

Justice Invitationals

2010-2011



Manual & Operational Guide for Invitational Leaders

Evangelism Department

A justice invitational is a partnered community-wide confluence of events that bring gospel proclamation, Kingdom demonstration, and ministry expansion to multiple niche markets through leveraging affinity-based gatherings which feed into a larger proclamation event around an issue of global injustice, suffering, or identifiable evil.

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Chapter 1:

Introduction

A brief overview of the origin, philosophy, and goals of invitational events

Where did the idea of justice invitationals come from?
What are justice invitationals all about?
What are the goals of an invitational?

Justice Invitational Origins

As the culture throughout the United States experienced a dramatic shift into postmodernity in and through the 1990's, ministry paradigms and evangelistic strategy also changed. Many paradigms created to meet the changing needs of young Americans placed the primary locus both physically and programmatically within church buildings. In addition to this, a growing anti-proclamation perspective also began to evolve that put many traditional evangelistic practices into question as to whether or not they were relevant for a postmodern age. While this pressure began to build, greater granularity pertaining to the nature of North American cultural postmodernity was also beginning to emerge in the early 2000's.

Several cultural contours began to demarcate this emerging postmodern American generation from past generations, not the least of which was a passion for justice and community. With the growing tide of injustices globally, the emerging "justice generation" began to get involved, to start causes, to educate one another, and to seek justice. With the help of social networking sites, this emerging generation began to leverage their collective passion for a greater good.

Many of the value contours of the emerging generation by 2006 came to mirror the historic passion and values of InterVarsity Christian Fellowship, USA. With a long-standing commitment and deeds done in such areas as racial reconciliation, urban poverty, social inequality, and global social justice, InterVarsity began to emerge from amongst other more traditional evangelical organizations. InterVarsity began to experience rapid growth amongst non-Whites and in more secularized markets where such cultural contours were taking hold in more visible and visceral ways. While overall numbers remained static and existing chapters declined, the number of non-Christians regularly attending InterVarsity meetings and events ballooned to over 27%. In addition, InterVarsity began to enjoy an historic year over year conversion rate. InterVarsity Christian Fellowship's strong commitment to diversity, justice, and global social issues along with compelling, transformative communities proved to provide an alluring

alternative to traditional faith-based organizations and churches for the emerging postmodern justice generation.

Justice invitationals evolved along-side these cultural and organizational changes from 1999-2009 under the leadership of National Evangelist, R. York Moore. With a team of hungry young and gifted InterVarsity staff workers, the basic concepts, outlined in this manual, began to take shape. Event after event, Moore's team comprised of thinkers, artists, preachers, and logistically talented women and men, forged the basic building blocks of the invitational model. This model would soon become a compelling alternative to anti-proclamation postmodern evangelistic models being practiced widely throughout the U.S. at the time. While there are in all ten components to a justice invitational, Moore's team recognized early on the most important three were a strong and demonstrative commitment to particular issues of injustice, sweeping inclusive networks of both Christian and non-Christian partners, and an unashamed practice of proclaiming the gospel and challenging people to repent of sin.

Over the course of the 10 year development, justice invitationals also produced several residual tools and strategies that are being widely used today. Amongst them are the open sourced Proxe' Station philosophy and Proxe' Stations, human illustration product placement and activities, and the niche-to-cumulative event leveraging strategy, all to be outlined later in this manual. Justice invitationals have been a key tool in the 10 year evangelistic expansion of InterVarsity Christian Fellowship USA and continue to evolve to impact the ever changing culture of our colleges and universities. This manual is offered as a guide in practicing the invitational model for parachurch and church communities but each event and target market will require adaptations unforeseen by the recommendations laid out here. This manual is a great starting place for developing an invitational event or events but organizers are encouraged to think beyond the parameters laid out here in order to reach as many for Christ as possible.

The Justice Invitational Philosophy

Definition:

A justice invitational is a partnered community-wide confluence of events that bring gospel proclamation, Kingdom demonstration, and ministry expansion to multiple niche markets through leveraging affinity-based gatherings which feed into a larger proclamation event around an issue of global injustice, suffering, or identifiable evil.

Paul says to the Thessalonians, "...our gospel came to you not simply with words, but also with power, with the Holy Spirit and with deep conviction." (I Thes. 1:5, NIV). Gospel proclamation historically has been seen as a "speech act." This is to say a verbal transaction. While this is always true, gospel proclamation can never be reduced to a mere speech act. Paul's gospel came as a speech act but there are three additional contours to the gospel proclamation we see

from this verse. In addition to the verbal proclamation of the truths of the gospel Paul says his message came with power, with the Holy Spirit, and with deep conviction. Let's take these in turn:

1. Power: What does it mean for the gospel to come in power? The answer to this nearly entirely depends on the powers and resources of the community to which it comes. What power looks like is relative. To a civilization that knows only health and wealth, economic empowerment and physical healing, whether by natural or supernatural means, does not look like an expression of power-these would be normative. In a society of racial and gender equality, reconciliation may even be non-sensical, for health is understood in light of examples of non-health. We wouldn't know what it means to be made whole unless we knew what it meant to be broken. The reality, however, is that there is no society that enjoys perfect health, wealth, relational or spiritual wholeness but as the Kingdom of God breaks in, we have access to God's shalom, restoration, multi-dimensional life. The goal of relevant gospel proclamation is to conduct it in such a way that we, in joining God, demonstrate the gospel in power, power that is relevant to the dominant needs of our target market. The gospel came in power during the civil rights movement by demonstrating both the relevance of Jesus' teaching and the power of God's Spirit to provide political, economic, and relational wholeness. The relevance of Jesus' teaching and the power of God's Spirit to provide physical healing came in the great missions movement to third world countries as missionaries brought Western medicine and technology. In each era, there is a unique way in which the generation needs to "see" the gospel demonstrated in power. For this justice generation, several truths about them are important:
 - They may not believe in an ultimate good or objective morality but they are convinced of absolute evil and injustice. While we may have a long road ahead of us in convincing them that there is one way to God and one true morality, they need little persuading to see what is unquestionably and universally wrong. They have an innate sense of justice placed there by their Creator.
 - They have an insatiable hunger to do something about the evils they see.
 - They are highly networked, primarily through cell phones and social utility sites like Facebook.
 - They believe that their actions make a difference collectively and are thus highly susceptible to recruitment despite organizational and personal beliefs and convictions.
 - These truths about this emerging generation make the justice invitation approach very appealing. They want "change they can believe in" and believe that they can make the change. This on-ramp is extremely important. While they may not associate their passion with God or God's Kingdom, many Americans will experience the Kingdom of the King on their way to encountering the King in a justice invitational.
2. The Holy Spirit: Gospel proclamation is a speech act and that demonstrates the power and relevancy of the Kingdom of God through the presence of the Holy Spirit. When the

gospel comes then it comes with the presence of a community, the community of human heralds along with God himself. The person of the Holy Spirit does not merely provide the supernatural power to convert or demonstrate God's power, he is God himself, God as evangelist. The Holy Spirit's role in evangelism cannot be understated, without him the proclamation of the Gospel is indeed a mere speech act. There are three reasons why the Holy Spirit's presence and power in the midst of a justice invitational connect with this justice generation:

- a. They are mystically hungry. This emerging generation does not like the church, religion, or religious people but they are hungering to have a divine encounter. They place a large value on spiritual life but see that life in a more holistic, shalom-oriented, manner. In fact, it could be said that the vision of spirituality that is emerging in this generation, albeit broken, is much more aligned to the Kingdom vision of Jesus than most orthodox Christians' vision of spirituality.
- b. They have themselves started and failed at enough things to realize that they need real power to achieve what is in their heart. When they encounter the person of the Holy Spirit in the speech act of gospel proclamation or in the activities of a justice invitational, they come face to face with the person of power for real change.
- c. The presence of the Holy Spirit gives those who experience that presence a sense of legitimacy in community that is always missing in other communities. To say that postmoderns are insistent on community and communal learning and action is an understatement. Community is the central way in which most postmoderns think of themselves yet in the quest for authentic community, they have become disillusioned as to whether or not true transformative community is possible. When they encounter the Spirit in a transformative Christian community, this experience becomes a compelling reason to engage the message of the King along with the Kingdom practices of justice in the context of community.

For these reasons, the presence and power of the Holy Spirit is always an integral part of bringing the gospel to any people but particularly in the context of a justice invitational. What that looks like will be more thoroughly articulated later but in brief, we need to provide physical and programmatic space for people to encounter the person of the Spirit in an invitational. This typically includes prayer tents and prayer gatherings, prayer for individuals during gospel proclamation, and communal experiences around the visual and performing arts where the emphasis to engage God is encouraged.

3. Deep Conviction: The deep conviction Paul speaks of is both an assurance in his hearers as well as the passion of the proclaimer. The passion of the proclaimer is something that resonates with this activist-oriented generation, they respect and admire passion and long for more "deep conviction" in themselves. Justice invitationals provide both a place to encounter the Christian community's passion for God and God's Kingdom as well as a place for them to practice their passion. Justice invitationals create the space to live out a shared passion for doing good in, and sometimes for, the Earth (e.g. environmentally oriented invitationals). There are few fulfilling outlets for this generation to practice their

convictions. Educational and occupational space is still dominated by a “me-centered” set of assumptions when it comes to the motivations of students and employees. As the shift into global citizenship and activism takes root, however, we need to create unique space for people to practice the Kingdom, pushing such activities into the mainstream of community life. For example, what used to be seen as the responsibility of particular community members, activities such as serving the homeless, the poor, recycling, food drives, trafficking victims, AIDS patients and the like are becoming the normative expectation of most community members in churches and organizations. This sense of expressing our deep conviction finds expression in practical ways in the context of an invitational. The assurance this brings to those who practice has both an expanding and retaining function. We assure or re-assure those in our midst that their faith is real, relevant, and rewarding by providing them opportunities to practice the Kingdom in an invitational. We assure those outside the Christian faith of the personal and societal impact of the Christian message by allowing them to see that message played out before them and also through them as the “preview” the faith for themselves.

The justice invitational philosophy then holds a number of Christian practices and beliefs together through the many events of an invitational. Gospel proclamation with an invitation to repent, academic integration, activist demonstrations, engagement with political and business leaders, celebration of the visual and performing arts, dialogical and experiential learning opportunities-an invitational is comprised of a fairly complex yet robust series of events. The underlying philosophy is that we unleash a “transformative dynamism” by bringing practices and convictions together in the work of an invitational. This transformative dynamism unleashes both something in the human heart and something in Heaven that is powerful, something that doesn’t happen when we merely practice the speech act alone or engage in Kingdom practices by themselves. In illustration (a) we see that practices and passions typically that run parallel to one another or that compete with one another for our time and resources enjoy a necessary symbiotic relationship with one another and can come together practically during an invitational.

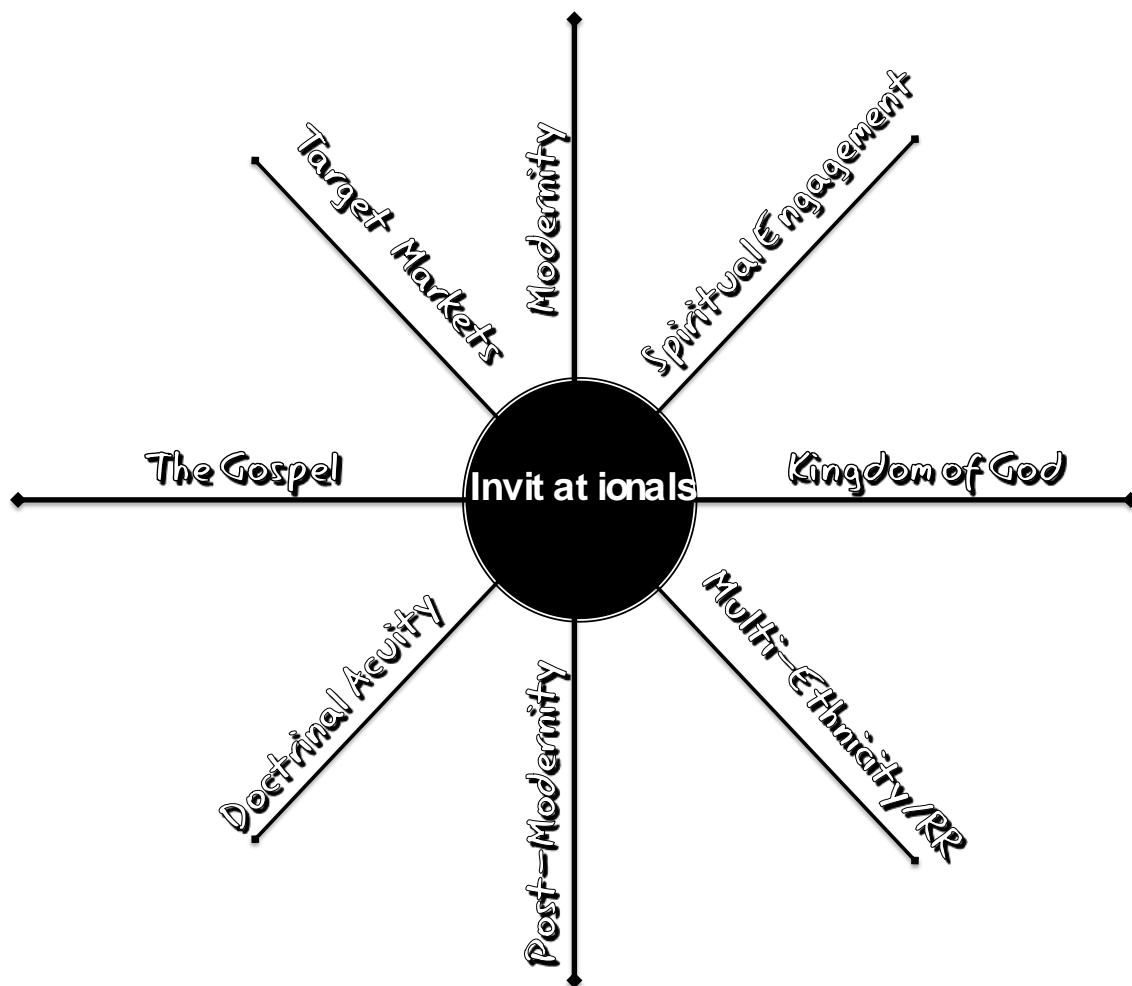
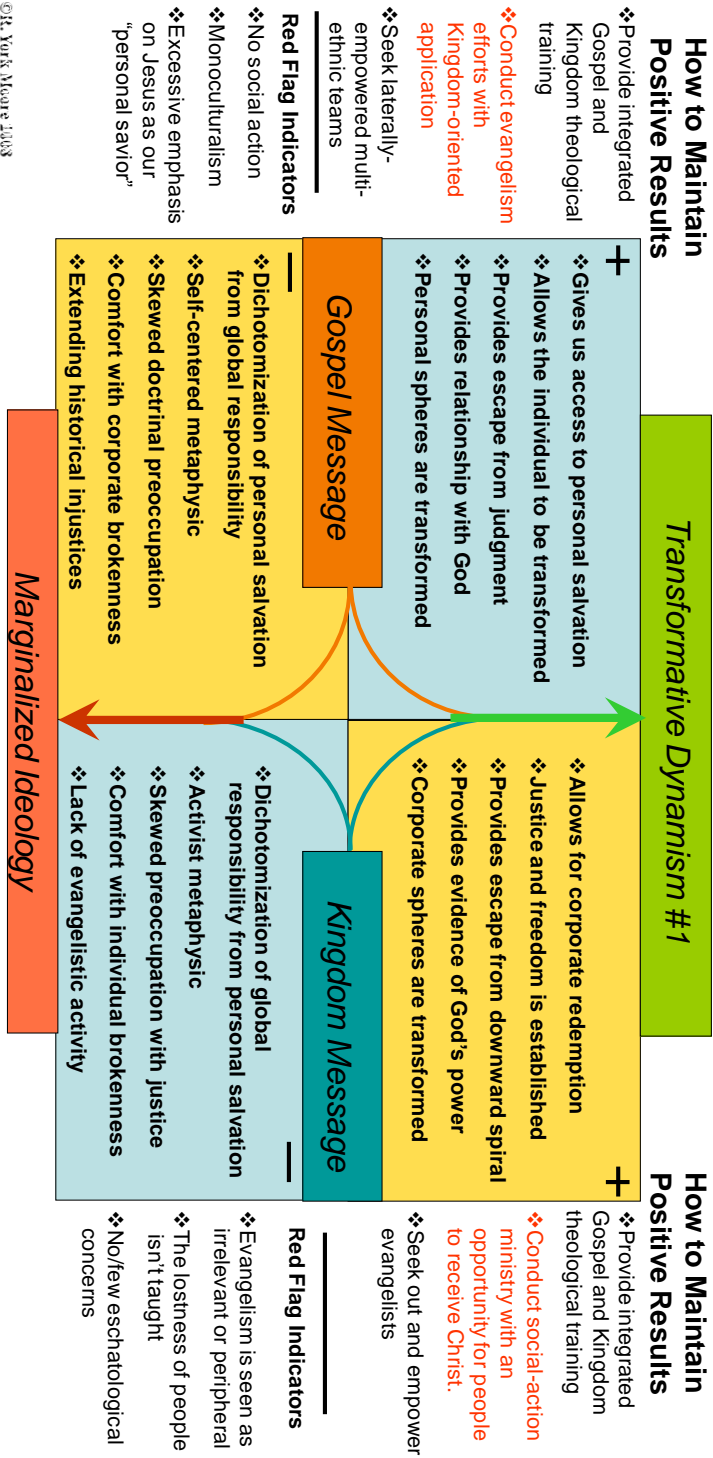


Illustration (A): Divergence Wheel

Bringing these spiritual core-values and practices together that typically run parallel or compete for our time and resources in an invitationals produces a “transformative dynamism,” an expression of God’s presence and power that cannot be achieved when any one is given our time and attention by itself. As these transformative dynamisms unfold in the work of an invitationals, we see unity in the body and a demonstration of power to the world that provides the deep conviction Paul speaks of to the Thessalonians.

Additionally, because the practice of the Kingdom is typically pitted against gospel proclamation, illustration (B) will be helpful in understanding why the nexus of Kingdom demonstration and evangelism is so powerful:

Illustration (B): Kingdom/Gospel Polarity Map



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A “polarity map” is a tool which helps us to see the symbiotic relationship between two or more issues or ideas that are typically in tension or thought to be at odds with one another. In this polarity map, we see the negative consequences of practicing evangelism *at the expense of* practicing the Kingdom and *practicing the Kingdom at the expense of* practicing evangelism. In justice invitationals, these two practices are brought together to demonstrate a transformative dynamism to a justice generation by addressing injustices and suffering through the lens of Jesus Christ.

Finally, the philosophy of justice invitationals is also predicated upon the belief that one of the normative ways in which people are coming to Christ today is through the lens of justice, that as they experience the Kingdom of the King, they will experience the King himself. Jesus says that he is the way, the truth, and the life. Jesus is way, truth, life perpetually, continuously but preeminently he is uniquely these things to the individual and to culture at any given point of our need. The pathway wheel (Illustration (C)) portrays not only the different ways in which we understand Christ as way, truth, life, but is also a helpful way of thinking about the trends in conversion from generation to generation.

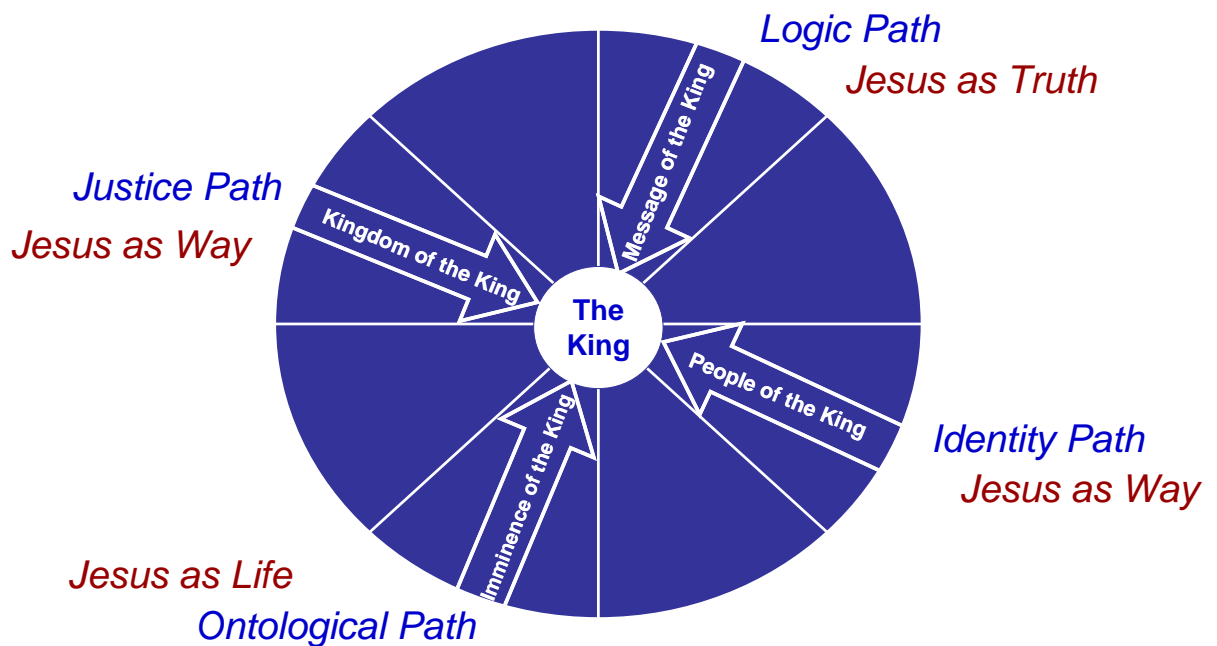


Illustration (C): Pathway Wheel

Many modern Christians came to Christ through the logic path where Jesus was seen preeminently as truth. In this path, the intellectual viability of the message of the King was the way to embracing the King himself. A real shift however occurred as we began to move into postmodernity and Americans needed to see how Christ meets our enduring hunger for community and connection. During this shift, people began to embrace the people of the King

on the way to embracing the King himself. Rick Richardson in his book, "Evangelism Outside the Box," helped us by referring to this as the trend of "belonging before believing." On this path, Jesus is primarily seen as "Way" as he and his people present a compelling expression of healing and hope in the context of community. Regardless of what is happening in the broader culture, there will always be many who need to experience the King through his immanence, that is his immediate presence and power, to heal, to bind up, and to restore. These are your AIDS victims, the homeless, the wife of a drug addicted husband, and children who suffer as sex slaves. To these, Jesus is seen primarily as "Life." This way path will always be a dominant motif of culture as long as suffering, sickness, and poverty exist. It is, however, another "Way" path that is emerging in the U.S. that presents for us a profound and exciting entry point for ministry and connection. On this path, Americans in their pursuit for skin-on-love justice encounter the kingdom of the King on the way to encountering the King himself. As God has put his passion for compassion into the heart of a generation, we see a new and exciting pathway begin to open up-Jesus as the way to live out a life where skin-on-love social action is manifested. There seems to be a growing nexus of worldview when it comes to the moral responsibility we all have to do something about the world around us. Non-Churched and anti-Churched Americans are coming to agree with many Christians that something must be done to address the obvious evil that pervades the world around us. While we may have a long way to go in persuading culture that absolute truth exists, nearly all can agree that absolute evil exists and that we can and should do something about it. Justice invitationals seek to bring people together from divergent worldviews and lifestyles to address the spiritual contours of the greatest and most human issues facing our time and to do so while inviting them to follow the King of the Kingdom emerging in their hearts.

Thought Piece

Why Should Christians Care About Anything at All?

By R. York Moore

"I understand that these things are important but when the students I send to your conferences come back caring more for the environment or slavery or clean drinking water than the gospel and evangelism, I have a real problem!" These were the frustrated words of a mega-church pastor as we shared lunch together after I had delivered evangelistic messages for his four services. The comment came as we were discussing the new face of evangelism and how addressing the gospel through the lens of justice has produced so much fruit in our ministry nationally. This pastor's concerns or not rare, there is a growing frustration with conservative evangelicals regarding the direction of the church, particularly when it comes to social justice issues. Racial reconciliation, caring and loving the creation, AIDS, child prostitution, urban poverty, immigration-the list of issues and causes Christians are awakening to is long and growing and the pastor's "problem" is a good one to have. The questions of why we should and how we should care about the injustices and needs of the world around us need to be answered. Embracing causes without critique just because we think God cares about them is not a good trend.

The short answer to why we should care about injustice is because God does, but the deeper question is why does he? Certainly, all causes aren't equal-caring for animals is not equal to

setting children free from the brick kilns of India. Does God care about animals? Proverbs 12:10 says, "The righteous know the needs of their animals, but the mercy of the wicked is cruel," (NRSV). Certainly, God and His people do and should care for the creation. While finding passages that demonstrate God's love for animals is a bit challenging (even in my 'Green Bible!'), it is nearly impossible to miss God's concern and passion for the poor, the oppressed, and for those despairing. There is a hierarchy of needs so to speak when it comes to things that we are to be about. The needs of peoples both physical and eschatological certainly are at the top of such a hierarchy but this is where the lines get fuzzy. If a family of farmers on the Malaysian coast can no longer farm because of the effects of climate change and are thrust into abject poverty and are thus at a greater risk to be trafficked into forced labor by the powerful, it is difficult to untangle their temporal needs from their eternal needs. Additionally, we can see from this illustration how directly linked the issue of climate change is to poverty, oppression, and ultimately conversion. This may seem like a leap for many conservatives, but I don't think it is an irrational one. Charles Finney said that one of the greatest obstacles to salvation was the blinding that comes from being worldly, or preoccupied with the overwhelming temporal needs of the world. Certainly, these Malaysian farmers need Jesus but they also need to be productive, own their own land, have access to the fruits of their labor, live free and enjoy the earth. These issues are not mutually exclusive and Jesus Christ is the answer to both sets of needs.

How we should care about issues is probably the main concern of my mega-church pastor friend. Certainly, it would be a calloused and out of touch Christian to hear of the needs and have no regard for the 13 year old African child who lives alone because both his parents have died of AIDS. Even if such a so-called Christian existed, she would keep such disregard private. Every day, however, we demonstrate our lack of love for God's creation and the people of the world by the way we care or fail to care for the temporal needs of those around us and by doing so we allow Finney's conception of worldliness to proliferate, blinding hundreds of millions to the great news of Christ. For the on-looker, the Church seems aloof, unconcerned about the real needs of people and this disillusion them to the person and message of Christ. For those caught in the cycle of poverty, oppression, and despair, such lack of action and concern by the Church prevents them from hearing and seeing Christ and, according to Luke 10, is tantamount to being complicit in their victimization. We must care, but how? How do we stay committed to the gospel and avoid a new kind of liberation theology or spiritualized activism? Are we doomed to the same dichotomization that produced left and right, conservative and liberal? The answer is to never allow such a schism between gospel proclamation and Kingdom demonstration to appear practically in our lives and ministries. This may be easier said than done but it must be done and done right.

For instance, recently I spoke at a large Presbyterian church and was excited to see their commitment to recycling everything from light bulbs to Sunday morning brochures to bottles and cans. I asked my guide at the church about their program and she said, "We are so excited to help our people understand the importance of caring for God's creation and it really helps us connect with other non-Christian organizations in our community!" This is the right attitude! Why does our care for the earth need to be separate from our concern for non-Christians? I think the concern for many, and legitimately so, is because so often one comes at the expense

of the other or for many “evangelistically minded,” the care for an issue is really a cloaked mechanism to get a gospel presentation in with little or no real concern for the issue. Both concerns are important to note but should not prevent us from creatively and sincerely committing to both—to proclaim Christ and demonstrate His Kingdom. We should never even try to conceive of providing clean drinking water or AIDS relief or freedom for slaves without also thinking about the eternal needs of those we are seeking to help. This is not to say that caring for the poor or the earth does not have intrinsic value that is worthy to be expressed even if people don’t “get saved”—this is what worries some. However, it is often short-sightedness, a lack of creativity, and a stunted theology that prevents us from bringing the two mandates—proclaiming Christ and demonstrating His Kingdom—to bear in our expression of Christian evangelization.

Back to my pastor friend. What I shared with him was that we stand to lose on both sides if we allow the old dichotomization to emerge in our generation’s expression of the faith. If we don’t care for the earth and for the peoples of the earth, we lose our legitimacy in the eyes of the watching world and will perpetuate spiritual blindness through our complicity of inaction. If we continue to evangelize without demonstrating God’s Kingdom power and love, we may win individuals’ souls for Christ for a season, but end up losing the battle for the hearts and minds of a generation. If we divorce our cause, whichever cause that may be, from the transformative power of the gospel, even at our best we will continue to perpetuate the spiritual damnation of the lost, God’s chief concern in sending Jesus to be our propitiation for sin. Human flourishing is God’s ultimate goal for us, eternal, abundant life and this starts with conversion. We must be saved. We must proclaim Christ, calling women and men everywhere to repent but we do so through the lens of demonstrating God’s Kingdom power and love as Paul says in I Thes. 1:5, “...the gospel came to you not in word only, but also in power and in the Holy Spirit and with full conviction; just as you know what kind of persons we proved to be among you for your sake.” The word of the Lord—thanks be to God!

Justice Invitational Goals

There are six major goals of a justice invitational. They are:

1. Conversion: A justice invitational seeks to do much more than establish a verbal witness and give people an opportunity to come to Jesus but at the core its purpose is just that. The proclamation of the gospel with an opportunity to respond in faith occurs at multiple points during an invitational, at the cumulative event, many niche events, through one on one evangelism and at Proxe’ Stations. It is important to note, however, that though the explicit goal of conversion is at the core of an invitational, the other goals of an invitational are equally important. This is one way invitatorials are distinct from other forms of mass evangelism. Where in other mass evangelism paradigms, the entire “real” goal of the event(s) is the proclamation of the gospel and the conversion of hearers, there are other “real,” state, goals that stand equally with evangelism goals in an

invitational. Understanding this reality of justice invitationals helps us to accept and celebrate what some may see as moderate conversion numbers. We celebrate the full fruit of a justice invitational-the numbers of people who come to Christ through the events but also the networks and trust built, the money and people raise for mobilization for a justice cause, and the spiritual renewal of Christian churches and groups.

2. **Spiritual Renewal:** Though much harder to measure through empirical means, bringing spiritual renewal to a community is one of the stated goals of any justice invitational. Spiritual renewal includes a transformed view of self, study, and society. It can only begin with repentance both personally and publicly but will always extend to transform the relative institution(s) the community is primarily connected to. For instance, spiritual renewal on a college campus will not only create unity within the Christian community and repentance and faith in the non-Christian communities, but will also transform how faculty, students, and staff approach their pursuit and leadership of academia as an institution. There are seven potential societal institutions in any given people group, academia, sports & entertainment, law, commerce, government, medicine, and the family. Two institutions that are often mistakenly included are the media and the Church. With regards to the former, media can be seen as a force in its own right but not an institution as it is subsumed in many ways is embedded in all seven institutions. That is to say, the media's purpose does not exist in and of itself-it can never be self-contained, but purposely exists as a self-reporting mechanism on each of the seven institutions. With regards to the Church (not only the local 'church' but the entire community of Christ in any given society), we exist as salt and light throughout each institution, bringing revitalization, renewal, and leadership to the great institutions of society. Our goal is not merely to save individuals from God's condemnation, but to bring renewal to the structures that enable humanity to flourish. Thus, this goal of 'human flourishing' is integrally tied to the concept of spiritual renewal and is one of the goals of a justice invitational. How to enable this goal to be met will be discussed in the body of this manual.
3. **Mobilization & Philanthropy:** A justice invitational seeks to raise capital-both communities and currency. To realistically address the specific justice issue at the center of an invitational, people need to be educated and challenged to engage with their abilities, networks, and funds. Money raised to conduct an invitational is typically raised prior to the events while money raised during the events is set aside and later gifted to the recipient organization(s). To inspire a sense of personal and communal responsibility and raise funds is a part of the mobilization and philanthropy goals, an invitational seeks to do more than that. To mobilize effectively, we need to inspire, call, and equip women and men in each sector of society to engage not only the specific evil or injustice addressed by the invitational, but rather to engage and pursue the world (or Kingdom) that comes only after this and other evils have been vanquished. That is to say, giving people a greater vision for the wholeness of a new world will help to prevent us from lapsing into mere human activism and more likely lead to a lifetime of just living. Philanthropy must go beyond the meager goals of raising particular amounts of dollars

and extend to a more robust and holistic view of economic empowerment. Since most manifestations of evil, suffering, and injustice are tied to financial and resource realities, addressing them must almost always include economic empowerment. This concept goes beyond actual currency. For instance, if one desires to provide clean drinking water to an impoverished village, one solution is to raise enough money to hire a crew, buy the resources, and build a well or water treatment and filtration system. This solves the immediate needs of the village but does not address the realities of why this village does not and more likely will not continue to have clean drinking water. If the village is made up of disenfranchised peoples who have been driven from their land by an unjust dictator, forced to live in unfarmable and unlivable conditions, the well provided will only fix a part of the problem or even create new problems if the dictator now sees another resource he can steal from these people. If their land does not have clean drinking water due to environmental or industrial reasons, part of addressing their suffering will require the "super powers" of engineers, climatologists, oceanographers, and biological scientists. As we can see from this simple example, most problems of evil, suffering, and injustice are complex problems that are likely durable expressions of deeper spiritual and financial realities. Addressing such issues requires a long-term and holistic approach.

4. Academic Engagement: In any justice invitational, educating people and putting in place the very educational mechanisms to do so is an important part of engaging a community. Since most justice invitationals happen on colleges and universities, engaging academia as an institution is an important goal of an invitational as noted above. We don't only want to educate people on the particular issue of the justice invitational, we want to integrate the events of the invitational into the pre-existing infrastructure of the academic institution. This includes working with professors and department heads to address the topic of the invitational in natural ways native to the university. Illustrations of this include but are not limited to symposiums, in-class presentations, debates and dialogues between experts, and town hall meetings for students and community members. Engaging the academy will hopefully, in turn and time, impact the other sectors of society. Since future leaders in the sciences, commerce, politics, sports & entertainment, medicine, and even the family are embedded and trained in academia, to impact the university is to impact the entire society. Engaging the world of academia in a justice invitational does not look like common evangelistic events where a message or program is imported artificially into the university. Rather, careful networks and relationships are built prior to the events that make true dialogue, collaboration, and discussion possible. Too often, academicians and academic environments have been demonized by religious people and the work of an invitational, in part, seeks to restore trust and rebuild the historic relationship between academia and faith by finding common ground to address real human needs.
5. Ministry & Network Expansion: The timeline of an invitational typically is much longer than traditional evangelistic events in part because a major thrust of justice invitationals is the development of durable networks and the goal of planting and expanding

religious communities. Justice invitationals seek first to establish community and connection where there currently are not—both for the immediate benefit of dialogue/relationships as well as for the long term goals of the invitational. Establishing networks within the Christian community and between the Christian community and larger communities has benefits in and of itself. The establishment of networks is the ministry, not merely a means to more ministries later. Often, in the network development stage of an invitational, walls of isolation and hostility are broken down between competing Christian groups and between Christians and non-Christians. Invitational development makes space for real dialogue and hard relational and ideological issues to come to surface and be addressed. The goal of networks is thus a both/and—to build relationships organizationally and between community affiliation vectors (e.g. ethnic, career path, ideological) *and* to amass enough resources to conduct something of the size and scope of an invitational. Long term, the development of such networks should be seen as an avenue to establish new ministry within the Christian community and to the non-Christian communities. If, in the development of an invitational, one discovers little to nothing is being offered by way of spiritual ministry to Latinos, lesbians, or lawyers, one should consider whether including intentionally one or all of these communities would be a strategic way to both enrich dialogue and diversity as well as establish a Christian witness long term within those communities. Launching new Christian groups altogether or new programs within existing local church or student Christian groups on campus is the best way to cultivate the long and hard work of developing networks and executing the justice invitational itself.

6. Redefinition of Faith: Finally, justice invitationals seek to redefine both within the Christian community and to the non-Christian communities what it means to have faith in God and follow Jesus. Particularly for postmodern Americans, if Jesus is not first seen as globally relevant, he will not be entertained as personally relevant. In part, this means that we must demonstrate what the Christian faith has to say and give to issues of injustice, suffering, and evil. The justice invitational concept and associated programs seeks to not only articulate such relevance but to demonstrate it through collaborative efforts on the part of divergent voices. Getting groups and institutions working together around a common goal allows for the relational space needed to dialogue about the role of faith relative to the issue chosen. Throughout the development/network building stage of an invitational, instruction, dialogue, and debate often occur concerning the spiritual contours of the particular issue being addressed. When inviting non-Christian entities into partnership, there is always an explicit explanation that the goal of the invitational is to address the chosen topic from a spiritual perspective as well as medical, legal, political.... This up front and honest inclusion of religious solutions for the evils and injustices addressed by a justice invitational is an important part of changing the view of non-Christians and broadening the understanding of Christians concerning what faith in Christ is. This important aspect of justice invitationals helps to re-shape a far too marred view of Christianity, a view that has relegated it to a marginalized ideology when it comes to the real and pressing global realities facing humanity.

Chapter 2: The Issue

Addressing issues of injustice, suffering, and evil

How to choose an issue for a justice invitational
 Owning the issue chosen
 Addressing the issue before, during, and after the invitational

Choosing the Issue

Invitationals revolve around a substantive engagement with a justice issue through the lens of Kingdom theology and gospel proclamation. In the context of partnerships amongst large and diverse groups, invitationals bring typically divergent voices and organizational agendas together to address commonly viewed injustices. Because of this, choosing a topic that is consensus building is imperative. Human trafficking, the suffering of the poor, child prostitution, child soldiers, the ravaging effects of disease and disasters are all examples of issues that have consensus building potential. Often debated and divisive issues like immigration, abortion, homosexuality and the like can often lead to events and campaigns that draw attention but in the long run do not build trust or community. This is not to say that organizationally and personally, Christians should not be engaged in such issues, but rather for running a justice invitational, such issues will not lead to the kind of partnerships that make these campaigns successful.

Thought Piece

Are Certain Issues Counter-Missional? by R. York Moore

In a time where it seems student culture is extremely open to the Christian message, is it counter-missional for Christians to address or have a position on certain issues that may alienate non-Christians? Should a Christian student group publically articulate a stance, say, concerning abortion or homosexuality? How are these issues different from taking a public stand on the issues of sexual slavery, child soldiers, the environment, AIDS and AIDS orphans, malaria, or bonded labor? The former list is seldom addressed any more while the latter is very much a driver for lots of organizations and churches seeking to make a real difference in the world today.

It seems as if there are issues that increasingly Christians are awakening to that really connect with and serve our mission to non-Christian main-stream culture. The "party-line" set of issues (abortion and homosexuality most notably) for conservatives is increasingly out of style and

being treated like an ugly, embarrassing step-daughter, kept out of the light of day for fear of offending those who would venture into our midst. Why is this and what happened to bring us to this state? I believe there are five powerful forces that have come together to cause young evangelicals in particular to abandon their parent's set of issues for a new vision of world-engagement.

1. **Exclusionary Treatment:** For young evangelicals who are increasingly aware of the realities present in the rest of the world, there is no doubt that issues like modern-day slavery and the suffering of the poor and the marginalized matter to God. They care about the world and want to bring God's Kingdom to bear on places of injustice and suffering. However, when they see traditional evangelical leaders speak, act, give, and coordinate against traditional issues AT THE EXPENSE of what they know to matter to God, it causes them to resent the "old guard" and draws those very issues into question. "What makes abortion a greater evil or a more worthy issue to address than slavery?" "Hasn't the issue of abortion seen its day?" "Aren't there enough people passionate about 'those' issues in the Church?" These often-internal dialogues shape how young evangelicals consider the personal relevance traditional issues have for them.
2. **Lack of Coherence:** As long as young evangelicals fail to be led into a cohesive worldview that connects sin and brokenness across the board, it will appear as if what to care about is a matter of personal preference. Helping the next generation understand that abortion is as evil as the sexual slavery of a child is one task, helping them understand the relationship between the dehumanization of the unborn and the wanton commoditization of the child after birth is another. The currently approved panoply of missional issues are often no more thought out in terms of how they fit into a comprehensive Christian worldview than their former counterparts. There is good work being done to ground the abolitionist movement in theology but too often there is no work being done to connect the issue of slavery with, say, abortion or the disproportionate number of Blacks imprisoned or the environment, each of which have a strong relationship to the rise of modern-day slavery. The lack of intellectual cohesion in our thinking historically allows evangelicals to compartmentalize issues and thus these issues eventually come to cannibalize each other as they compete for allegiance, dollars, and people resources.
3. **Ethical Ambiguity:** Issues like abortion and homosexuality are often addressed by the same people with the same passion as issues like immigration, gun control, home schooling, women in ministry, and government spending. These latter issues are fused with a lot of political energy and often divide Christians from various denominations and certainly along socio-economic and ethnic lines. The rising conservatism that defines itself around issues like these is often an angry conservatism and one that assumes all Christians must have a certain view of temporal issues. These realities have caused many to exclude abortion and homosexuality from substantive dialogue for fear of being lumped in with the rest of the 'old guard' or the new 'angry conservatives.'
4. **The Two Extremes:** For quite some time, culture makers, leaders, and super-star pastors have intentionally distanced themselves from issues like abortion and homosexuality and in so doing they have become silent on these issues. Young evangelicals growing up in most churches today

have never been given the tools to put together a cohesive, Biblical Christian worldview that would allow them to conclude that abortion and homosexuality are forms of brokenness. Far too often, they are either force-fed the belief that abortion and homosexuality are sinful or their leadership is silent while addressing other issues or no issues at all. These two extremes nearly ensure the young evangelical will reject the view that abortion and homosexuality are sinful. In the one instance, it is unlikely they will receive without question a particular view that is so counter-cultural that they are often alone in their communities and in the world. On the other hand, the experience of silence in the Church coupled with the wide assumption of the legitimacy of abortion and homosexuality in the world allows the young evangelical to comfortably allow for these assumptions to be their own.

5. The Power of Personal Experience: Far too often, young evangelicals, given these other four realities, are disproportionately influenced by the power of personal experience. In high school, a young girl has a close friend who has come out of the closet and is practicing her homosexuality with joy and personal satisfaction. "How could this be wrong?" she asks. Far too often, young evangelicals arrive as freshmen on our college campuses without the tools to apply a Christian worldview to large, influential, and unquestioned communities championing a certain way of life. They are celebrated, given certain rights and protection, and many of which seem very attractive and well adjusted. "How could this be wrong?" he asks. The battle for their hearts and minds was lost long ago and what should be expected at this point in their journey is an acceptance of a worldview that is incompatible with the Scriptures.

These five forces have given rise to an environment, for better and worse, where young evangelicals have begun to branch out into new areas of ethical responsibility. Rick Warren coined the phrase "Whole Life Christian" in contrast to "Pro-Life Christian" when asked why he was addressing issues of slavery and AIDS orphans while refraining from being more vocal on the issue of abortion and homosexuality. It is good to broaden the areas of ethical responsibilities in the church and it definitely seems that God is using this emerging generation of Christians to establish His Kingdom in ways traditional evangelicalism could not or would not.

Certainly, when building coalitions around initiatives and projects like "Justice Invitationals," issues like the environment, slavery, poverty, natural disasters, and the like are going to build more consensus, allowing for us to re-build the bridges burned by so much demonizing in the past. However, we have a responsibility to both publically denounce the practice of homosexuality and abortion as well as give our young evangelicals the tools to learn for themselves why these practices are not the way God intended the world to be. Speaking and writing such in today's secular milieu is certainly more dangerous than it used to be but it is still our responsibility before God.

Owning the Issue

Once an issue has been agreed upon, the coalition of Christian organizations and churches need to begin to live in the issue. Often, this can be achieved through cycling into the existing cadence of church services, on-campus weekly gatherings, and personal devotion times

resources and events that can help the community not only be knowledgeable about the particular justice issue but “own” the issue by becoming experts in the issue and becoming engaged tangibly in the issue.

Owning the issue is important for three reasons. First, by owning the issue, the invitational will become resistant to being a mere front for evangelism. Unless the Christian community is fully engaged in the actual issue of justice, the invitational campaign itself will likely be nothing more than a mere veil for traditional evangelistic practices. Second, by owning the issue the Christian community can properly take leadership in the secular marketplace of ideas and agendas and lead with a Kingdom-centric trajectory, ensuring that the issue being addressed is done so with the transformative power that comes only from God. Third, by owning the issue, the community can truly make an impact not only in the engagement of the surrounding community but also in the actual areas of need the justice issue touches. Christians can and have frequently changed the world-literally. There is every reason to believe and hope that as a result of a justice invitational, laws can be changed, business practices altered, individual lives would be transformed, and social and governmental practices be redeemed. By owning the issue, we are much more likely to have a real and sustainable impact on the world around us.

Addressing the Issue

Several months prior to the invitational, a cycle and cadence of books, resources, and events intended to help the community own and live into the issue should be established. At least 8-12 months prior to the campaign, the issue should be cycled into the regular diet of the community in at least three different ways:

1. **Books:** Choose 2-3 books that can become recommended and, in some cases, required reading for leaders of the partnering organizations. For instance, with regards to human trafficking, Gary Haugen’s book, “Good News About Injustice” or David Batstone’s “Not for Sale” books are excellent resources both Christian and non-Christian groups can begin to read and discuss. Finding times for different groups to get together to discuss books can be a challenge and can often drain the energy needed to work on the invitational but encouraging relevant books and making them available to emerging networks of partners is an important part of building a common language and understanding about an issue. Limit the number of recommended/required reading to just a few well-chosen resources. Often, as the invitational takes shape, many people and groups will try to influence you and the movement your coalition are building by introducing their preferred literature. It is recommended that once your choice of literature is agreed upon, you do not add to it or flood your networks with additional voices. This can complicate the discussion and take your campaign in directions that may be too unwieldy to manage.
2. **Briefings:** 8-12 months prior to the invitational, all of your partners, both Christian and non, should gather for 3-4 well executed “briefings.” A briefing is a seminar-like gathering where an outside expert on the issue can bring a level of professional education to the community. Briefings can also revolve around educational films and

film discussions. Briefings are typically no longer than 3 hours in length and afford the community an opportunity to learn together from partners who are on the front-lines in addressing the justice issue chosen. Briefings can also be excellent gatherings to provide some logistical coordination, foster vision for the overall project, and most importantly glean leaders for teams and subcommittees. Briefings are also excellent opportunities to connect with potential financial donors who can contribute personally and organizationally to the operating expenses of the campaign.

3. **Prayer Gatherings:** 8-12 months prior to the invitational, all of your Christian partners should begin to gather for special prayer gatherings for both the invitational issue and for the salvation of lost people exposed to the campaign. Prayer gatherings should be held at least 3 times prior to the campaign and should incorporate some limited Bible teaching, vision casting for the campaign, and logistical coordination. Worship through prayer and song are to be the primary reason for gathering. Prayer leadership should be sensitive to and knowledgeable about divergent spiritual traditions and able to navigate a meeting that is meaningful to groups who typically don't worship well together. This cannot be underscored enough. Without a well-managed and executed meeting, previously committed partners or those considering organizational partnership in the invitational can often choose to reject supporting the invitational. Examples of potentially polarizing differences include, but aren't limited to, cultural, racial, and ethnic differences; denominational differences; socio-economic differences; church tradition/culture differences; differences in religious practices-particularly differing views and practices in the gifts of the Spirit; differences in views on women in ministry roles, and; views on cultural engagement. Because of the many ways in which coalitions of groups can become polarized, it is important to choose leaders that can represent the diversity of the emerging supporting networks well and lead in a way that is consensus building. Often, have working teams that represent some of the divergent groups can help detract from the tendency to polarize but more importantly, it is a good idea to limit the number of primary leadership voices to those who are skilled in cultural differences. Limiting the number of primary leadership voices will help people rally together under a common language with trusted, well-seasoned leaders who can bring consensus.

Chapter 3: The Gospel

Evangelism and integrating the gospel throughout an invitational

What is the Gospel?

How justice invitational evangelism differs from traditional evangelism

Who should proclaim the gospel during an invitational

What is the Gospel?

The gospel is the simple message of the death, resurrection and Lordship of Jesus Christ. I Cor. 15:1-4 states, "Now, brothers, I want to remind you of the gospel I preached to you, which you received and on which you have taken your stand. By this gospel you are saved, if you hold firmly to the word I preached to you. Otherwise, you have believed in vain. For what I received I passed on to you as of first importance: that Christ died for our sins according to the Scriptures, that he was buried, that he was raised on the third day according to the Scriptures,".

Understanding the gospel requires additional instruction in a number of different areas as demonstrated in each of the evangelistic messages in the early Church as recorded in the book of Acts. These additional areas are the moral law of God, sin, death and the judgment of God, the righteousness of Christ, repentance and faith. Along with the three "core" elements of the gospel, these seven components comprise the ten necessary elements for gospel presentations and thus the training necessary for an invitational.

Thought Piece

Today's Gospel: Why the cross and resurrection need to be understood differently in today's milieu

by R. York Moore

The Gospel is in fact the power of God for salvation. In the gospel, a righteousness is revealed to us that has nothing to do with our limited abilities, our performance, our accomplishments, or our pedigree. The gospel is that simple message about what Christ has done through his death and resurrection to provide not only forgiveness for sin but also freedom from sin and the consequences of sin. Evangelicals typically locate the epicenter of this message at the cross. "Nothing but the blood of Jesus," it is sung, can wash away our sin. While it is true that nothing but the blood can wash away sin, it is the power of the resurrection administered via the Holy Spirit that actually gives us victory over sin and the power to live free. The cross and the resurrection are the inextricable buttresses to a living faith in the Lord Jesus Christ. In fact, these three truths, that Jesus died for sin and was buried, rose again, and that he is Lord, form the first creed of the early Church, also appearing in each and every evangelistic sermon and pre-creedal

statement of the Second (new) Testament. In a globally minded milieu, the way in which we think about the cross and the resurrection and how we apply these realities needs to change. In the past, the cross was primarily seen as merely the instrument of God's choosing to provide the sacrifice for sin, sin being seen as personal violation against God's law. We are sinners, individually, it is true. This truth, however, tended to eclipse our understanding of sin as communal, interpersonal, and even global. Sin was seen as abortion, or lust, or infidelity, homosexuality-mostly individual acts surrounding our sexuality. Sin was seen as theft, greed, coveting, materialism-mostly individual acts surrounding corporeal consumption. Sin so much hasn't changed but how we understand sin and what we say about sin must change as well as what we are calling people to repent from. Sin today must also be seen as corporate. Sin is also child prostitution, bonded labor, economic trade with unjust regimes-mostly corporate acts involving exploitation. Sin is also institutionalized racism, sexism in the Church, and economic and political paradigms that trap urban people in cycles of poverty-mostly corporate devaluation of the sanctity of life.

The Church had no problem decrying the evil of attacks on the sanctity of life as seen in abortion or attacking the sexual immorality of homosexuality, but we have a much more difficult time standing up to their equals in unjust trade and exploitation of the poor. These are remote and abstract to be sure but the reason why we cannot attack these evils in the same manner is because the Western Church is complicit on these issues in a way that was not true when sin was just an individual thing. Capitalism, free trade, individual freedom, accomplishment, cultural and familial heritage and power-these and many other Western values and commitments have eroded our ability to speak prophetically to the great evils of our time because they have been convoluted with the simplicity and power of the gospel message. In short, we have too closely equated our American identity with our Christianity. A bumper sticker alongside the Christian fish on the back of an SUV reads, "Welcome to America-not speak English." With a crippling myopia in the Church, it is no wonder that our Jesus has become increasingly irrelevant to a generation that cares for Darfur, Tibet, Burma, the Congo, Svay Pak, Sub-Saharan Africa, and Baghdad. These and other hotbed places of suffering and injustice have become for a generation the test tube for faith, any faith, that can answer the march of undeniable absolute evil and this is where Christ must shine.

For Christ to be seen as personally relevant, he must be seen as globally relevant. Most make the mistake of asserting postmoderns are committed relativists. This is just not true. Moderns were more relativists than postmoderns practically. Postmoderns have awakened to a world on fire with such unimaginable evils, such unimaginable suffering, that they cannot deny the existence of absolutes-at least absolute evil. The evil we see around us has names and faces thanks to the internet, the victims are children with missing legs and tattered dresses, thanks to satellite television. Global evil and suffering may just be the backdoor to a personal yet living faith in a Jesus forgotten by Americans but this Jesus must first answer evil not merely wash away our sin. We are willing to live with our sin but if Jesus has the power to bring an end to injustice, to truly "bind up the broken hearted," then perhaps this Jesus has something to say to me as well.

The cross provides forgiveness of sin, but also the healing power needed to answer the deep cries of humanity heard in the depth of dark brothels. The cross provides freedom from personal sin, but also the hope of forgiveness and healing from generations of racism and cultural atrocities. The cross is central. We are, however, in the age of resurrection. The resurrection for this generation is not the existential substantiation of the propositional claims of Christ-this polemic is becoming as outdated as the incandescent light bulb-still necessary for a time as we are able to afford the switch to fluorescents. While the "truth" of the resurrection will always need to be defended, its imminence on the social scene is what now needs to be demonstrated. Jesus has everything to do with addressing human trafficking, AIDS orphans, the government of Myanmar, and Mexican immigrants. The resurrection power of Christ truly is the only power option for the Church in addressing real issues and providing the way forward for the world around us. Jesus died for sin, both personal and corporate. Jesus rose from the dead, providing us with personal power and freedom over sin but also the power to change a world. We must not be unfaithful to the gospel in its full expression. The gospel for us today has not changed but we may not continue to ignore its full power and implications.

Invitational Evangelism vs. Traditional Evangelism

Because the gospel does not change nor do we modify our gospel proclamation during an invitational, we are bound by the traditional understanding of Christ's death, resurrection and Lordship during the campaign. Though the message does not change, the delivery and contextualization of the gospel during invitationals is radically different to traditional "campaign-oriented" evangelism. First, and most importantly, during invitational campaigns, the truths of the gospel are explained *in relationship to* the issue being addressed. For example, when addressing human trafficking, the death, resurrection and Lordship of Jesus Christ are explained as having both personal relevance as well as relevance to those who suffer as victims of trafficking. The gospel's power is also explained in relation to the evil of the overall system of injustices created by traffickers. It is the application of the truths of the gospel that becomes radically different during an invitational compared to traditional campaign-oriented evangelistic practices. Because of this, models for explaining the gospel need to be chosen and implemented carefully both to avoid "bait and switch" usage by those less skilled in justice evangelism as well as to appropriately contextualize the issue being addressed. The "New World" gospel presentation works well with many justice invitationals (see Appendix A for New World training materials or visit www.tellthestory.net). To purchase New World pamphlets, visit www.intervarsity.org.

Invitational evangelism is also delineated from traditional campaign or "attractational" evangelistic efforts in the following ways:

Attractional Evangelism is:

- ☛ Entertainment driven
- ☛ Venue & Star dependant
- ☛ Stands alone
- ☛ Value Independent
- ☛ Proclamation oriented

Invitational Evangelism is:

- ☛ Value driven
- ☛ Venue & Talent Independent
- ☛ Partnership powered
- ☛ Justice integrated
- ☛ Proclamation oriented

The only parallel between traditional attractional evangelism and invitational evangelism is that they are both predicated upon proclamation or public evangelistic practices (e.g. preaching and Proxe Stations).

Who Proclaims the Gospel During Invitationals

Invitationals are designed to empower every-day believers to share Christ in relevant ways with those in the community. While many events where messages are delivered are designed for those highly trained in "justice evangelism," there is much space given to the interpersonal witness of laity. This is done primarily through Proxe Stations and conversational evangelism. Because of the high need to contextualize and use new gospel models, training laity in evangelism and gospel theology is paramount. Historically, nearly half of all conversions during invitationals come as every-day believers share their faith in Christ through conversational evangelism and Proxe Stations while slightly more than half come to faith in Christ at well crafted "niche" events and the main event(s) throughout the campaign where trained "justice evangelists" speak. For potential speakers for justice invitationals or stand-alone justice-oriented events, visit www.tellthestory.net.

Thought Piece

Can the Gospel be Preached Without Words by R. York Moore

"Love is what justice looks like in public," says Cornell West in the upcoming film about the human trafficking industry, "Call and Response." The demonstration of our love in action against injustice is not only the central thrust of this star-laden film but could be rightly seen as the bumper sticker philosophy of this emerging American generation. Justice for this generation puts flesh on the far too illusive concept of love for all to see. Justice demonstrates a "flesh-on-love" face to Jesus, opening the door for millions who would never entertain Christianity or give Jesus Christ a fresh and perhaps first time look.

Rightly so, this generation has been referred to as the "Justice Generation." With a hope and passion to change the world, they demonstrate God's heart for issues like Darfur, AIDS orphans, child sex slaves, Myanmar, climate change, urban poverty, and bonded labor. The list of issues are endless but so is the dream of an emerging American generation-one for whom the idea of being a U.S. citizen is second to their self-perceived global citizenship. It is this passion, this hope, this dream that makes this time in American culture so exciting for the Church and particularly for a justice evangelist.

As social action and responsibility have come squarely into the mainstream of America, the age old debate in the Church has re-emerged with great vigor-to verbally proclaim the gospel or to merely demonstrate our faith through flesh-on-love action? In the face of such unprecedented passion for social, political, financial, and ecological change, many Christians are calling for a strategy that all but eliminates the necessity of verbally proclaiming the gospel. Ignoring the clear demonstrative pattern of proclamation in Jesus' ministry and the even clearer demonstrative pattern of the Church post-resurrection, many use and abuse proof texts like I Jn. 3:18 to legitimize a gospel without words approach to evangelism, "Dear children, let us not love with words or tongue but with actions and in truth," (I Jn. 3:18 NIV).

As one who came to Christ at the age of 20 as an angry Atheist philosophy student at the University of Michigan, I really had a hard time early in my faith understanding why actions were important at all. "All people need is the truth of the word of God," I would say. "If I can just help people understand the gospel, they will get it," I thought. My second conversion to Christ however changed that. I was re-converted to Christ at the 2000 Urbana Missions Convention. Though I was one of 20,000 delegates, I sat alone in the dark, high up in the rafters weeping as I heard Gary Haugen, founder of the International Justice Mission talk about the fact that 20,000 children were taken into forced prostitution each week. Gary continued, "Can the Christian faith be relevant in a world of suffering, injustice and pain?" "If you want your light to shine brightly, go to dark places." In this second conversion moment, my polished, high modern apologetic arsenal met a question it could not answer, "Is the Christian faith relevant, not merely true, but relevant in light of oppression, injustice, and suffering." As a result of this crisis of faith, I returned from the convention and entirely changed my life from my giving patterns, pastimes, and job description. I began to pursue a career in what I now refer to as "justice evangelism."

Again, "justice is what love looks like in public." This was God's idea and was so demonstratively portrayed on the cross that in Jesus we have once and for all the perfect expression of skin-on-love justice. While this is true, the explication of such love is necessarily bound to the speech-act of proclamation. This kind of demonstration of God's love may not always be sufficient, but it is always necessary. The mere proclamation of the gospel in the face of the fact that there are 6,000 children orphaned each day by AIDS is not sufficient, but it is necessary. The mere proclamation of the cross in the face of 27 million slaves is not sufficient, but it is necessary. The pronouncement of the resurrection in the face of 5 year old sex slaves sold by their parents for \$350US is not sufficient, but it is necessary. We cannot love the world around us the way it needs to be loved, the way it was intended to be loved by words alone but without words we cannot impart the only power that can transform the soul and transform society-we must speak.

The speech-act of gospel proclamation unleashes a spiritual power, a magic if you will that alone can redeem not only a person's humanity but also her soul. We can cloth the naked, feed the hungry, house the homeless, free the prisoners, and heal the sick but if we turn around and deny them the eternal glory of knowing Jesus Christ we have left them in worse state than before we found them. It is better to be bound, naked, and destitute and to know Jesus than to have all the benefits of this world and be lost. The concept of "being lost" is seen by many as antiquated. A gospel without words ignores the fact that a person's ultimate need is a spiritual one. People need to be saved above all as Jesus said, "It is better for you to enter life crippled than to have two feet and be thrown into hell." (Mk. 9:35, NIV). The abandonment of our commitment to people being lost and needing saving coupled with a heavy dose of culture change toward social action has led many to abandon the proclamation of the gospel in favor for the strategy of living out a mere visible witness. Many, hope that some will "get it" through our actions alone. Just as I was wrong that some would "get it" by merely understanding the propositional truths of Scripture, I've learned that it is wrong to think that some will "get it" by merely perceiving the Christian life lived out. There is no gospel without words and there is no evangelism without the speech-act that we commonly refer to as proclamation. There is also no flesh-on-love demonstration of those words without the presence and power of a Christian witness.

When these two forces come together--, word and deed--we offer the hope of Christ in an exponentially more powerful way. When the gospel is simultaneously seen and heard, this union produces what I call a transformative dynamism--that is a power that is able to transform the soul and transform society. Maria, the Los Angeles Latino Lesbian I had the privilege of leading to Christ is a case in point. As I spoke to the packed auditorium that night at UCLA, Maria's heart burned within her as she heard the voice of Jesus in her native tongue--no not Spanish but the language of flesh-on-love justice. I shared about Jyoti, a child prostitute, "She lies on her dirty bed at the age of seven, a child sex slave since five, she has learned to watch the crack below her bolted door for the shoes of the next man who will rape her for pay." Attempting to connect the spiritual solutions offered through Jesus to the horror of the child prostitution industry, I continued, "Jesus has everything to do with modern day slavery. Jesus died for that seven year old child and he died for us who need him too. Jesus is both personally and globally relevant, able to transform our lives and to transform the world we live in." This integration of personal and global relevance connected with Maria that night. Her plump pink lips quivered as Maria shared afterwards, "Tonight, you made God accessible to me for the first time. I always knew he was out there somewhere. I know that the God you spoke about tonight is the God I hear in my heart and that I am his daughter." That night Maria and many others made a first time decision for Christ and did so as they heard the gospel in their native tongue--through the new language of justice. Maria and many other young Americans need to both hear the gospel and see the flesh-on-love implications of the gospel through our commitment to justice. When this Justice Generation encounters this transformative dynamism, unlike the "Jesus and Me" only gospel of generations past, their conversion to Christ will produce a wave of much more than human activism. A whole-life conversion that takes into account Christ's implications for the world not merely the individual, will produce true and enduring global transformation, a true flesh-on-love nexus visage I call the Kingdom of God.

Chapter 4: Developing Networks & Partnerships

What networks to develop, when to develop them and what to do with partners long-term

- 7 Networks to develop
- How to develop partnerships
- Timeline of partnership development
- What to do with partners long-term

7 Networks to develop

In a justice invitational there are seven primary networks to develop partnerships in and many particular sub-groups within each network to work with. The major networks to include and in time-line order are:

1. **The Christian Community:** We begin as Christians by identifying other Christians to buy into the vision of an invitational. At the onset of considering an invitational, a formal gathering or several gatherings should be called to explain the invitational. It is important to allow each and every ministry leader or pastor to ask their questions, state comments, and to give a “yes or no” buy-in commitment. An informational meeting that does not include an opportunity for each potential partner to express her or his willingness to move forward with the events will always backfire.
2. **Recipient/Justice Organizations:** After a critical mass of Christian organizations and churches have bought into the event, it is time to contact the organization(s) who work more directly with the issue chosen for the invitational. Choosing Christian NGO’s (non-governmental organizations) to champion and give money to is important as you will not have to additionally manage divergent values and beliefs. Organizations like World Vision, Compassion International, the International Justice Mission, Habitat for Humanity, Not for Sale, local rescue missions, urban churches and many others have proven excellent partners for on-campus and long-term programming. Asking these organizations to commit to the invitational is typically an easy ask since we are basically asking them to receive money from us that we raise for them, to speak on issues in class and at programs that they themselves are sold out on, and to represent the cause to which they feel called to and are employed to address.

3. **The University:** Justice invitationals are not events that merely come to a campus, they are events that are done in collaboration with the campus itself. Involving the faculty, department heads, the president of the university, student government, and staff are a normal and necessary part of executing a successful invitational. Knowing the specific range of potential partnership for the particular university entity being asked for partnership is first and foremost in securing a successful partnership. Here are several examples of legitimate partnership parameters for the university.
 - a. Professors: Extra-credit for student attendance at invitational events, in-class time for recipient organization presentations, participation at events for judging or dialogue.
 - b. Hall directors: Dorm discussions, Proxe' Stations, and many niche events happen in dorm buildings. Working with hall and floor directors early on and giving them a vision for the programming will a greater chance in many cases that you will be able to execute these events on the property.
 - c. University president: Finding high-level, public aspects for the university president and upper-level staff to attend and participate in is key. Events where business leaders, alumni, and political leaders gather and contribute are the best place for the president and other staff to interface with an invitational. Opening remarks, a brief keynote address, or symbolic opening of the university are examples of potential things to ask a president to be involved in.
 - d. Student government and decision making offices: At some point, interacting with decision making bodies like the office for student life, the student government, and the dean of student affairs will become unavoidable. However, taking the initiative to include these groups before developing your program, asking for input and guidance, is an excellent way to build trust and avoid obstacles later on.
4. **Businesses:** Businesses and business leaders are not only sources of potential capital for both operational expenses and gifts to address the actual issues, they are potential partners and members of our intended audience for the invitational. As business leaders fulfill a vital role in the community, connected to others in ways we cannot be, so we need to cultivate partnership with them and find creative ways to include them. Examples include:
 - a. Sponsorship for events where their businesses can be recognized via logo placement and mention.
 - b. Advertisement of events at local business establishments.
 - c. Inclusion of business leaders in working subcommittees.
 - d. Inclusion of employees at events, for example employees in uniform serving as ushers, guides, hosts, or at information tables.
 - e. Making space for businesses to sell product with a portion or all of profits going to address the justice issue.
 - f. Leveraging business leaders' networks for other potential partnerships, particularly in the political and business realm.

- 5. The Government:** Political leaders at the local, state and federal level can be some of the most important allies in accomplishing a substantive engagement with the justice issue. In previous invitationals, state attorney generals, members of the US Congress, local law enforcement, members of federal law enforcement, state and federal judges, and local civic leaders have all made major contributions to addressing the issues of justice. In each invitation, the need for particular political leaders will be different but there should always be a concerted effort to make room for elected officials to join us and the rest of the coalition to address issues of injustice. Because elected officials often have budgets afforded them by public funds, they can also be free or nearly free VIP speakers at events, round tables, seminars, town hall meetings and the like. Elected officials also are often looking for ways to connect with large numbers of their constituencies and invitationals afford them such opportunities. Because the realm of politics is filled with rules few outside government see or understand, it is important to appoint a team and team leader that are familiar with the rules and can bring leaders to the table in much the same way churches from divergent traditions come together. People from the legal community or influential business leaders are excellent examples of those who understand and these rules and can build consensus. Working through our non-governmental organizational partners and non-profits is also an excellent way to bring elected officials into an invitation. These entities often have past experience and contact with elected officials that religious establishments do not so work through partners to attract them and make special space for them during the invitation. Many of the “niche” meetings where there will not be an explicit gospel message or hard funding asks are appropriate places for elected officials.
- 6. Non-Christian Organizations:** Probably the most important functional network to develop is the non-Christian organizational tier. This group of organizations is where the real ministry of an invitation occurs. The ministry of the invitation begins as we enter relationships with leaders and members of their constituencies and continues throughout the campaign and, hopefully, for many years after this positive experience concludes. The invitation model is predicated upon developing authentic partnerships with non-Christians.
- 7. The Media:** Issuing press releases prior to the event is a good idea for any event but also identifying “champions” in the local media outlets in a market early on and involving them in the timeline at key junctures is a much better way to secure “good” press. Good press can exponentially grow the visibility of your event and because the press is always looking for big, splashy, or controversial things to report on and dig into, invitationals provide a nature feeding ground for hungry reporters. Particularly as the other network partnerships develop, the press will be increasingly interested in covering the run up and execution of an invitation. Work through your existing networks both in religious and non-religious circles to issue an invitation to the press to cover the invitation. It is important, however, to designate one or two top level leaders in the invitation to be the spokespersons for the events and to have a bullet point list of talking points, stats and figures, and event details ready whenever interfacing with the media.

How to Develop Partnerships

The Invitational Model of evangelism is predicated upon developing authentic partnerships. Department heads, faculty, businesses, and student organizations all make for tremendous “Kingdom” partners when putting on campus events. However, getting people on board is often difficult. Here are several ways you can invite authentic partnership within diverse networks:

1. Be Explicit: We all want things to be clear. Who hasn’t received a phone call or letter touting freebies but upon further inspection, we realize it is a sophisticated sales pitch? Our networks should be told what we are inviting them into and that much of the invitational is expressly focused on the spiritual implications of our chosen topic. Saying something like, “We don’t want you to be surprised when we talk about the Bible and Jesus, but we don’t want to do this event without you,” is an excellent way of being explicit while communicating our desire to partner.

2. Spell Out the Details: It is better to have too much information than not enough. When we are not clear with people, partnership can quickly be flipped into a bait and switch situation. Times, dates, and meeting expectations should all be spelled out but more importantly, also the details of what you are expecting from them. For instance, if you are asking a professor to partner with your event, you might say, “Professor, we were hoping we could invite a representative from World Vision to speak in your Health class on Tuesday, April 8 for the entire hour?” Clear information will always give a potential partner more control to give an honest yes or no.

3. Make Your Request Formal: Verbal, face to face, requests for partnership are a must. There is no substitute for connecting relationally but follow it up with a formal, written request for partnership. This can be in print or e-mail, but the formal request should spell out exactly what you are looking for from a potential partner. For example, when writing to the president of Kappa Alpha Psi, you might write, “We are excited about the potential to partner on the “Price of Life Child Sex Slave Campaign.” Thank you so much for your consideration to partner on this event. We are asking that you and your fraternity participate with us in raising money and awareness about this pressing issue by stepping in our main event Tuesday, April 8 from 8-10PM.”

4. Communicate Your Need for Partnership: People do not like to be merely invited to someone else’s party; they want some kind of ownership. Expressing that you actually need an organization or important individual’s pledged support is important. You might say to the president of the gay/bi/lesbian/transgendered associated, “I know we have our differences, but on this issue we see eye to eye and we just don’t want to do the event without you. We need you to help make this happen. Will you join us?” Language that expresses not only desire but also need will help persuade others to join your cause. Again, however, make sure to communicate the spiritual nature of what you intend to do.

5. Use Polished Marketing Materials: So often, a lack of attention to the quality of our communication pieces expresses a lack of commitment to our own programs. Particularly when dealing with national organizations, businesses, professionals, and university figures, excellent marketing materials communicate a commitment to quality and make our events and campaigns much more attractive. When setting budgets for programs, make sure to allot enough resources for marketing creation, development/printing, and product placement. Using outside, non-student, companies is an excellent way to get exactly what you need when you need it. I highly recommend a company like Echo Media (www.echomedianow.com).

6. Reference Others Who are Already On-Board: For many, it is important to know that they are not the first ones to jump on board. Help potential partners see the momentum behind your effort by sharing the names of other department heads, businesses, student organization, and government officials who either endorse your program or will be involved in it. Be careful not to brag or appear as if you are communicating they need to get in line with the event because others are. You might say something like, "We are so excited about the momentum behind this event. Already, Dr. Bibi has opened her class to our guest lecturer and Dr. Tony is giving extra credit for his students to attend our main event. Do you think you can help us by doing the same?"

7. Use Potential Tension Points as Bridge Building Opportunities: It is often the "anti-Church" organizations we avoid when seeking partners—those organizations who have problems with religion. Partnering on events with such organizations is an excellent way to develop relationships that can potentially overcome some of their fears and hatred. Feminist groups are an excellent example of people who have been hurt by the Church and are frequently angry about faith. You might say, "I know that religious people have often been unkind to your group on campus and we are sorry for that. I hope that those experiences won't keep us from making this program all it can be." Discussing some of the potential differences during the lead up to an event is just as important as the event itself.

Timeline of Partnership Development

Knowing when to begin the conversation about partnership with the different kinds of networks is an inexact science. There are, however, some guidelines and a rough recommended timeline based on a 24 month on-ramp to a major invitational. The timeline can be modified to fit unique circumstances and should be used as a guide.

Guidelines:

1. Begin with the Christian community and follow the aforementioned order of partnership development. Without consensus amongst Christian organizations and churches, an invitational cannot move forward.
2. Identify "core" churches and organizations. Core groups will be those in any given market you could not do the campaign without because of their size, their resources, their reputation, or a combination of these realities.

3. Include as many different ethnic groups and denominational traditions as you can from the beginning. Do not gather all the dominant culture churches or denominations, establish plans and then invite minorities into the process. This gives the distinct impression to them that they are not true partners and are being brought in to add to the numbers or resources but not to contribute. Include as many different voices in the beginning phases as possible.
4. Cast vision for the big picture and leave the details to working committees. In the beginning of the timeline, including too many details, promises, or expectations can either produce false hope and expectations or frighten off would be partners.
5. Be explicit about expectations. While too many details is a mistake in the beginning phases, not being explicit about basic expectations of time, money, or people resources is equally a mistake. Be clear before sitting down with potential partners what you expect of them and spell it out clearly. Follow up all spoken expectations with a summary e-mail or written message stating what was agreed upon.

Suggested Timeline:

A more detailed timeline for staff officially working for or with the invitational appears elsewhere in this manual. When it comes to a timeline for partnership development, the following suggested timeline has worked well with a number of different markets:

1. **24-12 Months:** During this time, vision-casting potential partnership gatherings are occurring where the overall goals and structure of the campaign are being shared by a director or spokespersons for the invitational. While most of these initial gatherings are exclusively for the Christian community, large non-Christian organizations should also be included once there is significant buy-in from a coalition of "core" Christian groups.
2. **18 Months:** 18 months prior to the proposed dates, the recipient organizations in the non-governmental and non-profit categories need to be invited and assembled together to discuss the campaign and secure buy-in. It is important to have the consensus of the Christian leaders in the invitational market before extending invitations to these partners. They are being invited into the market where the invitational will be conducted, not bringing a campaign to that market. They are partners and guests so including them early but secondarily will be key.
3. **18-12 Months:** A year and a half to a year prior to the event, the university, business, and elected officials need to begin to hear about the event and understand the scope and their potential role in the campaign. With the university, administrative leaders and student government leaders will need to know that a major campaign is coming and will likely want to sit down with organizers several times prior to the campaign. For businesses who may give cash or gifts in kind, an 18 month timeframe prior is a good rule of thumb in order to have proper paperwork filed and for board review where applicable. Small businesses can join the campaign along the way but corporations will need typically over a year's advance notice in order to get involved in meaningful ways. Elected officials may wait until near the date of the campaign itself to confirm their attendance but a year's prior notice for initial communication is not a bad idea

depending on the particular elected official. Frequent communication and repetitive requests will almost certainly be necessary to secure the presence of elected officials in most markets.

4. **12-6 Months:** All non-Christian organizations will likely desire at least a half-year to a year prior notice to get their group on board and to begin work on various subcommittees needed to execute the invitational. Sitting down with leaders 1 year out and then finding relevant dates and events to speak to their constituents throughout that year will be a best practice to motivate and properly position them for effective involvement.
5. **6 Months to Date:** The media (radio, print, social networking/blogs, television, magazines...) will not care to hear about potential campaigns until significant partners come on board. As the invitational begins to take shape and marketing materials emerge demonstrating a broad and significant coalition of partners, the media will begin to value the invitational and be increasingly interested in partnership. Partnership with the media does not merely mean making them aware of the campaign but creating space for them to be a partner leading up to and during the campaign. Continuing lead stories in newspapers and on radio shows, physical designated space for cameramen and reporters with refreshments, press passes and releases are just a few examples of how the leaders of an invitational can partner well with the media. In an age of increasing power in the realm of social media and star bloggers, invitational leaders should also consider strongly spending significant people resources campaigning on the internet. For additional details on this aspect of media partnership, read [The New Rules of Marketing and PR: How to Use Social Media, Blogs, News Releases, Online Video, and Viral Marketing to Reach Buyers Directly](#), by David Scott.

Chapter 5: Raising Money & Mobilizing People

How to raise resources and what to do with resources raised

Establishing goals and purposes for fund development
How to identify recipient organizations

Goals and Purposes of Fund Development

As important as acquiring funding for the invitational is setting the actual purpose and goals for fund development. Without a purpose and goals, the invitational concept will be hard to share with people of means who provide the resources needed for the campaign. The overall purpose of fund development is directly tied to the purpose for the campaign. Reaching people for Christ, making a real and lasting impact on a campus or community, engaging the justice issue are excellent examples of reasons why the campaign is being done. Connecting these reasons with fund development is key. Asking for resources for the invitational, whether they be facilities, vehicles, money, or gifts in kind, needs to be tied to the purpose for the overall campaign. The goals for the campaign need to be measurable, tangible and directly tied to the request for resources. For example, if educating 10,000 students at a major research institution about the issue of AIDS orphans in Africa is one of the tangible goals of the invitational, invitational leaders should try to quantify requests for funding along these lines. The question, "How much will it cost to educate 10,000 people about the issue," and "How will we measure whether or not they were truly 'educated'?" are key questions in preparing a case (formatted, printed presentation used to ask for funding) to potential donors. One might conclude that it will take \$1 per person educated if by education we mean to make aware of five key realities of AIDS orphans in Africa with an accompanying 2 suggested action points or desired responses. The desired response may be to attend one of several gatherings or to log-on and register on a Facebook fan page or website or to give on-line. Monetizing the expectation and connecting it to the goals of the invitational is the best proven method to motivate donors to invitationals. Making it easy to connect actual gifts with tangible, measurable desired outcomes of the campaign helps donors feel connected to the real needs of the event.

Identifying Recipient Organizations

Part of the purpose of an invitational is to raise money and awareness for front-line organizations who work directly on the chosen justice issue. Developing long-term partnerships with a small circle of well-chosen partners in this category will help safeguard potential problems that can stem from philosophic differences or controversy connected with larger and divergent networks of organizations. Choosing an organization or a few organizations that complement the coalition backing the invitational well and each other well is key. Choosing organizations to partner with that will also help the brand value of the invitational is important. Organizations that have high value in the community backing the invitational will make it easier to raise operating expenses, draw partners into the campaign, and attract people to events. Mobilizing people for the invitational leadership teams will also be enhanced if they believe in not only the cause but also the organizations the campaign hopes to highlight. Drawing the partnering organizations in early in the process and exposing them to the invitational market and coalition of organizations backing the campaign will help ensure a good working relationship and help leverage the unique talents of these partners. Organizations like the International Justice Mission, World Vision, Hagar International, the Not for Sale Campaign are excellent examples of potential partners who work well in a justice invitational campaign coalition. These kinds of organizations bring value both to a secular marketplace and for Christians of a wide variety of church traditions and backgrounds. Finding organizations that can work well with a diverse group of Christian and non-Christian organizations is absolutely essential.

Chapter 6: Training & Follow Up

How to prepare networks for a justice invitational

- Justice Training
- Evangelism Training
- Follow Up & Discipleship
- Counting Decisions

Justice Training

Training all of our networks in the justice issue is a significant part of the invitational concept. The pre-campaign gatherings where education on the issue occurs, typically called “Briefings,” is particularly important if the community is going to “own” the issue by the time the campaign actually occurs. Justice training is not merely informing or educating people on the issue chosen but giving them tools to respond to the issue. Depending on the issue chosen and the community where the invitational will be executed, there will be quite a number of things people can do to actually get involved. Examples of training people to actually get involved in the chosen issue include giving and raising money, writing elected officials, sponsoring children through non-profit organizations working on the issue, volunteering for local non-profits addressing the issue, volunteering to help lead the invitational, relevantly addressing the issue in their unique spheres of influence at work, home, schools, and families, and raising awareness and educating others in their spheres of influence. Pre-invitational briefings are excellent opportunities to educate, motivate, equip, and send out people who are passionate or are awakening to the issue of justice.

Evangelism Training

Training all of our Christian networks to share Christ through the lens of justice is an equally important part of the invitational concept. Several required gatherings for Christian organizations and churches should be planned prior to the invitational where an agreed upon gospel model and tools to support that model can be taught and practiced. The use of the “New World” model in Appendix A and Proxe Stations are excellent examples of what can be

offered to the Christian community during pre-invitational training events. Because the issue of justice can often be seen by outsiders or those within our networks who are less engaged as a convenient tool to trick people into hearing the message of Jesus, it is imperative that we provide excellent training to offset this tendency. Building trust with our non-Christian networks in the area of how we will address the spiritual component of the dialogue of the invitational will help them enter into such dialogue. If the larger community or market gets the sense that the invitational is nothing more than a gimmick to preach Christianity, they will not be engaged and may actually work against the efforts of the campaign. Bringing in well-seasoned justice evangelism speakers and trainers should be a significant part of every invitational. For speakers that work well for such events, visit www.tellthestory.net.

Follow Up and Discipleship

Without exception, people come to a saving faith in Christ through invitational campaigns and more desire to engage in a spiritual journey through the work of invitational events. Making sure there are teams of people and resources to immediately handle those who begin their new journey with Christ is one of the most important parts of any good campaign. Relevant materials like Bibles, study guides, and websites or on-line social communities will play a part in following up those who desire to move forward in faith. Well trained teams of people who can follow up with decision makers within the first 24 hours with excellent resources and tools is the key to connecting new believers and seekers with the Christian community. Evangelistic Bible discussions, small group gatherings, additional justice briefings, relevant church or parachurch services and gatherings and social events should be planned for the days following the invitational. Even with all these in place, however, only a certain percentage of those making a positive decision for Jesus will want follow up or make time to connect with Christian leaders from the community. Knowing how to connect with them and make space for them in our communities will take significant coordination and dialogue. Instead of providing one set follow up method or list of tools, invitational leaders should assess the proven track record of the churches or organizations within the coalition backing the invitational and select a “lead” group to oversee follow up. Decision makers will need to be shared amongst churches and organizations but a “lead” organization will have the best experience, tools, training, and people skills to help maximize the number of people who will be followed up with.

Thought Piece

Into the Funnel: Discipling Postmoderns by R. York Moore

While many evangelicals have often touted their theological sophistication concerning conversion with the phrase, “I have been saved, I am being saved, and I will be saved,” such soteriology is about to get a serious challenge. As the culture in America has shifted dramatically in the last decade, so has our understanding concerning evangelism yet discipleship and postmodern apologetic strategies and paradigms have been slower in coming. We in InterVarsity Christian Fellowship USA are experiencing an

unprecedented uptick in our multi-year conversion numbers. We have found that the shift into postmodernity and the associated commitment to global “kingdom-centric” values and issues has placed our organization in a unique position to capture the spiritual hunger that is also accentuated by this shift. We are finding it normative in most parts of the country to see consistent and large numbers of students coming into community and choosing to follow Christ. As exciting as this is, one of the largest challenges this brings to an historic evangelical organization is what to do with people after they are converted? How are students who have “been converted” to be “being converted” or transformed as they follow Christ?

The overall secularization of our society and the cultural shift into postmodernity have made our traditional models of discipleship and apologetics not only ineffective but quite honestly often an embarrassment. People coming to Christ and community are given a compelling experience with the Living God and radical exposure to authentic transformative community and are, with little resistance, coming into the Kingdom. After a decision to join Christ and community, however, the realities of the narrow path begin to threaten the authenticity of the decision and the lack-luster vision often casted through modernistic apologetics and discipleship tools gives the new convert the sense that they missed something at the checkout counter. An example of this is Brent, a third year student who came to Jesus after experiencing Christian community and being challenged to give his whole life to God during a sex trafficking outreach in the Midwest. After Brent’s decision to follow Christ and join community, he began to meet with the InterVarsity staff worker to study the Bible every week. Initially, this was a very exciting mark on Brent’s schedule but after a few weeks, Brent began to be combative, wrestles, and resistant. What began as a place of joy and excitement turned into a battle ground for Brent’s soul. Brent began to come face to face with the hard teachings of Christ and the Bible concerning sex, sexual identity, dependency on the Spirit verses drugs and alcohol, the necessity to be kind and honest, and a variety of other personality and ethical issues. The staff worker became confused and even wondered if Brent’s conversion was real. “Did we sell him an easy-believism faith or water down the gospel?” He asked himself. After carefully reviewing the facts that led up to Brent’s decision and the high call to Lordship placed in his call to Christ, the staff worker was convinced that this wasn’t the case. The staff worker decided to give Brent C.S. Lewis’s “Mere Christianity,” remembering his own first encounter with the book and how reading it was like a second conversion for him. When meeting with Brent, however, he discovered the book had little interest to him and even intensified his growing resistance to his new found faith. Brent continues on with Christ and the InterVarsity community but on both sides, there is an uneasiness and uncertainty that wasn’t there even before Brent’s decision. What is happening here? Did Brent get “converted,” and is he “being converted?”

The normalization of ramped sexual promiscuity, the entrenchment of homosexuality into our understanding of diversity, and the laissez-faire approach most familial and academic authorities have taken in their lives have placed significant challenges before us when it comes to discipling postmoderns. In order to establish a more integrated discipleship approach, we need to do more than download creeds and ethical instruction into their heads, we need to also deal with the spiritual and sociological needs of postmoderns. This requires us to simultaneously address a number of things in our time with new believers. Think of time spent with a new believer as a

funnel by which we pour into their lives a number of distinct things. The essential things poured into the funnel initially are formative and will establish a person's life-long trajectory. Though there may be other things added or added later, at least the following five contributions to a new believer's walk with Christ and community should be repetitively addressed through the discipleship process:

Relational Equity: Postmoderns place a high value on connectivity, authenticity, and dependability. They have become disillusioned with the hopes of mere cyber-relationships and are longing to connect with a transformative community through real, face to face experiences. Because of this, relational equity needs to be established through the discipler and the new believer but not in isolation from the community. Discipleship appointments, while not exclusively communal, should be normatively conducted with several others who share in this spiritual journey phase. The discipler should establish a prophetic and leadership voice in this community but should make space for learning to be done as the group processes together. In the past, relational equity was obtained through one on one mentoring, teaching, and coaching but such a strong emphasis on intense one on one relationship is foreign and will likely lead to suspicion and resistance. This is not to say that relational equity cannot or should not also include some one on one mentoring and coaching but this should be an added benefit to group membership to the new believer, not the central thrust of discipleship. Relational equity for the discipler grows as the new believer experiences his/her leadership in the context of community.

Relevant Instruction: It has been a long standing mistake to assume postmoderns are not interested in truth; it is just that they are first interested in relevance. For the modern, the assumption was that if something were true it may or may not then become personally relevant. For the postmodern, the first question is almost always, "Is this personally or communally relevant?" Once this question is answered, later on the question of truth will come. Because of this, much of our modernistic discipleship tools and paradigms that revolve around helping new believers understand the truth of God's word will often seem foreign and create confusion. Teaching new believers the truth of God's word and the beauty of the creeds handed down throughout Church history can never fade from our discipleship efforts but we need to help new believers understand first the relevance of God's word and the question of the truth of God's word will follow. For instance, the centrality of the tri-unity of the Godhead, while traditionally taught in a theological vacuum, is the perfect doctrine to help a postmodern believer understand her soul-need for connection and interdependence on other people. Because God is a community and she is created in God's image, she is also communal. Since we are connected to others at a soul-level, we have a responsibility to their well-being and owe them love and this will begin to go to build her sense of purpose and obligation to God and others. The doctrine of the trinity is relevant, extremely relevant, for postmoderns and needs to come to the new believer first as such and subsequently all of the glorious theological nuances and substantiations can follow. Discipleship into the theological truths of God's word and the creeds of the Church can never be excluded from our efforts but we do need to place them first in their "real life" contexts if we hope to help new believers today have a world-view change.

Prophetic Leadership: Postmoderns do not reject authority as many have articulated—they reject authority positions that do not have the associated power or charisma figures behind them. Whether it is a political authority figure with charisma and power like President Obama or the powerful justice-ethic voice of rock star Bono, postmoderns do respond and respect authority. In discipleship, we need to establish our voice of authority and power based on our position in ministry, the presence and power of the Holy Spirit, and the relevance of God’s word. We can do this primarily through exercising prophetic leadership. Prophetic leaders speak and act on behalf of God consciously, intentionally calling people to change and action based on God’s call on their life. Prophetic leaders tend to speak for God instead of merely about God. With Brent as an example, a prophetic leader at one point would say, “Brent, God is doing a powerful work in your life right now. You may not fully understand it but you know what I’m saying is true—you need to embrace your doubts and take them to God. God is leading you to face the core of the decision you made and not to settle for a watered down commitment.” Brent doesn’t need merely endless arguments about the historicity of the Bible and how it is a trustworthy document, he needs to be prophetically led into the Scriptures with a voice of power. We’ve been given such power by God in our calling into ministry, through the presence and power of the Holy Spirit, and through the relevancy of God’s Word.

Prayer Ministry: Prophetic leadership goes hand in hand with prayer ministry. Postmoderns are mystically hungry. They aren’t interested in settling for a religious infrastructure or a mere spiritualized worldview—they want to hear from God and to have him touch their lives. Prayer ministry is the fundamental way postmoderns will be able to encounter God in the early stages of their discipleship. In the context of community, a discipler should make space for God to show up and move in power to continue the redemption process begun at the point of decision. Prayer ministry should also be experiential. Leading postmoderns through prayer should never be merely dialogical, but iconic. Postmodern prayer should include the arts and experiential learning such as the writing of poetry or the use of symbolic objects to help them grasp concepts concerning God and his work in their lives. While fundamentally written for evangelism and preaching, Mark Miller’s book, “Experiential Storytelling” can be contextualized to develop rich ideas for experiential and iconic prayer. Finally, postmoderns typically have a deep desire to change the world around them first and foremost. The redemption of the world around them is as important as the redemption of the world inside them so postmodern prayer ministry should never be entirely focused on the individual needs of the believer but should include an outward, missional focus.

Kingdom Involvement: Discipleship and mission should never be dichotomized. The best discipleship tool has always been and continues to be real, hands-on involvement in Christ’s Kingdom. From evangelism to addressing global issues of injustice and local manifestations of suffering and need, getting postmoderns involved in the work of the Kingdom is central. Kingdom work shouldn’t be seen as something that occurs after a person is rooted or grounded in the truths of Christianity—it is how those truths get rooted in their hearts and minds. Finding ways for new believers to do evangelism, serve, reach out, and apply their gifts and talents to real needs is as important as teaching them the Bible and how to pray for in so doing we connect who God has made them to be and their purpose in community with the truths and

person of God. Often for this justice generation, kingdom involvement will actually play a significant role in their initial conversion but as they are being redeemed, continued involvement in community for the Kingdom will be key to their maturation. Missional Christians grow out of missional work led by prophetic leaders and to set this as a precedent at the point of decision and early on in the discipleship process is key. Regular application discussion opportunities in the context of community will bring such work into focus and help to avoid the all too common drift toward mere activism instead of discipleship to Christ.

Finally, we need to recognize that not only have new contours in our society emerged in terms of culture and values, but the old restraints of the Judeo-Christian worldview have eroded. Because of this, the typical assumptions we were able to make concerning issues like sexuality, honesty, and the intrinsic value of life can no longer be made. The boundaries of social convention aided us in discipleship in that we could begin with general assumptions concerning what was right and wrong—an appeal to the normative moral code or law. Very frequently now after a person becomes a Christian, they begin to wrestle with a new moral code that accompanies the new worldview they are adopting that is at odds with a lifetime of formal education and socialization, particularly concerning sex and sexual identity. At one event, after speaking I was approached by a young Latino student who, with tears in her eyes after professing Christ, asked sincerely, “Now, what does God have to say about the fact that I’m a lesbian?” Addressing such issues after conversion is difficult for some with still others disqualifying the conversion due to such evidence of known sin still lingering in the person’s life. However, the process of postmodern conversion can and should make room for approaching new believer’s lifestyle and moral convictions in the same way the old modernistic approach did for issues of intellectual assent and submission. This is to say that just as we expected a new believer to eventually come to understand and submit their mind to a good deal of core theological truths after conversion, like the doctrine of the trinity, so in this new postmodern age we expect new believers to repent and grow into their conviction concerning issues of sexual identity and sexual promiscuity. Evidence amongst the Corinthians to this end is ample and if we broaden the issues out to less controversial sin and worldview issues like financial stewardship, one can easily see how with all of us God has been, is, and will likely always be graciously in process with us.

Counting Decisions

Evangelism has always been an inexact science to say the least. How to count who made what kind of decision to which kind of call is a difficult issue. Often, critics of proclamation evangelism use this difficulty as a basis to discredit evangelistic preaching or other forms of public evangelism. Others insist on standards for counting that are too strict, standards that are not modeled for us anywhere in Scripture. Still others give up altogether and do not try to assess decisions for faith, leaving it up to “the Spirit.” All of these mistakes are intensified by the ambiguity of the definition of “decision.” What is a decision for Christ? How does “decision” differ from “conversion?” Can we have any certitude in either a person’s decision or their

conversion this side of Heaven? How do we count, celebrate, follow up, and shape a decision maker's profession of faith? These are all live and legitimate questions.

The first post-resurrection evangelistic sermon was preached by Peter in Acts 2. A stirring message in itself, the end of the message and subsequent message commentary give us some initial footing in addressing the counting/decision/conversion issue. In Acts 2:40-41 we read, "With many other words he warned them; and he pleaded with them, "Save yourselves from this corrupt generation. Those who accepted his message were baptized, and about three thousand were added to their number that day." A few observations are helpful to us struggling with the messiness of evangelism today.

First, the count: The count was 3,000 added to their number that day. The text does not say 3,000 people were converted or that their names were written in the lamb's book of life or that they were saved—simply that they were added to "their number." The text also doesn't say that the 3,000 were first verified as legitimate or there was an assessment period to see if their decisions bore fruit. What does the phrase "added to their number" actually mean? Prior to this message, in chapter one, the female disciples along with the 11 apostles were together with a larger group—all totaling around 120 "Jesus followers." What is interesting is the repetition of the phrase "was added" and the emphasis in chapters 1 and 2 on numbering. Numbering appears in 1:13,14,15,17,21,26 and 2:39,41,47. In 2:47, the Lord "added to their number" and then the phrase appears "those who were being saved." It would appear that the way in which the counting of the 3,000 and those "added" daily who were being saved is used in the same manner. Luke throughout Acts records numbers of people who are "added" to the community of the "saved" in a way that may be bothersome to many today. Luke records the "add" as the total number of those being "saved." How can he be so sure? What about those who turn their back on Christ and the Way? To be sure, this happened all the time and of those being added daily or of the 3,000 added after the first evangelistic message, we can be almost certain that some of them eventually rejected their decision.

Second, the warning: The second important observation in the text is the fact that Peter warns the crowd to "save themselves from this corrupt generation." The evangelistic call had a sense of urgency, of drastic separation from an already condemned generation of which the hearers were a part. He did not try to give an assurance of salvation or calm the fears of those perishing, he sternly warned them to save themselves. Obviously, Peter did not mean that they, in and of themselves, could literally save themselves, but in the context of his larger message, the call to repent and place faith in Christ's finished work was the means by which they would be saved. His warning demonstrates what we are calling people to and what we are calling them away from. We are calling them to change allegiances, to recognize sin, to leave their identity and become a part of Christ's new community of repentant and faith-filled believers (the grand picture of which is provided for us at the end of Acts 2). This is important in what we count. Often, counting decisions gets corrupted because the call to Christ is not clear. This is where legitimate criticism can be aimed at much evangelistic preaching as often the call is so ambiguous, so watered down that we cannot be sure what people have responded to. In such cases, we are almost always left to allow the respondent to self-assess what happened before we

count. This was not the case in Peter's message. He called for repentance, people demonstrated their response by coming forward to be baptized and the community took at face value the legitimacy of all 3,000 who came forward. There was not a re-assessment after the follow-up team had meetings with the 3,000, there was an immediate celebration and recognition of full membership in the "they" Luke refers to as the entire community of faith throughout chapters one and two. The warning, however, places the burden on the decision maker. Peter's instruction is in the present tense and throughout the epistles, the warning to "be" saved, or walk according to the grace given us remains a source of challenge for all who follow Christ to re-examine continuously our allegiance to Him.

Third, the baptism: Water baptism is so much more than a mere physical indication of a person's inner decision but it is at least that here in the text. In my evangelistic preaching I've used various physical mechanisms to give the decision maker an opportunity to visibly demonstrate her faith. Whether they've been items like glow sticks, water, sand, fire, marbles, free-standing doors, coloring on walls, receiving an empty glass to be filled, or simply coming forward, securing some visible and often external item to express faith is important. It is important for two reasons. A visible appropriation of faith (see my larger article on "Re-Thinking Alter Calls" at www.tellthestory.net) allows us to see who and how many people have responded to the call to repent. Second, a visible appropriation of faith is a powerful experiential component to an otherwise personal and inner experience. It would appear from Scripture that there was almost always some visible way, whether miraculous or through human volition, for decision makers to be counted as "added to their numbers." Water baptism in this passage served this function, though it was certainly not limited to a mere visible appropriation of faith.

Let's get practical: There are a number of different "decisions" that can be made when the call to repent is clear. They include:

- First Time Decisions:** A decision by an obvious or self-proclaimed non-Christian to follow Christ or a "nominal/cultural Christian's" decision to become a true Christ-follower.
- Rededicated Decision:** A decision to re-affirm one's salvific faith, to repent of patterns of sin, and re-commit to following Christ as Lord.
- Journey Engagement Decision:** Often confused as a salvific decision, people will often respond to a call to repent but not intend to give their lives to Christ as Lord. Such decisions often mark a pivotal point in a faith journey but are short of full trust in Christ.
- The Confused/Unintentional/Insincere Decision:** Almost without exception, some will respond to a call to repent because they misunderstood what was being asked of them (no matter how clear the call was) or; they did not intend to respond but were interpreted as doing so or; their response was intentionally insincere. The insincere decision maker responds for all kinds of strange reasons-"I wanted a glow stick," "I wanted to see what the stage looked like," "I wanted my picture taken with you," "I didn't want you to look bad when nobody came," "I just wanted to

lead the way for others." These and many other reasons I've heard over 20 years of evangelistic preaching.

Some Clarity: Let's make some observations about each of these decision makers. The first time decision makers are more obvious and readily accepted for "the count" when they are known or self-identifying non-Christians but the count gets messier when a worship leader stands, or an elder or clergy member or life-long church member. Often, event organizers immediately conclude that such respondents are confused/unintentional/insincere decision makers. However, frequently these are nominal/cultural Christians who are authentically making a first time decision. Whether we refer to these as Lordship decisions or 1st time decisions really is immaterial, the decision maker in this category through her response has chosen to "save herself" and she should be counted as being "added" unless there is clear evidence to the contrary.

A "nominal Christian" is a Christian in name only, not in fact. Because of this, a Lordship decision of this type is really a 1st time decision because the nominal/cultural Christian has never been converted, merely religious. Socialized Christians are not converted though they often appear so through their habits and interest in Christian community. They often find themselves serving in leadership roles because they know the culture and language of community but have never repented of sin and placed their trust in Christ. Using this definition gives us permission to include in the count people who have experienced a "spiritual awakening" or "adult decision" and who now consciously follow Christ.

This definition is admittedly very broad; however I think there are 3 reasons why this broad definition for counting is indeed appropriate.

1) The lack of gospel clarity in the church: Many churches in America do not preach the true gospel message or do so unclearly. Also, they rarely call people to faith. Thus, many people who think they are making a recommitment to faith are in fact responding to the gospel for the first time or are making their profession public for the first time. In either case, we should include them in our "count."

2) The lack of Biblical literacy outside the church: Most people lack the conceptual framework and language for explaining what is spiritually going on inside them. They cannot articulate often what kind of decision they are making or what the implications are when they do so. Again, the precedent in Scripture is to count all responders at face value, to celebrate them and begin enfoldng them into community. The rule of thumb should be we count unless there is extant evidence not to do so (admission of confusion, unrepentant life-styles of sin...).

3) Decisions are measurable, conversions are not: Even though we are often still using conversion language (saved, converted, new Christian), we can never truly know whether a person has been saved. We are left with merely the visible representation of people's decisions and the subsequent spiritual fruit or lack thereof. This means that there will always be ambiguity

along the way toward maturity in Christ for people who indicate a decision and even seeming maturity in Christ can be deceptive as many fall away later in life.

Illustration: Let's say un-churched Anna makes a visible decision at a conference as a result of an alter call but a year later wants nothing to do with Christ while Hassan, a cultural Christian, makes a visible decision to "recommitment himself to Christ" at a meeting and over the course of the next several weeks begins to bear fruit for the first time in his life. Let's say Jill makes a decision to follow Jesus as Lord in every area of her life after a life-long tradition of attending church. Jill has significant areas of her life that have never been submitted to Christ including areas of deep sexual sin and relational brokenness but now has been set free and is beginning to joyfully serve in Christian community. Finally, let's say Tom indicates a "first time decision" on a response card at an evangelistic outreach but later realizes he came to Christ long ago and is only now making a public adult profession of faith. I've dealt with these and many other confusing scenarios over the years. Such circumstances make counting a very difficult issue.

Let's consider why each of these four decision makers should be included as we count those "added" to our numbers.

Anna: Though it is heartbreaking, some decision makers do later go back on their decision, perhaps indicating that they never sincerely came to Christ in the first place. Regardless of how we theologically interpret the range of possibilities, at the time of Anna's decision, illustrations from Scripture would indicate that we should count Anna, celebrate her decision, hold her to the spiritual expectations of Christian discipleship, and weep later when she turns from Christ, doing all we can to help her hold true to the word of life. In the beginning, however, we count her as a decision maker.

Hassan: Though Hassan has self-identified as a Christian all his life, he has never demonstrated the fruit associated with being filled with the Holy Spirit. He has likely never truly followed Christ though he may have been open all along to authentic discipleship. Hassan needed a clear explanation and call to faith and once he encountered Christ, naturally connected with Jesus and began to demonstrate salvific faith for the first time. Though we may be tempted to consider Hassan's decision as a recommitment, perhaps he would even say so, in reality his decision is more likely a first time decision as it is associated with first time spiritual fruit demonstrating the regeneration of the Holy Spirit.

Jill: Jill would likely never say of herself that she "became a Christian" since in her interpretation of her spiritual journey, she has been Christian all her life. The evidence of regeneration, however, and freedom from deep bondage may indicate she has become born again. The spiritual fruit emerging in her life is indicative of a person who has encountered Christ and given long-term patterns of bondage and willful disobedient to Christ, the likelihood is that she too has made an authentic first time decision and should be counted.

Tom: Tom's a slightly different story. Tom's decision is obviously not a salvific decision but rather an affirmation of previous spiritual realities and decisions made in the past. For young people

emerging into adulthood, however, it is important that they own their faith in a conscious way. Tom has already been “saved” but has never truly owned this spiritual status for himself. Many Christian youth find an important right of passage by responding publically as adults. Many times when altar calls are made where emerging adults are present, people like Tom wish to publically profess faith to have confidence in the authenticity of their faith or because they’ve never been given such an opportunity to do so before. Either way, the likelihood is that they’ve not been counted before and the fact that they as emerging adults wish to be counted now should be honored.

“Don’t Count Me”

Finally, the question is who should not be counted as first time decision makers. Obviously the confused/unintentional/insincere decision makers with a little bit of interaction will rise to the surface, often immediately after the decision is indicated. Additionally, clear Christians who merely wish to rededicate themselves or repent of specific struggles and incidents of sin should not be counted either. Often, these are interpreted as “Lordship” decisions but true “Lordship” decisions are more often than not authentically first time decisions for what kind of faith can be saving faith that is devoid of submission to Christ as Lord? It would seem from each and every evangelistic message in the book of Acts that the apostles believed salvation necessitated the eventual confession of Christ as Lord.

A journey decision should also not be counted as a first time decision. This category often takes the most work to follow up with and gain certainty. This is particularly true since frequently journey decision makers lack the sufficient language and theological constructs to self-interpret where they are or what kind of decision they have made. These standards leave a wide latitude open for us to include many who indicate a decision for Christ. This seems to be the practice of the first Church and there really is no reason why we should depart from their practice.

Chapter 7: Human Illustrations

Making a big impact using civil protest mechanisms

- What are human illustrations and why they are important in addressing issues of injustice, suffering, and evil
- How to choose the right human illustrations
- How to execute & leverage human illustrations

What are Human Illustrations and Why are They Important?

Human illustrations are symbolic demonstrations enacted by a person or groups of people that dramatically and emotionally drive home to viewers examples of the injustices the invitation is attempting to address. They are important because people can only learn so much through academic channels, films, lectures, literature-education also comes through being emotionally connected to the issue being addressed. For example, one can read a book like "Not for Sale" by David Batstone and learn of the particular stories of child prostitutes, they can attend an invitation-sponsored symposium or lecture, a film on the subject or a niche event where the subject will be taught. However, hearts are moved in a visceral way when people witness women bound and gagged, chained with real chains on the side of a road on a dirty mattress. This example of a human illustration is controversial and has captivated the attention of media in past campaigns. It has also stirred a lot of spirited dialogue as to the appropriateness of such educational tactics. One thing is for sure; however, such examples of human illustrations during invitations have time and again inspired people to get involved in the justice issue unlike traditional means. Human illustrations, secondarily, serve to draw attention to the campaign itself and help drive people to events or resources like websites, Proxe Stations, marches, or other invitation connecting points. Human illustrations are a significant part of the fiber of the invitation concept and should also be included throughout the campaign.

How to Choose the Right Human Illustrations

Choosing powerful and appropriate human illustrations is a challenge. Anticipating unnecessary negative fallout from illustrations, negative press, unwanted responses, and/or counter-

missional community responses is paramount. Gather a team of creative activists early in the invitational planning process and work through ideas, shamelessly challenging each and every nuance of the potential illustrations. Illustrations should be somewhat controversial and certainly grab attention but anticipating problems that can be counter-missional is the goal in properly vetting ideas. For example, during an invitational on slavery, t-shirts were purchased with the simple word "Slave" on the front. All seemed well until significant numbers of African-Americans noticed that the largely White coalition of organizations putting the invitational together hadn't asked them or included them in the discussion as to the appropriateness of such a shirt worn by Blacks on campus. The result was invitational leaders decided to not use the purchased shirts and lost the operating expenses spent on them. Also, leaders should also spend time researching not only competitive prices for materials needed for human illustrations but cheap alternatives for marketing and branding such illustrations. During a large invitational, it was estimated the campaign could use as many as 4,000 t-shirts. At \$7.00/shirt, the invitational leadership was looking at a risky outlay of nearly \$30,000. Organizers came across the idea of using temporary tattoos on the faces of invitational participants instead of t-shirts. They were able to purchase 12,000 tattoos, enough for participants to have 3 for the week, at a mere purchase price of \$900. Thinking creatively, competitively, and carefully about how to engage a market experientially through human illustrations is a significant part of running a successful invitational. For photos of human illustrations, visit www.flickr.com/photos/theevangelist

Executing and Leveraging Human Illustrations

Human illustrations can get lost in a large venue or market and fail to produce the kind of energy and mobilization they can bring. In order to maximize the role of human illustrations/illustrators, follow the following ten principles and guidelines for using illustrations:

1. Study foot traffic: In any market, there are times and routes that are more prone to higher levels of foot traffic. Begin at the beginning of public space where potential sites for illustrators can be placed and watch how people navigate the space. Follow the flow of groups of people. You may notice that certain people, for example, get off at a bus stop, walk through certain courtyards, between certain buildings to shortcut to their destination. Being familiar with the potential staging areas for illustrations as a result of studying foot traffic is an excellent place to start dreaming up ideas for the campaign.
2. Co-brand illustrations with the campaign: Each staging area for illustrations should have some branding elements that tie the illustration with the campaign and its events. Banners, other people distributing flyers near or at the staging area, branded shirts worn by illustrators are just a few examples of how organizers can maximize these powerful and emotion-provoking illustrations.
3. Right-size illustrations for the staging area: If after studying foot traffic patterns for certain parts of the day when illustrations are being considered for staging, organizers note that at any given point in time, over 500 people occupy a potential staging space, choosing illustrations that can be meaningfully observed by 500+ people should be

planned and practiced. Using pre-invitational training events and briefings affords event organizers an opportunity to test out potential ideas on friendly crowds that may approximate the anticipated number of viewers during the invitational.

4. Connect staging areas by foot traffic patterns: After observing commonly used paths by pedestrians (or vehicles where appropriate), plan several staging areas along the best used routes for the invitational market. Particularly places where foot traffic can get congested serve as places where illustrators should concentrate to maximize the length of viewing.
5. Deploy illustration hosts or guides: Often, illustrators are themselves silent so consider establishing a staging area host or guide for people who may want to ask questions. Such guides can also safeguard illustrators from potential harassment or inappropriate behavior on the part of observers.
6. Market at or near staging areas: Using staging areas to invite observers to invitational events or into evangelistic opportunities like Proxe Stations should be a significant part of the planning for illustrations. Because so many people are emotionally impacted by illustrations, they often most open to an invitation to dialogue or an invitation to an event where they can learn more. Guides or hosts can often most appropriately fill this role of engagement.
7. Plan for prolonged exposure: It is not only the number of staging areas observers should encounter along well-worn foot trafficked areas, but also the duration of when the illustrations operate. Illustrations should run throughout the campaign for long periods of time, allowing the market to be saturated with the message illustrations bring.
8. Leverage illustration staging areas for the overall goals of the campaign: Often, people are looking for meaningful ways to engage the issue being brought through the invitational. Providing cash receptacles at staging areas for people to donate to the cause, information cards with further educational points and points for action, and invitations to other events should be a part of the staging area for illustrations.
9. Involve key people and organizations: Often, markets have people of local lore and organizations of particular cultural influence. Representatives from sports teams, fraternities and sororities, well-known professionals, professors, religious leaders and the like can bring a power to illustrations that is exponential so consider some timeslots for such people to participate in the illustration teams.
10. Don't skimp on the illustration budget: While often the most effective illustrations utilize home-made, make-shift materials, co-branding and marketing illustration space should be done with professionalism and care. Allowing banners to be improperly hung or to sag in the wind, leaflets to blow around staging space, or extra materials like boxes to litter staging space reflects badly on the experience itself but also on the overall invitational.

Chapter 8: Marketing & the Media

Thinking through marketing needs and working with the media

What marketing is needed
Making space to partner with the media

What Marketing is Needed

Marketing materials represent a significant part of the operating expense of invitationals and are very much needed not only to communicate prior to and during the campaign, but also to instill in participants and leaders a sense of pride and cohesion. Examples of effective marketing materials include:

1. Pole, floor, and outdoor suspension banners.
2. Posters and leaflets.
3. Social media paid advertisement.
4. Well-followed bloggers who will cover the campaign.
5. A campaign website.
6. A campaign Facebook, Twitter, and other social media pages.
7. Where applicable, roaming billboard trucks.
8. Radio and television ads or coverage when obtainable.
9. Individual support media (lawn signs, t-shirts, temporary tattoos, bumper stickers, uniform social media icons and web links...).
10. Newspaper, in-network communications (closed circuit television, corporate communications...).

Effective marketing materials carry the single, centric, message of the overall campaign and are tied together through carefully branded images, a logo and tagline. For more on postmodern branding and marketing, read Marc Gobe's "Emotional Branding," and "The New Rules of PR and Marketing," by David Scott. In addition to familiarizing the core leadership team of the basic rules and needs of marketing, campaign leaders should recruit a carefully chosen marketing chair and additionally consult with marketing companies who can create well-polished, relevant media. One such company that has worked on several justice invitationals is Echo Media in

Detroit, Michigan (www.echomedianow.com).

Making Space to Partner with the Media

Partnering with the media goes much further than publishing press releases on campaign events. In fact, most press releases are rarely seen by the media. Work through networks instead to connect personally with member of newspapers, television, and radio in the invitational market. Try to identify “champions” of the cause, people in the media that may already have a passion for the issue or be open to involvement in the campaign. Don’t just seek coverage for your event but communicate the desire for partnership, asking potential media persons for their input in the overall process of the campaign.

At events during the campaign, make it clear to the media that they are welcome by creating physical space and time in the program to connect with VIP guests and event leaders where relevant coverage of the campaign can be made. Publishing a “media advisory” for special media engagements will also help the media know what the rule of such engagements are and how to get involved. Here is a sample media advisory for the Ohio State Price of Life Invitational (www.osupriceoflife.org):

MEDIA ADVISORY

FOR IMMEDIATE RELEASE

The Ohio State Price of Life Invitational Campaign (www.osupriceoflife.org) Confronting 21st Century Slavery in the US and Around the Globe

COLUMBUS – This April 18th – April 23rd, thousands of concerned citizens from the political, religious, academic, business, medical, and student communities will come together at the Ohio State University for a week-long intensive look at the modern-day slave trade. The Price of Life Invitational will feature an historic march of thousands along the Underground Railroad in Columbus, film screenings of the movie “At the End of Slavery,” classroom lectures, a Political Town Hall gathering of State and Federal Lawmakers, specialized presentations in the law school, business school, school of social work and for undergraduate and graduate students, faculty and staff. Additionally, throughout the week, citizens of Columbus and students at the Ohio State University will seek to raise funds to combat the sexual exploitation of children. All funds will go to designated front-line NGO’s and local non-profits working in the area of anti-slavery efforts.

Featured Events:

1. Sunday, April 18th, 4:00PM

PARADE OF TEARS

Ohio Union, West Courtyard, (1739 N. High Street, Columbus, OH)

A March to End Slavery!

The Parade of Tears will feature a march of thousands of students and community members along the route of the Underground Railroad while participants wear temporary tattoos on their faces, participate in a live “chain gang,” and various “human illustrations” of victimization. Speakers and musical artists will address the crowd before and after the march.

Featured Speakers:

- David Batstone, Founder and President of the Not for Sale Campaign
- R. York Moore, National Campaign Director for InterVarsity Christian Fellowship USA

2. Monday, April 19th, 7:00PM

TOWN HALL MEETING

Ohio Union Performance Hall (1739 N. High Street, Columbus, OH)

Combating Human Trafficking and Modern-Day Slavery in Ohio and Globally

The Town Hall Meeting will present a unique opportunity for constituents to dialogue with policymakers and leading experts on strategies to eradicate slavery in Ohio and around the globe.

Featured Speakers:

- U.S. Congressman Pat Tiberi (R-12th), Keynote Speaker
- U.S. Congresswoman Mary Jo Kilroy (D-15th)
- State Senator Teresa Fedor (D-11th)
- The Honorable Judge Paul M. Herbert
- Todd Dieffenderfer, Special Advisor to the Attorney General
- Holly J. Burkhalter, International Justice Mission
- Theresa Flores, Survivor, Director of Awareness and Training at Gracehaven
- Nancy Hardin Rogers, Professor at Moritz College of Law, Master of Ceremonies
- Pastor Rich Nathan, Vineyard Church of Columbus, Moderator

3. Thursday, April 22nd, 7:00PM**Price of Life Main Event****Ohio Union, Archie Griffin Ballroom (1739 N. High Street, Columbus, OH)*****Confronting 21st Century Slavery Through Faith***

An engaging, and even entertaining, capstone night. The event is free and will include opportunities to play and win prizes in our own “Price is Right”! The keynote message for the Price of Life will be delivered by R. York Moore, National Campaign Director for InterVarsity Christian Fellowship USA and overall Price of Life Director. R. York Moore will address the role of Christian spirituality in the modern-day abolitionist movement. R. York Moore is an international speaker, author, and modern-day abolitionist who has mobilized tens of thousands of students over the past ten years to work against the evils of modern-day slavery in general and against the evils of the sexual exploitation of children through forced prostitution. R. York Moore has worked with organizations all over the country that are on the front-lines of the battle against modern-day slavery and has brought together leaders from the business, legal, academic, medical, political, and religious communities to address the growing problem of slavery.

Featured Speakers:

- R. York Moore, National Campaign Director, InterVarsity Christian Fellowship USA

More about the Price of Life Invitational and Contact Information:

To read more about the week’s events of the Ohio State Price of Life Invitational visit www.osupriceoflife.org.

For information about the Price of Life Invitational Campaign and/or InterVarsity Christian Fellowship USA, please contact

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National Campaign Director

InterVarsity Christian Fellowship USA

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Chapter 9: Proxe' Stations

Integrating Proxe' Station Evangelism in a justice invitational

- What are Proxe' Stations
- 7 Essential components to Proxe Stations

What are Proxe Stations?

Proxe Stations are an essential part of the invitational concept. They provide the regular means for laity to purposefully and relevantly share Christ during the invitational through the lens of justice. Proxe Stations also provide a venue to cross-brand the Proxe space with other invitational components like illustrations, marches, events, and marketing. Proxe Stations, like illustrations, should be planned for space that allows for maximum exposure yet meaningful dialogue. Because of this, extremely high foot trafficked areas are usually not best for Proxe Station placement. Also, the number of Proxe Stations should be determined to allow for maximum exposure throughout the week. For further training and resources on Proxe Stations, visit www.tellthestory.net or www.proxestations.com.

Definition: A guided experience that is used to clearly explain the Gospel and help people respond appropriately. It uses interactive art, questions, and conversation to enable participants to discover realities about God, themselves, and their world, which inspire them to respond to Jesus. A Proxē station contains seven essential components (see below). Although the primary purpose of a Proxē station is to share the Gospel, this can be done in a way that also accomplishes secondary purposes such as: providing an on on-ramp for GIGs, an open door which connects people to Christian community, or a launching pad for authentically engaging students with a social justice issue.

7 Essential Components to Proxe Stations

We repeatedly observe that the effectiveness of Proxē stations on any campus is directly related to whether or not all seven components are included. Before describing them in detail, here's an overview of all seven:

1. **Guides:** Guides are the Christian staff or students who walk participants through the Proxē experience. The effectiveness of Proxē stations is largely determined by whether or not the guides clearly understand and follow the Proxē experience and process, and by their ability to share the Gospel clearly. Because of this, it is vital that guides receive training, including written instructions that tell them exactly what to do at every point,

and practice time to internalize the steps. Guides play several different roles at various points, including: host, interpreter, and listener. As host, they connect people to the Proxē station; help them feel comfortable and at ease; guide participants through the experience by giving specific instructions, transitioning them through each stage of the process, and making clear connections between the various stages and ideas; and invite them to respond to Jesus and his Gospel. As listener, they are seeking to understand the participant, and accept the answers of the participant in a gracious, non-condemning manner. As teacher, they clearly explain the Gospel. As interpreter, they ask specific questions that help participants assess their beliefs/behaviors/condition, they ask clarifying questions, and connect the Gospel to the issues and answers that have already been discussed. As teacher, they clearly explain the Gospel in a way that helps participants understand sin, God's rescue, and how one repents.

2. Explanation of the Gospel and invitation to respond: Proxē stations are specifically designed to create opportunities for Gospel sharing. The primary goal of Proxē stations is to see people accept Christ. For this to happen, participants must understand the Gospel, the response Jesus asks for, and they must be invited to make this response. To this end, we seek to share the Gospel and take the conversation as far as the Holy Spirit will allow. When it becomes clear a person isn't ready to go this far, we respond appropriately to meet them where they are at. But we let them decide how far they're willing to go, we don't decide for them.
3. Interactive visual art: Compelling visuals are important. Perhaps the greatest power in the art, however, is including a component that allows people to assess themselves or their world. In addition, the art should include a way for people to visually represent their assessment, as well as view the responses of others. Quality visual art is also important! To quote one staff member who has effectively used Proxē stations for the last three years, "Crappy art deters people from wanting to participate. If something looks shoddy or thrown together, people are skeptical about participating and might think it's manipulative. When the art is bad, you're not giving people a visual experience, you're only getting them to answer questions." Conversely, when we display quality art, often the students most eager to stop by are the artists on campus, a community that we often have a hard time reaching. Good art gives credibility to a Proxē station. Artistic people should be involved in the creation process, and visually oriented people should help set the station up, so it looks eye-pleasing.
4. Strategic Assessment Questions: A set of strategic questions not only provides the context for our spiritual conversations, it forms the link between the art and the Gospel sharing. After interacting with the art, we ask, "Can I ask you a few questions about what you've just experienced?" If participants are willing (and they almost always are if they've come this far), we then ask a set of three questions. While these vary depending on the station, they all follow a similar pattern: a) the questions ask for the participant's further opinions on the topic at hand; b) they start broader, but each consecutive one narrows down our focus, so that by the end we are ready to focus on Jesus; c) our final question is always a transition to the Gospel that goes something like this: "Thanks for your time and opinion. Let me ask you one last question. As a follower of Jesus, I'd love

to draw you a picture that shows how God relates to this issue, and then get your response to it. Are you interested in seeing that?" This is the moment in the Proxē experience that needs to be set up by the first three questions, so that the participant is by now engaged and intrigued. If someone isn't interested or doesn't have the time, we respectfully thank them for participating. But more often than not, good questions create a desire in people to hear more.

5. The Proxē experience: phases for the participant: The term "Proxē station" means something much more than an artistic display; rather, it refers to an overall experience that takes a participant through several specific phases. Going through the entire journey may take anywhere from 25-40 minutes. (We don't speed through encounters, because we're focused the quality, rather than quantity, of our interactions) Participants are always invited into the next phase of the experience ("Would you like to take some stickers and place them in any boxes which apply to you?"), so they have many opportunities to decline. We take students as far in the experience as they're willing to go. Some won't stay for the entire experience, but many choose to. In sequence, they will be given opportunities to:
 - a. Connect to the Proxē station: They are invited to interact with the art and are given clear instructions about how to do so; as this happens, the guide connects with them, exchanging names, showing interest, etc.
 - b. Survey their lives: This happens in two ways. First, their interaction with the art creates for them a visual representation of reality. (Depending on the station, it illuminate their brokenness, values, choices, the sober realities of evil or injustice in the world, etc) Secondly, the set of questions which follows the art allows them to verbalize their condition (their feelings, beliefs, spiritual condition, hopes, needs, etc)
 - c. Understand the Gospel: the Gospel is drawn and explained, with the goal of helping them understand things like their purpose, their sinfulness and its consequences, God's act of rescue, the benefits/results/responsibilities of turning to God, what it looks like to make that choice right now. In addition, they are given an opportunity to assess their lives and standing before God in light of the Gospel, and their guide takes the time to help correct any misunderstandings they may initially have after hearing the Gospel.
 - d. Respond to Jesus: The Gospel is meaningless if it doesn't call for a response. As Romans says, it is those that receive the Gospel who become children of God. At this point, I've already explained what it means to trust and follow Jesus, but I don't stop there. I point to a portion of the picture I've drawn and say something like, "Jesus says that it's possible for you to be over here with God, to experience his friendship and care, to have his presence in the midst of all your problems. You could walk out of here like this with God. (I cross my fingers to represent close relationship with God) Is that something you want?" I've just created space in their schedule for them to choose what they'll do with God. Another staff member asks people to point to where they're at with God, using the Proxē station or a Gospel diagram. This allows participants to self-assess their

readiness to respond, and also allows him to ask them about the obstacles holding them back from making a decision. This allows the guide to clarify anything that's been confusing and to make an appropriate invitation based on what the person has shared.

- e. Take Next Steps: Whatever their response, it's an open door for them to take next steps toward Jesus. They may be ready to become Jesus' disciple on the spot; if so, I guide them through that, help them begin well, and connect them to community. If they're not ready to trust Jesus today, I help them see that even the realization of their present stance toward Jesus is an opportunity to explore further, or to keep weighing the cost. Now's the time to suggest a GIG, or an event, or connecting to God's community, etc. Twice, I've had people who said "no" to the Gospel agree to begin a GIG with me. Both accepted Christ within our first three meetings. My point, whatever their response, there is always a next step for them to consider.
6. The Proxē process: phases for the guide: The guide is responsible for leading participants through each stage of the Proxē experience. Each opportunity for the participant is made possible by a corresponding action taken by the guide, as shown below. For a layout of the guide's experience, review the complete "Proxe Station Manual" at www.tellthestory.net.
7. Follow Up System: Because we anticipate that people will accept Christ as we share the Gospel (remember, that is the point of Proxē stations□), we need to plan for how we'll follow up with them, if we take seriously Jesus call to make disciples rather than converts.

Chapter 10: Niche Meetings

Addressing the diverse needs of unique communities during an invitational

- What is a Niche Meeting and why they are important
- Ideas for Niche Meetings
- Identifying partners
- Leveraging Niche Meetings for the larger goals of an invitational

What is a “niche” meeting and why are they important?

In an invitational, there are many ways subsets of a market or campus connect with the overall vision of the campaign. One of these ways is through “niche” meetings or specialized events intended to contextualize the campaign and campaign issue for a unique demographic in the market. Niche events can target certain professions or academic trajectories like law, business, medicine, or social work; they can target ethnic and/or racial groups like Latinos, African-Americans, various Asian groups or the entire pan-Asian community; they can target social and political networks like fraternities and sororities, political parties, activist associations or groups that align along a commonly shared passion or non-ethnic community identity; niche events can also target people from a certain residential or geographical identity like students who live in a unique and isolated part of campus, commuter students, and strong identity living situations as is the case with many athletes. Niche meetings vary so much that there aren’t a lot of common factors to codify into an overall strategy for running them. The following aspects of niche meetings, however, demonstrate their importance and role within the overall invitational:

1. **Leverage:** There should always be a reason why attendants at a niche meeting would want to get involved in some other aspect of the invitational, particularly any “main” or “cumulative” events. As an example, if running a talent show around the unique dance, song, and poetry popular amongst Black or Asian students, winners per group should be required to re-perform winning acts at a cumulative or main event later in the campaign. This “incentive” draws the larger Black or Asian community deeper into the invitational, allowing for more connecting points with the justice issue and with the gospel.
2. **Relevance:** Most subsets of any given market have unique values, ideals, and rules. Understanding these demarcations of any given subset will allow niche team members to design a unique experience that will effectively draw in their community in ways that would not happen if there were no niche events. For instance, tenured faculty will be difficult to engage or fold into larger events unless there are appropriate connecting

points before and during the invitational that engage them. Lectures, symposiums, the presentation of unique/ground breaking research, and debates are examples of how to engage faculty prior to and during a campaign. Once engaged, invitational leaders should consider how to move them from their niche involvement to involvement with the larger campaign. In the past, asking professors to open classrooms to guest lecturers during the campaign, to offer extra credit to undergrad and graduate students and to promote the campaign within their networks have been effective ways to draw them in to further participation.

3. Progression: The invitational campaign creates opportunities for partnership and ongoing dialogue. Working on niche event development across organizations has proven to be an excellent motivator for ongoing relationships and increased opportunity for organizational members to connect and grow relationships. The actual niche event is equally important as the work put into executing the niche event. Because of this, during the process of garnishing partners to execute a niche event, care should be given to relate well and form the groundwork for post-invitational partnership around commonly shared values and tasks.
4. Evangelism: Not all niche events have an integrated gospel proclamation element but many do. Niche events provide many communities the opportunity to hear the message of Jesus through the lens of justice in a communally relevant way and to increase the probability that such subsets will have a favorable experience as they do so. Invitational leaders should assess carefully which niche events are conducive for an evangelistic component and which events where this element would be deleterious to community/partnership development. For example, as a first step, if an evangelistic bent to a gathering of scholars amongst faculty were included, the fallout would likely be resistance to the overall campaign and a breaking of trust and interest for future dialogue and partnership. In the Black community, however, if articulated properly beforehand, such efforts would seem a natural part of engaging the justice issue from a spiritual perspective due to the communities less segmented view of social engagement and religion.

Overall, niche meetings are a part of the intrinsic fiber of an invitational and have historically been how larger events in campaigns have been able to draw in diverse and large crowds from the non-church world. The number of niche events should be limited in relationship to the overall monetary and community resources available to invitational leaders. Start with an analysis of which subsets in the market or campus would be open to a unique invitational experience and then assess whether or not there is leadership and financing to execute a niche event of quality for each subset. It is not uncommon for a week-long invitational to have 8-14 niche events, many of which running concurrently in different locations but it is imperative to make sure there are people and finances needed to run each event with excellence.

Ideas for Niche Events

Because each subset or community niche events target is different, the number of potential ideas that can be generated for each subset is often vast. Here are some basic guidelines to help narrow down possibilities for the best possible events:

1. Cultural Consideration: Choose event ideas that are already in the DNA of the community. Business leaders or business students may not be in the habit of watching or participating in hip-hop competitions or dance-offs but Black, Asian, Indian, and Latino students often are. Scholars aren't typically interested in networking breakfasts but pastors and religious leaders are. Figuring out what is already normal and expected and formatting niche events after the cultural patterns of subgroups is the best place to start.
2. Survey: When meeting with organizational, departmental, or community leaders representing unique networks in a given subset, survey them as to what they think their community would respond to. Leaders from the non-profit or activist community often want to actually "do" something so considering a rally, march, fund development campaign, or food/resource drive would appeal more to them than a debate or singing competition.
3. Pray: Ask God to give direction for the best idea in reaching the subset in question. Spend time as a leadership team asking God direction for which niche meetings to resource and how best to execute those niche events, particularly who should lead the team running each event.
4. Be flexible: Often, leaders will begin down a certain path only to realize the plan doesn't connect well with the unique contours of a particular community. When it comes to the niche event, give wide, decentralized leadership empowerment to niche event leaders who represent and understand their community.
5. Include Key Players: Unless key "gate-keeping" organizations sign on for involvement in a niche event, it should not move forward. For example, if holding a debate about the social ramifications of wealth and power in aiding the poor as a part of the invitational on a college campus, one would want to include departmental leaders from the business school, political science, law school and perhaps business leaders-without a critical mass of relevant representation from leaders vested in an issue or cultural community, a niche meeting should not move forward.

Identifying partners

During the dreaming phase of an invitational, make a broad, open list of potential partners for the overall invitational and for specific ideas for niche events. Include the larger initial coalition emerging to support the invitational, particularly leaders who network well in the community. Identify "spark plug" or natural networkers and ask them to help develop a list of organizations and leaders by name that can be approached for partnership. Once potential partners are

identified, choose carefully who will sit down with representatives from these organizations and present the vision of the campaign and niche events. Use carefully crafted marketing and agreed upon talking points to represent the invitational well and invite partners to specific illustrations of partnership. When asking for partnership, spell out exactly what is being asked of organizations and their leaders. Illustrations of appropriate requests would be member involvement and attendance, inclusion on relevant working teams, budget sharing with a specific dollar range, and logistical support. Creative elements and control over speakers should be reserved for invitational leaders from the core Christian organizations hosting the campaign.

Leveraging niche meetings

Again, the purpose of a niche meeting is to make space for unique, specific communities to intersect the campaign and to move traffic from diverse and often divergent communities into larger “cumulative” or “main events” during the campaign. Regardless of what format the niche event takes or who it is targeting, there are five essential components to build into most niche events:

2. Cross-branding and marketing: Each niche event should bare the fonts, colors, slogan, and theme of the overall invitational. It should be clear that the niche event is a part of a larger market campaign. The event should also give an opportunity for attendees to be marketed to with regards to other invitational opportunities.
3. Fund development: Only in rare exceptions should the raising of money for the cause in question not be included. Whether it is a raffle, competitive community/organizational fund development, entrance fee, voluntary offering are all of these, niche events should give people the tangible opportunity to address the justice issue through financial partnership.
4. Incentivization: There should always be some reason(s) why attendees at a niche meeting would want to go to other events during the campaign because of their experience at a niche meeting. Often, formal incentives can be built into niche meetings particularly because invitationals do not rely on person to person invitations but rather organization to organization. Because of this, leaders can require or request their members interact with the campaign differently. For example, a Black fraternity may require its members to “step” (synchronized dance) at a niche event for the Black community with the understanding that they will re-perform (particularly if they win in a cash competition in this category) at the main or cumulative event. A White sorority may require its members to not only attend an event for Greeks but also represent their sorority by hosting an information table or being involved in some formal level at the main or cumulative event. Finding creative, rewarding and fun incentives for organizational leaders to offer their constituencies is difficult and will take some time but is one of the fundamental reasons why invitationals have traditionally attracted large and extremely diverse audiences.
5. Engagement with the issue: Regardless of the event or audience a substantive engagement with the content of the issue is required. Utilizing the arts, scholarship,

film, political engagement, or social interaction are just a few ways in which niche events have concretely connected the justice issue with particular communities. Relying on a few strong methods of engagement is usually recommended unless this is distracting to the submarket (e.g. scholars, graduate students, political leaders...). Mixing dance, song, film, scholarship, preaching and teaching for most groups provides a prism-like experience, helping people to engage in the issue from a heart, head, and hands perspective.

6. Prominence: Niche events, though a smaller subset of the entire campaign, should not be confused with "small events." In fact, many niche events can and have been larger than the main or cumulative event. The most important criterion for niche events when it comes to prominence is not so much size, though the size of niche events is a large variable, it is the centrality the meeting has to the overall target subset of the market. In other words, the niche event should be *the premiere event* at the time it is being held for that community. For example, if a niche event is being held for the pan-Asian community, there should be nothing on the calendar during that week that would compete against it, nothing more engaging, nothing more defining for Asians-it is *the Asian thing to do that week!* The issue of prominence requires buzz for the event. Buzz is aided by marketing but real buzz comes from cultural gatekeepers signing on to the event and promoting it in their networks so get key organizations and individuals committed to the event early before throwing a lot of resources into the event.

Chapter 11: The Cumulative Event

Understanding the role and scope of the cumulative event

What is a cumulative event and how does it differ from a main event or niche events?

Developing a cumulative event

Sample schedule for cumulative event

What is a “cumulative” event?

Often, for the sake of simplicity, the cumulative event is referred to as the “main event” but in the invitational philosophy, there is no true “main event.” This is a significant departure from traditional campaigns or attractional events. Even though for simplicity’s sake during the planning the term “main event(s)” is still used, philosophically it is important for leaders to understand that the cumulative event(s) serve a unique function for the campaign. Niche events and larger, cumulative events are equally important for different reasons. Niche events enable diverse and often divergent audiences to connect with the overall campaign and for many serve as the only event they will attend during the invitational. However, many people will be helped along from a niche event experience to participate in the, or one of the, cumulative events. Cumulative events are intended for “general” audiences but contain elements of previously executed niche events, allowing for subgroups to “see themselves in the program.” For example, during a cumulative event, the winners at the pan-Asian talent show niche event re-perform. The members from this Indian contemporary dance group not only represent the pan-Asian community but also provide an incentive for that community to reconnect with the invitational by way of attendance to support the group. There are many illustrations of successful integration of niche event components in cumulative events. In addition to being a diverse yet general audience event, cumulative events serve as “high water mark,” public events intended for media consumption and more intense public promotion. Cumulative events really are the public face of the invitational, the one or few events that nearly everyone can and should attend.

Developing a cumulative event

Cumulative events are very difficult and expensive to plan for, develop, and execute but they are well worth it as often the momentum for the entire campaign is tied to such cumulative events. Developing cumulative events begins with choosing the right chairperson and subsequent team. Choosing a person with “deeds done” in the area of executing large, public events and who has demonstrated stability in working relationships is paramount. When planning the invitational, choose the number of cumulative events, most campaigns will have just one, and plan the entire campaign around that event or events. The marketing and branding of the campaign should also revolve around the cumulative event as should all auxiliary or support events (e.g. Proxe Stations, human illustrations...). Aside from these general guidelines, here are the four most important aspects of a cumulative event:

1. Evangelism: At nearly every cumulative event, a skilled and integrated presentation of the gospel and justice needs to be presented *with an opportunity for people to clearly respond to Christ*. This is hard and should be articulated to partners beforehand. When communicating this aspect of the event to non-Christian organizational leaders, invitational leaders and their representatives should say something like, “At our main event, we will also address the justice issue from a Christian perspective which will include the role Jesus plays in our personal response to evil.” Using general terms and descriptors like this will give enough information for leaders to evaluate whether or not they wish to be involved in a campaign that has this element while not disproportionately raising too many religious red flags. Terms like “alter calls” and “coming to Jesus” make little sense to non-Christians and can come with preconceived misconceptions so refer to this aspect as an engagement with the justice issue from a spiritual perspective in the tradition of Christianity. This should also be included in any public promotion of the event (web, social media, posters...).
2. Justice: A substantive engagement with the justice issue in question is also an essential of any cumulative event. Arranging for supplemental, short presentations from representatives of non-governmental (NGO) and non-profit agencies working on the front lines of the issue is one way to include an engagement on the issue. Using documentary footage of those engaged in the justice issue and documented facts to educate the audience should also be included. Engagement with the issue should also include tangible illustrations and opportunities at the venue for the audience to begin getting involved in the justice issue. Illustrations of this, aside from donations, include book tables with relevant books for sale, information tables with NGO representatives able to engage attendees with options for involvement, and computer banks open to enlist those wanting to get involved further.
3. Hype: While invitational do not rely on celebrities or external incentives to gather crowds, there should still be a sense of excitement, fun, and anticipation for the cumulative event(s). Without denigrating those who suffer as victims of the injustice being addressed or down-playing the seriousness of the issue, a fair level of interactivity with the audience and fun should be planned. It is important to engage all the emotions possible during the program. Research demonstrates that audiences who merely cry or

merely laugh during a message or program retain only about 1/4th the information communicated as do audiences who *both* laugh *and* cry. Hype is also important at a social level before the cumulative event(s). This is done through promoting properly throughout the entire network with high quality marketing materials, a web site, blogger support, social media, human illustrations, and potential pre-event demonstrations.

4. **The Arts:** Nothing connects the dots between the head and the heart to move people to action like the visual and performing arts. Because of this, invitational cumulative events incorporate quite intentionally the art community and multi-cultural expressions in music, song, dance, poetry and other artistic expressions. Art not only breaks down the typical critical entry posture of skeptics to the program, it also engages the imagination and emotion at a level information cannot. Art opens up the innovative imagination of attendees, allowing them to dream and connect with others in a non-adversarial manner.

Thought Piece

You Gotta Have Art! by R. York Moore

I can recall as a young boy in the 1970's a jingle, "You gotta have art! Lots and lots and lost of art!" It was a polemic for Detroit's Museum of Art. To me, this was self-evident as I lived in the upper flat of an art gallery surrounded by the oils and sulfur smells of clay. My parents were artists and raised me not only to appreciate the arts but to champion them. When I was converted from Atheism to Christ during my philosophy studies at the University of Michigan at the age of twenty, I re-discovered just how much you gotta have art.

Many churches have little appreciation for the arts. With the exception of a music ministry, the inclusion of the arts in the life of faith is typically minimalistic. Dance, poetry, and the visual arts are looked on with suspicion or as mere tools for evangelism. Buildings are functional. The sense of architectural transcendence seems to be to the sole property of the Orthodox, Catholic, and the occasional Presbyterian. Such things should not be! I was hungering for art but did not see the arts celebrated in the life of believers.

Art is not a tool to reach people for Christ. As soon as art becomes a mere tool, we relegate our subcreative powers to mere pragmatism and become nothing more than spiritual capitalists. We gotta have art! I will say, however, that art feeds the soul because it points us toward our quest for true transcendent beauty. The quest of beauty is an important part, perhaps one of the most important parts, of becoming thoroughly Christian. As important as the discipleship of the mind, as holiness, as mission is the quest for and enjoyment of beauty. This may seem odd coming from an evangelist, particularly from a pragmatically oriented conservative Baptist evangelist such as myself but it is particularly true for those of my cloth. We gotta have art!

The role of art in ministry cannot be reduced to a mere tool. Christians have stood throughout time as some of the greatest protagonists of art as well as some of its greatest enemies. As this culture, however, yearns for the sublime, as they quest for beauty, settling only for lust, we must reclaim the arts. We are undoubtedly entering the age of the ministering arts. When I was a

child, it was the expert-the lecturer, the philosopher, and the debater who were the culture shapers, today we make way for the poet, the painter, and the song writer-hence the domination of the "American Idol," and the aging of Alec Trebek.

This is not to say that the arts and the intellect are in some way apposed, in fact the opposite is true. Art flows from the intellect and the intellect from art. True art stirs not only the heart but also the mind and this is paramount. In a postmodern milieu, we find ourselves ministering in an age of anti-intellectualism. The diet on campus no longer tolerates intellectual stimulation let alone a "discipleship of the mind" worldview. The greatest danger in this is not the dumbing down of a generation, but rather the implications of what this dumbing down will do to the imagination.

Without the arts, imagination crumbles and so does the soul's ability to connect with the sublime. The result of this tragedy is violence, lust, and a culture of death. Dr. Francis Schaeffer made this connection in his day to his generation and so we must in ours. We gotta have art-lots and lots of art! Art, in an anti-intellectual climate, is the sole means of salvaging the mind and re-connecting a generation with their own soul and the Artist who painted it in the first place!

Sample Schedule for Cumulative Event

6:30	0:20	Doors Open			1	30.00%	Blackout	1	Countdown Video or Clock and Slides	IMAG Active always	Welcome, PR out cards	Music - Intro Playlist	Ushers holding doors
6:50	0:04	Band Plays Cover Songs	Nick goes at 6:50	Empire State of Mind (w/ Nasta)	2		S: Band Preset	2	PPT: Welcome	PPT will overwrite IMAG occasionally	Welcome slides	FOH	
6:54	0:04	Band Starts "In Name of Love"						3	POI Logo		-JP Create-	FOH	
6:58	0:05	Band + Josh Hill Spoken Word Intro	Josh goes after band song	Band Transitions to Monologue	3		S: Band and Speaker	4	PPT: NameTag Josh Hill -> IMAG		Name -> IMAG	FOH	
7:03	0:05	Opening Monologue - Adam	Puma - after the band		4		S: Talkshow	5	PPT: Monologue		GET FROM PUMA	Adam Mic, + Band	
7:08	0:03	Transition to Video 1 - Adam		Begins to work in POI content									
7:09	0:04	Video #1	Called for by Adam		5	Blackout	Blackout	6	Video 1		GET FROM SETH		
7:13	0:03	Adam Explains Why PIR?		Band Transitions to PIR Format	6	30.00%	S: Talkshow	7					Assist with PIR Game
7:16	0:10	Price is Right Game - Mrs. Clumber		Band plays PIR Jingles	7		S: PIR	8	PPT: PIR 1 -> IMAG		PICS FROM BEACH		Assist with PIR Game
7:26	0:10	Price is Right Game - Hole in One		Band plays PIR Jingles				9	PPT: PIR 2 -> IMAG		PICS FROM BEACH		Assist with PIR Game
7:36	0:03	Adam Explains PR Prices to PDL	Adam	Intro's Video									
7:37	0:04	Video #2	Called for by Adam		8	Blackout	Blackout	10	Video 2		GET FROM SETH		
7:41	0:08	Interview - Steve Reynolds	Called for by Adam	Band plays on, and off set	9	30.00%	S: Talkshow	11	PPT: Steve Reynolds/TV -> IMAG		-JP Create-		
7:49	0:06	Niche Event - Unshackled	Adam Intro's	Adam Intro's Dance	10		S: Speaking	12	PPT: Dance Team Name -> IMAG		GET FROM YORK		
7:55	0:03	Interview - York Moore	Adam Intro's	Band plays on, and to middle	11		S: Talkshow	13	PPT: York Moore -> IMAG		keep up for 15 secs	Band, York, Adam	
7:58	0:15	Keynote - York Moore	York to Podium		12		S: Speaking	14	PPT: York Moore Talk PPT		-JP GET-	York Mic	podium on stage
8:17	0:05	York Starts Marble Time						15				York Mic	Ushers Collect Marbles
8:22	0:05	Band - Mountain Song			14	30.00%	S: Band	17	-blank-			FOH	Pass Out Comment Cards
8:27	0:08	York Leads Donation Time		Band plays Tear Down the Walls	15	75.00%							Pass Buckets
8:35	0:10	Price is Right Game - Pinkie		Band plays PIR Jingles	16	30.00%	S: PIR	18	PPT: PIR 3 -> IMAG		PICS FROM BEACH		Assist with PIR Game
8:45	0:17	PIR Showcase Showdown		Band plays PIR Jingles				19	PPT: PIR Showdown -> IMAG		PICS FROM BEACH		Assist with PIR Game
9:02	0:03	Adam Explains PR Prices to PDL	Adam										
9:05	0:04	Pass in Cards, Adam members prizes	Adam tells to pass cards	Band plays background music				20	PPT: Pass in Cards		-JP Create-		Collect Cards
9:09	0:04	Presentation of Check	York		17		S: Speaking						Bring Cards to Stage
9:13	0:05	Prize Giveaways	Adam + Assistant	Band plays background music									
9:18	0:07	Video #3	Adam Intro's		13	Blackout	Blackout	16	Video 3		GET FROM SETH		Video
9:25	0:05	Closing - Adam		The Book End	18		S: Talkshow		PPT - POI Logo				
9:30	0:10	Band - Exit Music			19	100.00%	Full	21	PPT: Goodbye		-JP Create-		
9:40		Lead Out											

Chapter 12: Timeline, Roles & Responsibilities and Setting a Budget

The nuts and bolts of developing an infrastructure for an invitational

- Sample timeline overview with roles and responsibilities
- Sample working teams
- Setting and working with a budget

Sample Timeline, Roles and Responsibilities

The timeline, roles and responsibilities in this manual presuppose the organizational structure in place for InterVarsity Christian Fellowship USA (www.intervarsity.org). The invitational model is the creation of the National Evangelist for InterVarsity, R. York Moore. While invitationals have been and are being conducted outside InterVarsity, most invitationals are hosted by InterVarsity. Because of this, InterVarsity employees typically fill formal roles and recruit volunteers for key roles within the campaign. The following sections illustrate structure for a campus invitational hosted by InterVarsity and its employees.

1. **Invitational Director Role and Responsibilities:**

- Works with Regional Leadership to set locations and dates of invitationals.
- Provides overall vision and leadership for the invitational.
- Ensures the right people are in the right roles performing the right task.
- Calls for initial meetings. The director gets the ball rolling and sets the right individual and/or teams in place to work out the details and execute the tasks relative to the needs of the invitational.
- Manages the budgeting process and ensures that income meets expenses.
- Monitors progress to ensure roles are being executed with quality.
- Communicates and coordinates national and regional partnerships with InterVarsity. This includes meeting with staff directors and key staff and

developing strategic invitational roles and learning/networking opportunities for guest staff.

- h. Develops a national network of key relationships with external organizations, developing strategic invitational roles and learning/networking opportunities for guest organizations. There are two primary types of organizations the director will cultivate relationships with:
 - 1) Recipient Organizations: These are organizations that will represent the specific justice cause of the invitational. These organizations will participate as guests of the invitational and their functioning will include activities like lecturing in classrooms, speaking at events, providing training for students and faculty, and receiving funds and student volunteers for their respective causes.
 - 2) Functioning Organizations: These are organizations that will play a unique role in the execution of the invitational. These organizations will participate as workers of the invitational and their functioning will include activities like speaking, training, evangelizing, and executing programs relative to the invitational.

2. Invitational Coordinator/Assistant Role and Responsibilities:

- a. Onsite coordination of the Invitational and the first point of contact for all stakeholders.
- b. Communication and necessary support to
 - 1) the invitational director and on-campus staff directors
 - 2) each identified working team, both monitoring progress as well as resourcing the various needs of the invitational.
 - 3) the IV area and regional director
 - 4) the Regional Evangelism Coordinator
 - 5) Recipient and Functioning organizations
 - 6) Guests
- c. Communicating and negotiating with the site campus and working to secure rooms, funds, and faculty and administration participation where appropriate., using campus staff where necessary to accomplish these arrangements.
- d. Provides quality control by working along-side campus staff and partnering organizations to keep teams and individuals on track with their respective agreed on responsibilities.

- e. Administrative support for invitational needs by making arrangements for taskforce meetings and at times overseeing such meetings.. There are five primary areas of administrative oversight the manager provides:
 - 1) Oversight of logistical needs during invitational development.
 - 2) Monitoring of the progress of team responsibilities.
 - 3) Bookkeeping for the finances of the Invitational, identifying and communicating concerns to the Invitational Director.
 - 4) Coordination of transportation, housing, meals, and services for all guests and offsite staff during the training phase and the Invitational itself.
 - 5) Oversight of post-invitational needs and closure.

3. **Campus Staff (InterVarsity) Role and Responsibilities:**

- a. Initially set vision in conjunction with the invitational director their student and faculty leaders, and other stakeholders.
- b. Establish the overall invitational plan, and determining the invitational's broad contours.
- c. Call partnering on campus and local organizations together for a commitment to the invitational, and work with their leaders to execute the needs of the invitational. Campus staff work to develop and maintain healthy partnerships with non-InterVarsity student groups, both Christian and non-Christian, and with local churches and nonprofits who sign on to the Invitational.
- d. Establish working teams of students, faculty, and volunteers in consultation with the Invitational Director and Coordinator who will carry out the details of responsibilities to which they are assigned or volunteer for. Suggested teams include:
 - 1) Logistics Team
 - 2) Follow-up Team
 - 3) Proxe Station Team
 - 4) Niche Meeting team
 - 5) Main Event Team
 - 6) Publicity Team
 - 7) Spiritual Direction Team
 - 8) Special Guests
 - 9) Partnership Development
 - 10) Human Illustrations
- e. Provide staff, faculty and students to work during the invitational in seven major areas:

- 1) Proxe Stations and Conversational Evangelism
 - 2) Human illustrations
 - 3) Follow up
 - 4) Event management
 - 5) Logistical needs
 - 6) University relations
 - 7) Prayer
- f. Communication directly or indirectly through the Invitational Coordinator with all on-campus Christian and non-Christian groups, including churches, departments, and student organizations.

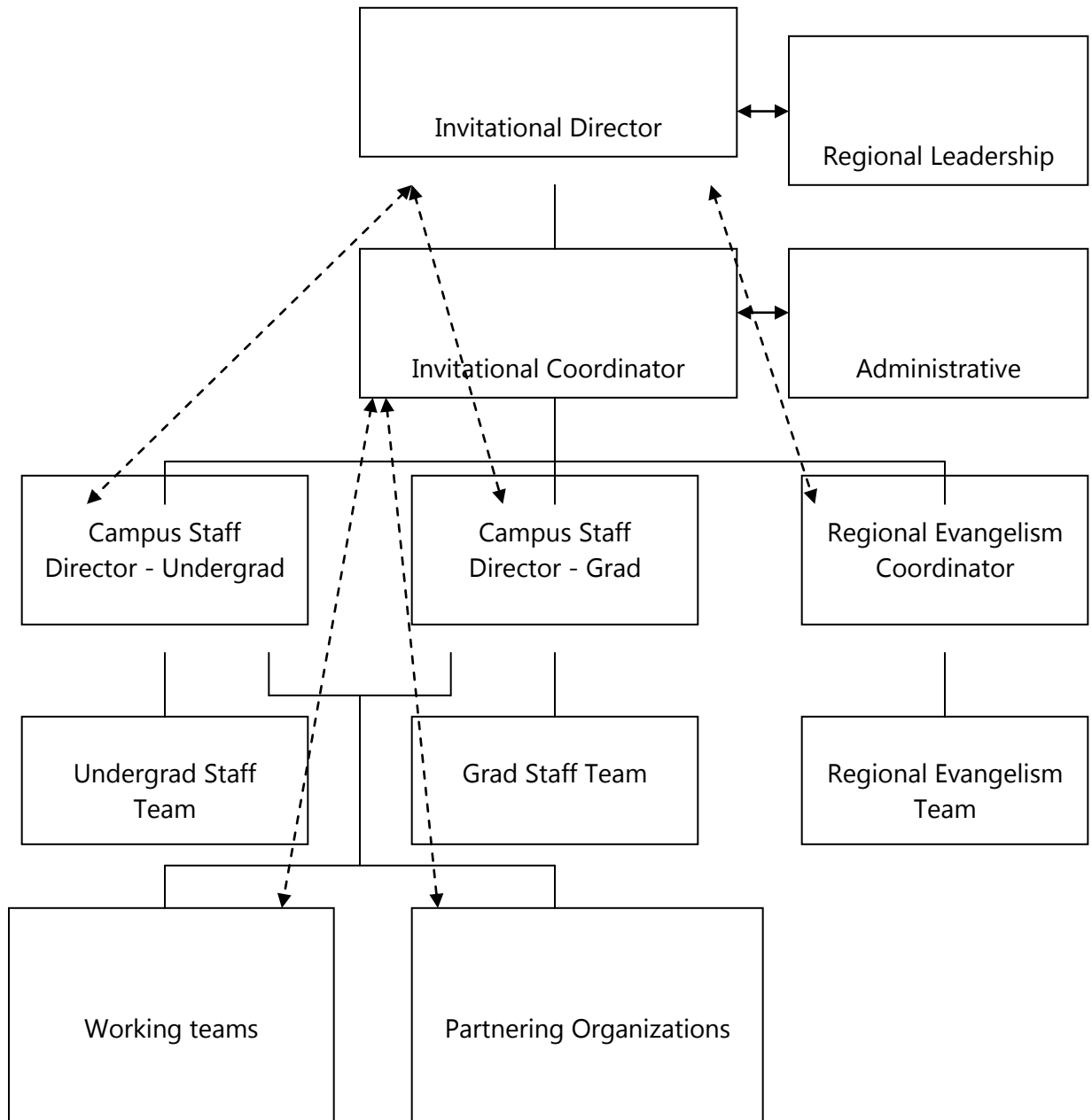
4. Evangelism Coordinator Role and Responsibilities:

- a. Coordinates the training needs of the invitational with the Invitational Director, Coordinator, and campus staff directors. It is the REC's role to provide the InterVarsity and non-InterVarsity trainers for each event.
- b. Plans and runs such training. The content and approach of the invitational training is set with the prior agreement of the Director and campus staff directors. While some training relative to the invitational will not be executed by the REC, it is the REC's responsibility to ensure that the timing, flow, and content of all training is in line with the invitational needs and vision.
- c. Works with partners to provide training outside the REC's area of obligation (and/or expertise), such as justice integration and spiritual formation. There are 5 levels of training for each invitational:
 - 1) Gospel theology
 - 2) Evangelism technique
 - 3) Spiritual formation
 - 4) Follow up
 - 5) Justice integration

5. InterVarsity Line Supervisor's Roles and Responsibilities:

- a. Provide supervisory oversight for all IV staff in keeping with national policies.
- b. Problem solve as needed.
- c. Assist in financial needs.

Sample Campus Invitational Management Structure



Sample Invitational Timeline

Color Legend

- a. Staff/Leadership Teams
- b. Evangelism Coordinator
- c. Invitational Director
- d. All Leaders
- e. Invitational Coordinator (and Manager – for admin)
- f. Spiritual Advisor
- g. Vendors

18+ months before event

- Print initial high quality print material for developing partnerships
- Set initial dates
- Secure Main Event venue
- Agree on topic
- Meet with key staff of possible on-campus partnering organizations
 - Determine their commitment
 - Set up an initial communication chain
 - Ask for financial consideration (\$1-4,000 per partnering organization)
 - Get input on:
 - Training –Evangelism, Proxè, issue
 - Shared weekend, speakers at large groups, movies, etc.
 - Prayer—leading up to week, how groups can partner in prayer
- Decide issue
- Stakeholders meeting—key people all in the same room, discuss:
 - Overall invitational, training, prayer partnerships, etc.
- 24 Hour Consultation with on-campus partnering organizations to finalize buy-in
- Contact recipient and functioning organizational partners
- Set date for recipient and functioning organizational partner consultation
- Begin conversation with Proxe development personnel

12-18 months before event

- Raise money
- Meet with pastors—(have a packet on what they could do too)—ask for \$2,000-\$6,000
- Continue to fan flame of partnerships by checking in occasionally with key people.
- Begin to raise partnerships with non-Christian student organizations
- Check university policies on product placement
- Secure other non-Main event venues (e.g. Prayer Tent, major niche event meeting rooms, training event rooms)
- Run organizational consultation (IJM, WV, NFS, Compassion, Hope...)
- High profile prayer event

6-12 months before event

- Speakers and events throughout semester to educate and call students to action on issue
- Organize working groups (early winter)
- Working groups begin to meet and plan (early winter)
- Designate a chain gang coordinator
- Check in with each working group chair every few weeks.
- Proxè team leaders selected (possibly small group leaders for Fall)
- Proxè Station numbers known and ordered
- Major (e.g. 40 day) event focusing on trafficking for on-campus partnering groups
- High profile prayer event
- Cultivate partnership with University & non-Christian groups
(Partnership development working group)

3-6 months before event

- Secure prayer tent location if possible (prayer working group)
- Order tent from tent company
- Marketing working group receives initial shipment of marketing materials
- Secure housing for special guests (special guests working group)
- Working groups meet as needed.
- Chain gang coordinator begins to secure participation
- Follow up team training
- Select IV training events
- Web site is up and running with sign up mechanism

- On-line communications/social media published to all constituents about the issue and event

3 months before event

- Secure niche dates, times, & location (niche working groups)
- Get marketing material (marketing working group)

2 months before event

- Training events begin
- Website up (Marketing working group)
- Marketing working group receives final shipment of marketing materials
- High profile prayer event
- On-line sign up begins (possibly use Google docs)
 - Proxè teams
 - Prayer tent
 - Human illustrations
 - Follow up team meets for prayer, training, relationship building
 - Chain gang
- Check in with working group chairs weekly until invitational.

Month of the event

- Training continued & concluded
- Prayer tent
- Saturation Invitational
- Follow up
- Clean up & exit organization

Month following the event

- Evaluation & publication of celebratory report and internal audit with budget
- Check in on partnerships—make sure everyone is satisfied; make corrections as needed
- Follow up continues, with accountability.

Sample Working Teams

Working groups will meet throughout the campaign timeline and eventually will establish a weekly working meeting cadence. The work these groups do will determine whether or not the outreach is a success. The work accomplished by each group is the very fiber of the outreach so only responsible and demonstrated leaders are recommended for each group. A group point person or chair must be established to interface with the invitational Director. The chair will be responsible for setting meetings with the Director and team members and to communicate the results of all meetings to all partners. The list of teams below is a guideline for the kinds of teams needed to run an invitational. Most teams should be no less than 3 but no more than 15 members with an average of 8-9 members. More or less teams may be required depending on the range, size, and scope of the invitational.

1. **Logistics Team:** This team will oversee product distribution, travel, food, and lodging, university relations, and all material transport, set up, and breakdown. Team members should be detail oriented individuals who work well with ambiguity and stress.
2. **Follow Up Team:** This team will be responsible for follow up materials and distribution for the week and counseling at evening meetings where relevant. Follow up team members will also interface with organizations who are assigned to provide long-term follow up for those indicating that desire. Team members should be people-oriented, able to connect well with diverse students, and attend one of the major training events for evangelism training.
3. **Proxe Station Team:** Each Proxe Station location will require a point person. The chair of this team will coordinate with each location leader. Location leaders will be responsible for physically setting up and breaking down Proxe Stations each day and making sure there will always be at least 1 person on site at all times. Team members must take the Proxe Station training and be willing to conduct the Proxe Station, demonstrating proper execution for all "Guides."
4. **Niche Meeting Teams:** There will be as many Chairs as there are meetings (TBD). Chair persons must be able to lead a team and have good communication skills. Teams will be responsible for overseeing the budget for their event, raising a portion or the entire budget for their event, communicating with the university, recruiting the necessary people to conduct the event, and executing the event itself. Communication and marketing each event, while a part of the entire program, will also be something the team will want to ensure is happening properly. Team members must be committed, faithful members of the Christian community or non-Christian community where relevant. They must understand the nature of the community they are intending to reach.
5. **Main Event Team:** This team will work much like the niche meeting teams but will interface much more with the invitational director and chair persons of the logistics

team, follow up team, and publicity team. Team chair will also interface with InterVarsity's National Campaign Director, R. York Moore for overall branding and marketing and to ensure proper alignment organizationally where appropriate. Team members should have experience in overseeing events and work well under leadership. Team players only!

6. **Publicity Team:** This team will distribute the various media elements of the events before and during the invitational. They should have an excellent working knowledge of the geography of the campus and know how to ensure product placement of any and all print, electronic, and live media elements. They will oversee press release data, web ads, print ads, as well as the traditional marketing associated with the invitational. In addition, any "human illustration/demonstration" and t-shirt marketing campaigns would be coordinated between the Chair and the director.
7. **Special Guests Team:** Each invitational attracts people from around the country who arrive for a variety of reasons from speaking to observing to filming to helping. This team will coordinate their travel, food, and lodging on site. The cost associated with most of these guests will be the responsibility of the guest but communication of such things as directions or picking people up from the airport and providing instructions will be needed. Team members should be hospitable and have a working knowledge of the campus and surrounding areas. A vehicle is also helpful. Written communication skills are a must as most of the work in this group occurs before the invitational via e-mail.
8. **Spiritual Direction Team:** This team will oversee prayer during and leading up to the event. The Chair of this team will be responsible for leading the morning prayer time. They will also recruit churches to pray during and before the event.
9. **Partnership Development Team:** This team will communicate with businesses, non-Christian student organizations, department heads and professors, as well as churches, donors, and university officials. Using a pre-determined brochure or communication piece as the primary communication vehicle, this group will recruit partnership for participation in all events. Participation from each entity will be pre-determined prior to the event but illustrations include requests for goods from corporations, extra credit from professors, and performances and volunteers from student organizations. Team members should be able to communicate professionally in person and through written means.
10. **Human Illustrations Team:** The chair of this team will identify, meet with, and secure in writing organizational commitment to the various human illustration experiences offered. Along with a team, the chair will also provide high-profile public sign-up opportunities for individuals to commit to these experiences. This team will oversee the planning and execution of these experiences, including obtaining the proper

supplies, any needed permits for the demonstration, and logistically coordinating the experience itself. Sign up for the experiences should be done in conjunction with the public sale of invitational t-shirts, tattoos, or other promotional items.

Setting a budget

Invitationals vary widely in terms of cost. Factors that influence the cost of invitationals include access to property, venue costs, market standards, the size of the invitational, potential access to professional services and product gifts in kind and many others. When setting an initial overall budget and then later individual sub-budgets for things like niche events, marketing, logistics, human illustrations and Proxe Stations, it is important to over-estimate the realistic needs of the campaign. For example, let's say in the preparation of the invitational, leaders decide they will need a public relations company to help represent the organizations involved and the campaign to the media. A price tag of \$22,000 is identified from a potential vendor but someone within the leadership infrastructure of the campaign (an NGO representative for instance) says they can secure this from one of their friends or donors. Though this is likely, in writing up the initial budget, include the best estimate of \$22,000 to reflect the value of the overall program and the realistic needs and cost. This will help communicate the invitational need to potential donors, foundations, and organizations properly, putting into perspective the overall scope of the campaign. If later, services are rendered for free, do not alter the budget, but rather reflect this as a cost saving as expenses not spent. This will help keep continuity in communication about the budget to those giving to the campaign and to help celebrate how people came together to make the events happen.

The overall budget should include broad categories and then later be supported with descriptors as the particular needs of the campaign begin to emerge. Below is a sample budget for a recent invitational (Sample A). Note the broad descriptive categories. Compare the overall budget to that of one of the niche events included in the niche category in the overall budget (Sample B). Providing an even deeper level of descriptors may be necessary when filing for funding from a foundation, university, or church/organization but having a general budget ready to present to those seeking to provide funding is one of the first orders of business for the invitational director and team. Track expenses spent as they occur in such documents in order to make sure the campaign is operating within the expected guidelines. Finishing a project at budget is part of the preparation for being able to do campaigns in the future. Finally, swapping money in and out of each category will be necessary as long as the public budget and final audit reflect these changes. Recording these changes will also help future campaign teams see realistically what was spent and enable them to plan similar events accordingly.

Sample Budget A

"The Price of Life" Ohio State 2009 Invitational Budget

Total Expenses		Estimated*	
		\$174,372.00	
Estimated		Estimated	
Marketing/Shipping		Travel/Food/Lodging	
Creative	\$6,000.00	Food	\$3,000.00
Production	\$12,000.00	Travel	\$3,000.00
Placement and misc.	\$5,000.00	Lodging	\$5,000.00
Totals	\$23,000.00	Totals	\$11,000.00
Logistical Support		Proxe Stations	
Event Coordinator	\$67,372.00	Production & Freight	\$10,000.00
Shipping & Materials/Supplies	\$4,000.00	Freight/Shipping	\$2,000.00
National Organizational Support*	\$7,000.00	Totals	\$12,000.00
Totals	\$78,372.00		
Niche Meetings		Programming, Invitational Events	
Cash and prizes	\$10,000.00	Programming Content, Main & Niche	\$13,000.00
Vendors	\$8,000.00	Vendor & Facilities, Main & Niche	\$12,000.00
Totals	\$18,000.00	Parade of Tears	\$3,000.00
		Follow Up Materials & Training	\$4,000.00
		Totals	\$32,000.00

*National Overhead: 14% X \$50,000 Un-Levied Gifts=\$7,000.00
 Total Invitational budget with overhead=\$174,372.00

Sample Budget B

"The Price of Life" Ohio State 2009 Town Hall Budget

Total Expenses		Estimated*
		\$6,000.00
Estimated		Estimated
VIP Reception		
Facilities	\$500.00	
Catering	\$2,500.00	
Misc.	\$250.00	
Totals	\$3,250.00	
Logistics		
Travel, food, and lodgng	\$1,000.00	
Misc.	\$250.00	
Totals	\$1,250.00	
Town Hall Event Programming		
Facilities	\$750.00	
Vendor Costs	\$750.00	
Totals	\$1,500.00	

Chapter 14: Contextualizing Invitationals

Unique community contours and their impact in shaping invitational development

Small liberal arts colleges

While invitationals have been done in multiple contexts, including non-campus venues, most justice invitationals have been done at mid to large public universities. For nearly all contexts, the guiding principles contained in this manual will serve to appropriately guide leaders working to develop an invitational. Invitationals using these principles have been done coast to coast on commuter schools, large research campuses, mid-sized campuses, in Midwest markets, in the South, in both rural and urban contexts, and off campus or amongst non-collegiate markets as well. Invitationals are an excellent tool to impact a community for Christ. Having said this, the smaller, private colleges in the U.S. present some unique challenges. While this is true, invitationals can and have been done in these contexts effectively. Aside from the obvious size and budget differences, conducting an invitational on a small liberal arts or private college comes with unique issues to be considered. Other unique contours in these venues need to be considered prior to moving forward with a campus-wide justice invitational. Below is a SWOT (Strengths, Weaknesses, Opportunities, and Threats) analysis conducted after a campus-wide justice invitational at a small private college:

Invitational Model Strengths

- Combines faith and works in a package for the campus to see.
- Disciples students along the way in caring about issues of justice and how they relate to Jesus' gospel.
- Provides an entry point for students who aren't believers but already care deeply and passionately about the problems of our world (of which there are many on small private liberal arts campuses).
- Leverages and illuminates the use of Proxe stations. Because they are placed in the context of a larger experience, they bolster the

confidence of students who are working stations and encourages them to rally around this kind of evangelism.

- Leaves room for lots of creativity from the students.
- Helps leaders teach students to value and practice evangelism.
- Utilizes skilled, dedicated student leaders with a clear common vision.
- Develops great new campus and outside partnerships that foster learning and long term growth.

Invitational Model Weaknesses

- Requires a lot of student power to pull off.
- Requires planning a year out (at least) in order to include other organizations.
- Requires the commitment of a staff team outside the geographic area.
- Requires the right number of staff – too many, and at a small private school it begins to feel like a lab experiment.
- Leaders of the Invitational need to follow up and practice the control function of ensuring that agreed on action steps are being done.
- Accessing and acquiring materials for Proxe Stations is a huge time and travel constraint.
- The invitational model exerts a disproportionate amount of strain on the primary campus staff at a school.
- Chapter size must be such that a) preparation, b) execution and c) follow up can all be done.
- Leaders need to keep up with follow up.

Opportunities

- Potential to create new relationships with other organizations, departments, or clubs on campus that can last for years to come.
- Produces partnership opportunities across diverse and often divergent networks on and off campus.
- Public evangelism integrated well with justice changes the hearts and minds of often cynical private school students.
- Students come to Christ.
- Students who come to Christ have a huge impact both amongst non-Christians who witness their transformation and amongst Christians who rarely see public conversions.

Threats

- The risk of burn-out is something to consider on both staff and students.
- Some of the methods employed at large state schools are against some schools' policy.

Appendix A: The New World Gospel Presentation for Invitational

The Ache

Would you like to hear the core message of Jesus?

(Or, use intro from Proxe station)

What's our world like? What do you see on the news?

The world is messed up; that's obvious. But what's more revealing is the human response:

how do you feel about this kind of world?

No normal person thinks that suffering, violence and oppression are good things. No one

throws a party for the bloodbath in Darfur, when a child is infected with AIDS, or when

the Towers fell in New York.

So what does this mean? **Most people ache for a better world.**

(Draw a circle on top right corner to signify the world and squiggly lines around it to show

the "messed up" nature of the world)

But our universal ache speaks of something more. The storyline of the Bible indicates the

reason we have this ache is because such a better world once existed and will exist again.

Part 1: Designed for good

In the Christian worldview, God created a good world and it worked beautifully.

All creation was under his leadership and enjoyed Him as the source of life.¹

(Draw a circle on the top left corner and stick figures within it)

On a bigger level, The world God created was designed to take care of us and we were

designed to flourish in human communities as we cared for the world.²

(Write the word "Bigger" between the first and second circle)

On a relational level, People were designed to love and serve one another.³

(Write the word “Relational” under “Bigger”)

On a personal level, we were each designed to live in a trusting and intimate relationship

with God as our just and loving leader.⁴

(Write the word “Personal” under “Relational”)

The world and all that’s in it was designed for good.

(Title the first circle “Designed for Good”)

But what happened to this good world? How did we get to where we are today?

¹ Genesis 1:31

² Genesis 1:28

³ Genesis 1:27, Genesis 2:18

⁴ Genesis 1:26

Bigger

Relational

Personal

Designed for Good

Part 2: Damaged by evil

When we lived under God’s leadership, we experienced a good world. But we rejected

God’s leadership, took charge, put ourselves in the center and essentially became our own

god. By doing so, we broke our relationship with God, separating ourselves from the

source of life, leaving our selves and our world in a state of death.⁵

(Draw two stick figures in the center and arrows pointing inward)

On the bigger level, we damage our world. We destructively use the world and the

people in it for our own benefit instead of serving them. We see this in slavery, injustice,

oppression, genocide, etc. **Almost half of all those trafficked worldwide for sex and**

domestic slavery are children under the age of 18, about 1 million every year.

(Point to the word “Bigger”)

On a relational level, we damage one another. We harmfully use people instead of

serving them. We see this in conflicts, objectification of people and groups, alienation,

bitterness, abuse, lust, anger, etc. *(tie in to Proxe if appropriate)*⁶

(Point to the word “Relational”)

And on a personal level, we damage ourselves, and our relationship with God. We refuse

to come under his leadership.⁷

(Point to the word “Personal)

On every level, we have become corrupt. We see evidence of this corruption all around us. We all suffer under these realities. We *all* contribute to the problem.⁸ Our corruption compels us toward evil even as we try to do good. Education, technology, and government never get to the root of the problem. **In fact, 27 million people live in slavery around the world today, more slaves than were trafficked in the transatlantic slave trade.**

The Bible says that God “has set a day when the entire human race will be judged and everything set right.”⁹ Not only will he judge the evil people out there, he has seen our own corrupt sides and will hold us accountable.

We ↓ and the world ↓ are damaged by evil.

(Title the second circle “Damaged by evil”)

⁵ Isaiah 53:6, Romans 6:23, Is 59:2

⁶ Galatians 5:19-20

⁷ Romans 1:21-22

⁸ Romans 3:23

⁹ Acts 17:31

Bigger

Relational

Personal

Designed for good

Damaged by evil

Part 3: Restored for better

But God loved the world too much to leave it this way.

In His great love God responds to the injustice and corruption and sends Jesus into the world.¹⁰

(Draw a circle in the bottom right hand corner with squiggle around it and people in it)

Jesus did three things:

Identified: Jesus became one of us, identifying with us by living in a damaged world

(though he never contributed to the damage).¹¹

(Write the word “Identified” to the left of third circle)

Owned: Jesus died on the cross, owning the judgment we deserve for the corruption of

the world and the corruption in our heart.¹²

(Write the word “Owned” under “Identified”)

Overcame: Jesus rose from the dead, overcoming death and unleashing power to restore our damaged world. And Jesus calls us to follow Him as he heals the damage in the world¹³

(Write the word “Overcame” under “Owned”)

Jesus came to restore the world and everything in it to what God intended.

(Title the third circle “Restored for better”)

¹⁰ John 3:16

¹¹ Philippians 2:6-7, 2 Cor 5:21

¹² Philippians 2:8, Romans 3:25-26

¹³ Acts 3:6-7

Bigger

Relational

Personal

Designed for good

Damaged by evil

Restored for better

Identified

Owned

Overcame

Part 4: Sent together to heal

By following him, we become the hands and feet of Jesus in the world¹⁴

(Draw circle with squiggle around it, stick figures and a cross)

On the bigger level, Jesus has the power to restore our damaged world. He invites us to

follow him together into his world to expose corruption and bring justice and to love

joyfully which is what we are doing here today by engaging the issue of human

trafficking.¹⁵

(Point to word “Bigger”)

On the relational level, Jesus has the power to restore our relationships. He invites us to

follow him by serving, loving, and forgiving each other.¹⁶

(Point to word “Relational”)

On the personal level, Jesus has the power to restore our relationship with God. He

invites us to follow him by coming under his leadership. And what does this look like?¹⁷

(Point to word “Personal”)

We follow him by

Identifying: We identify with Jesus’s work: by believing his death and resurrection broke

the cycle of corruption in us and in the world.¹⁸

Point to the word “Identified”

Owning: We own our own responsibility for the damaged world and receive his

forgiveness¹⁹

(Point to the word “Owned”)

Overcoming: We overcome the damage in our world by committing to follow Jesus into

his mission to the world. God gives us the power to follow Jesus by giving us his Spirit

and a community of people who also follow Jesus.²⁰

(Point to the word Overcame”)

With these resources, Jesus is calling us to be sent together to heal the world.

(Draw arrows pointing outward) (Title this world “Sent to heal”)

14 Matthew 5:14-16, John 20:21-22

15 Micah 6:8, Luke 4:18-19

16 Philippians 2:3-4, 1 John 4:10-11

17 Romans 5:10-11, Mark 1:17, 2:14

18 John 3:17-18, Galatians 2:20-21, Romans 10:9

19 1 John 1:9, Acts 10:43

20 Acts 1:8, Matthew 5:14-16

Bigger

Relational

Personal

Designed for good Damaged by evil

Restored for better

Identified

Owned

Overcame

Sent to heal

So, which one of these three worlds would you place yourself in?

In the first, everything’s fine and the world is OK.

In the second, you see and experience the damage and corruption in the world.

The third world focuses on what Christ has done for us and the world and says you might

have some understanding of what Christ did

In the fourth, you are following Jesus with his power and community to heal the world.

Where are you?

If the person says first circle:

We have already discussed the suffering in the world. How do you reconcile this with the

first world where everything seems OK?

If the person says second circle:

*Jesus is offering you a way to overcome it. He is inviting you to follow him and be sent with his power to heal the world. **Would you like to become a follower of Jesus today?***

If they say Yes

You can begin by telling Jesus you would like to become a follower. I can pray and you can pray this after me, or you may pray it silently. “Jesus, I believe that your death and resurrection broke the cycle of corruption in the world and in me. I acknowledge my responsibility in contributing to the damage in the world. I receive your forgiveness. I choose to follow you and let you be my leader. I receive your Spirit.

If they say No

*What is keeping you today from becoming a follower of Jesus?
(Invite them to a Group Investigating God)*

If the person says third circle:

*The third circle represents Christ’s work to overcome the corruption in us and in the world. We are called to respond to this by becoming his follower and submitting to his leadership in our lives. **Would you like to become a follower of Christ today?** (Follow script from circle 2)*

You may have conversations with nominal Christians who have some connection to Jesus or “believe” in Jesus or self identify as Christians. However, they may not have heard the gospel as you are sharing it and may have never been invited to follow Jesus fully. By inviting them to follow Jesus, you are giving the same call that Christ gives to all of us without arguing with their definition of whether they are a Christian or not.

If the person says fourth circle:

That’s great. You are doing good in the world.

Are you following Jesus and engaging in his mission to heal the world with his community?

If they say Yes, they may be a growing Christian. Ask them if they are involved in community and fellowship and given them information.

If they say, “Well I believe this, but I am not actually following”, then ask, *Would you like to begin following Jesus?*

If they say No

The fourth world represents an active partnership with God in his healing work in the world. It sounds like maybe what you’ve done is make some great efforts, but by yourself.

To join Jesus in his healing work is to become part of a lasting solution, both inside you and outside you. It also means to have the resources of his people and his power.

Would you like to become a follower of Jesus and be sent to heal the world? (Follow

script from circle 2)

Appendix B: Sample Evangelistic Questionnaire

Social Issues Awareness Survey

Which of the following illegal activities is the most profitable?

arms trade drug trade human trafficking

Choose one of the following as your estimate on the number of people living in slavery around the world today:

200-300K 2-3M 20-30M 200-300M

Choose your estimate of the number of people trafficked into the U.S. each year.

100-1000 1-10K 10-20K 100-200K

Answers: drugs(>300B), trafficking(>30B), arms(>10B) | 27M | 14.5-17.5K

What do you think are some of the causes?

In other words, why does this happen?

I was equally uninformed about this issue until others shared the facts with me. There are many factors that are responsible for this injustice, and we're seeking to address many of them this week. As a Christian organization, we're especially interested in the spiritual dimension. Do you think there is something even more complex beneath these reasons? Do you think there's a spiritual dimension?

Appendix C: Sample Event Time Line and Check Lists

120-365 DAYS PRIOR TO THE EVENT

- 🕒 Visit www.pavingtheway.com to find out about construction that could impact the event
- 🕒 Check to see what other activities are scheduled on the proposed date of your event
- 🕒 Select a date
- 🕒 Secure location
- 🕒 Contact City Divisions to discuss plans for the event
- 🕒 Prepare event budget
- 🕒 Obtain city permit applications
- 🕒 Secure funding
- 🕒 Post event dates, location and contact information on area web sites and event calendars

90-120 DAYS PRIOR TO THE EVENT

- 🕒 Secure liability insurance
- 🕒 Request permission for selling alcohol on city property
- 🕒 Consult with Columbus Public Health, License Section, and Div. of Fire regarding vending
- 🕒 Verify park use and restrictions
- 🕒 Recruit vendors
- 🕒 Recruit volunteers

60-90 DAYS PRIOR TO THE EVENT

Begin logistical arrangements:

- 🕒 Identify streets to be closed
- 🕒 Obtain electrical contractor and file for necessary city permit
- 🕒 File city event permits and pay fees
- 🕒 File temporary alcohol permit with State of Ohio
- 🕒 Rent portable restrooms
- 🕒 Develop a recycling plan
- 🕒 Rent waste water collection tanks, grease and ash containers for vendor waste
- 🕒 Rent tents and file for necessary city permit
- 🕒 Rent traffic barricades and equipment
- 🕒 Rent tables and chairs
- 🕒 Rent communications equipment (radios/cell phones)
- 🕒 Rent golf carts

30-60 DAYS PRIOR TO THE EVENT

- 🕒 Obtain property owner signatures on Street Closure Application (street festivals only)
- 🕒 Obtain and file Certificate of Liability Insurance
- 🕒 Arrange temporary water service for filling tent barrels and for vendors
- 🕒 Arrange street sweeping services (street festivals only)
- 🕒 Develop a detailed site map
- 🕒 Verify accessibility for persons with disabilities and arrange handicapped parking
- 🕒 Develop an emergency plan
- 🕒 Locate parking for vendor support vehicles, event staff, volunteers, VIP's and performers
- 🕒 Rent a stage and arrange for stage lighting and sound equipment
- 🕒 Secure police for event security, crowd control, and traffic control
- 🕒 Arrange first aid and emergency medical services

Arrange litter/site management:

- 🕒 Secure temporary trash receptacles and liners
- 🕒 Rent 90 gallon or 300 gallon containers from City Refuse
- 🕒 Rent dumpsters
- 🕒 Secure manpower to perform clean up
- 🕒 Obtain a power washing contractor (if vending food)

30 DAYS PRIOR TO THE EVENT

- 🕒 Meet with ALL CITY DIVISIONS regarding operations and services

15 DAYS PRIOR TO THE EVENT

- 🕒 Confirm all city requirements have been met and permits obtained
- 🕒 Confirm use of park and street electricity
- 🕒 Confirm arrangements and equipment for street closures
- 🕒 Notify Central Ohio Transit Authority of streets to be closed
- 🕒 Confirm arrangements for police (traffic officers, cash control, crowd control and security)
- 🕒 Confirm details of temporary water service
- 🕒 Confirm installation of electric equipment

Confirm delivery time and drop-off location:

- 🕒 Tents and side walls
- 🕒 Tables and chairs
- 🕒 Restrooms/hand wash units
- 🕒 Rolled asphalt roofing (for booth flooring and under waste containers)
- 🕒 Ice
- 🕒 Beverages trailer/booth supplies and product
- 🕒 Golf carts
- 🕒 Dumpsters, trash receptacles and liners
- 🕒 Vendor waste containers (grease, ash, wastewater containers)
- 🕒 Radios and communication equipment
- 🕒 Traffic barricades and equipment

- 🕒 Confirm arrangements for First Aid and emergency medical services
- 🕒 Print event signage
- 🕒 Notify Fire Prevention Bureau, Columbus Public Health and License Section of need for food vendor inspections
- 🕒 Issue parking passes, vehicle access passes, and credentials
- 🕒 Contact Paving The Way with street closure information

PLANNING FOR SUCCESS - EXAMPLE CHECKLIST

Did you...

1. Develop an event budget? Set aside funds for emergencies
2. Reserve the park? Recreation and Parks - 645-3337
3. Close the street(s)? Recreation and Parks - 645-3337
4. Purchase Insurance covering the City? Recreation and Parks - 645-3335
5. Get a Street/Sidewalk Occupancy Permit? Transportation Division -645-3039
6. Obtain a Parade Permit? License Section - 645-6496
7. Obtain a Temporary Event Permit? Division of Fire - 645-7641x5605
8. Obtain a Marine Event Permit? Recreation and Parks - 645-3337
9. Obtain a Tent Permit? Building Services Division 645-4685
10. Obtain an Electrical Permit? Building Services Division 645-4685
11. Get a Fireworks Permit? Division of Fire - 645-7641x5605
12. Get a Temporary Food Service Permit? Columbus Public Health - 645-6762
13. Obtain a Peddler/Promoter License? License Section - 645-6496
14. Secure a Carnival, Circus or Shows License? License Section - 645-6496
15. Obtain permission for alcohol sales? Recreation and Parks - 645-3335
16. Arrange use of parking meters? Transportation Division - 645-7890
17. Obtain temporary water service? Division of Power & Water - 645-7677
18. Hire special duty police? Division of Police - 645-4844
19. Arrange for power to support street vendors? Division of Power & Water - 645-7758
20. Arrange for extra-large refuse containers? Refuse Collection Division - 645-5930
21. Arrange for recycling containers? SWACO - 870-3245
22. Arrange for special refuse collection? Refuse Collection Division - 645-5930
23. Arrange for use of park electricity? Recreation and Parks - 645-3335
24. Arrange for power distribution? City Divisions don't offer power distribution
25. Consider generators and cables? Often there is not enough power in parks
26. Rent tent(s)? Tents must be secured for wind
27. Create signage? People need to know basic locations
28. Obtain sound equipment Sound does not carry well outside
29. Secure a stage? Stages are not always pre-installed in parks
30. Rent enough portable restrooms? Park facilities are not sufficient for events
31. Secure sufficient parking? Parks have limited parking - rent extra lots

32. Purchase enough litter containers? Provide trash boxes/private trash collection
33. Get enough trash bags/liners? Change liners often during events
34. Arrange for street cleaning? Transportation Division - 645-7999
35. Consider additional lighting in tents? Tents get dark - plan for evening events
36. Contract for traffic cones and barricades? Street closures require proper devices
37. Provide grease/ash containers for vendors? Vendors must legally dispose of grease/ash
38. Provide gray water containers for vendors? Vendors must legally dispose of gray water
39. Provide for a first aid station? Event participants may need medical care
40. Obtain staff for ground maintenance? Events require constant ground attention
41. Arrange to have restrooms on site for set up? Labor/staff need access to facilities
42. Rent tables and chairs? For information booths, vendors, public
43. Rent golf carts for staff? For transportation of staff and supplies
44. Secure fire extinguishers? Fire Division requires these in tents, etc.
45. Rent two-way radios? Event staff must have good communication
46. Plan event access for the disabled? Restrooms, parking, seating, ramps, etc.
47. Recruit enough volunteers? Get twice as many as you think you need!
48. Develop an emergency plan? Tornado, blizzard, thunderstorm, fire, etc.
49. Develop a detailed site map? A must in parks, a strategic foundation
50. Recognize sponsors and supporters? Essential for starting next year's event.

Planning a successful special event takes a tremendous amount of time, energy, money, and organizational skill. As an event coordinator you are responsible for all aspects of the event. The above lists were intended to be used as a guide, but are by no means all-inclusive as every event is different. Several things you can do to create a successful event include developing a dedicated, experienced committee, consulting with all involved City departments, keep all details organized, and verifying all plans and arrangements.

Appendix D: Sample Prayer Guide

PRICE OF LIFE INVITATIONAL PRAYER GUIDE

Week of March 21 – 27, 2010

There are more people living in slavery today than during the entire 400 years of the trans- Atlantic slave trade. Almost

half of all those trafficked worldwide for sex and domestic slavery are children under the age of 18. That's about one

million children - - every year.

- *Pray that the evil of human trafficking would be halted.*
- *Pray that traffickers would repent.*
- *Pray that consumers would recognize and repent of their/our complicity in the trafficking industry.*
- *Pray that God would raise up a host of modern day abolitionists.*

Week of March 28 – April 3, 2010

• *Pray for the organizations that are directly fighting international and domestic trafficking. Pray that they would*

have adequate financial and human resources for the work.

- *Pray for protection and wisdom for those who are on the front lines of identifying trafficking and rescuing victims.*
- *Pray that those who are rescued would find healing in the Lord.*
- *Pray for God to minister to people who have not yet been rescued. Pray that vulnerable people would be protected*

from the trap of human trafficking.

Week of April 4 – 10, 2010

According to the Ohio Attorney General's Commission on Human Trafficking, Ohio has the dubious distinction of being

one of the worst places in the country for both recruitment of victims and trafficking in general. The report said that

more than 1,000 minors were sex- trafficking victims in Ohio during the past year.

- *Pray for the laws in Ohio to be strengthened in this area.*

- *Pray for protection and wisdom for those who are on the front lines of identifying trafficking and rescuing victims.*

- *Pray for adequate resources for shelters to care for victims. Pray that those who are rescued would find healing in*

the Lord.

- *Pray for God to minister to people who have not yet been rescued. Pray that vulnerable people would be protected*

from the trap of human

trafficking.

- *Pray that Ohio would become a center for the modern day abolitionist movement. Pray that slavery would end!*

Week of April 11 – 17, 2010

The Price of Life Invitational is next week!

- *Please pray for good weather, especially for the Parade of Tears on Sunday.*

- *Pray for safe travel for the many speakers and others who will be coming in from all over the country.*

- *The Invitational leaders and volunteers will be overseeing a wide variety of details at this point. Pray for strength,*

wisdom, clear communication, and good time management for the leaders, and that details would fall into place.

Please pray for protection for each of the leaders and volunteers.

- *Please pray for God's power on the Invitational, that the tide would be turned against human trafficking, and that*

students would recognize Jesus as the only One who can free us from our own slavery to sin.

Sunday, April 18, 2010

The kick-off for Invitational week is the Parade of Tears. Please pray for good weather, and for thousands of students and

community members to join together to demonstrate against human trafficking.

- *Pray for good media coverage of this event, and that it would raise awareness about this issue all over the city, state,*

and nation.

- *Pray that participants would raise at least \$100,000 for organizations that are on the front lines of the fight against*

human trafficking.

- *Pray for the logistics of the day, for good crowd management, and that the rally at the end would be effective.*

- *Pray that the large-scale exhibits would effectively educate many people about the horrors of human trafficking this*

week.

Monday, April 19, 2010

Proxe stations will begin today. These interactive art stations are designed to allow students to have personal

conversations with Christian workers about their lives and the gospel.

- *Please pray for the logistics of the proxe station transportation, set up and tear down, and that there would be*

enough workers at each station.

- *Pray that students who have responsive hearts would be drawn to the stations.*

- *Pray that Christian workers would be filled with God's Spirit and have many opportunities to share the gospel. Pray*

for many, many students to come to faith through these Proxe stations.

The Town Hall Meeting is scheduled for this evening.

- *Please pray for a full auditorium, for all the logistical details, and that the panel would communicate well.*

• *Pray that there would be a long- lasting public policy impact from this meeting as people in positions of power learn*

more about human trafficking.

Tuesday, April 20, 2010

Throughout the week, niche meetings will be held for various campus communities (Asian American students, black

students, and others).

• *Please pray for strong attendance, that the issues would be presented well, and that students would respond.*

• *Pray that the speakers would be healthy and feel well- rested (most will be flying in for these events) and would have*

God's anointing as they speak.

• *Some of these niche meetings will include a call to faith; please pray for great responsiveness. Pray that these*

student communities would rise up as modern day abolitionists.

• *Also throughout the week, Christian experts on human trafficking will be doing presentations for university*

departments, classrooms, and dorms. Again, please pray for strong attendance, that the issues would be presented

well, and that students would be responsive.

• *These speakers will also be flying in from all over the country; pray for health and good rest and energy for them.*

• *Please pray that students and faculty would develop a passion about this issue and that there would be long- term*

fruit from these presentations.

Wednesday, April 21, 2010

Proxe stations, niche meetings, classroom presentations, and large scale exhibits will continue. Please continue to pray as

above.

- *Pray for effective marketing for tomorrow's Price of Life event. Pray that God would be drawing students and*

student groups to attend.

- *Pray that every person on campus would become aware of the reality of human trafficking, that there would be a*

great deal of "buzz" on campus about the Invitational, and that it would draw students to proxie stations and the

cumulative event.

Thursday, April 22, 2010

The week's cumulative event, the Price of Life event is scheduled for this evening at Mershon Auditorium.

- *Please pray that the hall would be filled (it seats about 2500). Pray that the evening would blend fun games with*

serious issues in a way that is effective.

- *Pray for all the details to fall into place, from the set, to the performers, to the sound and lighting. Pray for positive*

media reviews.

- *Please pray for York Moore, InterVarsity's National Evangelist, who will be sharing the gospel at this event. Pray that*

he would be filled with God's Spirit and that God's power would be on his talk. Pray for open hearts and a

tremendous response to the invitation to receive Christ.

Friday, April 23, 2010

The International Niche Event is scheduled for this evening.

- *Please pray for good attendance (at least 200 students), open hearts, and that the speaker would be filled with God's*

Spirit and would communicate exceptionally well.

- *The follow up logistics team will be working overtime, distributing follow up cards to various campus ministry groups.*

• *Please pray that God would sovereignly connect students with appropriate groups and that they would find true*

community and spiritual growth.

• *Please pray that nobody who responds to Christ during Invitational week would fall through the cracks. Pray for*

energy, wisdom, and boldness for those who will be doing the personal follow up.