of this handbook, we hope to enlarge your understanding of God's vision for your campus. In Chapter 2, you'll learn about the characteristics of InterVarsity Christian Fellowship as a movement. Next, in Chapters 3 and 4, we will look at the role and the growth of the student leader. Chapters 5, 6, 7, and 8 will help you in building campus fellowships, developing disciples of Jesus Christ, and engaging the campus with the Gospel. Chapter 9 will help you plan and implement plans in your chapter. In the last chapter, you'll learn about resources that your chapter can utilize.

Chapter 2: What is InterVarsity?

By Steve Hayner and Paul Gutjahr

InterVarsity is people...students and staff members growing in their commitment to Jesus Christ, God's people, and Christ's work in the world. These priorities focus and guide our lives.

We are also people whom God has called to ministry in the realm of higher education and placed on campuses across the country. Over the past 50 years, the combined initiative and leadership of both students and InterVarsity staff have effectively engaged the campus with the message of Jesus Christ. In the midst of this partnership, there has been, and continues to be, a deep belief that students are critical ambassadors of Christ with unique opportunities and responsibilities on their campuses. Missionaries call this the "indigenous principle." In any environment, the people who live and work in their natural environment have the most effective witness to those around them.

Our Past and Present

Our origins as a campus movement began in 1877 with students at the University of Cambridge, England. Some Christian students, in spite of the disapproval of many influential men at the University, began to meet together to pray, study the Bible, and witness to fellow students. From the beginning, they also had a strong concern for world missions, a concern that continues today.

Encouraged by the fellowship at Cambridge, students at other English universities ("varsities") began to hold similar meetings. A confederation of these groups was then formed. It is from this first alliance of different campuses that we get our name "InterVarsity."

In 1928, British InterVarsity helped the formation of student groups in Canada. Soon after, in 1938, Stacey Woods, the Canadian InterVarsity director, met with students in the United States to discuss their concern for the Gospel reaching their campuses. The following year, Canada appointed three staff members to work in the United States. In 1941, IVCF-USA was officially born as its own staff workers began to itinerate.

In 1946, InterVarsity became one of nine founding student movements of the International Fellowship of Evangelical Students (IFES). Joining together to reach the future leaders of their countries and the world with the Gospel of Jesus Christ, more than 90 active national student movements are now affiliated with IFES.

Today, InterVarsity is engaging the American college world with the Gospel in a number of different ways. We are present on over 600 campuses across the United States. Through our Student Foreign Missionary Fellowships (SFMF), InterVarsity works with students on just under one hundred Christian colleges. Nurses Christian Fellowship (NCF) works with over 1000 nurses and nursing students around the country. We also have specific ministries targeted at graduate students, international students, and faculty members at colleges and universities.

In addition, InterVarsity has several resource ministries, including InterVarsity Press which sells over 1 million books each year. Our media division, 2100 Productions, produces videos and other media tools to confront college students with the reality of Christ in their lives. Our mission division helps hundreds of students travel overseas each summer on short-term missions, and plays an important role in helping them determine if God is calling them to a life in a missions field.

Our Beliefs

InterVarsity longs to bring people into relationship with their Creator. We model our mission and our goal after God's clear desire to bring all people into relationship with Him. God's boundless mercy to us serves as the reservoir from which we dip in order to love and serve others.

The Bible is our primary source for understanding this mercy, as well as the very heart of God. Over the years, we have distilled our Biblical beliefs into a statement known as our "Basis of Faith." While this statement does not say all that we believe, it does contain certain doctrines that are central to the Christian faith and bind us together from diverse denominational backgrounds. All InterVarsity staff members, board members, and student leaders must confirm their commitment to:

1) The unique divine inspiration, entire trustworthiness, and authority of the Bible (*II Tim. 3:16,7*)

God's Word as revealed in the Bible is the final authority for what we believe and how we live. In a culture where it is often thought to be arrogant to believe there is absolute truth, we firmly believe that our message of hope and salvation is based on the truth revealed in Scripture.

2) The deity of our Lord Jesus Christ (*Col. 1:15,6*)

Although Jesus was fully human, He was also fully divine. He was God, yet for a short time He stooped to take on human flesh, so that we might have a better idea of His character and plan for our world. Although He was human in every way, Jesus never ceased to be God. Today, He fully deserves our worship and obedience.

3) The necessity and efficacy of the substitutionary death of Jesus Christ for the redemption of the world, and the historic fact of His bodily resurrection (*Heb. 10:10; 1 Cor. 15:3-5*)

InterVarsity confesses without reservation that Christ's death on the cross was the one complete and lasting act that turned aside God's judgment of the sins of those who confess Jesus as their Lord and Savior. Jesus' act allows those who trust in Him to live forgiven of all the evil that so deeply marks our disposition and lives. Jesus' resurrection defeated the power of sin and death, and testified both to His power and identity as God's Son.

4) The presence and power of the Holy Spirit in the work of regeneration (*Titus 3:4-6*)

As we demonstrate and proclaim the Gospel to fully enjoy God's saving work in our lives, we must always realize that only the Holy Spirit convicts people of their sin and gives them the desire to pursue the new life found by following Jesus as their Lord and Savior. The Holy Spirit comforts our souls and convicts our hearts with God's truth.

5) The expectation of the personal return of our Lord Jesus Christ (Rev. 22:12)

The promise of Christ's bodily return resounds in the pages of Scripture. Until Christ's return, we are called to live lives marked by righteousness, witness, and faithfulness to God. In this current age, we look ahead confidently knowing that our Lord is coming back.

This Basis of Faith provides boundaries that characterize us as followers of Christ. These boundaries surround the arena in which God's truth sets us free.

Our Distinctives

While InterVarsity is not the only group that seeks to minister to the American college and university world, certain distinctives combine to make us a unique ministry in this sphere. These distinctives give us a special flavor that is rooted in our past, evident in our present, and guided by our dreams and goals for the future.

As you read through some of what makes the InterVarsity family unique, take a moment to reflect on your own chapter. What is its unique flavor? Where has it come from and where is it going? How has its past influenced its present, and how will its today impact its tomorrow?

Commitment to Christ's Lordship

Abraham Kuyper once said, "There is not one square inch of the entire creation about which Jesus does not cry out, 'This is mine!'" Christ's Lordship has a profound influence on how we interpret and interact with our world. Christ's Lordship is the cornerstone of our worldview -- the lens through which we view the largest events and smallest details in our lives. InterVarsity seeks to teach and demonstrate that all of life needs to be seen through Christ's eyes. We believe that our faith in Jesus Christ should affect our academic pursuits, interactions with the people around us, and the way in which we relate to our college or university as well as the larger global community.

Proclamation

It is this same Lordship that calls us to the proclamation of God's active and imminent presence on the earth. Evangelism on the college campus and a commitment to world missions have been marks of InterVarsity in the United States since its birth 50 years ago. We believe not only in the message of Jesus Christ, but also His own model for sharing it. Through relationships and love-filled interactions, we seek to bring people into their own relationship with their Creator.

Multi-Ethnicity

Christ's Lordship says much about how we should relate to all the different parts of and people within the realm of higher education. We realize that one of the most strategic opportunities in the world for sharing Christ exists on the college campus. Campuses are both international and multi-ethnic in composition. Through our unwavering commitment to cross-cultural and multi-ethnic ministry, we seek to impact every segment of the university community. The difference between various schools and groups within each school may be immense, but we believe that Jesus is Lord of all this diversity.

Bible Study and Prayer

InterVarsity has a strong commitment to serious Bible study and prayer. Our primary responsibility on this earth as followers of Jesus is to do everything we can to strengthen and more fully enjoy our relationship with God. We do this by diligently studying God's Word and obeying its commands (e.g., through inductive Bible studies and quiet times). We also pursue a deeper relationship with our Lord through both private and corporate prayer (e.g., through quiet times, prayer meetings, and Concerts of Prayer). Such prayer gives us guidance, comfort, and the arena in which to more fully worship our Creator.

Developing Christian Leadership

Our ministry calls us to obediently serve the world around us. To help this service occur, InterVarsity

develops indigenous leadership among both students and faculty. As "insiders," indigenous leaders have the ability and opportunity to move freely in their college and university communities. Developing leadership potential is absolutely critical to InterVarsity's strategy of witnessing to the entire campus community. It is also our hope that the leadership skills developed in college will translate to each student's Christian involvement (in their church, community, and the world) after their graduation.

Just as God created no two people exactly alike, so no movement of His Spirit, such as InterVarsity, and no chapters within InterVarsity are exactly the same.

What special things has God done for your chapter? What might He be promising to do in the future?

Our Vision

We have taken some time to look at InterVarsity's past and present. Just as the word "movement" implies, InterVarsity is also concerned about moving into the future in a way that will touch lives involved with higher education with the saving message of Jesus Christ.

The driving force that guides us on our road to tomorrow is our vision. Proverbs reminds us that "without vision the people perish." (*Prov. 28:19*) Our vision helps us set our course and be good stewards of every resource God has placed in our care. Our vision helps us know where and when to focus our energy. It also reminds us of the strategy to which we are committed in reaching the college world.

InterVarsity's vision is built around three emphases. First, we seek to **BUILD COLLEGIATE FELLOWSHIPS**. In Scripture, God clearly uses people to bring about His purposes. These fellowships, communities of believers, are a critical means through which God chooses to work in us and those around us.

Second, InterVarsity seeks to **DEVELOP DISCIPLES** who embody Biblical values. Like Jesus, we are interested in helping people grow into the individuals God has purposed them to be.

Third, we are constantly moving to **ENGAGE THE CAMPUS** in all its ethnic diversity with the Gospel of Jesus Christ. We are interested in every individual who comprises the college or university world. More than that, however, we are also interested in the environment in which they live and work. We are committed to seeing God's hand touch not only the fish in the pond, but also the pond itself.

Our Values

In pursuing our vision, seven Biblical values stand as guideposts to our mission. These values give a fuller picture of what we are committed to as we pursue our vision of engaging the campus with the Gospel.

Evangelism

We believe that every person should have an opportunity to respond to Jesus Christ as personal Lord and Savior, and to accept His invitation to follow Him into a life of Christian discipleship.

Spiritual Formation

InterVarsity teaches and practices spiritual disciplines (for example, personal Bible study, prayer, reliance upon the Holy Spirit, worship) so that men and women can learn to grow in Christian obedience and Christ like maturity.

The Church

We are committed to serving the church by helping each person appreciate his or her purpose, and by encouraging their activity in a congregation as lifelong worshippers and participating members.

Human Relationships

We teach and demonstrate, by example, Christ's commands: that we love one another; and that we strive for healthy human relationships, which are a mark of true discipleship and eventuate in fruitful friendships, marriages, and working partnerships.

Righteousness

InterVarsity seeks to be aware of the reality of evil that exists in the human heart and the social structures and systems of the global community. We teach and demonstrate repentance, humility, the importance of personal integrity, compassion, and prophetic renunciation and confrontation.

Vocational Stewardship

InterVarsity challenges Christians to acknowledge the stewardship of personal skills and vocational opportunity, so as to bring honor to God through our work in the college community, home, or marketplace.

World Missions

We believe that God has called all Christians to involvement in world evangelization. We seek to help each person know how to hear that call and find his or her place of maximum participation.

Conclusion

"The Western university is the most influential institution in the world," said Dr. Charles Habib Malik, author of ***A Christian Critique of the University***. Malik argued that the university is more influential than the state, the church, or even the family. Whether you completely agree with Malik or not, it is impossible, and even dangerous, to ignore the influence of the Western university system.

InterVarsity is a ministry called by God to bring His light into a powerful, dark realm. We stand as a movement with a 50-year history of reaching the university world with the Gospel. As we enter the final years of this century, our commitment to this ministry remains firm. InterVarsity is about students, staff, and faculty engaging the university in all its diversity with the saving message of Jesus Christ.

Adapted from an article by Paul Woodard, former IV staff

Chapter 3: Student Leadership

By Steve Stuckey

God is at work on colleges and universities, and he wants to use students to influence their campuses for Christ. A leadership vacuum created by self-seeking, "me first" attitudes paralyzes many people. Christians need to take initiative and give themselves in service to the Lord Jesus and to other people.

Each fall, young Christians arrive on college campuses and find the situation intimidating. Values and behavior they encounter tempt them and could lead them astray. We need people who will show others the way of Jesus by their words and deeds.

What is a Leader?

If you want to find courageous examples of leadership, read the Bible. Individuals such as Abraham, Joseph, Moses, Esther, David, Daniel, Nehemiah, Ruth, Peter, Paul, Timothy, Barnabas, and of course, Jesus leap off the page.

A quick glance reveals that, on one hand, they were all so different. They had diverse personalities, temperaments, gifts, training, and challenges. This demonstrates that *there is no one leadership type*. On the other hand, they held some attributes in common.

Visionary

Leaders are, first of all, men and women of vision. They believe that, by God's grace, the impossible or at least the improbable can become possible.

To put it another way, leaders are people of faith. They believe God is at work in the world, and they trust Him to fulfill His promises.

Abraham left the security of home, family, and friends to search for the promised land, a land of dreams. Moses trusted God to set his unarmed, weak, helpless people free from the most powerful nations on earth. Joseph repeatedly made the best of lousy situations. Do any of these men speak of you?

Some chapter leaders become completely discouraged by circumstances. Imagine yourself in the following situation....

Last year's Exec resigned in disgust halfway through the year. Of the 15 students left in your chapter: eight are wide-eyed, naive freshmen still shaky in their faith; one is the campus nerd even a mother could find difficult to love; two are fiery charismatics bent on "slaying in the spirit" anyone they meet; and one is the aloof senior going steady with her computer.

The local IVCF staff has 10 campuses to cover, so she can only visit your school once every other month. The faculty advisor was just elected chairman of his church's board of elders, so he will be too busy to help out on campus. The administration feels uneasy about "religious groups" and has devised a red tape obstacle course to hinder expansion.

Is there any hope for this chapter? Ask Abraham, Moses, or Joseph.

Some of the leaders in Scripture had a ***methodical, expansive*** vision. Paul, for example, believed that God had called him to spread the Gospel throughout the entire Roman empire. His method for doing this was to plant churches in every major city of the empire. The churches would in turn evangelize people in their immediate vicinity.

Several IVCF chapters model this kind of vision. For example, the chapter at Fresno State has a five-year goal of planting an evangelizing small group on each floor of every dorm on their campus. In addition, they want to establish an evangelizing fellowship group within each academic department. The IVCF group at Stanford wants to make personal contact with every entering freshman to share the Gospel and invite them to join their chapter.

Other leaders in Scripture had a vision more ***focused on individual people***. Barnabas is one good example of this. His name meant "son of encouragement." Talk about an optimistic, hopeful person -- Barnabas was a frog kisser. God used him to touch people who were losers and transform them into princes.

In Acts 11, Barnabas was the fellow who sought out Paul of Tarsus, brought him to Antioch, and included him in his ministry. Because of Paul's reputation, the folks in Jerusalem would not touch him with a 10-foot pole.

Later in Acts 15, Paul and Barnabas had a heated argument over another loser, John Mark. Barnabas wanted to take Mark along on their journeys, but Paul said no deal. Mark had already failed on a previous trip by getting cold feet and running home to mom. So Paul and Barnabas agreed to disagree; Paul took Silas, and Barnabas took Mark.

Testimonies to Barnabas' vision for Mark appear in the Gospel of Mark, as well as in Paul's comment to Timothy in later years, "Get Mark and bring him with you because he is helpful to me in my ministry." (2 *Tim. 4:11*)

Years ago, Dave, a student leader at UCLA, made a practice of selecting one teachable freshman and praying, discipling, and encouraging that person for the whole year. None of these freshmen looked promising at the time, but they all ended up as leaders of the chapter by their senior years. Today, one is an IVCF staff worker, one is chairman of his church, and one is a Christian marriage and family counselor.

Initiator

A second characteristic of Biblical leaders is that they take initiative and motivate others to take action with them.

When Nehemiah heard that Jerusalem had been destroyed, he first prayed and then asked the king for permission to travel to Jerusalem and rebuild the city wall. Upon arriving in the city, he called the city officials together and planned the construction project. Nehemiah then persuaded all of the people to join him in rebuilding.

When Obadiah learned that Queen Jezebel was going to kill 100 prophets, he took the initiative to hide them in caves and provide them with food. (*1 Kings 18*)

Upon hearing of a famine in Jerusalem, Paul organized an offering and convinced Gentile Christians to contribute.

Leaders are men and women of action who get things done. They don't wait to be called upon. You will find numerous situations of confusion, apathy, and conflict where you can step in and lead the way out.

For example, Jannett, one of five student leaders at Fresno City College, observed three or four students straggle in after the weekly meeting started and quietly sit in the back row. When the meeting was over, they ducked out the back door before anyone could meet them. Jannett knew that some of them desperately wanted Christian friends, but were just too shy to take initiative.

The student leaders discussed this problem together and decided that someone should wait outside the meeting room for the first half-hour. This person could greet newcomers, make them feel welcome, and get their names and addresses.

Jannett volunteered for the job. As a foreign student from the Philippines, she understood the new students' dilemma. People recognized her ability to make strangers feel welcome. By the end of the semester, the three or four new students were part of the faithful core.

Through one woman's initiative, these students made new friends and found a home. Jannett's efforts required eyes to see the needs on her campus, courage to take initiative, willingness to use her gift of hospitality to influence her fellow students, and sacrifice of time with her own Christian friends.

Passionate

A third characteristic of leaders in Scripture is that they were passionate. That doesn't mean that David was the Tom Selleck of yesteryear or Daniel the heart throb of the Babylonian court. Rather, they were passionate in giving themselves fully to their calling. They carried out their responsibilities with enthusiastic intensity. They threw themselves into their ministry and were willing to risk everything, including their very lives.

Paul is a great example. Of his experience, he said, "Five times I received from the Jews the forty lashes minus one. Three times I was beaten with rods, once I was stoned, three times I was shipwrecked, I spent a night and a day in the open seas. I have been constantly on the move. I have been in danger from rivers, in danger from bandits, in danger from my own countrymen, in danger from Gentiles, in danger in the city, in danger in the country, in danger at sea and in danger from false brothers."

"I have labored and toiled and have often gone without sleep; I have known hunger and thirst and have often gone without food; I have been cold and naked. Besides everything else I face the daily pressure of my concern for all the churches. Who is weak and I do not feel weak? Who is led into sin, and I do not inwardly burn?" he continues. (2 Cor. 11:24-29)

Our world of 8-to-5 jobs and Sunday worship from 11 to 12 a.m. makes someone like the apostle Paul very difficult to understand. Were he alive today, many people might consider him neurotic. Yet Paul, and other leaders in Scripture, as well as Christian leaders throughout history, all showed a similar zeal. Their ministry was never just a job, but a calling. In one sense they were always on duty.

What fueled their burning passion? The Lord Jesus. They were in love with the most significant being in all the universe. Jesus deserved nothing but the best. Biblical leaders freely gave their all because He first gave His all for them.

The most influential student leaders I have observed on campus are first of all lovers of God. They take time to nurture their relationship with Him. Secondly, ministry on campus is a priority for them.

A couple of examples....In order to serve as chapter president of an IVCF Southern California group, Tom was prepared to sacrifice a full grade point and take a bit longer to get through school. For some of you, that may not seem like much of a sacrifice. For Tom, a straight "A" student who later went on to get a Ph.D., the sacrifice was significant.

Another example comes from students on the Exec at Stanford who plan to give 40 hours per week to their responsibilities. The point is not to suggest that we all flunk out for Jesus, but that Biblical leaders passionately give their all in response to their love for God.

Humble

Leaders in Scripture consistently displayed humility.

When Paul introduced himself to his readers, he often called himself a servant. David said, "The Lord is my Shepherd," and in so doing identified himself as a sheep. A sheep is not the most glamorous animal he could have chosen. Nehemiah prayed, "O Lord, God of heaven, the great and awesome God...let your ears be attentive and your eyes open to hear the prayer your servant is praying." (Neh. 1:5-6)

None of these three men lacked ego strength, yet they were still humble. They were humble because they saw themselves as men under God's authority sent to carry out His will. They were servants before anything else.

The great temptation of leadership is that the position, or the power, or the prestige will go to the leader's head. As a result, the leader becomes arrogant and prideful. Senator Mark Hatfield calls this temptation the "vulnerability of leadership." Examples from Scripture as well as our own national history attest to these dangers.

In an InterVarsity chapter, the temptations are just as real. When everyone is introduced at the first large group meeting, the Exec members will have a title attached to their name, while everyone else will just be "Joe Christian." When the entire group succeeds, the Exec usually receives the compliment. (The flip side is that when someone fails, the Exec may also get the blame.) Also, because they make plans, the

student leadership committee will have access to privileged information. Having a secret can make a person feel important.

None of these experiences are wrong and most are unavoidable. Nevertheless, they can tempt student leaders to regard themselves more highly than they should.

The road to humility (and the greatest antidote to arrogance) is prayer. In prayer, we come face to face with Nehemiah's "great and awesome God." We see ourselves in true perspective, as sinners in need of God's grace. We also see that the work to which the IVCF leaders are called is really an impossible mission without the ministry of the Holy Spirit.

Leaders cannot convert people. They cannot cause others to grow in their faith. While they can assist, the senior partner in the venture must always be God Himself.

Faithful

Faithfulness is a characteristic that people recognize after the responsibility has been completed. Faithful people do their jobs. Faithful people have stick-to-it-iveness. All of the great leaders in Scripture hung on to the cuff of the intruder like a junkyard dog. They persevered to the end. They were men and women who kept their word and fulfilled their obligations.

The responsibilities student leaders face on campus take time to accomplish. Paul compared ministry to farming (*1 Cor. 3:6*) or child-rearing (*1 Thess. 2:7ff*), both long-term efforts. In these two professions, rewards are only given to those who persevere. Those who quit early face not only the shame of failure, but also the loss of the crop or child as well.

Secondly, leaders must often face conflict. Some students will not agree with the Exec committee's plans, while others will have their feelings hurt. Communication may break down between various people. Other demands will impinge upon the leader's time. In each case, you may be tempted to give up, but you will only find the true road to wholeness, peace, and resolution through your faithfulness.

The Role of Leadership

Scripture uses numerous illustrations to describe Christian leaders and their relationships to their followers.

In Ezekiel 34, the leaders of Israel were called shepherds. They were given the responsibility of guiding, caring for, and protecting God's flock, the people of Israel.

In 1 Corinthians 3, Paul saw himself as a farmer and God's people as the field. He had the responsibility of planting the crops, while other leaders like Apollos had the responsibility of watering them.

Paul also described himself as a master builder laying the foundation, and God's people as the building. (*1 Cor. 3:10*)

To the Thessalonians, Paul described himself as their mother and father, and they as his children. He affectionately cared for them. He also exhorted, encouraged, and charged them to lead holy lives. (*1 Thess. 2:7-12*)

In each case, the Christian leader exists to serve his followers. The growth and maturity of the flock, field, building, and child are first priority. If your motivation for being a leader is to gain status on campus, feel needed, or have something to show on your college transcript...beware.

A leader serves people by freeing them to use their various gifts and abilities in working toward a common goal. The orchestra conductor frees musicians to make beautiful music together by providing them with a down beat, crescendo indications, and sectional balance. Without a conductor, musicians doing their own thing create dissonance and noise.

For example, the leaders of an IVCF chapter free their fellow students to use their gifts to work together toward a common goal by:

- Helping the group decide to which options they will commit themselves.
- Providing structure that will enable the group to communicate.
- Ministering to students' fears, identifying their dreams.
- Affirming their followers' intrinsic worth, and encouraging them to give themselves fully to the work.
- Providing models of sacrificial service that the group can imitate.

Building the Bond of Trust

Biblical illustrations describing the relationship between leaders and followers are often quite intimate. For example, shepherds name their sheep, speak to them quietly each day, and pat them on the head to settle them down each evening.

Admittedly, Christian leaders patting their group members on the head might be taking things a bit too far. But leaders do need to understand the nature of the trust that exists between themselves and their followers. They must also know how to strengthen that trust.

The bond of trust includes group recognition that the leader has been given authority to lead. It also includes an understanding of group goals and how the group wants the leader to help them move toward those goals. Grief will occur if leaders or followers do not understand this trust relationship.

For example, one IVCF chapter in California sponsored a week of evangelism on their campus. The leaders brought speakers, evangelistic multi-media, and Christian musical groups to proclaim the Gospel to their school. The whole group shared the goal of evangelistic proclamation, but many of the followers did not accept the means to accomplish the goal. They did not want to give the time needed to support the effort or risk themselves by bringing their non-Christian friends to the events.

Because the chapter leaders did not deal early on with the different reactions to the means for or the costs of sharing the Gospel, group participation was very disappointing. The impact of the week was hampered.

To build the bond of trust, a leader should never ask for a sacrifice greater than he himself is prepared to pay. Jesus called His disciples to give their lives for Him, but as their Good Shepherd He first laid down His life for them.

Napoleon's army was noted for its bravery in battle and loyalty to its commanding officer. That trust between commanding officer and troops was established when Napoleon was a young general. Rather than remaining in the safety of the rear, he had ridden his horse to the front lines and fought shoulder to shoulder with his men against the enemy. From that point, on his men would have done just about anything for their leader.

As the leaders of an InterVarsity chapter, don't ask your followers to risk themselves evangelistically unless you are modeling the same. Don't ask people to give financially to the chapter ministry or the local IVCF staff unless you are doing likewise. Don't ask for the sacrifice of time to participate in chapter affairs unless you are making the same sacrifice.

A leader must see his or her followers as people of value and worth, not simply as a means to an end. A leader must make time to help meet the follower's relational and emotional needs.

For example, one small group leader sends a card and small gift to each member of her small group on their birthdays. Another chapter president calls the Exec members each week to find out how their classes are progressing and to pray over the phone for personal needs. Another student leader invites members of his group to have lunch with him, at his expense, once per semester.

The larger a group becomes, the harder it is for one individual, or even a small group of people, to minister to the relational needs of the whole group. Nevertheless, leaders can mobilize, encourage, and provide opportunities for the whole group to meet one another's needs.

Leaders need to show that they are approachable, teachable, vulnerable, and needy. That doesn't mean a leader should go to extremes to air all of his dirty laundry, but it does mean that he or she should be open with followers.

Let your followers know you need them. You need them as friends, not just to get business done. Leaders are not necessarily the smartest or wisest persons in the world, and they need the ideas, advice, and wisdom of their followers.

Also, identify with the emotional needs of your followers. For instance, if sharing your faith with your non-Christian friends is scary for you, share that feeling with your group. Chances are that many of them will have similar feelings.

In Mark 14:32-42, Jesus invited Peter, James, and John to watch and pray with Him during His hour of greatest need. He let them know that He desperately desired their companionship. When Paul wrote to Timothy, he asked him to come soon because he was very lonely. In both cases, Jesus' and Paul's sharing of their inner selves affirmed the value of their followers and strengthened their bond with the leaders.

Lastly, remember that while sin breaks the bond, forgiveness can restore it. Leaders need to be honorable men and women who keep their word. It is very painful both for the followers and the leader if either side fails to do so. But if a promise is broken, the responsible party needs to say, "I'm sorry. Will you forgive me?"

I have observed leaders over the years who have tried to either pass the buck or deny their failure. The long-term result has always been a weakening of the bond. Confess your sin and humbly go on with your responsibilities.

Teamwork and Gifts

The guard took the inbound pass and dribbled to half court. The center broke for the top of the key to receive the high lobbed ball from the guard. The left forward set a screen on the opposing center. The right forward made his break for the basket. The center gave a quick head fake right and then dribbled left. With a quick bounce pass, he delivered the ball to the driving forward, who made the lay up.

Teamwork.

What is true for basketball is true of leadership. Effective leaders are effective team players. They share the responsibilities of leadership with others; they affirm one another's gifts and efforts; they coordinate their efforts with other members of the team; and they shape their strategy around the gifts and abilities of fellow team members.

I know of one IVCF group that exemplifies the last item. One year, this group had three student leaders with strong hospitality gifts. These three students could make a "bah humbug" Scrooge warm up to a crowd. The chapter leadership recognized their ability and shaped a strategy for newcomers around their gifts.

The following year, some of the student leaders had strong teaching gifts. Chapter leadership designed a strategy for them to train the newcomers brought into the chapter the previous year by the gifted hospitality people.

For leaders to serve effectively as a team, they must also talk to one another. They must learn how the other leaders think and feel. They must understand what the others value. While such intimate knowledge of one another takes time to acquire, learning to work together is more important than well-thought plans. Many a chapter's plans that are formulated during chapter camp end up in the dust bin, because the Exec could not work together.

Closely related to the issue of teamwork is the issue of *gifts*. As basketball players come in all shapes and sizes, the same is also true of leaders. They come with a variety of gifts.

On one hand, there was the apostle Paul, who seemed to be a courageous, outgoing pioneer. On the other hand, there was Timothy, with his weak stomach and possibly a temperament to match.

Leaders may also serve in different roles. Some, like Paul, are pioneers; some, like Timothy and Silas, consolidate what someone else pioneered; some sustain what exists; and some, like Nehemiah, build, add to, and repair what was already there.

Although there is no one leadership type, all leaders do have something in common. They all get things done. For this reason, everyone is in some sense a leader.

However, some people have a greater capacity to influence than others. Some people's gifts are also suited to certain situations.

For example, some leaders are very influential with others in a one-to-one or small group setting, but their brains turn to mush if you put them in a large group setting. I know of one individual who works best in high pressure crisis situations. If you put her in a calm maintenance situation, she will either create a crisis or go to sleep.

The key is to match people and their abilities to the situations most suited for them. One way to discover this information is to ask individuals the following questions: "What accomplishments gave you a sense of satisfaction and joy?" As people describe their accomplishments, also ask them to describe the circumstances surrounding the accomplishments. A pattern should emerge.

What do you do if you are 5'11" and, as the tallest person on your basketball team, you are assigned to guard the opposing center who is 7'11"? Well, you can hope that the other center gets sick, or fouls out early in the game. Or you can trust the judgment of your coach and play the best you can.

Many students have ended up as chapter leaders because there was no one else to do the job. Ultimately God assigns us to leadership roles. Knowing that should free us to give our very best even when we feel unqualified or mismatched with the assignment. As sovereign Lord, He can take our meager efforts and do mighty things with them.

In summary, leaders are team players, and all sorts of gifts are needed on the team. Whenever possible, leaders should try to match gifts to suitable situations. God is sovereign, and quite often He may put us

into stretching situations where, in the context of Christian community, we can expand our influence and sharpen our abilities.

Chapter 4: The Leader's Personal Growth

By Anne Carrington

Leadership could be the best thing that ever happened to you -- it could also be the worst. For some people, Christian leadership provides a tremendously exciting and stimulating environment for spiritual, relational, and intellectual growth. For others, it can be an avenue to burnout and spiritual paralysis. By making the most of opportunities for growth and guarding against the potential pitfalls of Christian leadership, we can take steps to assure that our leadership experiences glorify God and draw us closer to Him.

I want to draw attention to three areas of a leader's life that are critical arenas for personal growth: community, integration, and time management.

Community

Created to be in Relationship

To glorify God and grow personally as leaders, we must be learning how to be the people of God. It is impossible to avoid the emphasis that Scripture places on community. From the covenant promise spoken through the Old Testament prophets ("I will be your God and you will be my people"), to the communities described in Acts, to the continual appeals for unity and love among believers in the epistles, we cannot miss it.

Unfortunately, before I was a Christian, it was deeply ingrained in me that it was wrong to need anyone or anything. Needing was a sign of weakness, and at all costs I must be STRONG! After all, real leaders were characterized by rugged individualism and unfaltering independence. After I became a Christian, that same philosophy took on a spiritual veneer -- it was wrong to need anyone or anything other than God.

Both philosophies are lies.

God created and redeemed us to be in relationship not only with Him, but also with other people. However, we need to realize that we stand against a powerful tide as we seek to live out the Gospel in our relationships. Our whole society is set up to avoid the difficulties of working through problems that arise in close relationships. We leave (move out, divorce, switch jobs or churches) relationships that become too difficult or don't meet our needs. We also breeze over areas of conflict in the name of the most highly revered virtue -- tolerance.

Spiritual Growth and Effectiveness in Service

The quality of relationships in your leadership team is of supreme importance for your spiritual growth and effectiveness in service. It will take courage and perseverance to face conflicts that arise as you work closely with others in your fellowship, but only by truly facing these conflicts can you break through to the state of genuine reconciliation that glorifies God.

As we were working through some painful tensions in our leadership team last year, I asked someone why relationships with Christians are frequently so much more tension-filled than relationships with non-Christians. After asking the question, I was struck again with the truth behind it. Christian relationships are not smooth sailing.

As I listened to my friend's response, however, I realized that the difficulties are not entirely surprising. Rightfully, other Christians expect a lot more from us. They call us to Biblical, and often challenging,

standards of behavior. Because the issues with which we are dealing are so important, the stakes are high. Our passion heightens differences in opinion.

Witness to Non-believers

Healthy, growing relationships among Christians are also critical, not only to our effectiveness in service, but also to our witness to non-believers. Because of this, our relationships will be a target area for Satan. We should expect difficulties in our relationships with our brothers and sisters in Christ.

Often in the midst of the discomfort of conflict, I have been tempted to forget the impact our relationships have on those around us. However, we cannot afford to do that. A central part of our witness is the health of our relationships.

In the midst of the same period of tension last year, I spent a lot of time in John 14-17. Jesus' command described in these verses was to "Love one another. As I have loved you, so you must love one another. By this all men will know that you are my disciples, if you love one another." (*John 13:34-35*) Jesus' words are not a casual call to love. As Paul prayed for the Ephesians, "I pray that you, being rooted and established in love, may have power, *together with all the saints*, to grasp how wide and long and high and deep is the love of Christ, and to know this love that surpasses knowledge -- that you may be filled to the measure of all the fullness of God." (*Eph. 3:17-19, italics mine*) The health of our relationships is critical to our effectiveness and spiritual growth.

Integration

As a student at a secular college or university, you have a unique opportunity for growth through interactions with your professors and other students. College life also launches you into new arenas of awareness, not only in academics, but also in politics, economics, and social and environmental issues. An important part of your growth as a Christian involves the process of learning to live and think Christianly in the midst of these broadening interactions, interests, and issues.

Our college and universities pride themselves on their ability to train students to think critically. This thinking occurs, however, within the parameters of certain unstated but clearly operative assumptions. There is constant pressure in and out of the classroom to embrace pluralistic, "progressive," "enlightened," and "scientific" notions of God, the world, human beings, and the process of acquiring knowledge. To find and expose these basic assumptions of your professors and classmates, you must dig to the root of their belief systems.

In many ways, the Christian faith that you embrace is in conflict with these belief systems. As a result, you will constantly be challenged to re-examine and reformulate your beliefs. This re-examination can play an important part in your growth as a Christian.

Asking whether the institution's, professors', and your classmates' assumptions are more reliable or make more sense than an alternative set will not be easy -- it will be much more difficult and unpopular than merely accepting them. Yet, you must examine the beliefs of those around you and the beliefs that undergird the university as a whole, as well as your own faith. You will face a lot of work if you do not accept the mainstream assumptions, but you will have the opportunity to receive twice the education!

Your faith must be integrated with all aspects and experiences of your life. Pursuit of truth, ready obedience, and a settled refusal to allow any part of our lives to be off-limits to God are important prerequisites to spiritual growth.

Time Management

In writing about personal growth, I have underlined the importance of community and the integration of your faith with academic and outside concerns. Clearly, both of these things take time and energy, two resources chronically in short supply for students. A third indispensable ingredient for growth must be introduced as you figure out exactly how these principles are to take shape in your life. You must learn to make choices about your use of time.

My first year in college, I was diligent in my academic studies. I took some difficult courses, played varsity volleyball, and frequently attended InterVarsity's large and small group meetings. I enjoyed the intellectual stimulation, got very good grades, and made some friends on the volleyball team. On the other hand, I gave no time to developing Christian fellowships, and very little time to developing non-Christian friendships. It was a pretty lonely and growthless year.

That spring, I became much more serious about following Jesus (at the InterVarsity Fort Lauderdale Evangelism Project!). The next year, I was strongly urged to remember that only two things last a lifetime -- God and people. (Physics would not.) I was also asked to be a leader in the IV fellowship.

Life changed. I was on the Exec team, led a small group, organized monthly campus-wide evangelistic meetings and weekly contact evangelism expeditions, organized and produced a Christian fellowship newsletter, attended daily prayer meetings, led the large group meeting, attended seven conferences (including STIM preparation for my upcoming summer overseas), took three lab courses, served as an academic advisor, played volleyball -- and almost died from exhaustion.

I had gone from eight hours of sleep a night to four hours, from proactive studying to reactive deadline meeting, from straight A's to frustration. Again, it was a pretty lonely and growthless year.

My last two years as an undergraduate were spent trying to find a balance between two poles: being a Christian leader with an eternal perspective, and being a student who seizes the many God-given opportunities for intellectual growth surrounding me at college.

I wish I had a clear-cut solution for you. For two reasons, I don't. First, time management is an area in which I still struggle. Second, the best ways to manage one's time look different to different people, and they may change for the same person from time to time. However, I can offer three principles.

Set Priorities

The establishment of clear priorities based on God's call in our lives is non-negotiable. Learning how to set these priorities and live by them will be a lifelong process. Nevertheless, you need to begin this process now. Without a sense of God's call, and therefore without a sense of what your priorities should be, you will have no basis for decisions about what to do and what not to do.

Ask for Help

You cannot make important decisions very well in isolation. It is very difficult to keep things in perspective while making such decisions, and you need to rely on the help of your Christian friends.

My decision not to play volleyball my junior year opened tremendous avenues for growth. Yet I never would have chosen this on my own. You see, I had rationalized my desire to play by convincing myself that I needed to be there to reach out to my teammates. That wasn't true. There was very little spiritual interest among my teammates, and my relationships with them had very little to do with my faith. I wanted to play volleyball partly because I felt insecure about completely throwing my lot in with the Christian fellowship, and partly because playing volleyball fit in with the "successful at everything" image I wanted to project.

I'm not saying there are never good reasons to play on the volleyball team, but my reasons were not good ones. I had convinced myself that they were spiritual reasons, and I was adamant enough about that that most people left me alone. Thank God, one friend cared enough about me to push me on my reasoning.

With her help, I began to see more clearly. My friend enabled me to make a difficult, but freeing and enriching decision.

I know that it takes time and energy to pray and think through some of the difficult choices involved in time management, but the cost of shortcutting those steps is high. Asking other people to help you make these decisions and live by them will be far more effective than struggling through them on your own. Throughout my life, I have made the best decisions about my use of time when I have done so in sincere consultation with my partners on campus and in my church. I have experienced the most growth and joy when, with their help, I have tried to live according to this focus.

Learn to Be Efficient

Setting priorities and learning to live by them is a major part of time management. Sometimes, however, our problem is not that we're doing too much, but that we're being inefficient with our time. We procrastinate. We start projects that we'll never finish. We try to do everything ourselves.

Strategies to avoid wasting time abound. These strategies only work if they fit your personality and your situation. If you feel that you might not be using your time wisely, seek advice -- from your staff worker, pastor, or someone else who knows you and your environment well.

Resting in God

The bottom line on time management, integration, community, and personal growth is the extent to which we are able to rest in the love, presence, and power of God.

The Bible is filled with talk about rest. Not passivity or inaction, but a vibrant, life-changing, God-filled state of rest. I have been amazed in the last few years as I have begun to discover just how much the Bible says about it. The prophets ("In repentance and rest is your salvation, in quietness and trust is your strength." *Isa. 30:15*); the gospels ("Come to me, all you who are weary and burdened, and I will give you rest." *Matt. 11:28*); and the epistles ("Therefore, since the promise of entering his rest still stands, let us be careful that none of you be found to have fallen short of it." *Heb. 4:1*) alike reverberate with a call to rest.

The rest to which God calls us flows from an indomitable hope, rooted in the confidence that we have been chosen "according to the plan of him who works out everything in conformity with the purpose of his will." (*Eph. 1:11*) We are neither fully responsible for accomplishing God's work, nor for securing our own salvation. Our confidence in this frees us from the growth-stunting overactivity that results from our efforts to earn salvation and God's love, and to do God's work for Him.

In the midst of one of my bouts of overactivity, a friend told me a story. The story opens in heaven...

Encircled by a rainbow and resembling an emerald, God sits on His throne. His throne appears as jasper and carnelian. A sea of glass, clear as crystal, spreads before God's throne, and four living creatures are in the center around His throne. The twenty-four elders, dressed in white with crowns of gold, sit on their thrones, which surround the central throne.

At this point, the scene differs from the account in Revelation. One of the angels presses through the great multitude of hosts, the twenty-four elders, and the living creatures. The angel approaches the throne and hands God a piece of paper. The paper causes God tremendous anxiety. The entire heavenly host, rather than being gloriously caught up in praise of God's inexpressible goodness, begin running around, frantically upset. The note reads, "Anne Carrington is sick."

As ludicrous as this picture seems, there are times when I act as if it were true. Only as we come to an increased understanding of God's glory and sovereignty are we freed to move into a condition that I refer

to as "mellow zeal." Ultimately, God is sovereign. God is not only our Creator, but He also sustains everything by His powerful word. He is actively involved in the world today, accomplishing His eternal purposes. "Surely, as I have planned, so it will be, and as I have purposed, so it will stand...This is the plan determined for the whole world; this is the hand stretched out over all nations. For the Lord Almighty has purposed, and who can thwart him? His hand is stretched out, and who can turn it back?" (*Isa. 14:24,26-27, cf 46:10*)

God alone is worthy of glory and will not give His glory to another. "For my own sake, for my own sake, I do this. How can I let myself be defamed? I will not yield my glory to another." (*Isa. 48:11, cf 42:8*) Deeper knowledge of God's character leads to deeper conviction of these truths. This not only fuels our hunger for God's glory because He alone is worthy, but it also intensifies our zeal because we see that our work is God's. We are unshakably confident that God will glorify His name -- that the earth will be filled with the knowledge of the glory of the Lord, as the waters cover the sea (*Hab. 2:14, Isa. 11:9*).

At the same time, meditation upon God's sovereignty enables us to enter into His rest with increased depth and consistency. We are called to passionately pursue the work God has for us, but we affront Him if we take responsibility for things that are in His control, not ours. We are called to holiness and obedience, but we are not justified by them. We are called to a life that radiates the conviction that God is in control, and that we are justified by faith.

This means trust, rest, and hope set fully on the riches of God's grace. Hence the mellow part of my phrase "mellow zeal."

Our hope rises above circumstances because God's grace transcends them. This hope empowers us to risk failure. Our security is not based on our performance, but on something that can never perish, spoil, or fade. Our hope frees us to rest.

The author of Hebrews cautions, "Let us, therefore, make every effort to enter that rest, so that no one will fall by following their example of disobedience." (*Hebrews 4:11*) Entering God's rest requires conscious choice and, in a paradoxical way, genuine effort. How do we exercise the choice and exert the effort?

First, we must constantly forsake alternative sources of hope. The more leadership responsibilities we accept, the more temptations there will be to trust in our own competence. We are misled into trusting in our level of activity, thorough planning, independence, charisma, and relational warmth. Unfortunately, the list goes on and on.

Second, we must constantly turn to the one Source of true hope. We must get to know God. We must not allow our goal to become service for God. Our goal must be hunger for God Himself. Personal and corporate prayer, worship, and study of Scripture are an indispensable part of this. We must foster, cherish, and delight in our relationship with God. We must take time to be still before Him, to revel in the riches of His grace.

This is the path to personal growth. This is the path to joy. This is the path to glorifying God.

Chapter 5: Campus Strategy

By Doug Whallon

A good football team works hard to prepare for an upcoming game. The coach seeks to instill the dream of victory in the players. Coaches assist and encourage the quarterback and defensive signal-caller in providing on-the-field leadership. And prior to each contest, a game plan is carefully designed.

A chef's task is very different, but contains some striking similarities. Prior to cooking, the chef prepares a menu with an entree and specialty desserts. He or she review and perfects needed skills and expertise. Finally, the chef consults the recipe, preheats the ovens, and greases the pans.

Developing a campus strategy has several prominent parallels. Our vision in InterVarsity parallels the team's dream of victory and the chef's hope for tasty success. We have a certain clarity as to what God is calling us to be and do. You have likely been called into some phase of leadership in your chapter -- perhaps like the quarterback, coaching staff, or someone with gourmet cooking skills. And you have established a strategy to guide you through the establishment of your goals -- to help your chapter utilize its resources in order to build depth and increase influence.

In spite of weeks of good, well-planned preparation, pitfalls can come up. Even the best football teams sometimes fall behind and have to change their game plan and tactics. A chef might make a mistake or lack an important ingredient. These circumstances require the individuals to make wise modifications and alterations. But rarely will the chef simply throw away the mixing bowl or the football team quit mid-game in disgust.

Mid-course corrections are also virtually unavoidable for chapter leaders. Rather than fearing such changes, chapter leaders should realize that change can represent God's ongoing guidance.

Therefore, as we begin this section on "campus strategy," let's affirm a few things:

- A sense of conviction about what God wants is prerequisite.
- An emerging team of leaders is essential.
- A clear campus strategy reflects the work of praying, planning, prioritizing, and proceeding with the ministry to which God has called us.

At the same time, we need to realize that:

- Campus strategy is not a blueprint for every move or activity a fellowship undertakes.
- Campus strategy is not a prison that outlaws change, adaptation, or innovation.
- Each campus and every fellowship are different, thereby requiring different strategies or at least variations of the themes.

For us in InterVarsity, campus strategy builds upon our vision statement: "The vision of InterVarsity Christian Fellowship is to **BUILD COLLEGIATE FELLOWSHIPS, DEVELOP DISCIPLES** who embody Biblical values, and **ENGAGE THE CAMPUS** in all of its ethnic diversity with the Gospel of Jesus Christ."

As a set of fellowship leaders are built together into a leadership team, strategizing also becomes a process in which choices are made, priorities are determined, and plans of action are devised. Throughout this process, which includes prayer and discussion together, the leadership team grows in relationship and sense of purpose.

Finally, campus strategy develops into a set of ministry plans undertaken in the power of God for His glory. People enter into different relationships and activities, all with the hope and prayer of seeing God accomplish His purpose on our campus. Occasional revisions and changes of the strategy will be needed, but take them in stride as a reflection of changing circumstances and God's ongoing involvement.

Scriptural Foundations for Campus Strategy

God had a redemptive plan and strategy from before the beginning of time. The Bible says a lot about His strategy. Certain portions of Scripture set forth some transferable principles, while other portions provide

models and patterns. As long as our faith is in God and not in a mechanistic tactic, we can wisely and powerfully transfer God's strategy from the Biblical context to our campuses.

Principles for Ministry: John 17

My favorite portion of Scripture for viewing the foundational principles of ministry is Jesus' high priestly prayer in John 17. Because this prayer was uttered by the Son of God Himself, we can have great confidence that it expressed God's intentions. My prayers may be out of sync with God because of my sinful biases, but Jesus' prayers are undoubtedly aligned with God's will. As a result, the implied strategy in His prayer is reliable and worthy of our unflinching trust.

Jesus' prayer also answers a pivotal and problematic question: "What is the primary purpose of our fellowship?" Some unfortunate groups have answered this question by simply concluding that their purpose was to support, love, and encourage one another. Other equally unfortunate groups have concluded that outreach and witness were all-important, while relationships and community were unnecessary or optional. Jesus' prayer eliminates both of these extremes and interrelates them in what InterVarsity's pioneering president, Stacey Woods, called the "evangelizing fellowship."

What principles permit evangelizing fellowship to occur?

1. An evangelizing fellowship receives from God.

Our fellowships are not simply human associations, but groups in which there is spiritual reality and focus. God must be both the focus and the source of our fellowships.

In John 17:2, Jesus affirmed that God had granted Him "authority over all people that he might give eternal life..." God's gifts of eternal life and trustworthy Scripture provide the foundation of a fellowship. They must continue as the active ingredients that renew both individual spirituality and corporate life.

InterVarsity groups are more than just organizations and structures; they are organisms. To survive, they need life, God's life, within them. Chapter members must remember, realize, and seek His active presence. Groups need to regularly ask the questions about their spiritual life. What is God teaching us? In what ways are we sensing and seeing God's grace? What is God doing on our campus? What are we learning from and about God?

2. An evangelizing fellowship learns resiliency.

Jesus could have sent all of His disciples to nice, safe, secure hideaways where everyone was supportive of Christian faith. He didn't. In John 17:15, Jesus prayed on behalf of His followers, "... not that you take them out of the world but that you protect them from the evil one." His goal was not to pull Christians out of the world, but to send them into it.

In the world, Christians will inevitably experience resistance and persecution. We will suffer rejection and opposition because our primary allegiance is to Jesus Christ. But through it all, God promises to be our resource and strength.

InterVarsity fellowships should also expect opposition. Sometimes, opposition will occur on the personal level -- people will steer clear of these who are forthright about their own relationship with Jesus Christ. Sometimes it will occur in the classroom -- Christian beliefs or presuppositions will be ridiculed, and the case for atheism or relativistic pluralism will be championed. At other times, opposition may even occur at the administrative or institutional level -- permission to use space for a prayer meeting or Bible study may be denied.

Jesus did forewarn us that we would face opposition, but He also promised His protecting presence. A group that experiences God's renewing presence together will develop a rich resiliency.

3. An evangelizing fellowship, through its unity, reaches out to non-believers.

Jesus also prayed for those who would eventually become believers. He viewed unity among believers as a critical catalyst in that process. This unity has two aspects. First, Christians need to be unified in their relationship with the Trinity. Specifically, Jesus prayed, "May they also be in us so that the world may believe that you have sent me." (*John 17:21*) A person with spiritual vitality testifies, in some way, that God is real.

Jesus then prayed, "May they be brought to complete unity to let the world know that you sent me and have loved them even as you have loved me." (*John 17:23*) Jesus also saw the quality of a Christian fellowship's love and unity as a testimony about God. The deeper and stronger the unity, the more the onlooking world is intrigued. Groups that are galvanized by the love and life of Christ attest to the reality of God, His power and love. The witness is irrepressible. The magnetic attraction is irresistible.

Unfortunately, some fellowships hide their relationships from non-believers. Some Christians seclude themselves in a never-ending series of meetings that prevent them from either establishing or sustaining relationships with non-believers. Others truly do move out relationally in their dorms or classrooms, but they act alone, individualistically. Such Christians are easily isolated and neutralized, no matter how strong their character or deep their faith.

Too often a Christian has both Christian and non-Christian friends -- but the two groups never come into contact with one another.

A much more Scriptural approach for Christian students is to let their Christian friendships be seen by their other friends. Christians should be encouraged to room together, team together, and be together -- provided they have purposed to be used together as a witness. Using a buddy system and having a strong sense of mission should allow Christians to live in dorms in such a way that makes a difference. Classmates, clubmates, and teammates can encourage one another to not just survive spiritually, but to thrive as vibrant witnesses. Similarly, small groups organized by geographic proximity can become an outreach team to their hall or dorm.

Letting our Christian relationships shine before our other friends is a central way of witnessing to the reality of Christ. The love and care, as well as the freedom to confess failure and extend forgiveness, will be a clear witness to Jesus Christ.

Jesus' prayer affirms the value of Christian community. A certain witness follows from the community. Clearly, the choice is not between community and witness. They should work together, not against one another. Fellowship is an end in itself. It is also a means to witness.

Patterns for Ministry: Acts

The book of Acts provides us with numerous glimpses of the unfolding early church. While experiences like Pentecost (the initial outpouring of the Holy Spirit) are unique, many of the activities provide models that we can wisely transfer into our campus context.

For instance, Paul's ministry team spent much of its time in the most strategic crossroads in their culture. Ephesus, Philippi, and Corinth represented commercial and religious centers, each with wide-ranging influence. You are a student within the university world. Can you imagine a more strategic place for ministry in our society than the university?

Also, as the early church grew and people became Christians, corporate groups were established. The little fellowships scattered throughout the Mediterranean basin strengthened the new believers and furthered the local witness. You, too, are involved in a Christian fellowship, on your campus.

Just as these two goals are basic to InterVarsity (developing believers and engaging the campus), so also they need to be basic to the intent of your fellowship.

Other transferable patterns to stimulate your thinking and ministry:

1. The foundation of prayer

Any strategy that overlooks prayer is doomed to failure. Prayer is both an attitude and an activity.

As an attitude, the disciples realized that they could do nothing of Kingdom significance by their own efforts. Dependence upon God was the necessary attitude.

As an activity, the believers gathered to seek God's guidance and empowerment. After Christ's ascension, as commanded, the disciples returned to Jerusalem and joined together in prayer. Jesus' parting words were in their minds: "But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth." (*Acts 1:8*)

Throughout the development of the early church and its powerful witness, prayer was the foundational factor. The believers prayed for power, direction, guidance, and witness. (*Acts 1:14, 2:42, 4:31, 12:12, 13:3*)

InterVarsity chapters have also recognized the necessity of a prayer foundation. Over the years, the cornerstone of IV fellowships has been the daily prayer meeting. InterVarsity student groups are challenged to pray daily for their college. When fellowships have been frustrated by the lack of fruit or conversions, the first question leaders ask is, "What is the condition of our group's prayer life?"

In the middle 1970's, the Harvard fellowship experienced troubled times. Strife, disunity, and lack of vision characterized the group. Then, one of the sophomores spearheaded the start of a daily prayer meeting. Gradually, the group solidified, strengthened, and grew. Prayer seemed to supply the missing ingredient.

Prayer doesn't come easily to American students. Self-reliance, rugged individualism, and the achievement orientation easily squeeze out any inclination to pray. To overcome these natural traits, chapter leaders need to regularly examine their own prayer lives, as well as their group's. No matter what our skills and gifts, without prayer, we can't expect God's activity in our midst.

2. The formation of teams

One of the most widespread misreadings of Acts is to view it as the story of the ministry of Peter and then the mission of Paul. These two men figure prominently in the narrative. But contrary to our individualistic bent, neither of them acted as independent operators.

Peter, as one of the original 12 disciples, accompanied Jesus as part of the team of 12 learners. Occasionally, they had experiences as sub-units. When Jesus sent them out to carry forth the ministry, He sent them out in pairs. In Acts, Peter's preaching ministry occurred when he was with the other apostles or with his frequent partner, John.

Paul's missionary journeys began with his partnership with Barnabas. In fact, Barnabas was probably the original team leader. But as Paul assumed those responsibilities, he continued to undertake the mission through his travelling team. Barnabas, Luke, Mark, Titus, Silas, Timothy, Priscilla, and Aquila were some of the team members. The composition of the team varied from city to city and year to year, but its presence was constant.

While Jesus initially supplied this pattern, the Holy Spirit has distributed a variety of gifts to different people. Teamwork is a must. And its accompanying benefits are vital to ministry: prayer, encouragement, support, companionship, and accountability.

On campus, the Exec must develop a spiritual teamwork. They and the other leaders need prayer partners, teammates, and ministry buddies. Without these intentional and purposeful networks, the spiritual casualties of fatigue, discouragement, and burnout can seemingly predominate. Ministry partnerships are essential for creating durable ministry and sustaining those in ministry.

3. The model of multi-ethnicity

Acts is a great illustration that ministry with a multi-ethnic character is not simply some recent fad, but rather a concern deeply rooted in Kingdom values. From the start, the Apostles were told that they would be Christ's witness not only in their homelands, but also in the neighboring countries and ultimately in the most distant lands. Pentecost symbolized what was to come. Amidst the international throng, each person heard the wonders of God spoken in their own language.

The apostle Paul assembled a team of people with diverse backgrounds. It is quite possible that his team was an object lesson to the Mediterranean world of the way God unites people. For example, when young Timothy was added to the team, regardless of the fact that he was half Greek, God then ushered them to the new continent of Europe.

Some of the newly founded groups of believers were more diverse. Philippi provides an interesting example. Lydia appears to have been an Asian woman, living in Greece, heading up a business. The jailer was probably an uneducated local. The formerly possessed slave girl may also have become a follower as well.

Acts is filled with "bridge people" -- people who, because of racial backgrounds, had increased identification with and access to certain groups of people. Timothy was able to interact with Gentiles, as well as Jews. Aquila and Priscilla, who appear to have been gifted with the ministry of hospitality, were able to extend their hospitality to many kinds of people. One man they reached out to was named Apollos. Apollos was a Jew, a native of Alexandria (in Egypt, a part of Africa), who came to Ephesus (in Asia Minor). Eventually he went to Achaia (in Europe). His background and abilities allowed him to represent Jesus Christ in different cultures, countries, and continents.

The campus of the 1990's is increasingly diverse. Its ethnic composition changes as various minorities gain greater access to the university.

The challenge to InterVarsity student groups is two-fold: 1) to make the fellowship a welcoming place for any person expressing interest; and 2) to develop ways to engage the entire campus, in all its ethnic diversity, with the good news of Jesus Christ. This second point is central to InterVarsity's vision -- to undertake ministry with a multi-ethnic character. In this ambition, most groups will wisely attempt to build meaningful bridges to one segment of the university populace at a time. If the group diversifies too quickly, it is almost certain that the impact will be diluted. Smart strategy can build bridges and open doors in rewarding ways.

4. Starting points for campus engagement

Throughout his missionary journeys, whenever Paul entered a city, he began explaining the Gospel at the synagogue or wherever Jews and God-fearers gathered for worship. The people to whom he spoke represented those who were inclined to believe in God, one God. They were familiar with the Scriptures of the Old Testament. They knew something of the character and purpose of God. They were the religious, those with worldviews predisposed to accept Paul's message.

On today's campus, the religiously inclined and those with a degree of cultural Christianity in their backgrounds may be the people most prepared and receptive to the good news of Jesus Christ. God is at least a word they have heard, and most can spell it. Their notions of God may be quite mistaken or inaccurate, but they at least have a notion that is somewhat related to the Judeo-Christian concept. They probably think Jesus was a good teacher who was on friendly terms with God.

Others, who are also "religious," might be unfamiliar with churches, but they may actively long for meaning and fulfillment in their lives. Their efforts to satisfy their hunger may have been extremely misdirected, perhaps like the Samaritan woman at the well in John 4. Still, they have an identifiable interest.

Finding these people on campus will mean one of two things. You might need to go to events, meetings, or places where these people express their interests and hunger. Or, you might need to create hospitable environments that will attract and welcome them.

Bridges of friendship, whether in the dorm, classroom, or student center, are basic. Establishing a warm, welcoming atmosphere in large group and small group contexts is important. Since people are so very different, a fellowship needs to have numerous entry points or avenues of access so that seekers can be comfortably integrated.

How can your fellowship meet the religious on their own turf? Where are those spots? What activities and gathering on your campus express "religious" interest?

5. Other spots for campus engagement

Throughout Acts, Paul's team engaged many other segments of society after witnessing to the Jewish segment. Their witness moved out into: homes and neighborhoods, the marketplace and business districts, academic forums, and even government institutions. The people in these settings -- slaves, merchants, intellectuals, skeptics, governors, kings -- were given the opportunity to hear the Good News. No one was too small or too great.

On campus, we need to recognize and reach out with the Gospel to the corners of our campus, not just to those who seem most likely to respond. We need to minister to those who are immersed in darkness. God cares about all people, whoever they are. Atheists, athletes, intellectuals, socialites, extroverts, introverts -- God cares about everyone on campus.

Admittedly, no fellowship can address all of these groups at the same time. But every fellowship should be seeking God's guidance as to where to stretch out an arm of love, care, and witness.

6. Circumstantial opportunities

I am convinced that the early church and her missionaries had a well-designed strategy. I am equally convinced that they didn't feel constrained by it when God pointed them in other directions or opened unanticipated doors for ministry.

Paul and his team's ministry in Philippi illustrates this. Things unfolded as planned as they witnessed at the center of Jewish worship. Yet, when the demon-possessed slave girl seemingly interfered, they did not ignore her. They encountered her.

True, the jail house was also outside of their original itinerary. Once there, however, Paul and Silas seized the opportunity to witness to the other prisoners. As a result, the jailer and his family became Christians.

Paul could have sulked in frustration or indulged in self-pity. Instead, he chose to affirm God's sovereignty and faithfully served Him.

Our plans and strategy should be a result of diligent prayer and careful preparation. As part of our preparation, we must remain spiritually sensitive to spontaneous opportunities for ministry that God places before us.

The A, B, C, D's of Campus Strategy

Developing a ministry strategy for your fellowship can be simplified by following a series of simple steps:

A -- Analyze your campus and your fellowship

B -- Build relationships

C -- Continually pray

D -- Develop a vision and then a strategy

A -- Analyze your campus and your fellowship

What are the characteristics of your campus? What kind of students populate your school? Where are the opportunities to build bridges for witness?

To effectively minister and witness to students on your campus, you will need to seek out sources of information. Most colleges have a department of information that researches the demographics of the student body. Check with them to learn the students' religious, racial, economic, and geographic backgrounds. Facts about housing (on-campus, off-campus, commuter, and sorority/fraternity options) are also important.

What are the majors, extracurricular activities, and weekend habits? A study of bulletin boards and announcement kiosks can provide helpful insights for your fellowship's outreach strategy. Walk around your campus. Look and learn. Talk with other students and ask lots of questions.

At the University of New Hampshire, for example, the IV group has greatly benefited from encouraging mature upperclass members to become Resident Advisors. On this campus, the RA's all work with programs and program budgets, and they are expected to arrange for various outside speakers. The RA's in IV do the same. One RA sponsored a dorm talk on "The Meaning of Christmas." Others have addressed topics related to Christian faith. Without being manipulative, these RA's can encourage the students in their dorms to investigate Jesus Christ.

An analysis of your Christian fellowship is equally important. This includes learning about the fellowship's strengths and weaknesses, prayers, traditions, and history. What has God done in our chapter over the years? Who has God used? Where does the fellowship need to grow?

A few years ago, the Harvard-Radcliffe fellowship analyzed where its members were living on campus. Residents were then mobilized to participate in a dorm-based Bible distribution. Rather than having anonymous outsiders distribute New Testaments to students, it was usually a friend or at least a familiar face offering the copy. Bridges for continued witness were built.

B -- Build relationships

Jesus was the master architect of meaningful relationships. He got to know people. He asked caring, penetrating questions. As a result, people felt loved and challenged.

Without solid relationships, strategic planning and campus and chapter analysis are pointless. Our relationships must not be pointless. They should have the overarching purpose of glorifying God and conveying His love.

We live in a relational culture. As a result, it's virtually impossible to exert positive influence outside a context of trust and care. The most effective leaders will be those with a "high social IQ." Occasionally,

people influence others through prophetic challenges, but most often people influence others through their friendships and relationships. Although Christian leadership includes some administrative and logistical duties, the heart of leadership centers on influencing people.

Whether working with other Christians or non-believers, several truths apply. All students, faculty, and staff are sinners -- broken and fractured inside. To various degrees, all of them are insecure. To some extent, all suffer from a negative self-image and carry some sense of guilt.

Our relational skills must extend the grace, generosity, and hospitality of God to these people. They desperately need affirmation. Even though all men and women are unworthy of God's love, no one is worthless from the perspective of God. It is often our privilege to affirm their worth with God's love.

Don Posterski suggests a three-dimensional model for ministry in our pluralistic and relational culture. First, we learn to **accept** people wherever they are (this is not to be equated with approval). Second, we seek to **affirm** everyone. Each person is a creation of God and, as such, possesses the beauty marks that result from His handiwork. Third, we hope to **influence** people to change and grow. The Apostle Paul used the words persuade, convince, and win to express this idea of influencing.

It is intriguing to realize that as the student culture has changed, the pattern of spiritual change and growth has also shifted. During the 1970's, the dominant pattern was that a non-believer asked searching questions, then became a Christian, and finally joined a fellowship group. Today, the pattern is quite different. Seekers often become involved in the life of a fellowship, then they raise questions, and finally make a commitment to Christ.

C -- Continually pray

All human efforts must be bathed in constant, continuous prayer. This point has been made repeatedly. Prayer is the attitude of dependence on God. It is the discipline of seeking God's guidance. It is also the source of power that distinguishes ministry from human-centered activity.

I had described one fellowship's recent struggles to an InterVarsity veteran. The group had experienced internal tension. Little fruit had been borne in recent months. No strategy seemed to work because a major roadblock always interfered. The wise veteran asked me a simple question: "In what condition is their prayer foundation?" He put his finger right on the problem.

D -- Develop a vision and then a strategy

The InterVarsity vision statement should furnish the core of your campus vision. But it may need to be contextualized so that your group can really own it. Once you really own the vision, your fellowship can become "mission-driven." You can escape the downward spiral effect of problems and frustrations. The problems won't go away, but they don't have to consume your group. Instead, you can regularly return to the vision to which God has called you.

Now you can develop your strategy. You can determine and prioritize primary objectives and action plans. You can establish ways to develop leaders.

You can also make your plans for building your fellowship group, developing disciples, and engaging the diverse peoples of your campus. While this chapter provided an overview, the next three chapters will go into the specifics of building, developing, and engaging.

Chapter 6: Building a Collegiate Fellowship

By Sandy Beelen

Assisted by Rich Henderson

While evaluating an InterVarsity chapter, the student leaders were encouraged to focus on developing community within their chapter. One student's reply surprised me -- "I'm not sure I have ever experienced community, so I don't know what I need to work towards."

I suspect this student is not alone in his inability to define community. We join a group for fellowship, support, and encouragement. We have some vague ideas of how we want others to meet our needs, but all too often we end up disappointed. Community seems to be an illusive commodity.

Just what is community? What does the Bible say about the meaning of fellowship?

Our first glimpse of the importance of fellowship is seen in the Godhead: the Father, Son, and Holy Spirit. Each person of the Godhead exists in relationship with the others. Humankind, both male and female, is created as a reflection of God's image, created to exist in relationship with God and others. Our **need to be in relationship** with God and others is one aspect of what it means to be human, reflecting His image.

If community means being in relationship, they are certainly unique relationships. In his book, **The Fight**, John White reminds us that we are brought into the family of God, "You were cleansed by the same blood, regenerated by the same Spirit. You are a citizen of the same city, a slave of the same master, a reader of the same Scriptures, a worshiper of the same God. The same presence dwells silently in you as in [other Christians]. Therefore you are committed to them and they to you. They are your brothers, sisters, your fathers, mothers and children in God. Whether you like or dislike them, you belong to them. You have responsibilities towards them that must be discharged in love. As long as you live on this earth, you are in their debt. Whether they have done much or little for you, Christ has done all. He demands that your indebtedness to him be transferred to your new family." (*IVP, pp. 129-130*)

Being family means that we **care for each other**. We listen to each other's joys and sorrows, and we share our pain and confusion. We make ourselves available to each other and accept help when its offered. We speak the truth in love when we see a brother or sister making a wrong decision. We accept criticism given in love. While we are honest with our feelings and emotions, we respect the other person -- we do not hold others responsible for fixing us or blame them for our actions.

Being in a family sounds wonderful, but this privilege will always involve pain. Why? John White explains: "Sin has damaged our capacity to know one another because it damaged our capacity to know God. I cannot have true fellowship with you unless both of us have fellowship with God. I can love you, feel close to you, enjoy your emotional support. But sooner or later the thing will go sour or remain too shallow to satisfy. Unless both of us experience the healing and reconciling of God through Christ, unless both of us are restored to an every deepening relationship with God, then anything we have going between us will be a mere echo of the real thing. At the heart of Christian fellowship is reconciliation, the restoration of your relationship to God." (**The Fight**, pp. 140-141)

Reconciliation is another aspect of what community is all about. Knowing one another through God and in God is a distinct aspect of Christian fellowship. My ability to embrace others is directly related to my posture of obedience with my Lord.

If I have turned from that to which God is calling me, I am handicapped in my ability to reach out to others. If I am struggling to trust God, I have a hard time loving those friends and family members God has placed in my life.

Ephesians 4:12-13, 15-16 gives us another purpose of living in community. We **need each other to grow together in Christ and to serve Him**. Spiritual gifts are given "to prepare God's people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ,...(so) we will in all things grow up into him who is the Head, that is Christ. From him the whole body, joined and held together by every supporting ligament, grows and builds itself up in love, as each part does its work."

Our growth in Christ is related to our interaction, vulnerability, and openness to let others know the dark areas of our lives and receive from them the gentle nurture, exhortation, and encouragement that enables us to make choices that reflect our commitment to Christ's Lordship. Becoming mature in Christ and experiencing His fullness flows out of being in community. We aren't able to understand God's love for us, or His forgiveness, until we see this fleshed out in community.

For example, we all have friends like Steve. Steve came from a home where he was tolerated, but not loved. Attention for him was being laughed at by his parents.

Understandably, Steve was convinced that God could not accept him. Steve was also convinced that once the other students in the InterVarsity group got to know him, he would be laughed at and rejected. What a joy it is to see him slowly gaining confidence in God's love as he experiences the group's acceptance and care.

As with many spiritual truths, there is a paradox here. While affirming growth depends on our involvement in and nurture by the body of Christ, we also need to take responsibility for our own choices. "The whole body" grows and builds itself up in love *as each part (ligament) does its work*. We need and are indispensable to the body, yet we are each responsible for our own choices.

Unfortunately, too many of us try only one of the two extremes. Either we try to be lone ranger Christians ("I don't need the body"), or we demand that the body fix our lives and our relationship with God ("I am not responsible for myself").

We must strike a balance between these two extremes. And that balance is only found by living our faith out in community over time.

There is one last overwhelming aspect of community. In His last prayer, recorded in John 17, Jesus prays, "I pray also for those who will believe in me through [the disciples'] message, that all of them may be one, Father just as you are in me and I am in you. May they also be in us so that the world may believe that you have sent me."

The astounding truth of this passage is that the *world's ability to believe in Jesus depends on whether it sees Christians living out the Gospel together*, sees the Holy Spirit empowering, teaching, and guiding them.

But community doesn't just happen. We must make a conscious decision to place ourselves in community. Neither our peers nor our culture will affirm or support us in our commitment to develop community. Our culture calls us to "look out for number one," to preserve our own freedom in order to be true to ourselves. Many of us come from homes where love and trust were betrayed values. We have learned that the only person we can depend on and trust is ourself.

The Gospel message turns this aspect of our culture upside down -- it clearly states that our worth comes from God's love and Jesus' giving His life to redeem and restore us to Himself. It is often in community that the reality of these truths are fleshed out and that we begin to understand healthy human relationships.

Our challenge today is to prevent our society from molding us into its agenda. Frequently, we don't begin to experience the truth to which God is calling us until we have taken steps of faith and live in obedience to God's word.

Will you risk opening yourself to being in community?

Stages of Building a Fellowship

What does all this have to do with building an InterVarsity chapter on your campus? Everything!

InterVarsity's vision has always been to have a group of students and faculty, a body of believers, demonstrate by their life together the truth of the Gospel of Jesus Christ for their campus. This goal must be clearly defined so that we know toward what we are working. ***Our vision is community.*** We build groups on college campuses because we are convinced Scripture teaches that fellowship is the vehicle to growth in Christ, providing the motivation to reach out to the world.

Let's change our focus to the more practical aspects of building an InterVarsity chapter. A chapter goes through many different stages. If you can identify which stage a chapter is in, you can assess its needs and take actions to support its growth.

Emerging Fellowships

An emerging fellowship is a chapter in the pioneering stage. Chapters start in many different ways: a few students on a campus band together; a staff is assigned to a new campus; or churches or individuals from the community begin to reach out to the campus. During this stage, a few people work hard to pull together an identifiable group on the campus. Initially, some individuals are committed to pray, some begin to publicize, and some help lead a Bible study or two. Gradually, the chapter begins to define student leaders, hold regular meetings, sense developing community, and commit itself to prayer and evangelism.

Evangelizing Fellowships

An evangelizing fellowship is a chapter that is consistently seeing new believers come to faith through the influence of their group. The chapter's focus has changed from inward ("How do we build our group") to outward ("How do we reach out to the campus").

At this stage, the chapter has a defined vision with written goals for their Campus. Student leaders have partnered with staff in training and are equipping the chapter in discipleship and evangelism. Chapter members take initiative with each other. They are developing a strong sense of community and ownership of their vision and goals. As new believers come to faith, they are faithfully disciplined and integrated into the chapter's life.

Engaging Fellowships

An engaging fellowship is a chapter with two characteristics: a sense of calling to reach out to new affinity groups; and a growing vision for how their chapter as a community can make an impact for Christ on their campus. Vision for the Gospel moves beyond the context of their chapter and campus -- it embraces issues of morality, justice, and reconciliation. Students may be reaching out to minority students, the Greek system, or graduate students. Other students may be grappling with how Christ affects their understanding of the university world and issues of justice (responses to racism, sexism, or the Gay Rights movement).

How would you describe your chapter? In what stage would you place your chapter? What key issues does your chapter need to address in order to move ahead?

Reaching Out to the Commuter College

It is very hard to define one strategy for building a fellowship on a commuter campus. When we think about developing fellowships on today's commuter campus, *diversity* is one of the first words that comes to mind. There are urban, suburban, and rural campuses. There are two-year and four-year campuses. Some commuter campuses are mostly white, while others are mostly African-American. Some have a high number of international students, especially in the English as a Second Language program.

In addition, commuter students themselves are diverse. Most live at home and are tied into their community and/or church. Many of them work and go to school part-time or intermittently. Many come from broken homes. In general, they come from a broad range of ethnic backgrounds.

Not surprisingly, *frustration* is a second word that comes to mind if you are trying to build a fellowship on a commuter campus. Building such a fellowship takes hard work. There are many barriers to overcome, but there are also many assets. Commuter students may already have a support base in their community and/or their church. They may have natural friendships that have been in place since high school. They may also be older and more mature.

Regardless of differences in their environment, commuter students are basically the same as other college students. Their chapter will look much the same as one on a residential campus. The principles of building a chapter are the same, but the methods may vary. My advice is to be creative, try things out, let yourselves be free to fail and learn.

Integration of Students

How do we make contact with students on a commuter campus to inform them of the group and its activities?

The staff and student leaders need to do some good investigative work to discover the concerns of students on their campus, places where students congregate, the traffic flow on campus, and what resources are available through student activities. After analyzing the campus, you can begin to set goals and make plans.

New Student Week is a must, with lots of time and effort put into fun and attractive publicity. On some commuter campuses, this means that plans need to be made and carried out at the beginning of each term or semester. This includes displaying posters and chapter information in all the strategic locations the first day of classes.

A word about the type of publicity or poster to put up. We live in a media generation -- today's students are used to and expect quality. To draw these students to your groups, you need to put up attractive publicity.

It probably also means that your booktable needs to be up the first five to seven days of the new term or semester. Be creative with the table! Can you chalk all the classroom chalkboards? or chalk sidewalks? Use Christian rock videos to attract attention to the booktable, or give away popcorn or pop. Some groups have made t-shirts with the group's name, or taped video interviews of students' attitudes and ideas about Jesus' identity.

The next step in integration is that of ***follow-up***. Follow-up takes hard work, but it is crucial if you are going to bring contacts into the group. The phone will become an invaluable resource for follow-up. A goal of mine has been that we contact every student who signed up at the booktable for a Bible study or large group meeting to reinforce the invitation to our group. This telephone contact must be made within two days after the student signed up.

Because it may be hard for some students to walk alone into a meeting, have student leaders and staff meet invited students at a prearranged place and take them into the large group meeting. During the first few weeks of the term or semester, student leaders and staff need to make personal contact with each new student by spending time with them outside the group. This may mean meeting informally for lunch, or getting together between classes. It is extremely important that new students feel welcomed into the fellowship.

Structures

For a student walking into a new group, he or she will likely have questions in mind: Where will I fit in? Will I be accepted? Will I be able to contribute to or influence this group?

An individual must receive two answers from a group before he or she will join. First, the person needs to feel that he or she can fit relationally into the group. Community is always the primary motivation. Secondly, the person needs to know where he or she will fit in. This is tricky on a commuter campus, because students are typically balancing classes, work, and home schedules.

Small Groups -- In an emerging fellowship, when the concern is to find a core of students willing to commit to developing an InterVarsity group on campus, Bible studies are a smart place to start. They enable the group to identify student leadership and build a core of committed students.

However, when working on a commuter campus, you need to decide on the role of small groups or Bible studies. Small group Bible studies depend on capable, well-trained leadership. On some campuses, it is just not possible to do the training needed to use them. As a result, the small group's effectiveness in building fellowship and calling students to commitment is limited. You may need to reconsider the role of small groups each year based on the gifts and abilities of the student leaders.

You will also need to decide if a chapter organized around small groups will be effective. Many quickly find this structure inadequate. On a commuter campus, the group needs to form a group identity. This is usually done best by moving to a large group meeting structure as soon as possible.

Large Groups -- Large group meetings may be much more important to the commuter campus strategy than to the residential campus strategy. For many students in the chapter, their entrance into InterVarsity and their only real contact with the group is participation in the weekly large group meetings.

As a result, we need to carefully plan the content of these meetings. Meetings need to be attractive in form, warm and inviting in atmosphere. They should also create a climate in which the Gospel is presented, students are challenged to grow, and we come before the Lord in worship.

A decision will need to be made about the purpose of the large group. Is it to produce growth in the lives of Christians? Or is it to be evangelistic in nature? If you try to do both through one meeting, you will lose the impact of both and leave students confused and frustrated.

At the beginning of the term/semester, the staff worker or a student leader should do two things: 1) maintain a high profile in carrying out large group meetings; and 2) be intentional in defining the purpose of the fellowship group, conveying the vision, and calling students to commitment.

When a chapter is ready to think about growing numerically, some InterVarsity groups have added a second large group meeting, rather than adding more Bible studies. This has increased the group's membership and activities involved in outreach.

Student Leadership

Another important element of chapter growth on a commuter campus is the creation of the student leadership team. This team will work with staff in building a student group. As you build this team, make sure that you: convey InterVarsity's vision; build relationships and trust; assure potential student leaders that staff will be with them every step of the way; define the job and related expectations; and give a call to commitment to God, the campus, and staff.

Along with calling the student leaders to commitment, the whole chapter needs to be reminded of their call and responsibility to live out their faith on the campus. Every student should know the major goals of

the group, and how the leaders hope to accomplish those goals. The staff Worker and/or the student leaders then need to help the members think through their role within the group.

A second issue about working on a commuter campus is that staff and student leaders need to be intuitive and flexible. Let me explain. There is an art (intuition?) to knowing when someone is ready to take initiative and has the confidence and skill to accomplish what they set out to do. At this point, the wise staff worker/chapter leader steps back and slips into the mode of enabler. That takes flexibility in leadership style.

Another issue is that we don't have the luxury of time, especially on the two-year campus. On a commuter campus, we work with a wide range of how long students will be on campus. It may be a term or several years. Often the students just don't know how long it will take them to finish. As a result, we are always working in an unstable situation. It feels like we need to work in double-time. We try to disciple leaders at the same time we work with them to develop their leadership skills.

For example, it is not uncommon to meet a student the first week of classes, make a snap intuitive decision that this student is a candidate for leadership, and start the recruitment process. For instance, I met the president of our Thursday chapter at the first large group meeting this fall. I recruited him for two weeks, during which time I tried to communicate my vision for the campus and start building a relationship. The third week of classes, this freshman guy took over as the president. In fact, all student leaders of the Thursday chapter, except one, were new this fall.

When recruiting student leaders, it is important to figure out their interests and abilities, and then define their specific job description. The Exec positions on a commuter campus tend to be more functional than coordinating.

For example:

- President
- Large Group Leader
- Booktable/Evangelism
- Publicity/Fund-raising
- Follow-up
- Social Activities

In addition, it is helpful to spell out in writing: 1) your expectations of the leaders, and 2) the time commitment you are asking.

For example:

Exec Responsibilities: Total of 6-10 hours/week

- 1-2 hours: large group meeting
- 1 hour: Exec business meeting
- 1 hour: Exec Bible study
- 1/2 hour: prayer meeting (if possible)
- 1 hour: intentional evangelism
- 1 hour: optional discipling time with staff or volunteer
- 3-5 hours: fulfilling Exec position

Reaching Out to the Residential College

by Rich Henderson

Any strategy for building a fellowship must be founded on and informed by prayer. The Spirit must inhabit our thinking and empower our plans. And the strategy must be appropriate for the personality of the campus, the giftedness of students and staff, and the stage of chapter development.

No formulaic approach will satisfy the needs on our diverse residential campuses. Yet there are general principles or patterns that you can use in various settings. The following comments are offered to help you develop a strategy that suits your situation.

Integration of Students

It is very important that students are integrated into the chapter during two times: 1) at the beginning of the school year, through a well-planned New Student Outreach; and 2) throughout the school year on any ongoing basis.

New Student Outreach (NSO) -- This process actually begins in the early spring. At that point, you will need to select a committee for the event, establish a calendar of events, make room reservations, and delegate numerous responsibilities. Throughout the summer and the first weeks of school, you will need to look for and create opportunities to meet incoming students via university orientation programs and your own events. The type of event, timing, location, publicity, and word-of-mouth enthusiasm seem to be key at UNC-Chapel Hill. By fall, you will be full swing into events designed to integrate students into the chapter.

To follow up on students, we ask them to fill out interest cards at each event. The information on the cards is then given to the small group leaders, who are committed to getting back in touch with those students within 48 hours. At UNC-Chapel Hill, this personal attention has been significant. We then work at weaving those students into the fabric of the chapter. We've incorporated them through strong involvement in small groups and a freshman retreat held within the first two months of school.

Ongoing -- Many students check out the fellowship throughout the year. This is primarily due to chapter members who bring their friends with them to activities and meetings.

If visitors first come to a small group, then it will most likely be up to the small group leaders to work on follow-up and integration. If visitors come to the large group chapter meeting, either the small group leaders or some type of visitation team should work on follow-up.

Generally, students tend to be more committed to the life of the fellowship if they have a sense of ownership in and responsibility for the group. As a result, it is important to help people find their niche of ministry within or extending from the chapter. This will strongly enhance their integration.

Structures

Our normal structures include large group chapter meetings, small group Bible studies, and prayer meetings. Many schools have other regular structures as well. Remember that these visible structure are much like the 10% of an iceberg that is seen above the waterline. A majority of the life of your chapter takes place outside of those meetings (for example, in the late night dorm discussions or friendships which develop).

Since our fellowship is both for the building up of believers and the outreach to the non-involved, it is important that we think through how to use our structures to accomplish both goals. Some chapters have decided that large group chapter meetings will be a primary net for outreach to non-believers. As a result, their small groups and discipling relationships are essential for the nurturing of believers. Other chapters have gone the other route -- using chapter meetings for strong teaching and worship, and the small groups as a more effective entry point for students who aren't yet Christians. Decide whether one of those polar views, or some combination of them, would best suit your campus. Decide on the function of the structures and then shape the form accordingly.

A few comments about our standard structures:

Large Group Chapter Meetings -- Without making this time a performance, it is increasingly important to have well-planned and well-run meetings. Today's students have become accustomed to sharp media presentations.

Small Groups -- Given all of the factors working against deep, healthy relationships, continuity of relationships is especially important. Organizing your small groups in a way that allows "core groups" to remain together from year to year can be very helpful. Group membership could be shaped according to where people live, academic departments, and/or special interests (for example, nursing and missions).

Prayer Meetings -- Although prayer is central to us as our expression of dependency on the Lord, many chapters struggle with these meetings. Before any structure will work, we must first ask the Lord to first give us hearts of prayer. The structures that are working across the country are quite varied -- daily noontime prayer; regular "Concerts of Prayer;" meetings by gender, year in school, dorm. Experiment and stick with what works best for you.

Student Leadership

One key to the growth of IV at UNC-Chapel Hill during the past decades has been strong student leadership. At times, leadership has come from a key individual. Other times, it has come from a strong team.

In one sense, we do have to run with who the Lord gives us in the chapter. Yet, we can also work to develop solid leaders and groups of leaders. It is important to remember that these people (yourself included) are not just means to the end of building a fellowship. There is also an end with in the leaders -- that Christ's image be further developed in them. Both of these ends are important because they glorify God the Father.

Develop a system of leadership selection that depends on the Lord, encourages students to be stretched, and yet also remains responsibly aware of quality control issues. Require appropriate training. It does no good to throw someone into the deep end of a pool if you haven't first taught them to swim. Sustain these leaders in an ongoing fashion. Hold weekly, biweekly, or monthly leaders meetings in which these students can be nurtured.

Challenge leaders to be spiritual leaders. Biblical principles must be the basis for their ministry. These principles include such truths as: dependence on the Lord, leading by serving, serving by leading, losing one's life for Jesus' sake in order to gain true life, and so on.

One final word regarding leadership. Student and staff partnership has proven to be an important factor in building the fellowship. I strongly urge both staff and student leaders to work on building mutual trust, respect, and friendship.

Chapter 7: Developing Disciples

By Roger Edwards

The Purpose of God and the Task of His People

God's desire is to gather the world to Himself in Christ. (*Eph. 1:9,10*) His might and heart are directed toward the purpose of connecting a people to Himself in intimacy, gratitude, and service. The story of God reconnecting people to Himself is the real story of history and the central message of the Bible and the life of Christ.

There are really only two things that can be done for people in regard to this story of reconnection. First, they must be adopted by a new father. Second, they must learn to live in that new relationship. This is what is meant by justification and sanctification (discipleship). These two things are the work and purpose of God, and they are also works in which He invites us to participate.

This chapter of the handbook will explore what it means to be involved in the sphere of God's work of "developing disciples." InterVarsity is committed to a ministry of developing disciples in the student world who gratefully respond to God's work of redemption with worship and a life of love. We recognize this task as the essence of God's plan, so we desire to give ourselves to this work.

What is a Disciple?

Before we explore what it means to develop disciples, it is important to first define the concept of a disciple. What exactly are we trying to produce? What does a disciple look like? Your answers to these questions are crucial -- they will determine the development strategy that you pursue.

I thought of two traditional descriptions that accurately reflect what a disciple is, but they do not fully define the profound quality of life made possible by reconnection with God. By looking at these definitions, however, perhaps we can see what lies beyond them.

1. A disciple is someone who *does* certain things.
2. A disciple is someone who *understands* certain things.

A disciple is someone who does certain things. This view of a disciple emphasizes discipline and obedience. You demonstrate that you are a follower of Christ by trying to live as He lived and by carrying out His commands. A disciple does "good things," such as quiet times, evangelism, involvement with other believers, and social justice work. We feel deep concern for righteousness, whether personal or cultural. Moral choices and behavior matter deeply and are of more ultimate importance than emotional hardship. For example, I should remain moral even if friends reject me for not participating in their kind of behavior.

A disciple is someone who understands certain things. This view of a disciple emphasizes accurate thinking and insight concerning God, people, salvation, and so on. The theory is that if you think correctly about the important things, then the rest of your life will assume the proper perspective. A disciple must understand that God is both holy and loving; that people, though sinners, are made in the image of God; that Christ's death was the substitute payment for our sin; and that because of Jesus' payment, we are granted access to the heart of God.

This view holds that we can acquire a substantial understanding of God's redemptive work, which enables us to correctly see Him and our position in Him. An extension of this view is that we can also gain a substantial understanding of our own lives, our personal history and family background. This understanding enables us to make progress in our relationship with Christ. For instance, understanding that your father's past ridicule has hobbled your self-image helps you begin to confidently give yourself to others.

The Dilemma of Defining Relationship

The dilemma with defining a disciple is that you are not defining a static object that stands alone and possesses such and such properties. Rather, you are defining a person who is in relationship with another person. A disciple is defined by his or her *relationship* with God.

The two traditional descriptions discussed above do reflect some of the work and fruit of a disciple, but they are incomplete. A disciple should never be described in terms of things, even if those things are behaviors and ideas. It is possible, after all, to do right things and have accurate answers, and yet be very

far away from God. A disciple is best described not in terms of relationship with things, but in terms of relationship with God Himself.

If this is still too static a definition for you, consider the dilemma of defining anyone who is in relationship. For example, try to define a husband. You could say that a husband does certain things (acts kindly toward and cares for his wife) and understands certain things (the commitment of marriage, the psyche of his wife).

If you are the wife, however, I think you would want something better and deeper than that. A wife wants her husband to define himself not just in terms of what he does or thinks, but in terms of his relationship with her. It is one thing to have a dutiful, sensible, and even-tempered husband; it is quite a different marriage to be passionately pursued by a man who wants to be intimately involved with and committed to you.

And so it is with God. God desires our passionate love -- this is the great appeal and command of the whole of Scripture, and the endpoint of the Gospel. As a result, our definition of a disciple should be no less.

Yes, a disciple does and understands certain things. Yet far more fundamentally and profoundly, **a disciple is someone who loves a certain Someone**. A disciple is someone growing in adoration of and love for God, and subsequently in love for other people. Such a person is other-centered because his or her focus is on God.

Succinctly put, a disciple loves. (*John 13:35*)

If love for God is the definition of a disciple, then how do we develop love for God and others? All the implications of our strategy for "developing disciples" stem from the answer to that question. The better we can answer it, the better we will be in helping others to mature in Christ.

Developing Disciples

Our love for God and others is not an initiating love, but a responsive love. We love because God first loved us. (*1 John 4:19*) By surrendering to God's love for us, our love for Him and others grows.

Let me explain what I mean by "surrendering." Our relationship with God is based on grace -- it is based on a love that is undeserved and unearned. The only proper response to this kind of love is our surrender to it. In order to surrender, we must admit that God's love for us is undeserved (i.e., we are sinners), and we must trust that God really does love us. When Jesus met a person, it was always on those same terms: "admit that you are lost and want me, and then we can have relationship." A surrendered heart repents of its sin, submits to its sin, and then trusts grace to satisfy its hunger for intimacy.

By surrendering to God's grace, our love for God and our dependence on Him increase. We have admitted our great need for Him and have received His forgiveness; as a result, we love Him. (*Luke 7:47*) God's terms for relationship with Him are always the same (*Col. 2:6,7*): we must turn from our tendency to be our own ruler and depend instead upon His authority and provision. God does not require perfection of the disciples that we endeavor to develop, but he does desire true hearts of faith and repentance. Faith and repentance are the very means of relating to God and growing in love.

That is what developing disciples is about. We are essentially developing hearts of surrender to God's initiation, passion, and movement toward us (both our sin and pain).

Opportunity for Repentance and Faith

If we want people to grow and develop hearts of surrender, then we must help them find an environment

in which "surrender to grace" is understood, chosen, and modeled. We need to help people into a position in which they are more conscious of the choice they must make. We should give them an invitation to and taste of relationship from our own souls. We need to use our relationship with them as a place in which they are confronted with their great desire for intimacy and their sin of self-commitment. We do all that we can to build that context -- the rest is God's work.

The context is this....As hungry people in a fallen world, we have a tremendous problem -- we cannot fill the hunger of our soul. Try as we might, through moral or immoral means, we cannot find satisfaction or ignore our hunger. As believers, we must choose to either depend on ourselves to exact meaning from life, or to trust God's provision.

We must choose. In fact, we do every day. We choose when we lie in hopes of intimacy, when we verbally slash someone in hopes of impact, or when we boast about our "goodness" in hopes of respect. Intimacy, impact, and respect are all legitimate, God-given hungers. However, lies, slander, and bragging are remnants of a belief that we can not only control life, but that we have the right to control it, even if doing so violates the command to love.

All sin is this way. It may either be immoral in the way the belief is expressed (e.g., lying or immoral relationships), or it may be "moral" (e.g., the self-righteousness of the Pharisees). Either way, sin is the committed belief that we have both the ability and the right to control our world. In developing disciples, we must expose and undermine that stubborn, arrogant belief, and then offer the option of trusting God for the satisfaction of our hungers and the forgiveness of our depravity.

As developers of disciples, we need to help people into places where their sin is exposed (*Prov. 19:25, Rom. 12:20,21, Rev. 3:19*), their hunger for relationship is aroused (*Luke 15:17, John 14:4-15*), and they hear the Gospel (*Rom. 10:17, Gal. 3:2*). We need to help people see their problem and its solution. Then, we need to pray that they will surrender to God on His terms of repentance and faith. God, and the new heart of integrity that He has given us, does all the rest.

Avenues of Grace

Jeff came to college as a very sensitive, timid young man who struggled with a low view of his impact on others. His knowledge of the Bible was minimal, as was his vision for ministry.

But in college, something happened to Jeff, something changed about him. He began to spend time alone with God, praying and reading the Bible; he attended a few Christian conferences; he became part of a small group; and I spent a few hours with him. Through all of these things, Jeff began to look honestly at his life.

Jeff became one of the most influential members that InterVarsity chapter ever had. He led students to Christ, recruited people to go overseas, became a friend to both popular and disenfranchised students. I felt his love as did many others.

What happened to Jeff? The Bible, the Holy Spirit, and the rest of us began to expose the real Jeff and the hunger in his heart that only God could fill. He read about grace, was prompted internally by it, and experienced it through the faces and words of his friends. He began to surrender to grace -- the more he saw, the more he surrendered.

What helped him? What enabled him into a position where he was continually choosing?

It seems to me that there are three avenues by which people, like Jeff, are confronted by grace:

1) The Word of God

2) The Spirit of God

3) The People of God

Jeff's story is similar to most of ours. God uses some mixture of these three avenues to bring about our maturity. In these avenues, our sin is exposed, our hunger is aroused, and the Gospel is proclaimed and demonstrated.

The Word of God

The Bible is a written account of God's grace. It is grace that we can handle, underline, study, read, and reread. Written from the viewpoint of kings and fishermen, experienced by cultures and children, expressed by poets and former Pharisees, it tells the story of God's action toward people. It presents a panoramic view of God's holiness and grace in a literary form that can be translated, examined, understood, and passed on.

The Bible is also the inspired Word of God. As such, it is reliable to guide, correct, and enable our response to His grace. Therefore, it is not only expedient and necessary to enter the Bible as an avenue for responding to grace, but it is also very foolish not to.

As disciplers, we want to bring people to the Scriptures, so that they will be confronted/invited by an accurate picture of grace.

There are many ways that this happens. I remember one student who was extremely confused by large group speakers and others who said things like, "...and we all know what happened with Zeltaph...." This student had no understanding of the overall flow or content of the Bible, or why Jesus died and rose again four times in the four gospels. It was one of my more enjoyable staff experiences to photocopy the table of contents from my Bible and spend a couple of hours with her, teaching her that Genesis means beginning, that the books aren't in chronological order, and more. As simple as that was, I believe that I helped her into a better position to hear God's grace.

I also remember the first time I led a manuscript study using the inductive method. I was amazed at what I could learn, even without gold-edged pages. Expositions of important passages of Scripture helped me pull together a more complete picture of the message of the cross, and convicted me of my part in it. And leading a Bible study revealed the shallowness of my skimming study habits.

All of these opportunities, from fun facts about the Bible to heavy expositions, are part of discipling. They are part of discipling, not because they are an end in themselves, but because they move us toward grace. They expose sin and hunger, and provide the answer of the Gospel.

The Spirit of God

God has ways of surrounding people. Even when we try to shut out His love by closing our eyes and ears, God can speak directly to our hearts. This is the realm of God's Spirit.

The Holy Spirit convicts us of sin, increases our hunger, and speaks of Christ. His timing is extraordinary. As a result, we want to help people into the arena of the Spirit.

Three words come to mind when I think of that arena: worship, prayer, and meditation.

Let's not pretend that by labelling a 20-minute segment of our large group meeting as "worship," we guarantee an encounter with God. Instead, let's allow the possibility for such a supernatural event to occur. We must trust that God is eager and active in revealing Himself to the students in our care.

Times of singing and testimonies, concerts of prayer, and retreats of silence aren't spirituality themselves, but they provide an opportunity for us to meet with God at the heart. These sorts of things ought to be

scheduled, financed, encouraged, and attended for the sake of that opportunity. Training in and providing examples of the disciplines of worship, prayer, and meditation encourage the possibility, hope, and belief that we can encounter God. And when God encounters us, we must choose whether to respond or withdraw. We want our disciples to be in that position.

Beyond all this, we as disciplers must not only teach students to pray, but we must also pray for them. We must pray, as the Spirit Himself prays, for the encounter to occur and for the response of repentance and faith. We are merely allies of His work.

The People of God

Not only does God use His Word and Spirit to bring people to surrender to grace, but He uses us as well. He uses our words, friendship, and hands. We are conduits of His grace, through which people can actually experience Him. We are also messengers of His grace. Through us, hunger for intimacy can be awakened, sin can be exposed, and the Good News of the cross can be spoken.

Encounters with hunger and sin occur innumerable times every day. Through ***everyday openness and love***, we can offer others growing chances for life.

I think of two students as examples of this....Jill experienced grace when she was invited to Pizza Hut. She made some movement closer to Christ's invitation by her warm response to the students who invited her.

Jack was offended and hurt by Rob's intimidating manner, and gently confronted him about it. Rob was given a chance to look at his life. By choosing to hear the feedback, he made another small choice of surrender.

We can also disciple people through ***more formal means***.

I think of Marsha, who heard the idea of conversion for the first time in a small group. Puzzled, she asked her leader about it, and they now meet weekly to study what Jesus said about salvation. By being together and examining the words of Christ, Martha's questions have been answered, and her ideas have been challenged. Marsha is being invited by grace as she encounters it in the gospel of John, in the care of her small group leader, and by the Spirit.

A more extended example. I met regularly with Sally, a petite, gentle-mannered, and engaging woman. She once told me about a time when her best friend deserted her in a vulnerable moment in favor of someone else's company. She felt deeply hurt and betrayed. When she had opportunity, she later berated her friend for leaving her. Her words to her friend were scathing.

I asked Sally if her attitude was as vengeful as her words indicated. It was a simple and honest question. Sally choked in relief as she admitted the hate in her heart. As I was able to feel and understand her hurt, and to expose what she did with her legitimate pain, we were able to move towards the Gospel and love.

Now her block to loving her friend was not her pain, but rather her sinful self-focus. Her self-focus was deeper than mere vengeance, for she had believed that she could somehow ease the pain in her soul by taking revenge. That sort of scheming betrays the existence of an inner belief that is arrogant and self-committed.

Of her sin, Sally can repent. There is a solution to it -- she needs to be taken to the cross. The cross offers all of us hope that our hungers will ultimately be filled, and provision for the sin that will block us from our hope. As a result, we become freer to respond to those around us in love. The focus isn't on us or our ability to take care of either our pain or our sin, or both.

As Sally realized that she had been forgiven for her efforts to control her life, she became freer to love. (Luke 7:47) Because God overwhelmed her with the hope of all she wanted, she became grateful and secure in her connection with Him. She could afford to give herself away, even to those who might betray her.

As all this began to be exposed, Sally was confronted with a decision about grace. Her options were limited.

She could try to deny the hurt, and possibly restrain herself from revenge on her friend. But pretending that the hurt didn't exist would only have been a variation of controlling her life.

She could try to devise a scheme so that her friend would never betray her again. For instance, she could become even more sweet so that her friend wouldn't leave, or she could make her friend pay emotionally any time she was tempted to leave. But scheming would have been yet another variation of controlling her life. And in this case, controlling someone else's life as well.

Or she could acknowledge her hunger to be cherished, admit her sin of self-commitment, and ask for forgiveness, trusting that God could somehow take care of all.

As I disciplined her, my task was to continually bring her back to that choice by speaking to her legitimate hunger, while at the same time exposing how her sinful heart conspired to control her world (God included) to meet her hunger. All the while, I prayed that she would surrender. If she would face her hunger and sin, they would drive her to the Gospel -- she was hopeless to fill her hungry soul, and helpless on her own to do away with her sin. And when you can admit that you are hopeless and helpless, the Gospel sounds like good news.

As disciplers, we try to cooperate with the ministry of the Bible and the Holy Spirit in exposing people to their hopelessness and helplessness, in order that they might repent and receive God's forgiveness, and thus be released to a life of love.

Implications for Student Leaders

As student leaders, your task is to help the members of your chapter clearly see the choice before them. You want the members to have the opportunity to make surrender to Christ a lifestyle. Whether this happens through a large group meeting on the topic of prayer, a small group Bible study on Ephesians, the challenge of a beach evangelism project, a camping retreat, or an intense, confrontational dialogue depends on timing, availability, and giftedness. My advice is to use whatever means you have to disciple others. At the same time, continue to pray that you and the members of your chapter will become even more skillfully loving as you mature.

Let's not be distracted by arguments about which specific medium is most important. Small groups, large group teaching, prayer closets, or a meeting over a Coke with a Christian brother are all used by God (if they are Biblically based on grace).

The first thing to remember about the development of disciples -- **we are trying to grow disciples that love**. To love, we must assault our belief that we have the ability **and** the right to control our world. That belief is antithetical to love, because you will not give if you are consumed with taking. We should use any means that we think might be effective and loving in communicating the need to choose between self-commitment and grace.

The need to choose might be presented in a moving, powerful exposition, or by gently asking what someone is feeling. That choice of surrender may look like an intense turn from sinful behaviors, or a

quiet, mental acceptance of the idea of Lordship. You may notice a slight openness to you as a person, or someone beginning to show up for meetings.

The second thing to remember -- **we are trying to bring people to an encounter with grace and thus a choice**. The intentional, continual decision to look at life honestly, and trust God with our pain and sin, brings us to maturity, a maturity that turns us outward to others and upward to God.

We need to be continually surrendering to grace. The fruit of that surrender will be disciples who give themselves to God in worship. Such disciples are grateful and eager to learn about their Savior. They want to know what it means to give themselves to others, to desire to love others into the Kingdom. They desire to be embodiments of grace, so that when others encounter them, they will also have the opportunity to surrender. That is the fruit we desire.

Questions to Think About

There are five categories of questions you should think about as you plan to develop disciples in your chapter. I have added a few questions underneath each that might help you get started in each category. These questions are far from exhaustive.

1. Do we understand the purpose and nature of God?

- Is God studied?
- Are there opportunities for worship?

2. Do we understand and acknowledge the problem of humanity?

- Is there a willingness to look honestly at life, including both pain and sin?
- Is sin taken seriously in our meetings and relationships?

3. Do we understand and surrender to the solution of grace?

- Are we and our chapter members aware of the core of the Gospel message?
- Do our activities focus on developing an understanding of the Gospel message?
 - Broadly speaking, do we offer acceptance, are we friendly, are we a place to which hurting people will come?
 - Do we offer strength to people, giving feedback, rebuke, and honesty where people are failing to love?
 - Is the Bible the source of our understanding of grace, is it faithfully taught in small groups, large group, etc?

4. Do we understand our task in discipling as the people of God?

- Are our activities directed at bringing people to a place of choice?
- Is that choice modeled by the leadership?
- Are there avenues through which grace can be demonstrated and choices made?
 - Small groups, one-on-one, teaching.
 - Opportunities to learn to effectively study the Bible, to learn to pray, etc.
 - Fun and enjoyable friendships.

5. Do we understand and aim toward the goal of loving?

- Do we produce disciples who care about:
 - The lost?

- Their hurting neighbor?
- Justice

Summary

It is the purpose of God and the task of His people to develop disciples. A disciple is someone whose life is focused on God and others. Love is the telling earmark.

Development of disciples is the process of developing love in people by confronting and inviting them with the Gospel of grace -- we are enabled to love because we are loved. Grace confounds our self-focus; surrender to grace enables us to be other-focused. Therefore, all development strategies must be centered around continually bringing people to the place where they must choose whether to surrender to God's grace.

That place of choice is found wherever sin is exposed and hunger for God is aroused. In that place, the Gospel can speak to hungry and sinful people, and people must choose. For some, it will be a place of sweet relief from a burden far too heavy to carry. For others, it will be an angry, difficult, and defensive place. The important thing for the discipler is to know where that place is, and then bring people to it in the best possible way.

The work of developing disciples is a wonderful, soul-wrenching job. Because of our love for these people, we will suffer anguish of soul as we watch them struggle with the choice and suffer in their own pain. We will grieve in prayer over others. We will wonder at the mysterious work of God that is wrought in the soul of humankind. And, we will rejoice as, lo and behold, God works and people grow. Our souls will be knit to theirs, because we will both share in the wonder of surrender to God's love.

I know of no better way to keep our need of God before us than to participate in discipling another human being. In the process, we will be continually confronted with our own sin, our own hunger for relationship, and the message of grace. As we desire to love even more deeply, we will have the choice to surrender more deeply.

Chapter 8: Engaging the Campus with the Gospel

By Bob Fryling

Charles Malik, former Secretary General of the United Nations, has said, "Universities directly or indirectly dominate the world. Their influence is so pervasive and total, that what ever problem afflicts them is bound to have far-reaching repercussions."

Ward Gasque, professor at the University of British Columbia, says, "The university is perhaps the most strategic mission field in the world today. The future of the church and society will be determined, in large part, by what happens there in the next 25 years."

You as a college student not only live in this strategic mission field, but you are one of the key missionaries sent to it! In fact, when we talk about "engaging the campus," we are really talking about a missionary strategy of intentionally communicating and demonstrating the Gospel on your campus.

Understanding Your Campus Culture

The academic world has a rich Christian heritage. Most colleges and universities founded in the 1700's and 1800's were explicitly Christian in nature and purpose. For instance, one foundational document of Harvard University states that "every student should be plainly instructed and earnestly pressed to consider well that the main end of his life and studies is to know God and Jesus Christ." The very words

of Jesus, "The truth will set you free," are also inscribed in the walls of many campus library and administration buildings.

So, the world of the mind and intellect is not inherently antagonistic to Jesus' cause. Of even greater significance, though, is the great commandment itself, which directs us to love the Lord our God with all of our mind, as well as our heart, soul, and strength. Putting this together, one major point of identification with our mission field is that we as Christians also place a very high value on the things of the mind and on truth.

Unfortunately, campuses today are not guided by Christian truth. They are dominated by a **relativistic pluralism**. Pluralism by itself is not bad, as it is basically a manifestation of the diversity and free-will that God has given to His creation. As Christians, we want people to be able to freely choose to follow the Lord. We also want the freedom to persuade people of the necessity of this choice. We have nothing to fear in placing the Gospel of Jesus Christ in competition with anything else.

However, relativistic pluralism only allows for ideologies that make no claims of absolute truth. Robert Bellah says in **Habits of the Heart**, "People aren't bothered by other people's value systems as long as they don't infringe on their own." Tolerance is the greatest virtue on campus today. And the greatest sin is to believe that you might know what is best for someone else.

Now most of your friends probably don't consciously think of themselves as relativistic pluralists, except when they deal with issues of morals and lifestyle. Is it okay to sleep with your boyfriend or have a homosexual encounter? A relativist says "yes," as long as both parties agree no one gets hurt. A Christian says "no," because immorality as defined in the Bible offends God and brings harm to the individuals involved -- even if that harm is only experienced on an emotional and/or spiritual, rather than physical, level.

Speaking up about truth in a climate where tolerance is the highest virtue is difficult. Each of us fears being labeled as narrow-minded or intolerant. In order to lovingly and persistently bring the claims of Christ to our campus, we need to be persuaded daily of Christ's love and the truth of the Gospel.

Other parts of your campus culture that are not hospitable to Christian faith are an **individualistic materialism** and a **physical hedonism**. If you are like most college students, your possessions, grade point average, and physical appearance/performance are what is most important to you. But all of these things are external, consumer-oriented values that hinder rather than help faith in Christ.

I could go on to describe campus culture, but I'm sure you can do an even better job as you look around your campus and see what is important to people there. In fact, you may want to take an informal, or even formal, inventory of campus values and opinions. This will not only inform you of what your classmates are thinking, but it will initiate conversation with them on topics other than cafeteria food!

Loving Your Campus

Engaging is a word that implies involvement and a deep level of commitment. For instance, a couple becomes engaged to be married. That decision is not based on a passing acquaintance or superficial relationship. Rather it is based on a commitment to love the other person.

Similarly, engaging the campus is serious business and not just a passing fancy. Our supreme model for this kind of commitment is God Himself, who "so loved the world that He gave His one and only Son." Your campus is part of the world for which Jesus died. Since he has "entrusted to us the message of reconciliation," it is the immediate world that we are to love for the sake of Christ.

Engaging the campus will mean loving the people on your campus. Our natural tendency is to spend time with those who are easy to be around, people who make us feel good. But loving the campus means extending yourself, your love to those who do not yet know Christ. It will cost you time from your studies, time from your Christian friends, and even part of yourself to bring Christ's love to another student.

Unfortunately, our relationships with the college campus can often be analogous to just having casual dates with the campus -- not really being committed to it in a significant way.

As a student, you have an opportunity of a lifetime. By living, studying, and socializing with others, you can impact many with God's love. Ask the Lord to give you a passion for your campus. Consider your student years as an internship in learning how to love people as God loves them.

Doing Battle with the Campus

A second meaning of engagement is that of a military engagement or battle. This, too, has a strong dimension of commitment to it, but the emphasis is more on struggle and conflict. Loving the campus does not mean that we agree with everything that happens in school or that we are assimilated into all aspects of campus culture and its belief systems. Rather, we are to stand up for truth and issues of righteousness in all of our campus relationships.

Jesus put it very succinctly when He prayed that His disciples would be "in the world, but not of it." Regretfully, too many Christians invert that statement; they are of the world, but not in it! Our calling, however, is to follow both the example and teaching of our Lord -- by being in the world, but not of it. We need to love the campus, but if necessary, do battle with it as well.

Let me illustrate this with the issue of racism. Most campuses today are facing some type of racial tension in the administration, among the faculty, or in the student ranks. We need to confront racism at all levels, including within our own chapters, and provide a community that demonstrates racial reconciliation. This is hard work and may not always be popular, but it is definitely the calling of Christ.

Proclaiming and Demonstrating the Gospel

If you're with me so far, we've discussed engaging your campus with the Gospel as: understanding your campus culture, loving your campus with Christ's love, and being willing to do battle with it for Christ's cause. These are primarily attitudes and perspectives that provide a context for the Gospel.

The Gospel has two dimensions: proclamation and demonstration. The **proclamation** of the Gospel is evangelism. It simply means talking to people about Jesus and inviting them to receive Him as their Lord and Savior. Although this may be the easiest part to understand, it is the most difficult to do -- we don't want to look intolerant or super spiritual. We may also not know how to witness with integrity and spiritual sensitivity.

One way in which many InterVarsity groups have continued to witness with integrity and spiritual sensitivity is through "2+ evangelism." This concept basically asks every committed member of an InterVarsity group to pray daily for two students who are not yet believers. The desire is that this daily prayer will lead people to befriend those two students and share the claims of Christ with them. Last year at the Milwaukee School of Engineering, 13 students became Christians as part of an intentional 2+ outreach of the IV chapter there. If you're unfamiliar with this concept or want more information, get in touch with your staff member, who will gladly help you out.

The second dimension of the Gospel, **demonstration**, deals with our calling to acts of justice and righteousness. These acts are both a means and an end. They are a means for witness -- they involve us

with people and issues of great importance, like homelessness and racism. Through them, we can be salt and light to our campuses and attract people to the Lord. However, they are also an end in themselves -- even if no one sees them, they are part of Christian discipleship in reflecting the character of our righteous and just Lord.

Desiring to demonstrate the Gospel, many InterVarsity chapters have joined up with local projects (soup kitchens, homeless shelters), Habitat For Humanity, anti-rape associations, and anti-pornography groups. For example, Harvard's IV group took a public stand against the university's progress on racial issues last year. Other groups have been involved in tutoring projects. Although we don't have to start our own separate endeavors to demonstrate the Gospel, we must remember that it is important for members of the fellowship to be actively involved with social concerns.

The Apostle Paul said, in 2 Corinthians 4, that the Gospel is the treasure and we are the earthen vessels chosen to carry it. I am continually amazed that the Lord has chosen us to be His messengers of reconciliation to a lost world. Ultimately, however, it is God's power that brings people to Himself.

Thus, campus engagement is both an act of witness and worship. It should be centered on the good news that Jesus Christ died for our sins, and that there is "none other name under heaven given among men whereby we must be saved." I urge you to keep the person, teachings, and saving work of Christ central to all elements of campus engagement.

Strategies for Engagement

Let me suggest some strategies that will allow you to be more intentional in your Gospel witness:

1. Think of your campus in terms of social opportunities. What are the natural gathering points of students? When Paul visited Athens, as described in Acts 17, he went to the marketplace where people congregated. Is your marketplace the student union, quad, library, or bus stop? Use these gathering places for book tables, publicity, and hanging out with other students. Be creative.

Students at the University of Michigan recently built a replica of the Noah's ark right in the middle of campus. They did this to arouse curiosity, and they actually held Bible discussions right on "the Diag." They even attracted the attention of the daily newspaper. In general, the students made faith in God an issue on campus.

Other groups have sponsored Cliffe Knechtle as a visiting evangelist or a lecturer like Jim Sire. Still others have used drama or media presentations. In each case the students took advantage opportunities or created them. Where are the opportunities to create discussion about Christ on your campus?

2. Think of your campus in terms of people groups. What groups of students stick together? The athletes, Greeks, minority students, music majors? Are there Christians in these groups? If not, pray for specific conversions and witness among these segmented students.

Some chapters with many commuting student members create a specific commuter program for those who don't live on campus. Chapter meetings are held during the day time rather than in the evening.

Since we are very committed to being multi-ethnic on campus, pay specific attention to minority students. We are not committed to this to be trendy or to superficially pluralistic. Rather, our commitment stems from our belief in the unique ability of each individual and race to represent the image of God. As an alloy is stronger than a pure metal, so your chapter will be a stronger representation of Christ's body on campus if composed of students from a variety of ethnic backgrounds. Being multi-ethnic is not easy, but it is a significant part of campus engagement.

Recently at the University of Rochester, a student who attended the National Leadership Institute felt convicted about his lack of contact with black students on campus. To create an opportunity for chapter members to build relationships with these students, he invited a black gospel choir to sing at an IV chapter meeting.

3. Think of your campus in terms of academic disciplines. Paul stated in 2 Corinthians 10 that he desired to "capture every thought and make it obedient to Jesus Christ." Integrating your faith with your college major is also part of campus engagement.

There are many ways to do this. For example, several years ago at the University of Wisconsin, the president of the IV chapter organized a seminar with the faculty in her business administration department to talk about business ethics. One of our Regional Directors regularly teaches a class in the religion department at the local university -- because of a relationship he developed with the religion professor conducting the course. I have been involved in teaching classes in religious studies, philosophy, and family development.

Find out if any Christian resources in your community would be willing to participate in a classroom setting and then see if your professor would be open to such a dialogue. (Make sure that the person you recommend will be sensitive to the academic environment and the needs of the students. Your staff member can help you with this.)

4. Think of your campus in terms of influence networks. What are those networks on your campus? The student newspaper, student government, and freshmen councils? Get involved with one of them.

It's hard work, but I would love to see every InterVarsity group in the country have a member as part of the editorial staff of the school newspaper. Not only can such a person contribute more articles to the paper, but he or she can also significantly influence others on the editorial team as to what is communicated about Christian values and Christian activities on campus.

Other IV groups have worked very successfully with those in charge of freshmen orientation and have really made a significant contribution to the work among entering freshmen. It also is a wonderful time to let freshmen know about InterVarsity.

There may be other ways of looking at your campus. The intent is to engage every part of your campus community with the Gospel, so that everyone has the opportunity to respond to Christ's claims on their lives.

Closing Thoughts

My last word is to encourage you to practice authentic Christian community on campus. You can't engage the campus all by yourself. If there is one thing that will attract others to the Gospel, it will be your love for one another. In the light of so many religious scandals, people are looking for genuine relationships. Do not hide your relationships.

In his excellent book, *Reinventing Evangelism*, Don Posterski writes, "The strategy must not be to run from the world but rather to engage the world, to interact in a bold but compassionate manner with what is happening in modern society." This is at the heart of our vision in InterVarsity. May the Lord give you courage and wisdom as you engage your campus in all its ethnic diversity with the Gospel of Jesus Christ.

Chapter 9: The Chapter Leadership Team

By Bobby Gross

In the previous chapters, we have considered three broad subjects: Campus Vision (*Ch. 1,2*), Student Leadership (*Ch. 3,4*), and Campus Strategy (*Ch. 5,6,7,8*). This chapter will focus on the actual leadership structure that works out all of the above.

Indisputably, building a vital Christian fellowship, developing disciples of depth and daring, and boldly engaging the campus with the Gospel require strong, effective leadership teams. In this chapter, we will discuss the composition, selection, and function of the chapter leadership team, including sample job descriptions for various positions.

Role of the Leadership Team

Most InterVarsity chapters have at least two levels or circles of leadership. The primary circle of leaders is usually called the Executive Committee or Exec (in some groups, the Officers, the Leadership Team, etc.). In this chapter, I will use the term Exec when referring to this primary committee or team. In addition to the Exec, many chapters have a second circle of leadership comprised of leaders who do not sit on the Exec. The Small Group Leaders, SGLs, comprise a third circle of significant leaders. While the Exec tends to carry foremost responsibility, all three of these circles combined make up the Chapter Leadership Team.

What is the role of the Chapter Leadership Team, especially the Exec? The answer is succinctly summarized in three broad functions that capture the essence of leadership: envisioning, enabling, enlisting.

In response to God's leading, the Chapter Leadership Team **envisions** what the fellowship could be and do on campus. The Exec leads the way in seeking God's direction, embracing the IVCF vision, developing the shape of that vision for their chapter and campus, communicating this to the fellowship, embodying this vision by personal example, and periodically renewing the vision in the face of difficulties or discouragement. **Leaders must envision.**

Second, the Leadership Team **enables** the chapter to pursue and accomplish its vision. Where envisioning involves the big picture and the broad goals, enabling involves planning, strategy, and organization. The Exec leads the way in outlining priorities, setting specific goals, formulating strategies to reach the goals, laying out a timetable, and developing organization and structure for the fellowship. In addition, the Exec tries to solve problems and overcome obstacles that undermine the group's progress. In these ways, the leaders serve the chapter. **Leaders must enable.**

Third, the Leadership Team **enlists** each chapter member to participate in and help pursue the vision and strategy. The Exec leads the way in: inspiring widespread involvement, fostering a sense of ownership ("our chapter"), delegating responsibilities to as many students as possible, equipping/training people for their tasks, supporting each one in light of his/her needs, and encouraging folks at every turn. This function of enlisting is crucial to the concept of servant leadership: leaders are to minister as well as mobilize, members are to receive as well as achieve. **Leaders must enlist.**

Whether a specific task or the overall group is in view, the role of chapter leaders is to determine **what** are we seeking to do, devise **how** are we going to do it, and designate **who** is going to do it. And then do it!

Leadership Team Configurations

The following examples convey the basic pattern for organizing leadership in InterVarsity chapters. At the same, they also demonstrate the variety and creativity that is possible.

Your chapter's leadership structure should be designed in light of the size and nature of your fellowship, the type of campus on which you are located, and the distinctive aspects of your vision and strategy. Choose a structure that is effective. For example, the larger your Exec, the more difficult it will be to find a suitable meeting time and to function efficiently. An Exec of four to six people, however, must devise ways to communicate with and coordinate the extended leadership team.

Typical State University (late 20th century)

If the chapter at TSU is small (25 to 40 students), a basic Exec will probably look like this:

- President (might also coordinate small groups)
- Chapter Meetings Coordinator (might also coordinate prayer meetings)
- Outreach Coordinator (might include missions emphasis)
- Secretary/Treasurer

If the chapter at TSU is somewhat larger, the Exec can be expanded to a more typical configuration:

- President
- Small Group Coordinator
- Large Group Coordinator
- Evangelism Coordinator
- Secretary/Communications
- Treasurer

Larger chapters may also have coordinators for such areas as prayer, missions, discipleship, socials, booktable, publicity, social justice, and New Student Outreach/Follow-up. If desired, one or two of these coordinators can be included on the Exec.

Florida State University, FL (1990)

In this configuration, each Exec member has at least a co-worker, and in some cases one or more Team Leaders, working with him or her. Each Team Leader has several other students on his/her team (or committee). This structure purposefully creates many opportunities for members to serve, while preserving clear lines of accountability.

- President
 - Prayer Team Leader
 - IV Campus Rep (liaison to student government and other campus organizations)
- Action Group Coordinator
 - Co-Action Group Coordinator
 - Action Group Leaders Trainer
 - Action Group Leaders
- Chapter Meeting Coordinator
 - Skits/Team Leader
 - Worship Team Leader
 - Welcome Team Leader
- Evangelism Coordinator
 - Literature Coordinator
 - Outreach Table coordinator
- Missions Coordinator
- Treasurer/Fund-raiser
- Communications Coordinator
- Social Coordinator
 - Intramurals Coordinator

Fort Valley State College, GA (1989)

At this predominantly African-American school, the IV chapter is called the Christian Fellowship Society. Its leadership structure is reflective of comparable student organizations on campus as well as certain campus traditions.

- President
- Vice-President
- Vice-President
- Secretary
- Treasurer
- Choir Director
- Miss Christian Fellowship Society
- Campus Advisor (faculty)

College of Dupage, IL (1990)

The chapter on this commuter campus totals around 80 students, including both day and night students. Given the difficulty of regularly convening a large group of commuting leaders, this chapter devised a two-team structure. The overall "Student Leadership Team" is divided into the "Exec" (concerned especially with chapter growth, via large group meetings and chapter organization) and the "Ministry Team" (concerned especially with outreach). The whole Leadership Team meets together two or three times each term.

The central chapter activity is the large group meeting. This same meeting is held twice each week, once during the day and once at night.

- Exec
 - Chapter President
 - Large Group Coordinators (2), day meeting
 - Large Group Coordinators (2), night meeting
 - Treasurer/Fund-raiser
 - Secretary/Logistics
- Ministry Team
 - Chapter President
 - Ministry Team Coordinator
 - Outreach Coordinator (plans monthly social events for outreach)
 - Evangelism Coordinator (coordinates booktable and "evangelism partners")
 - Bible Study Coordinator
 - Missions Coordinator (usually an international student; focus on networking with internationals)

Leadership Team Selection

Qualities Needed in Exec Members

Although there are specific qualities for particular Exec positions, all Exec members should possess the following general characteristics (*cf 1 Timothy 3:1-13*):

1. Spiritual Maturity -- InterVarsity leaders should be growing disciples who seek to conform their character to Christ and submit all aspects of their lives to His Lordship. While none of us are perfect, students involved in immoral behavior or harboring racist attitudes, for example, should not be leaders. Does the person have a regular quiet time? Is she or he involved in a local church? Is she or he committed to prayer? Is there spiritual vitality in his or her relationship with God?

2. Personal Maturity -- While similar to the issue of spiritual maturity, this category concerns the way persons carry themselves and conduct their lives. In relationships, is the person caring and respectful? In

academic work, is he or she diligent? (While some sacrifice in G.P.A. might be appropriate, studies are important. Flunking for Jesus helps no one). In general, is the person thoughtful, disciplined, and responsible?

3. Commitment to InterVarsity -- Leaders need to have demonstrated a pattern of involvement in and commitment to InterVarsity. Do they understand and affirm the vision of IVCF? Do they agree with IVCF's Basis of Faith? Are they responsive to the present chapter student leaders and staff worker?

4. Heart for the Campus -- Not only should a leader care for the students in the fellowship, he or she should also have compassion for those on the campus who don't know Jesus. Does the person have a vision for making a difference on campus? Is he or she active in evangelism? Concerned about needs and issues on campus?

5. Leadership Abilities -- Review the attributes of leadership as described in Chapter 3 and the role of leaders as described at the beginning of this chapter. The Exec is not a training ground for novices, but a place where leadership is exercised. Those chosen for the Exec should already have a "track record" of effective leadership. Has this person been faithful in previous assignments? Does he or she influence others? What leadership skills or gifts does he or she possess? How well can he or she prioritize objectives/goals/needs?

6. Openness to Training -- Quality #5 need not rule out students with modest experience but much potential. The key is their willingness to get training. For most Exec positions, a commitment to attend Chapter Camp is a firm requirement. In addition, the willingness to participate in other area events and programs, as well as training by IV staff, is important.

How to Select an Exec

Because student leadership is so critical in InterVarsity, this process of selecting the Exec is very important. It should be conducted with much care and prayer.

Notice my use of "selection" rather than "election." Choosing spiritual leaders is neither a popularity contest nor a political campaign. Rather, the process requires prayerful deliberation and decision-making by a group of mature, experienced chapter members. The goal is to discern God's choice of leaders. In the end, the process should echo the Biblical example, "It seemed good to the Holy Spirit and to us...." (*Acts 15:28*) Consequently, when someone accepts a given leadership position, at the deepest level, he or she responds not to IVCF as much as to the Lord, to a sense of His call.

1. Selection Committee -- The present Exec appoints a Selection or Nominating Committee and names a Chairperson. The composition of the Committee may vary. Always include the IV staff worker in the Committee; he or she will likely play a supportive rather than directive role.

In some chapters, the outgoing Exec, or the Exec plus the Small Group Leaders, comprises the Committee. Increasing numbers of chapters are appointing a Committee of mature seniors (plus outgoing leaders not eligible or open to serving again). Often the Chairperson is the outgoing Chapter President.

2. Preliminary Issues -- The Committee should discuss and agree on three preliminary questions. 1) What Exec positions need to be filled, and what are the basic requirements and job description for each position? 2) What general qualities are needed in prospective Exec members? 3) What procedure will the Committee follow in making the selections?

3. General Nominations -- The Committee develops a list of prospective Exec members. This should be a broad list that includes all possibilities. The chapter should also be encouraged to submit nominations. Suggestions from the Chapter Leadership Team, including Small Group Leaders, are especially valuable.

4. Interviews -- It is quite valuable for one or two Committee members to interview each prospect from the broad list. This interview will help you personally assess a nominee's qualifications, vision, interest, and openness to the requirements of leadership.

Examples of questions used at Stetson University (FL): How long have you been actively following Christ? What are the top three priorities in your schedule? In your mind, what does Godly leadership entail? What would you like to see our chapter become in one to two years?

In addition to interviews, Committee members might want to ask for insight about nominees from other appropriate persons, such as Small Group Leaders.

5. Form a Tentative Slate -- Considering the screening process used so far and with much prayer, the Committee now needs to match new leaders with Exec positions, usually starting with President. (Some groups decide on the President and then invite him or her to join the Committee for the rest of the process.)

6. Get Consent of Nominees -- Each person on the tentative slate should be informed of his or her nomination, educated about the specific position, and given sufficient time to pray about it. Each person should then be asked to indicate their willingness to serve wholeheartedly as "unto the Lord" in the proposed role.

7. Finalize Selection -- Taking into account the responses of the nominees, the Committee makes any necessary adjustments and finalizes the slate of new leaders.

8. Commissioning Service -- At an appropriate chapter gathering, present the new leaders to the chapter and commission them for service. Honor the out-going leaders. Thank the Selection Committee. Chapters may develop special traditions. At Stetson University, for instance, this process is made more significant by the passing of a carved wooden chalice, "The Cup of Remembrance," from the outgoing President to the new one.

When to Change Leaders

There are two basic times when IV chapters tend to select and install new leaders: between first and second semester, or in the spring. There are advantages and disadvantages to each option.

1. Mid-year Transition -- The selection process takes place in November/ December, with new leaders beginning in January. The previous Exec has already planned much of the Spring Term.

Advantages: a) Old leaders are still around to coach new leaders; b) Chapter structures and plans are already in place, lessening the pressure on new leaders at the start of their tenure; c) Exec goes to Chapter Camp better acquainted with each other and their roles, and they can therefore make the most of camp; d) Seasoned Exec plans New Student Outreach and gets the chapter going in the fall; e) You don't have a new Exec and Small Group Leaders team at the same time.

Disadvantages: a) The pool of prospective leaders is smaller (freshmen aren't ready, and seniors have only one semester left); b) You may lose momentum as new leaders take over mid-year; c) New Exec implements plans of former Exec; d) Valuable senior leaders sometimes disappear from the scene prematurely.

2. Spring Transition -- At quarter schools, selection usually occurs in February/March, with new leaders beginning in Spring Quarter. At semester schools, selection ideally takes place before Spring break, with new leaders installed no later than a month before school ends. The new Exec helps the chapter finish the year and concentrates on Chapter Camp preparations.

Advantages: a) There is a continuity of leadership throughout the school year; b) New Exec members can be drawn from rising sophomores, juniors, and seniors; c) You have a better capacity to tackle major projects in Winter/Spring.

Disadvantages: a) More training and team building is needed, so less planning takes place; b) Fewer experienced leaders go into the critical Fall Term.

A Year in the Life of an Exec

During different parts of the year, the Exec and Chapter Leaders focus on different priorities. This section provides an outline of key concerns over the course of the year.

Each chapter will share some of these priorities, but they will also add their own. For example, adjustments must be made according to the timing of leadership transition. (For more details about any of these brief suggestions, consult your staff member.)

Transition In (whenever leaders change)

- 1. Team Building** -- Take time to get to know one another and begin to develop a sense of team. Ideas: a retreat, prayer partnerships, meals together, personality inventory, etc.
- 2. Training** -- Learn your new jobs from those you are replacing, from the new president, and from the staff worker.
- 3. Chapter Assessment** -- Make a preliminary evaluation of the chapter at transition time. Strengths? Weaknesses? Spiritual vitality? Momentum?
- 4. Vision Renewal** -- Try to understand and affirm the vision of the previous team, while renewing the vision with your own dreams and prayers.

Winter

- 1. Implementation of Plans** -- Adjust and act on plans made at the end of the Fall Term. If a new Exec is starting, these plans are inherited from former Exec.
- 2. Mini NSO** -- Reach out to new students (or old fall contacts) and breathe new enthusiasm into the chapter.
- 3. Spring Outreach** -- Develop plans for an evangelistic thrust after spring break or during spring quarter (e.g., at Easter time). Possibility -- promote a national evangelism project as a training opportunity.
- 4. Potential Leaders** -- Recruit and train new leaders with next year in mind, especially potential Small Group Leaders. Promote Chapter Camp. Initiate Exec selection process for spring transitions.
- 5. Summer Missions** -- Recruit Students (ideally teams) for overseas opportunities and urban projects.
- 6. Senior Recognition** -- Creatively utilize skills and experience of seniors, while also providing, with staff assistance, opportunity for them to focus on their transition out of school.

Spring

- 1. Adjust Expectations** -- As the year draws to an end, many goals may be unmet. Exercise grace. Emphasize a few key priorities, such as inviting the response of those with whom you've been sharing Christ.
- 2. Positive Conclusion** -- Provide opportunities to end the year with joyful remembrance, thankful celebration, expressions of love, recognition for seniors, and appreciation for leaders.
- 3. Scholarships** -- Final recruiting for summer camps and missions...raise funds to help chapter members go.
- 4. NSO Plans** -- Appoint a Chairperson and assemble a team to make preliminary plans for the fall NSO. Announce the plans and enlist chapter members to help.
- 5. Summer Plans** -- Make provision for any chapter activities continuing during the summer term. Devise a plan to encourage growth and maintain contact among those not in school.

Chapter Camp

- 1. Preparation** -- See the suggestions under "Transition In." The President and staff member map out a

plan for time at camp. Exec does Campus Analysis and Chapter Evaluation Summary (see appendix at the end of this chapter). Bring the data needed for planning (for example, school calendar, campus map, football schedule).

2. Planning -- Pray. Review. Envision. Brainstorm. Set goals. Make specific plans. Delegate. Pray.

3. Departure -- Leave with each leader's assignments clear. Share vision and plans with other chapter members at camp. Communicate with the whole chapter over the summer.

Summer

1. Personal Growth -- Set spiritual goals and disciplines, plug into a local church, seek out a partner for accountability, and read some good books.

2. Individual assignments -- Don't procrastinate, do them! The President and leaders should follow through with chapter members.

3. Chapter Life -- Leaders in school oversee modified chapter activities. The others should encourage those not in school (for example, newsletter, correspondence course, prayer partners).

4. Pre-fall Retreat -- Leaders and/or core members gather to renew fellowship, recapture vision, and coordinate plans. Hold retreat prior to NSO.

Fall

1. NSO -- Insure a well-planned, highly visible, warmly aggressive outreach to new students. Promptly and persistently follow up contacts. Plan ways to quickly incorporate new members. Idea: sponsor a special retreat mid-fall for only freshmen.

2. Organization -- Focus on plans for first month (for example, small groups and chapter meetings). Consolidate leadership tea. Put chapter structures in place (including publicity, roster, budget, leadership meetings). Articulate the chapter vision.

3. Fall Events -- Strongly promote area conferences and training events that would be highly beneficial to new students. Especially recruit for the life-changing Urbana Missions Conference in appropriate years.

4. Fall Outreach -- In addition to ongoing evangelistic strategies (2+ evangelism, booktable, etc.), plan some thrust to involve the whole chapter in engaging the campus. This solidifies the chapter's identity and purpose.

5. Cultivation of Potential Leaders -- Identify students who show leadership potential and begin to invest in them. Initiate the Exec selection process for mid-year transitions.

6. Planning Ahead -- Prepare an appropriate conclusion to the fall term. Think of ways to prepare students for Christmas break. Lay out Chapter plans for Winter/Spring.

Transition Out

1. Helping New Leaders -- Affirm them, train them, support them, pass your vision to them. Encourage the chapter to get behind them.

2. Last Hurrah -- Is there is a special contribution you can make or role you can play as an outgoing leader?

Some Keys to Effectiveness

Relationships on the Leadership Team

The great challenge is to love one another as Christ has loved you. This will mean many things: honoring others above yourself; careful listening; asking for and extending forgiveness; valuing each other's diversity while preserving unity; practicing mutual accountability; etc. Such relationships will be powerful leaven in influencing the whole fellowship, especially in a multi-ethnic Exec or a multi-ethnic chapter.

Another challenge is to work effectively together. This calls for recognition and affirmation of each other's gifts, strengths, and personalities. Commit yourselves to work through conflicts in a healthy fashion. (See ***Small Group Leaders Handbook*** for guidelines). See Romans 12 and Ephesians 4.

Individuals vs. Team

An Exec is both a collection of individuals with specific positions and a leadership team. It is important for

each person to fulfill his or her role effectively, collecting input from the others and reporting to the Exec. However, it is also important for the Exec as a *team* to own the chapter vision, integrate the chapter strategies, and shoulder together the burden of leadership. The President both assists individuals in their jobs and leads the Exec as a unified team.

Exec Meetings

A few suggestions...Set a regular meeting time and limit the meeting length. Make longer, open-ended meetings the exception rather than the rule. The President should set an agenda and ideally communicate it to members one to two days ahead of time. Each member should come prepared for his or her part of the agenda.

Don't neglect to pray. Sometimes start with extended prayer. Don't discuss matters that can be handled one-to-one. Instead, focus on the significant issues and plans (for example, the spiritual pulse of chapter, health of small groups, etc.). Think four to six weeks ahead. When plans have been hammered out, clearly identify the **one** person with overall responsibility. Yet, don't let business always crowd personal concern for one another.

Exec and Other Leaders

Lines of communication with second level leaders need to be strong. It's valuable for the entire Chapter Leadership Team to periodically meet together. This will foster a sense of common purpose, direction, and responsibility.

It is especially important to develop this sense of team with the Small Group Leaders. In most places, they are the backbone of the chapter, the ones with the most direct and sustained influence on members. They deserve close attention and support as well as a voice in chapter leadership. The Small Group Coordinator is a critical liaison between Small Group Leaders and the Exec.

IV Staff

Your staff worker is a godly, gifted individual dedicated to serving the chapter. He or she has strong abilities in leading, organizing, training, and discipling students. The staff person is your advisor and friend, a "spiritual coach". He or she is eager to help, but is committed to the principle of student leadership.

Develop a strong, positive relationship with your staff worker. Learn his or her particular strengths and interests, and utilize them. Regularly seek his or her advice. Strive for a genuine partnership in the work of Christ on your campus.

Chapter Leadership Positions

The following "job descriptions" provide a basic outline for many common leadership positions. Chapters are free to refine these job descriptions when helpful or necessary. Each of these profiles assumes the general qualities listed in the section "Leadership Team Selection," only adding qualifications specific to the particular position.

Become familiar with key resources for various positions, especially: this handbook, the ***Small Group Leader's Handbook***, the ***Large Group Meetings Handbook***, ***Student Leadership Journal***, ***The Making of a Leader***, ***The Campus Evangelism Handbook***, ***The Complete Campus Companion***, ***Disciplemakers' Handbook***, etc.

Remember, as individuals do their parts, they enable the overall team to reach its common goal. "...The whole body, joined and held together by every supporting ligament, grows and builds itself up in love, as each part does its work." (*Eph. 4:16*)

President

Specific Qualifications:

1. Vision.
2. Organizational ability.
3. Relational or pastoral abilities.

Summary of Responsibilities:

1. Provides overall spiritual leadership to the chapter, especially in maintaining and upholding the vision.
2. Leads the Exec.
3. Keeps chapter on track with plans and organization.

Priority Tasks:

1. Maintain overview of chapter (strengths, weaknesses, progress, spiritual dynamics).
2. Lead Exec as a team (conduct meetings, facilitate planning/implementation/evaluation, develop the team).
3. Help individual leaders with their personal life and job responsibilities.
4. Pray for the chapter.
5. Be visible in chapter (meet members, communicate vision, set example).
6. Represent chapter on campus (student government, other campus groups, administration).
7. Lead Exec at Chapter Camp.
8. Insure development and selection of new leaders.
9. Maintain close relationship with IV staff.

Small Group Coordinator

Specific Qualifications:

1. Former Small Group Leader and current small group member.
2. Previous participation in formal Small Group Leader training.
3. Teaching/training ability.
4. Discernment.

Summary of Responsibilities:

1. Organizes and coordinates small group program in light of chapter vision and goals.
2. Leads present Small Group Leaders and develops future Small Group Leaders.

Priority Tasks:

1. Set up small groups (leaders, members, times, locations).
2. Get each Chapter member, especially new students, involved in a small group.
3. Supervise Small Group Leaders. Regularly meet with each to discuss personal growth and needs, and to review small group concerns (attendance, dynamics, problems, plans).
4. Lead Small Group Leaders Team. Hold meetings for communication, encouragement, prayer, and coordination.
5. Provide for ongoing Small Group Leader training.
6. Act as liaison between Small Group Leaders and Exec. Coordinate role of small groups in overall chapter plans.
7. Identify and develop potential Small Group Leaders.
8. Pray for small groups and the Small Group Leaders.

Large Group Coordinator

(or Chapter Meetings Coordinator)

Specific Qualifications:

1. Vision.
2. Organizational skills, including delegation.
3. Communication skills (if Large Group Coordinator emceeds large group meetings).

Summary of Responsibilities:

1. Plans and coordinates chapter meetings in light of chapter vision and goals.

Priority Tasks:

1. Work with Exec to define purpose(s) of large group meetings (worship, teaching, outreach, building the fellowship, etc.).
2. Work with Exec to outline overall strategy for large groups (outline of topics, link with other chapter

plans/activities).

3. Form and lead team to help with planning and conducting meetings (worship leaders, emcee, publicity coordinator, etc.).
4. Develop specific plans for each meeting, delegate responsibilities, and oversee preparations (music, speaker/ guests, facilities and equipment, skits, announcements, booktable, etc.).
5. Communicate with speakers/guests well in advance and as meeting approaches (clear expectations, orientation to group, necessary details, etc.).
6. Coordinate publicity of meetings.
7. Lead or coordinate the actual meetings.
8. Oversee post-meeting tasks (thanks/honorarium to speakers/guests, follow-up of newcomers, evaluations etc.).
9. Maintain files (records of meetings, speaker resource file, etc.)

Evangelism Coordinator

(or Outreach Coordinator)

Specific Qualifications:

1. Compassion for the lost.
2. Vision for engaging the campus with the Gospel.
3. Gift of evangelism.
4. Teaching/training ability.

Summary of Responsibilities:

1. Motivates chapter to campus witness and engagement.
2. Provides for training in evangelism.
3. Creates opportunities and coordinates strategies for outreach.
4. In some chapters, also coordinates chapter involvement in community service.

Priority Tasks:

1. Set an example.
2. Work with Exec to develop overall chapter vision and strategy for engaging the campus.
3. Motivate all chapter members to pray, prepare, and participate.
4. Coordinate strategies for friendship evangelism, esp. the "2+" concept.
5. Coordinate strategies for ongoing evangelism (booktable, contact-evangelism, Investigative Bible Studies, etc.).
6. Coordinate larger outreach projects/efforts (usually once a term).
7. Work with Small Group Coordinator and Large Group Coordinator on evangelistic aspects of small groups and chapter meetings.
8. Plan and coordinate training opportunities.
9. Develop strategy for effective follow-up of all evangelistic contacts.

Secretary

(or Communications Coordinator)

Specific Qualifications:

1. Effective communicator.
2. Organizational skills.
3. Servant attitude.

Summary of Responsibilities:

1. Insures effective communication within the chapter (the larger the group, the more crucial this position).

Priority Tasks:

1. Take minutes at Exec meetings.
2. Work with President on administrative tasks (written agenda for Exec meetings, chapter correspondence, gathering data for chapter evaluations, etc.).
3. Compile, continually update, and periodically distribute chapter directory (names, school address, phone, home address, date of graduation, etc.).
4. Coordinate communication within chapter (calendar of activities, newsletters, information to small groups, phone chain, etc.).
5. Oversee production of brochures, fliers, etc.

6. Communicate with chapter members during summer (and Christmas break?).
7. Maintain chapter resource files, historical records, scrapbook, etc.

Treasurer

Specific Qualifications:

1. Understanding of Biblical stewardship.
2. Ability to wisely handle money.
3. Enthusiasm for fund-raising.

Summary of Responsibilities:

1. Helps develop chapter budget.
2. Secures funds for the budget.
3. Administers chapter funds.
4. Teaches chapter about Biblical stewardship.

Priority Tasks:

1. Work to educate chapter and develop disciples, in light of Biblical teaching on stewardship and money.
2. Work with Exec to develop an annual chapter budget (including amounts for chapter meetings, publicity, outreach activities, special events, scholarships, IFES support, etc.).
3. Develop strategy for raising the budget, starting with systematic appeal for each chapter member to give/pledge.
4. Plan and coordinate any fund-raising projects.
5. Coordinate solicitation of funds from "outside sources" (alumni, parents, churches, etc.).
6. Manage chapter funds (checking account, bills, financial records, etc.).
7. Coordinate allocation of scholarship funds.

The following leadership positions may or may not be included on the Exec. Each of these, however, should be accountable to a particular Exec member. Only a summary of responsibilities is given for these positions.

Missions Coordinator

Summary of Responsibilities:

1. Promotes vision and prayer in the chapter for world missions in the chapter and helps integrate into aspects of chapter life.
2. Provides information, resources, and training.
3. Leads chapter in outreach to international students.
4. Recruits students for summer missions and coordinates support.
5. Develops awareness of IFES and specific links with sister movements and groups in IFES.
6. Promotes Urbana.

Prayer Coordinator

Summary of Responsibilities:

1. Is a person of prayer.
2. Teaches and encourages the chapter to pray.
3. Coordinates daily prayer meetings.
4. Plans special times of prayer (e.g., Concerts of Prayer).

Discipleship Coordinator

Summary of Responsibilities:

1. Works with Exec (especially Small Group Coordinator and Large Group Coordinator) to develop vision and strategies for developing disciples.
2. Provides training and coordination for one-on-one discipling.
3. Provides discipleship resources (for example, *Disciplemakers' Handbook*).
4. Promotes and recruits for discipleship training events.

Social Concerns Coordinator

Summary of Responsibilities:

1. Works to educate chapter and develop disciples, in light of Biblical teaching on social justice and compassionate service.
2. Coordinates opportunities for chapter involvement in campus or community service.
3. Works with Exec to lead chapter in taking a Christian stand on critical social and moral issues.
4. Provides resources and training.

Outreach Booktable Coordinator

Summary of Responsibilities:

1. Coordinates outreach tables and chapter members' participation.
2. Provides training for working at the table.
3. Secures appropriate materials and develops effective publicity.
4. Oversees follow-up of contacts.

Publicity Coordinator

Summary of Responsibilities:

1. Develops general chapter publicity (brochure, flier, banner, etc.).
2. Prepares and organizes on-campus publicity for chapter activities (posters, newspaper ads or announcements, fliers, banners, etc.).

New Student Outreach/Follow-up Coordinator

Summary of Responsibilities:

1. Leads team responsible for NSO.
2. Coordinates plans and implementation of NSO (esp. in Fall, but also Winter/Spring).
3. Coordinates follow-up of all NSO contacts.
4. Coordinates follow-up of all other contacts (booktable sign-up, chapter meeting visitors, etc.) during year.
5. Helps organize any special events for freshmen.

Chapter 10: Resources and Relationships

By Doug Whallon

An Olympic athlete welcomes his coach's pointers. Wise students further their education by using the library and faculty for guidance. An IVCF chapter can strengthen its ministry by involving many resource people.

God has given us some great treasures -- faculty, pastors, alumni, former Exec members, and IVCF staff. Unfortunately, these resources often remain undiscovered. But when we do invite their participation, the benefits are enormous.

Faculty often have a long-term perspective on God's activity on a campus. Their link to the administration and witness to Christ expands the ministry.

Pastors may serve as expositors of Scripture for large group meetings and give counsel. Alumni and former Exec members who are interested in your campus will pray for your fellowship and contribute their expertise, if you ask them.

To gain the greatest benefit for your chapter, discern what resources are available and make use of them. Ask for people's assistance. Coordinate resource strengths with your chapter's plans and programs to add strength and vitality to your fellowship.

However, be careful not to abuse these people. Favorite speakers sometimes get burned out if you invite them too often. They may feel unappreciated if you fail to show your gratitude for their contribution.

My favorite example of good use of people resources is the students of the University of Wisconsin during the early 1950's. The leader of the IVCF group approached a young faculty member, a well-known Christian, and asked him to be the faculty sponsor of the group.

The students were successful at incorporating the faculty advisor into the group, and he found his own spiritual life enriched. With the help of IVCF staff and students, he played an increasingly important role on campus by witnessing to students and colleagues.

Eventually, Dr. John Alexander left the faculty to become president of IVCF. Christian students deserve special credit for his contributions. Wouldn't it have been tragic if this willing, effective resource person had been ignored?

Three Indispensable Resources

God provides the guaranteed resources of His grace, His Spirit, and His Word. And other factors help build and maintain an effective campus fellowship. Use them wisely.

1. Staff Member

Staff workers are godly, gifted individuals who were most likely strong student leaders during their college years. They join IVCF staff, not for money (that I can guarantee), but because God has given them a deep concern for college students.

They understand from personal experience what it takes to be a Christian on campus. And they bring ideas and experience from other campuses.

Most staff have strong abilities in evaluating programs and developing effective strategies. They want to help Christians mature in their faith and help non-believers come to know Christ. They offer themselves as models, admittedly imperfect, but committed to pursuing Jesus. They offer time to train and teach.

The staff member's role is complex. Although InterVarsity chapters remain self-governing, staff workers do advise, encourage, and serve as "spiritual coaches." They don't replace the initiative of students, or force or dictate. Staff are eager to train student leaders, provide a model and a friend, but they will not do the work for you.

Since the relationship between chapter and staff is not highly structured, tension can occur. Officially, staff members have authority only to recommend affiliation of a chapter with the national organization or to break that relationship with InterVarsity.

These loose ties between staff and chapter reflect IVCF's philosophy of student leadership. InterVarsity wants students to direct themselves, using staff for guidance and instruction, rather than for control. This encourages students to grow as Christian leaders -- they hold responsibility for their chapter.

Strive to build a relationship with your staff worker. He or she is on campus to serve you and wants to be seen as a friend. Staff workers appreciate the encouragement of your interest in their lives.

Building a personal friendship with your staff worker is the first step in building a mutual ministry -- a partnership. The second step is talking with your staff worker about the chapter's strategy and how he or she can assist you.

My advice for gaining the greatest benefit from student-staff cooperation is to find your staff worker's interests and strengths. Put them to work in those areas. Also determine what your chapter needs most and then seek your staff worker's help in that area.

Below is a list of suggestions about how to work with a staff member. Because time may not permit all of these activities, decide which are most important for your chapter. Have your staff worker:

1. Meet regularly with the chapter president.
2. Attend some Exec meetings to provide insight and advice on plans and personal dynamics.
3. Consult in planning and goal-setting.
4. Lead training workshops on topics such as evangelism, Bible study methods, and prayer.
5. Give evangelistic dorm talks.
6. Teach at your large group meetings. (This is especially helpful early in the school year so students can meet him or her.)
7. Disciple groups of freshmen or sophomores.
8. Train small group leaders.
9. Provide spiritual support to student leaders who often give much but receive little.

These previous nine suggestions may help you avoid the following three common frustrations:

1. Confusion over a staff worker's role (expecting too much or too little).
2. Failure to plan staff visits well, resulting in misuse of time and an ineffective program.
3. Failure to perceive or use the staff worker's gifts, abilities and resource material.

The fruitfulness of a chapter's work will increase as you build a strong bond between the staff worker and chapter, and fully use a staff worker's gifts and talents.

2. Faculty Advisor

Your faculty advisor is the official liaison between your InterVarsity chapter and the administration of your college or university. Faculty advisors often provide wise counsel and godly influence for your group. They have tremendous potential for ministry.

The quality of leadership ebbs and flows as students come and go. But the turnover among faculty is low. The influence of Christian faculty members who love students can be a strong factor in maintaining a consistent, growing fellowship.

Select your faculty advisor carefully. If the advisor is effective, several years of continuous service may add to the chapter's momentum. The newly selected Exec committee is the ideal group to select and invite the faculty advisor.

Student leaders must take initiative with the advisor. Faculty assistance is more likely to occur if students maintain a regular flow of contact and communication. Chapter presidents should meet at least monthly with their faculty advisors. Share prayer requests, seek advice, and invite them to your meetings.

It is impossible to write a formula describing a faculty advisor's role and influence. There are two key variables:

1. The advisor's spiritual maturity, gifts, and commitment to the campus.
2. The student leadership's initiative, maturity, and vision.

To avoid confusion, there should only be one official faculty advisor recognized by the administration. However, there are often good reasons for having several faculty members involved in the life of your chapter. Fellowships blessed with several concerned Christian faculty should:

1. Assign a student liaison to each faculty person.
2. Give each faculty a special area of ministry, such as adopting a small group.

In this manner, a large chapter could have 20 to 30 faculty members vitally involved in its life and ministry.

Some chapters find success in designating a student as the faculty liaison. This student locates all Christian faculty members. He or she then informs them of IVCF's purpose, compiles a list of those faculty interested in the chapter, and regularly supplies them with information on the group's activities. This student also gives prayer requests to the faculty and informs them of special chapter events. As a result, some faculty may emerge as superb large group or evangelistic speakers. And there may be an opportunity to link faculty together for fellowship or outreach.

Another strategy for involving faculty is for a small group to divide into pairs and visit faculty members. Drop by their offices during office hours, introduce yourselves, and explain the purpose of the chapter. Leave them an interesting article or booklet such as ***The Appeal of Christianity to a Scientist***. With their consent, arrange a follow-up visit to hear their reaction to the booklet.

3. Local Church and Pastors

Michael Griffith suggests that the true test of a college ministry is the contribution it makes to the local church 20 years later. If that is the case, the results of InterVarsity are quite encouraging. Many IVCF alumni serve churches in responsible positions such as lay leaders or pastors.

It's crucial that students don't postpone church involvement until after graduation. Student leaders should provide models and exhort the entire chapter to faithfully attend and pray for local churches. Encourage these good habits in the lives of young Christians as early as possible.

The campus fellowship benefits from church involvement in a number of ways:

- Churches' prayer support for your chapter.
- Student growth from participating in worship.
- Financial support for conference attendees and outreach efforts.
- Pastors' familiarization with the group (possible teachers or counselors for the campus).

Please note two types of churches: churches located in the same city as the college, and students' "home churches" elsewhere in the country. Individual chapter members should maintain contact with their home church. The responsibility for building bonds with the local churches lies with the chapter's leadership.

The chapter members should not all converge on one church; they should spread out. This protects the chapter from coming under the sole influence of one particular denomination. Gently steer new Christians toward churches with sound Biblical teaching.

Additional Resources and Relationships

In addition to staff workers and faculty, a number of other resources and relationships can enrich your chapter's life. Delegate particular chapter members to develop and maintain links with these resources -- your chapter will be healthier for it.

Administration

A recognized student group enjoys many practical benefits. Access to campus facilities, meeting rooms, audio-visual equipment, and even student activities budgets may become available to your chapter.

If a group fails to go through the proper channels or breaks university policies, whether by ignorance or intention, the group can be barred from campus. Diplomacy is important!

Another reason for constructing bridges to the administration is that you can minister to the president, provost, or dean through your visits. Thank the administrators for their work. Inform them of the IVCF

group's presence and activities. Offer them the help of chapter members and ask for their prayer requests. Perhaps more administrators would be led to Christ if more chapters developed these relationships.

The president of the University of Maine was so impressed with the IVCF chapter that he took time to communicate that to IVCF headquarters. He complimented the group's positive contribution to campus life. His confidence in the chapter was so high that whenever he learned of a lonely student, he asked the members of the IV chapter to visit that student.

Alumni

Graduates who were chapter members are potentially rich resources. Find the names of past chapter members still living in the area. Continually update these names and their addresses. Occasionally, college alumni offices will assist. A semiannual letter to alumni can keep them involved in the chapter, and solicit their prayers and financial support for scholarships to camps and conferences. Alumni also form a reservoir of potential speakers for dorm talks or chapter meetings. They can draw on their own knowledge of the campus.

Other Christian Groups

Many campuses today have two or three, perhaps even a half-dozen, different Christian fellowships. While they worship and witness to the same Lord, they usually have their own distinctives and personalities. As Paul wrote, "If the whole body were an eye, where would the hearing be? If the whole body were hearing, where would the sense of smell be?" (*1 Cor. 12:17*)

God has given each of us special gifts and talents, different from those of anyone else. We are to use these to His glory and for the benefit of the whole body. It would be tragic if we were all the same. Campus groups have varying ministries and strengths, and it's important that they maintain their individual identities.

The unity of the body of Christ is also an important Biblical principle. Unity reflects humility and love more than sameness and organizational singularity. Seek such spiritual unity in prayer and practiced relationships. Wherever possible, seek Christian fellowship and cooperation with other groups.

Possible paths to pursue include: semiannual joint fellowship meetings; a shared speaker at a joint large group meeting; a meeting of leaders each semester to talk and pray together about their plans; or co-hosting a campus-wide evangelism event. These efforts will exhibit and enhance unity without undercutting the integrity of a group's identity.

While a group's occasional participation in the larger Christian fellowship is good, over-involvement can be distracting. Groups may stray from their main purposes. If a group overextends itself, efforts in evangelism and discipleship may be overlooked. Student leaders need to keep turning to God in prayer, seeking the affirmation of their purposes.

IVCF chapters should feel free (after responsible prayer) to say "no" to an invitation from other groups. In the same way, they should also feel free to collaborate in other opportunities. With each possibility, appraise the chapter's strengths, purposes, energy, and time.

IVCF Chapters at Other Colleges

Relationships with other chapters can be forged at camps and conferences. These are wonderful opportunities for encouragement, exchange of good ideas, and prayer support. In large urban centers with several IVCF chapters, city-wide gatherings could be arranged (e.g., a Concert of Prayer). If the schools play one another in football, a joint Friday evening fellowship meeting could be arranged. However, because of the effort needed, I don't recommend you try to maintain close contact with more than one or two other schools.

If there a campus near yours has no IVCF group, your fellowship could help plant a witness to Christ on that campus. A small group or several individuals could pray, make regular visits, search out Christians, and even start a Bible study or small group.

Former Exec Members

In my staff work at Harvard and the University of Wisconsin, I've seen several students serve as strong Exec members during their junior year. Yet, for one reason or another, they were not on the Exec in their senior year. So, what did they do? What role did they play in the chapter?

It is too easy to overlook former Exec members. They can easily fade into the backdrop and cease to make a vital contribution. This is a shame, because you lose the valuable resource of a proven leader.

Exec committees blessed to have former Exec members still in the chapter should make strong efforts to tap this resource. Thank these people for their past contributions and encourage them to continue. Delegate a particularly responsible task or ministry to them. Help these people stay involved in the chapter.

Ray, an Exec member as a junior at Harvard, became even more influential in the life of the chapter as a non-Exec senior. With the blessing of the Exec, he masterminded and led the distribution of 3,500 New Testaments on campus. As an Exec member, he had other time-consuming responsibilities. But as a senior, he was still able to contribute significantly to the campus witness.

Parents

Some IV chapters design special events to inform parents about the fellowship. Banquets, parents' weekend receptions, or a special brochure for parents can be tasteful and effective. A natural witness to non-believing parents is extended in this way. You may also gain prayer and support from Christian parents. Many Christian parents are often excellent candidates for speaking on topics such as the family or getting along with parents.

Your chapter may function well on its own. But there are many resources to help you make it even better.

Paul's messages about the body of Christ tell the importance of different parts working together for the benefit of all. Think of your chapter in this light. Consider the many persons outside the chapter who could add to its ministry and benefit from their involvement.

Constitution for InterVarsity at _____(College Name)

Article I NAME

Section 1. The name of this organization is_____ Christian Fellowship, the
 _____ (college name) chapter of InterVarsity Christian
Fellowship/USA®

Article II DOCTRINAL BASIS

Section 1. The Basis of Faith of this organization will be:

We believe in:

The only true God, the almighty Creator of all things,
existing eternally in three persons—
Father, Son, and Holy Spirit—full of love and glory.

The unique divine inspiration,
entire trustworthiness
and authority of the Bible.

The value and dignity of all people:
created in God's image to live in love and holiness,
but alienated from God and each other because of our sin and guilt,
and justly subject to God's wrath.

Jesus Christ, fully human and fully divine,
who lived as a perfect example,
who assumed the judgment due sinners by dying in our place,
and who was bodily raised from the dead and ascended as Savior and

Lord.

Justification by God's grace to all who repent
and put their faith in Jesus Christ alone for salvation.

The indwelling presence and transforming power of the Holy Spirit,
who gives to all believers a new life and a new calling to obedient service.

The unity of all believers in Jesus Christ,
manifest in worshipping and witnessing churches
making disciples throughout the world.

The victorious reign and future personal return of Jesus Christ,
who will judge all people with justice and mercy,
giving over the unrepentant to eternal condemnation
but receiving the redeemed into eternal life.

To God be glory forever.

Section 2. All officers of this organization, leaders of Bible study groups and speakers must subscribe to the above Basis of Faith

Article III PURPOSE STATEMENT

Section 1. *In response to God's love, grace and truth:*

The Purpose of InterVarsity Christian Fellowship/USA is to establish and advance at colleges and universities witnessing communities of students and faculty who follow Jesus as Savior and Lord: growing in love for God, God's Word, God's people of every ethnicity and culture and God's purposes in the world.

Article IV MEMBERSHIP AND PARTICIPATION

Membership and participation in this organization is open to all students and faculty members.

Article V LEADERSHIP

Section 1. Only those persons committed to the Basis of Faith and Purpose of this organization are eligible for leadership positions.

Section 2. The leadership of this organization will consist of an executive committee and any officers and others the group desires.

Section 3. The responsibilities of the leadership of this chapter are:

- a. To carry out the purpose, general policies and program of this organization
- b. To call an annual meeting for selection of new leadership and to evaluate activities of the year.
- c. If needed, to call other business meetings for the chapter for selection of new leaders and evaluation of the activities of the chapter
- d. To responsible for the continuance of this organization from year to year.

Article VI MEETINGS

Section 1. Meetings for Bible study and prayer will be held at times decided by the members. Bible study meetings will usually be held weekly, prayer meetings daily.

Section 2. Other meetings for the discussion and presentation of matters pertaining to the life and purposes of the organization will be held as occasion warrants.

Article VII SELECTION OF LEADERSHIP

Section 1. The Selection Committee will consist of at least two members of the Executive Committee and at least two other leaders who the Executive Committee chooses. The IVCF staff worker(s) can be an ex-officio (non-voting) member of the Selection Committee.

Section 2. The Selection Committee will receive recommendations for new leaders from members of the chapter.

Section 3. The Selection Committee will be responsible to see that all prospective leaders subscribe to the organization's Doctrinal Basis and Purpose Statement as stated in Articles II and III.

Section 4. The Selection Committee will present the chapter with the names of the new leaders two weeks before the annual meeting.

Section 5. At the annual meeting each member in attendance will vote on each candidate. Any candidate that receives a majority is elected to the Executive Committee for one year.

Article VIII CONSTITUTION AND AMENDMENTS

Section 1. This constitution will be adopted with a general consensus of the leadership of the organization (or a two-thirds vote of the committed membership).

Section 2. This constitution may be amended by a general consensus of the leadership (or a two thirds vote of the committed membership), providing that no change is made in Article II, Article III, or Article V, Section 1.

Section 3. Amendments of this constitution will not become valid until a copy of the amendment(s) has been placed in the office of _____ (the recognizing authority) of _____ (college name) and with the IVCF staff member assigned by InterVarsity Christian Fellowship/USA.

Note:

Article III – PURPOSE STATEMENT

Section 1. Your group may choose to write its own purpose statement. You might model it on (1) InterVarsity's national purpose statement or (2) this alternate suggestion:

(1) *In response to God's love, grace and truth:* The purpose of InterVarsity Christian Fellowship/USA is to establish and advance at colleges and universities witnessing communities of students and faculty who follow Jesus as Savior and Lord: growing in love for God, God's Word, God's people of every ethnicity and culture and God's purposes in the world.

(2) *In response to God's love, and truth:* The purpose of InterVarsity Christian Fellowship (or your group's name) at _____ University is to be an organization of students who follow Jesus as Savior and Lord; growing in love for God, God's Word, God's people of every ethnicity and culture, and God's purposes in the world through spiritual, intellectual, physical and social pursuits.

10 Commandments for Planning and Leading Large Group Meetings

By Randy White

1. Large group meetings are the most visible part of the IVCF work on campus. Treat them as a tool to channel students into deeper, more committed forms of teaching and training (for example, small groups, conferences).
2. Use large group meetings to communicate your overall theme for the semester or year. What do you want to accomplish in the lives of those who attend? Be specific. Make sure you know how this semester's theme and weekly topics fit into your Long Range Plan for discipleship training and campus penetration. Let your chapter know where you are going.
3. Make sure you have a clear purpose for each meeting and an outline of what you want to accomplish. Aim for continuity between the meetings. Some topics, however interesting, are just not useful in accomplishing the overall plan. Reserve some vacant dates for flexibility.
4. Pay attention to detail. It makes the difference between a mediocre and a great meeting. These details include: who will pray and for what; a master of ceremonies with presence, sincerity, and flexibility who knows the purpose of the meeting; music that fits the theme of the meeting, led by a team of core students; well-rehearsed skits; printed announcements (keep to a minimum); book plugs by people who have read the book (make sure there are copies available for sale); starting and ending on time. Your attention to detail will communicate caring and increase the value of the meeting.
5. Alter the format. Don't plan a long string of speakers. Use media tools. Break up into small groups with core people as leaders (assigned questions). Alternate formal meetings with informal ones. Some weeks stress body life, other weeks give more time to content. The opposite of creativity is not dullness, but laziness!
6. Use your core both in format and planning. Get their feedback. Use their ideas. Large groups can develop potential leaders. Communicate that the chapter welcomes involvement from everyone. Use them consistently.
7. Recognize different levels of commitment. Don't scare people away with absolutes about involvement in chapter life. Rather, always provide opportunities for deeper participation. Because your objective (through the message and format) is to teach and channel, be sure to provide avenues for response. Don't just contribute to their knowledge. Help them grow in action.
8. Someone said that one evidence of God's grace in a group is in how it treats visitors. Make visitors feel welcome. If possible, have the friends who brought them or a greeter introduce them to the group. Follow up on them, perhaps by having small group leaders call with an invitation to their studies.
9. Expect problems and problem people. God allows them. Have a back-up plan in case a speaker doesn't show up.
10. Above all, pray -- before, during, and after. Rivet yourself to God's work and His principles when planning your objectives and format. He will give you success. (*2 Thess. 1:11-12*)

Recruiting for Camps and Conferences

By Tom Pratt

In order to successfully recruit students for camps and conferences, you should first be convinced of the event's value. Your motives should be to see the person grow in their love for God and their neighbors.

When you recruit, see yourself as a servant, seeking the best for others, like one beggar showing others where to find food.

Review the person's spiritual growth. Ask them questions about what God has been teaching them. Affirm them and remind them of growth you have seen. Show the person how the event will fit into their spiritual growth.

Next, help the person see how the event fits into the life and vision of his or her chapter. Emphasize the fellowship aspects of the event. For those who complain they don't have any friends in the chapter, remind them they need to initiate such relationships, too. And they need to attend chapter meetings and events consistently.

Point out the additional benefits of attending such events: building trust with others to prepare you for leadership roles, and developing friendships with other chapter members.

Talk about your own experiences at various events, especially the one you are trying to convince them to attend! If you are going to the event, you will have more influence on their decision. Tell them why you are going. This is essential and powerful when making your case.

Don't hesitate to press the person if they seem initially uninterested. But don't place a "guilt trip" on them. Tell them you will be disappointed if they don't attend (if you will be). Take their excuses or options seriously. But try to help them think of creative solutions that will allow them to attend. Find financial assistance or someone to help them with studies, if needed. This will convince them you really want them to come.

Give all the relevant details about the conference or camp. Read the brochure ahead of time. Find answers to their questions.

Help them see this as a chance for God to meet their needs, a step of faith. Urge them to examine their motives for coming, too. If it's just to be seen by peers or to meet a possible romantic partner, tell them to stay home.

Never leave them without calling for some response. And tell them exactly what they need to do by when. If you tell them to pray about it and make a decision later, make sure you follow up on it.

Pray before and after you talk with the person. Pray especially that your time with them will help both of you grow and will build trust between you.

Developing Spiritual Gifts

By J.E. O'Day

Many Christians consider developing their spiritual gifts as optional. They consider it low priority relative to evangelism, group growth, missions, Bible study, or prayer. Although you may sympathize with this way of thinking, you must also recognize that the development and exercise of spiritual gifts is a basic provision of God for group growth. In fact, the primary job of a Christian leader is "to prepare God's people for works of service, so that the body of Christ may be built up...." (*Eph. 4:12*)

How do Christians serve others? The apostle Peter says, "Each one should use whatever gift he has received to serve others, faithfully administering God's grace in its various forms." (*1 Peter 4:10*)

According to Peter, a spiritual gift is God's grace manifested in specific service. Discovering and developing spiritual gifts within your group will produce growth through people serving each other and displaying God's grace in their lives.

So let's begin with some basic points:

1. *Every person who has received grace has also received one or more spiritual gifts.*
2. *Every Christian is responsible before God to use their spiritual gifts.*
3. *It is a good idea to discover your spiritual gifts.*
4. *The list of spiritual gifts in the New Testament is not an exhaustive list. (Your gifts may not coincide with those listed in Scripture).*
5. *Spiritual gifts are often natural abilities that God recreates along with the whole person.*

These points may help you help others find their spiritual gifts. But the real questions of many is "How do I find what gifts God has given me?" One way is to follow these five steps:

1. **Prayer** -- Ask God daily to reveal your gifts.
2. **Scripture** -- Familiarize yourself with passages pertaining to spiritual gifts (especially *Rom. 12, 1 Cor. 12-14, Eph. 4, and 1 Peter 4*).
3. **Contemplation** -- Deliberate on your most basic joys, desires, and inclinations.
4. **Affirmation** -- Ask the opinions of respected fellow Christians on what your gifts might be.
5. **Experimentation** -- Put your suspected gifts to work in ministry.

Once you become aware of your spiritual gifts, you will be in a position to begin developing them -- to begin using them more effectively, frequently, creatively, skillfully, and purposefully. To develop one of your gifts, do the following:

1. *Accept some responsibility in the area of your gift.*
2. *Seek encouragement and feedback from trusted friends and leaders.*
3. *Take inventory of the opportunities available to you for using your gift.*
4. *Take time to learn from those who are more experienced in the area of your gift.*
5. *Plan your life in light of the gifts God has given you.*

If, as a leader, you have taken (or are taking) these steps and are helping others take them as well, you are accomplishing a large portion of what God has called you to do. It will activate others in your group, make them feel significant, and make them a vital part of ministry on campus!

(For more help and information: ***Know Your Spiritual Gifts***, J.E. O'Day, IVP; ***Your Spiritual Gifts Can Help Your Church Grow***, C. Peter Wagner, Ventura Books.)

Integrating Missions into the Chapter

By Linda Edwards Olson

The keys to integrating missions into your chapter are: repetition, creativity, and involvement. Repetition -- one missions meeting a semester will never do! Creativity -- more dynamic and well-planned ideas that are short and to the point will grab people. Involvement -- dishing out information won't do. Actively involve people in little consistent ways.

Large Group Ideas

1. Develop a policy of three-minute missions spots in every large group meeting. Fill them with creative, carefully thought-out skits, news briefs, prayer times, singing, sharing, etc. KEEP IT DYNAMIC!
2. Invite an international student to come and talk about -- their view of and adjustments to the U.S., their culture, religion, and family.
3. Have a cultural exchange meal with the International Students Club.
4. Invite a missionary to speak. Ask them to speak about some area of discipleship and weave their missionary experience into the message.
5. Assign each small group to come to share news, prayer items, and missionary names to pray for in unreached people groups. Tell them to be creative.
6. Have an Around-the-World Prayer Night. Use a world map, specific information in several areas, guidelines for praying, and variety.
7. Have a morning prayer breakfast with a featured missionary. Print tickets with a country and people group on them. Ask people to pray in twos or threes with others who have the same group on their tickets.
8. Ask all STIM and OTC alumni in your chapter to show slides of their experience and share foods from the countries they visited. Give each one an area of the room and allow students to roam from area to area.
9. Use cross-cultural case studies or games for discussion on missions issues. (***Christianity Confronts Culture*** has lots of case studies and ***The Luna Game*** by *World Christian Magazine* is useful.)
10. Commit the chapter to raising a certain percentage of a STIM or OTC student's budget.
11. Ask some internationals and STIM students to share games from their country and play them as icebreakers.

Small Group Ideas

1. Appoint a missions representative to meet regularly with the chapter missions coordinator.
2. Adopt a people group or country. Gather information, pray, and give to a missionary or national working in that culture. Exchange letters with that missionary or national.
3. Adopt several international students, serve and befriend them, invite them to social events.
4. Visit a Hindu temple or Moslem mosque together. (Call ahead and let them know you are coming.) Prepare for what you will see and hear.
5. Adopt your IV staff worker as a missionary. Pray and give financial support, if possible.
6. Have an international meal with some international friends.
7. Invite a STIM or OTC student to come and share about their summer experience.
8. Adopt a STIM or OTC student and follow them through the preparation time and coming home adjustment time.
9. Study ***In the Gap***.
10. Send helpful books to your adopted missionary.
11. Have an all-night missions prayer meeting.
12. Adopt an underprivileged group in your city. Develop a ministry like tutoring children or Teaching English as a Second Language to refugees.
13. Form a Frontier Fellowship prayer and support group.
14. Have your small group go overseas together on STIM or OTC.

Chapter Stewardship

By Dave English

"Where your treasure is, there will your heart be also." (*Matt. 6:10-21*) This is the most powerful truth about money in all Scripture.

Jesus goes further than to just say "put your money where your mouth is." He suggests that action results in feelings and, more importantly, in commitment. He says, "whatever you invest heavily in, whatever you spend your life for, will capture your heart." Invest heavily in God's Kingdom, and your commitment and motivation to do God's work will grow. You can't serve two masters, God and money.

On one hand, this is frightening. On the other, it's exciting. I can deepen my motivation for God's interests by pursuing them rather than pursuing money. Because money expresses what we treasure. We'll scrimp and save, slave and calculate to obtain something we treasure. Why not scrimp and save, slave and calculate to invest in God's Kingdom?

If we really love Jesus, we'll "give till it hurts," we'll sacrifice. That's what we do for anything we value. And that's what Jesus calls us to do for Him. The sacrifice flows from our gratitude to Him and from treasuring Him.

"God loves a cheerful giver" -- but cheerful doesn't simply wait for some internal urge. Sacrifice requires discipline. Christ calls us to disciplined, sacrificial, cheerful giving. Develop a habit of sacrificial giving.

How much is sacrificial? That varies with individuals and cultures. I suggest that 10 percent of one's income is only a starting point for most Americans. Why? Two reasons: 1) We have resources. We're wealthy compared to the rest of the world; and 2) Christians could probably save almost 10 percent of their income by simply living a healthier lifestyle (less smoking, drinking, and other excesses). Consider giving 20, 30, even 50 percent of your income!

Good habits are invaluable. A habit of sacrificial giving will make giving easier and more joyful in the years ahead. With a pattern of non-sacrificial giving comes the habit of not trusting God and not treasuring His kingdom. The path to joy is in losing our lives for Him.

Where are you leading your chapter in this area? What kind of example are you? Do you have a habit of joyful, sacrificial giving to God's interests? If not, start immediately.

What are you training your fellowship to do? Have you discussed the issue? How have you encouraged folks to take responsibility for various needs?

This is one of the three most significant areas of Christian obedience. The other two are sexuality and pride. To fail here is serious!

Encourage chapter members to give to the chapter, your staff worker, IFES, their local church, and any effective missionary, especially those who have been part of InterVarsity.

Marks of a Strong Chapter

By Doug Whallon

This section has been excerpted from Doug's research project, "What Makes a Strong InterVarsity Fellowship?" To collect his data, Doug interviewed 14 staff from some of our stronger chapters in the United States. The following nine "Marks" were consistent responses to his questioning.

1. Strong Student Leaders/Leadership Teams to Serve and Lead

- Vision
- Calling to commitment
- Leadership selection
- Continuous process; every class (year) of students

2. Partnership of Staff and Students

- Trust
- Openness
- Close partnership

3. Community (in large group)

- High-quality relationships
- Good large group meetings: worship, music, teaching

4. Evangelism

- Corporate and Individual

5. Small Groups

- Training of leaders
- Implementation of clear sense of vision
- Development of new and future small group leaders
- Accountability: protect leaders and small groups from detaching

6. Training

- Establishment of life patterns in various areas
- Focused topic on strategy for training

7. New Student Outreach

- Relational welcome
- Structural integration

8. Prayer

- Dependence on God

9. Traditions which:

- Lead to progress
- Make constructive contributions

The Role of Small Groups

By Dave English

The Small Group Mandate:

The main Christian callings to love and personal relationships are central to our task. It is impossible to have meaningful, loving relationships with large numbers of people. Loving means rolling up our sleeves and serving. We can't truly love the masses if we don't first love individuals. Small groups have always been the central arena of Christian ministry.

Your fellowship is a network of personal relationships. The richness or poverty of love within those relationships determines the fellowship's growth, beauty, and effectiveness. The only way to produce godly, loving disciples is through a loving relationship with them.

But simply having small groups won't do it. We Americans tend to organize everything (both a strength and a weakness). We tend to formalize our relationship networks into clear-cut small groups and that's good. But unless we consciously identify and commit ourselves to a small group within the family, we never get around to genuinely loving and serving. We are guilty of "sloppy agape."

Committing ourselves to each other in small groups is the beginning of "laying down our lives for our friends." On the other hand, we tend to think something has happened because we've organized it. What folly. Structures can only enable and express love. **We** must do the loving.

The Small Group Mission:

What loving must we do? What is our task as a small group? We band together for only one legitimate purpose -- to serve Christ together. This involves three aspects: 1) pursuing God -- growth in loving and enjoying Him in every area of life; 2) building each other up in Christ; and 3) seeking to draw non-believers to Christ. The valid small group bands together for mission, Christ's mission.

A note on the four small group components. Worship, fellowship, nurture, and mission as activities are merely means to the end. The end is Christ's mission. Dismiss the concept that your small group needs to choose some little mission as one of the four components. The reason for your group's existence is mission. Christ has laid that mission on your shoulders, not on your chapter president, your staffer, or even your church.

Your fellowship has a mandatory mission on campus -- pursuing God and proclaiming Him to the campus. Make this part of the overall task -- one hall, one frat, one dorm -- as well as making godly disciples of all who respond.

The Small Group Method:

The key to effective small groups is godly leaders. Godly leadership is not the place for just any warm, fuzzy volunteer. The vision, godliness, and love of the small group leader make things happen. Small group leaders must model Christ's mission.

Secondly, they must work as a team to maximize campus-wide impact. Each leader must know his or her part in the fellowship's growth and outreach. A small group leader can't work alone.

The small group leaders and the Exec should work together as a leadership team. However, the Exec members do have the final say; small group leaders follow them.

Exec members should set vision, divide the campus task, and hold small group leaders to standards. If you follow this pattern, your chapter will be more effective.

Use of Multimedia

By Mary Rodgers Seel

Twentyonehundred Productions, InterVarsity's multimedia team, has produced many excellent tools to help your chapter communicate, train others, present the Gospel, and grow in discipleship.

Informational Tools

"What is IVCF?" This question is asked by students, pastors, parents, university administrators, and even InterVarsity chapter members. To help answer that question, Twentyonehundred produced ***Proclaiming Jesus Christ***, a videotape that summarizes the ministry and vision of InterVarsity. Try using this tool at your first fall meeting or at the beginning of each term. Supplement it with a presentation of your chapter's vision by your staff member or a member of the Exec.

Wastepaper provides a good framework for talking about the challenge of living a life for God and serving Him through IVCF on a secular campus. You can also use these tools at your church, either one-to-one with your pastor or with the whole congregation. Inform them of your involvement with IV and ask for prayerful support. Both resources could also be used at an informational booktable to influence students to become involved with your chapter.

Training Tools

Out of the Saltshaker, a four-part video series with Becky Pippert, is a super evangelism training tool. You could use it at several large group meetings or at a two-day conference. ***Reach Out Together*** is a good video to use with your Exec and later with the chapter when thinking strategically about evangelism and campus penetration.

To help people begin to think about ways to answer hard questions about the Christian faith, use ***If God Were a Circle*** and ***Give Me An Answer***.

Evangelistic Tools

Wastepaper and ***If God Were a Circle*** were designed as springboards for evangelistic discussions. You can use them in dorm talks, in a small group, or at an evangelistic booktable.

Discipleship Tools

Lord, Lord, a video dealing with Lordship and knowing God's will, is effective in large group meetings and discussion. Also use it to challenge freshmen or new believers.

Missions Tools

The Promise and the Blessing and ***Doors of Opportunity*** can raise the missions awareness of your group and challenge individuals to involvement in missions. Encourage growing interest with ***Complete the Task*** and others.

You could use the four-part video series ***To Every People*** for four large group meetings or as a weekend missions conference. Invite a missionary or two to share in the discussions.

Invite other Christian groups to sponsor some of these showings with you. This is a good way to build and express Christian unity on your campus.

Current Issues

To help college students address personal and campus issues with which they struggle, Twentyonehundred has recently produced several new videos. These videos include: ***Out in the Open***,

(Plain talk about sex); **Quantum Connection**, (Is there a link between the New Physics and faith?); **Ripped Down the Middle**, (Finding hope from the hurt); and **Stained Images**, (Christianity: Looking beyond the stereotypes).

For more information about these tools or new/upcoming videos, refer to the InterVarsity Video Catalog, talk to your staff worker, or write: Twentyonehundred Productions, 6400 Schroeder Road, P.O. Box 7895, Madison, WI 53707-7895.

Providing for the Needs of Students from Diverse Ethnic Backgrounds

By Neil Rendall

(geered toward use at IVCF events)

In order to meet the needs of students from diverse ethnic backgrounds, we staff of the dominant Western culture must be willing to change. We must be willing to change our attitudes, environment, worldview, and perspective of what is valuable (right) and what is not valuable (wrong).

What must we do to make the setting and environment safe and comfortable for our minority students placed in our dominant cultural setting? Truthful answers to this question will require extra effort and energy on our part.

A few suggestions that I think will take us in the right direction:

1. As you recruit minority students, tell them what they can expect to experience at the event and what they may find relationally difficult. Use students and/or student testimonies from similar backgrounds in recruitment. These students can help explain what the event was like for them. Try to recruit friendship clusters of minority students -- so they have a safe place to turn during activities.
2. Talk to students about the worship experience. It might have been very different from what is "normal" for them.
3. For some urban students out of Hispanic and Asian backgrounds, this event may be their first experience in staying overnight in a home other than their own or that of a relative. Discuss this with them. When housing students, pair them with the person that brought them.
4. Who students see up front is vitally important. If the student group attending the weekend is ethnically mixed, then bring in a mixed team of staff and volunteers to lead singing, announcements, talks, small groups, recreation, and testimonies. Students need people with whom they can identify and know it is OK for them to be there.
5. Music is a big challenge. It may take you years to develop a multi-ethnic worship service that really honors all who come. That's OK...just keep working at it.
 - a. Count the languages represented by the students participating in the event. If possible, sing a song in each of those languages. See that it's well-taught. You'll be amazed at the number of languages, from Swedish to Spanish to Japanese. After such a service, one student's response was, "It was the first time anyone has honored me like this."
 - b. Use solos, choirs, and Scripture songs to affirm the variety of worship forms. Tell people it's OK to raise their hands, clap, dance, or be reserved.

6. Go talk with students who are in the minority. Never assume that everything is OK. Go and find out how they feel -- be a learner with them. Encourage them to verbalize their feelings and responses. This may relieve some of the pressure they feel.

7. In your teaching, challenge dominant viewpoints. Help students explore truth from another cultural perspective. Realize that we all speak from what seems normal for us. Someone from another culture might see the situation very differently. Humor helps! Humility also helps.

8. Be willing to learn by trial and error. (It's scary.) Be willing to be wrong, accept criticism, change, affirm, be flexible, and listen a lot.

9. Have fun exploring the wonderful diversity of God's people. Help students enjoy their diversity as well

New Student Outreach

By Jimmy Long

Assumption: Both Christian and some non-Christian students are most open to getting involved in a Christian organization during their first weeks on campus. During that time, they establish lifestyle patterns they will most likely keep throughout their entire time on campus.

Goal: Every InterVarsity chapter should have an effective new student outreach that is applicable to their campus.

Procedure:

1. Impress upon the chapter the need for an effective new student outreach.
2. Discover what orientation activities the university offers for new students. Plug into those events.
3. Plan a major event or events (picnic, cookout, square dance, etc.) for new students within five days after they arrive on campus. In the spring, secure facilities, permission, and people to help.
4. During the summer, encourage IV students to invite incoming students from their hometown to this beginning event.
5. If the university permits, write to all incoming students. Welcome them and invite them to the IV orientation events.
6. The day new students arrive, plaster attractive, quality posters announcing your events all over the campus.
7. Mobilize returning IV students to go to the residence halls to invite the new students. Give them a quality flyer or brochure that explains IV on your campus, gives details of the first few events, and furnishes a telephone number to call for more information.
8. At a commuter school, set up a table at the end of registration. Serve lemonade and invite students to your events. (Informal surveys at UNC-Chapel Hill over the last 10 years have shown that more than 85 percent of all new students who came to an IV meeting came because of personal invitation.)
9. At the orientation event, offer a picnic or dessert, allowing new students to informally meet returning IV students.
10. Organize singing and a clear presentation about IV on your campus and how they can be involved. Involve students, staff, and your faculty advisor in this.
11. Give students the opportunity at the event to express their interest in IV. At least have a sign-up sheet to get their name, address, and phone number. The most effective means for getting them involved is to have them meet their potential small group leader.
12. Make an announcement about the next IV event on campus.
13. Within 48 hours, send small group leaders or other chapter members to personally visit each new student who came to the orientation event. Encourage them to become involved in a small group and bring their friends.

International Student Outreach

By Katie Rawson

1. Pray for and recruit two or three capable members, or a small group, to take charge. The missions chairperson could oversee and participate in this work.
2. Have a chapter member and staff member visit the international student advisor. Explain your desire to serve internationals. Ask for information about: 1) existing programs you could plug into (clubs, language tutoring); and 2) needs of internationals that are not met by existing programs (meeting service for airports, short-term housing).
3. Gather information about the different groups of internationals on campus. (Foreign student advisors are reluctant to give this information. Christian internationals and participation in the international club can provide some information.)
4. Ask God's wisdom for a plan. Focus first on reaching one group or plugging into one program. Everyone involved should develop one strong friendship with an international of the same sex, and meet that friend once a week.
5. Organize an international outreach small group. Students in that group should spend some of their meeting time studying and praying for their ministry. Possible study resources: the very cross-cultural books of Luke and Acts, ***The World at Your Doorstep*** (IVP), and reprints of past HIS articles.
6. Inform the whole chapter of the needs and opportunities for international ministry. Share about friendships with internationals. Ask Christian internationals to give "missions minutes" focusing on their home countries. Use ***Friends***, the multimedia presentation by Twentyonehundred, and slides or skits about international ministry in large group meetings. Brainstorm ways of involving more chapter members. Informal Saturday morning soccer games and conversation partner programs meet internationals' special needs.
7. After the involved students or small group have one or two socials with their international friends, gather the whole chapter for a social for internationals (preferably on a chapter meeting night). An international-American talent show or square dance are possibilities. Various small groups could take responsibilities for the event.
8. As friendships progress, take the natural opportunities that arise to share your faith. When enough internationals show interest, have two or three Christians help them start an investigative Bible study.
9. As the number of willing workers grows, expand to meet new needs and reach out to new international student groups. Pray for two or three sensitive, committed people willing to penetrate each unreached group as learners. Communicate a sincere desire to learn the culture and even language of that group. As these pioneers learn the culture, they can communicate love and discern how to share the Gospel effectively. Often genuine interest in the internationals' culture and religion will be met with similar interest from the internationals.
10. To obtain more resources, write: Ned Hale, IVCF, 6400 Schroeder Road, P.O. Box 7895, Madison, WI 53707-7895. Specify your particular needs or questions.

Booktable Outreach

By Bobby Gross

1. What is an Outreach Booktable?

A table, placed in a public spot on campus, that presents materials of relevance to non-Christians and is hosted by Christians willing to discuss Jesus Christ.

2. Why is this an Effective Strategy for Campus Witness?

- a. Creates an appropriate, sensitive setting for conversations about Jesus Christ.
- b. Enhances visibility on campus of Christ, the chapter, and you!
- c. Provides a good training ground for Christians to learn to witness.

3. Preparation

- a. *Choose coordinator(s)* (and possibly a care team) who can give leadership to this project.
- b. *Prayer* -- especially that open people will stop and be willing to talk.
- c. *Know the Gospel* and be able to communicate it effectively.
- d. *Select a theme* and an appropriate set of books and booklets to go with it.
- e. *Know the materials* on the table (at least skim them) and be able to briefly explain them.
- f. *Secure permission* to set up the table on campus.
- g. *LIT KIT* is a valuable resource available from the Campus Department, InterVarsity Press.

4. The Table Itself

- a. Post a large, clear, intriguing *sign* that will grab people's attention.
- b. Neatly display a modest *selection of materials*, including:
 - Books related to the theme, plus a few on general topics.
 - Booklets (thematic and general), offering at least one for free.
 - Bibles or Scripture portions that can be given away.
 - Articles, from HIS Magazine for example, related to the theme.
- c. Offer *information about IVCF* on campus (meetings, leaders, phone numbers, etc.)
- d. Post a *sign-up sheet*: "I'm interested in participating in IVCF. Keep me informed."

5. Working at the Table

- a. *Two to four persons standing* behind or beside the table.
- b. *Make eye-contact* with passing people. Greet people. Initiate conversation.
- c. *Introduce yourself*. Briefly explain the table. Ask leading questions:
 - Are you interested in spiritual things?
 - What are your thoughts on this theme/question/statement?
 - What is your religious background?
- d. Listen. Converse. Share yourself. Ask questions.
- e. If appropriate, offer to share a brief summary of the Gospel.
- f. If at all possible, exchange names and phone numbers.
- g. Be diligent to follow up with students who are responsive

Cliffe Knechtle on Your Campus

By Paul Tokunaga

What is a Cliffe Knechtle?

Cliffe is an open-air evangelist employed by InterVarsity. Since 1979, Cliffe has traveled to various secular campuses preaching the Gospel to students and faculty.

How does it all work?

If well-prepared, it all works very well. Visualize the most high-traffic area of your campus. It's about noon. A young man, dressed cords, sneakers, and a sweater, stands up and booms out a short, captivating, intriguing talk on how Jesus Christ cares for everyone.

A crowd gathers out of curiosity. The young man asks for feedback, questions, agreement, or disagreement. An animated, intense dialog on important, often life and death questions results and continues for several hours. Christians in the crowd begin to talk with others. A few become Christians on the spot. Hundreds are challenged to re-evaluate their value systems and view of Christ. Christians, once timid, begin to freely share Jesus as they watch Cliffe "put his faith on the line."

What chapters should consider bringing in Cliffe?

Strong chapters, with at least 25 active members, concerned for outreach, willing to put in lots of effort and prayer. You need a core of about 12 students to initiate conversations each afternoon while Cliffe speaks.

- Large state universities seem to work best. Find out if you need a permit for Cliffe to speak. Gain advance approval from the appropriate university administrators.
- Your staff member should really believe in Cliffe's type of ministry. Staff and experienced students can give evening forum talks, piggy-backing on interest stimulated during Cliffe's preaching.
- You need a natural open-air location which attracts lots of traffic, such as around the library or student union.
- Can your chapter meet the budget? Total expenses to bring Cliffe to your campus = \$825 plus housing. The \$825 covers: travel (\$525); food (\$150) for Cliffe, his wife Sharon, and their two children (Sharon works with Cliffe in evangelism and training students to share their faith); and an honorarium (\$150). You will also need to provide housing/room for Cliffe and his family -- two bedrooms, kitchen, separate entrance. They need privacy and freedom to come and go as needed.

To schedule Cliffe for your campus:

Write Twentyonehundred Productions, Attn: Scott Wilson, 6400 Schroeder Road, P.O. Box 7895, Madison, WI 53707-7895. Ask for the use of ***Making Jesus Christ an Issue***, a video program outlining Cliffe's ministry. Have the leadership team view it together before deciding. Strong support from the Exec is critical. Talk to other Execs, at chapter camp and area conferences, who have sponsored a "Cliffe series."

Cliffe's schedule is usually put together 6 to 9 months in advance. If interested in April 1991, for example, contact your area director by October 1990. His schedule is arranged so he can work at several schools for three to four weeks at a time. Cold weather states get first choice for warm months (August-September, March-June). Sunbelt states can usually sponsor Cliffe October-November or late January-February.

Once you book a Cliffe for your campus, Twentyonehundred Productions will send a packet of materials to help you prepare. An InterVarsity person will also come to your campus several weeks before Cliffe's arrival to help you prepare