

CONNECTION

chi alpha

VOLUME 3 ISSUE 2 FALL 2010

1 ON A MISSION FROM GOD

PAUL'S three essential points in presenting the gospel message to the Ephesian church.

4 IN QUEST OF SUCCESS

HOW does success affect our self-worth, and our relationships with others and God?

6 PRAYER WALKING

TAKE your prayers to the areas on campus where you want to see God's presence manifested and prayers answered.

On a Mission From God

DWIGHT SANDOZ

With the launch of the Ephesian church in Acts 19:1-7, Paul keys in on three essential points in the gospel message: salvation—the importance of repentance toward God and faith in the Lord Jesus Christ; baptism and the commitment to personally live out Christ's mission; and the Holy Spirit.

It is concerning that there is almost an evangelical universalism today that has deemphasized the biblical message of salvation. As a result, the context of the salvation message looks more like the sale of an Aflac® policy than a biblical call to repentance. It is often communicated, "Just add this man Jesus to your current situation and He will bring all these benefits to your life."

However, the Bible states, "There is no salvation in any other" (Acts 4:12) ... "except a man be born again he cannot enter the kingdom of heaven" (John 3:3). The New Testament believers were disciples who, like the twelve, left all and followed Jesus.

The Ephesian church also had a clear understanding of baptism in water. They understood death and the old man had been buried and a new man now lives for Christ and his mission. This death of the old includes the habits and ways of the past but also personal ambition and goals. Baptism says, "Christ's mission is my mission and that mission is the Great Commission." Many students are active in Chi Alpha but are still on their own mission.

The context helps us. Has the message been clearly communicated that when a man comes to Christ and is baptized in water, he is now on a mission from God?

CONTINUED ON PAGE 3

SPIRIT LIFE

IN PERSONAL & GROUP ENCOUNTER

A quick read for personal and group exploration, *Spirit Life in Personal and Group Encounter* will move you to a new level of faith and adventure in Christ.

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DIRECTOR'S DESK

ARE WE PRODUCING ROBUST DISCIPLES?

In the feature article, *On a Mission From God*, Sandoz explains and challenges us with what it truly means to be missional. "Christ's mission is my mission and that mission is the Great Commission."

He captures the heart of the gospel and communicates that to be missional, an individual must be completely dedicated to being thoroughly Christian and view every moment of life through a spiritual lens and make every decision in light of biblical principles.

George Barna, in his book *Radical Christianity*, says radical Christians have six passions: Intimate worship, faith-centric conversations, spiritual growth, servanthood, stewardship of life, and spiritual friendships. I prefer to call them missional characteristics.

These missional characteristics should be the norm. Missional Christians (or robust disciples) want more of God and want to intentionally and assertively advance the kingdom of God.

2 Corinthians 5:15 says, "Those who live should no longer live for themselves but for him who died for them and was raised again." We must continually ask ourselves if we in Chi Alpha are producing and becoming robust disciples.

What elements produce a healthy, growing believer? To be born again by the power of the gospel, which results in a love for God and love for the lost, is priority. "If anyone is in Christ, he is a new creation; the old has gone, the new has come!" Then disciples should see the mission of God as their mission.

We must challenge ourselves to lay aside all, bury the old man, and embrace God's mission, the Great Commission. Being personally and continuously changed by the gospel through confession of sin, death to self, and Spirit empowerment produces healthy, robust and faithful Christians, and advances the kingdom of God.

Dennis Gaylor is the national director of Chi Alpha Campus Ministries, USA.



On a Mission From God

CONTINUED FROM PAGE 1 >

Many enter the baptismal waters self-absorbed, self-consumed, dry people on their own mission. They come out of the water self-absorbed, self-consumed, wet people who are still on their own mission. Often the concept of the death of personal ambition and the fulfillment of Christ's mission is not taught with baptism. We wonder why many are reluctant to take the journey into discipleship but they have not been given the proper context to a transformational walk with Christ.

They remind me of my Blackberry® phone. A friend encouraged me to get a new phone because my old one did not look cool and contemporary. This phone has many applications that can be added, but it is cumbersome, slow in its functions, and the basics are poor in quality. The thing that all phones are made to do and what I need most is weak.

Many believers are like this. They can do all kinds of cool things but they do not live out a Spirit-empowered witness and a life abandoned in Jesus Christ.

In John 7:37-39, we see that those who access the transforming power of the Holy Spirit watch the Great Commission work expand as they work and witness with boldness and confidence. Just as in the Ephesian church, they have received the baptism in the Holy Spirit by faith and speak by faith in a language of the Spirit, and they boldly share their witness in faith.

Many in Chi Alpha have fallen on either side of the path of Spirit-empowered campus ministry. Some have deemphasized the work of the Holy Spirit, He is seldom mentioned, and little room is left for Him in campus ministry. Others have seen the work of the Holy Spirit as their personal blessing or worse, made Him their per-

sonal entertainment. Both miss the power of the Holy Spirit's work to spread the gospel.

The work of the Holy Spirit is for everyone. Young and old, men and women, rich and poor are all in the action of God's team and empowered by the Holy Spirit. Acts 2 teaches the democratization of the church, so that every believer is a valuable contributor.

In Acts 19, empowered leaders worked diligently in the region around Ephesus. These disciples and the apostle Paul began to teach people everywhere to repent. They led those

**Baptism says,
"Christ's mission
is my mission
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who were saved to understand that they were to put the old man and his ambitions to death and embrace the mission of Christ. They encouraged these missional converts to be personally empowered by the Holy Spirit and witnessed incredible results.

The gospel spread quite rapidly in the first and second centuries and today we are currently seeing an Acts 19 type of growth in several parts of the world. There are great results when we preach salvation, mission of God, and the empowerment of the Holy Spirit.

Yet often, like my Blackberry® phone, we do many exciting things but we are weak in the basics. I am reminded of the words of Dr. Isaac Canales, "Don't try to be cute until you're good." The church of Jesus Christ does not need something new and novel and cute. We need to embrace the basics of the book of Acts and live out an empowered church that is true to its mission.

In Revelation 2:1-7, the external functions of the Ephesian church continued. The Lord commends them on their work, patience, holiness, doctrinal clarity, perseverance and faithfulness but they had one clear failure. They had left their first love. The word "left" is the same word used when the disciples left their nets to follow the Lord. I believe this is the love for the Lord and the love for the lost.

Jesus says in Matthew 22 and Mark 12 that love for the Lord and love for our neighbor comprise the foundation of spiritual life. He expounds in Matthew 22:40, "On these 2 commandments hang all the law and the prophets."

As I examine Acts 19 and Revelation 2, a piercing question comes to mind. Have we, like the Ephesians, maintained the externals of spiritual life and left the heart and soul somewhere behind?

When we care more about all areas of our lives (whether automobiles, motorcycles, sports, habits or hobbies) than we care about lost friends and neighbors, something is seriously wrong with our love for the Lord and our love for the lost.

Yet the Lord gave us a remedy, outlined in these three steps:

Remember. The Lord of the church, the great

Success

“What constitutes success?” That is one of the most basic questions that we deal with in ministry. Our concept of success deeply affects our perception of our own self-worth as well as affecting how we deal with one another. It even impacts the way we relate to God.

At the root of our struggle is the fact that many of us have accepted (whether consciously or unconsciously) a worldly notion of success. Though the Bible does talk about success, it speaks even more about obedience. Perhaps the reason we focus on success as much as we do is that it is easier to be successful than it is to be obedient. Let's examine three pitfalls of success faced by campus ministers.

MONEY AND SUCCESS

It has long been my belief that Chi Alpha campus ministers are often under financial pressure. God has called us to a ministry in which our clientele cannot fully support the work we do. We depend, therefore, on the vision and generosity of others who do not directly benefit from our ministry but, through national missionary appointment, still fully fund the ministry. Because of that disconnect between clientele who experience the benefits of the ministry and the supporters who do not, we can sometimes worry that our financial base is not secure.

For many, concern about the financial base becomes a greater issue after marriage. In my own experience, I found it easy to embrace monetary simplicity before I was married. But after marriage, success seemed defined in terms of financial security, owning a home, and taking nice vacations. In short, I became much more concerned with the things of this world.

In 1 Corinthians 7, the apostle Paul instructs us that in order to be “free from concern” and to avoid “many troubles in this life,” it is better if we don't marry. His advice to the unmarried is predicated on the truth that ministry needs (the affairs of the Lord) and security needs (the affairs of the world) are related to each other in a dynamic tension. The more we are concerned with the things of the world, the less time and energy we have to be devoted to the Lord's work. And, according to the Bible, if we are married, security needs rise to a level of higher prominence.

The truth has a number of implications for those of us involved in campus ministry:

1) It is vital that we don't hide our heads in the sand and pretend that campus ministry will be easier once we are married and have a partner to share it with us. That may be true for some, but the legitimate need for greater security after marriage can pull other campus ministers away from the campus and toward more secure ministry positions.

2) Instead of intimating to the single ministers that they are incomplete without a marriage partner, we need to highly respect the decisions of those who choose to remain single. We need to recognize that singleness often allows for complete devotion to ministry.

3) In our day, notions of success are closely tied to salary figures. Though recognizing that security needs are greater as we grow older and take on family responsibilities, we cannot give in to societal pressure and give up our ministry in order to apply our own college degrees toward the pursuit of a high-paying job. In other words, our notion of success must be consciously countercultural if we are to be at ease as campus ministers.

INSECURITY ABOUT SUCCESS

Most of us derive a good deal of our sense of self-worth from the job that we do. If we achieve, if we accomplish our goals, if we are successful, then we feel good about ourselves. The difficulty is that achievement is tough to judge in a ministry situation. Sometimes we pour long hours into individuals yet we see little if any outward progress.

The result of that insecurity in my life has been an unnatural defensiveness regarding the amount of time I work. My response tends to be, “Well, I may not be successful but at least I work 70 hours a week being a failure.” That defensiveness shows up in the way I approach my free time. I tend to feel uneasy if anyone sees me relaxing, even when I am legitimately on my day off. Too often when I am talking with my neighbors, or with other ministers, or with staff members, I catch myself subtly mentioning how busy I have been lately.

The effect of my uptightness is that those in my group feel they have a pastor who is burned out, always busy, and has no time for them. Rather than making myself look better in their eyes, my emphasis on “how many hours I have put in this week” only puts them off.

COMPARISONS ARE ODIUS

Closely tied to the pitfall of insecurity about my success is the pitfall of making comparisons. Shortly after my wedding, my father said to me, “Son, always remember when it comes to marriage, comparisons are odious.” Depending on your



STEVE PECOTA

mood, comparisons will discourage you, bring on a wave of self-pity, or swell your head with false pride. Seldom will they produce helpful action that benefits you or your partner.

The odiousness of comparisons extends to the arena of ministry. How often have you found yourself examining the success of a neighboring ministry and silently flogged yourself with their statistics? “75 percent of their students involved in small groups! We’re struggling to get two groups going. What are we doing wrong?” Then comes the internal justification: “Well, our campus is much more academically oriented than theirs.” Or condemnation: “If I just worked harder at it we could bring them in,” spiraling downward in a stream of unproductive thoughts.

The biggest problem with comparisons is that they often lead us to look at neighboring ministries as enemies instead of as allies. Instead of rejoicing with them in the good things God is doing in their midst, we may view their success as a sign of our failure and proof of the fact that we must compete all the harder.

SUCCESS FROM GOD’S PERSPECTIVE

A great deal of our struggle concerning success can be cleared up if we come to an understanding of how the Bible views it. 1 Corinthians 4 says:

So then, men ought to regard us as servants of Christ and as those entrusted with the secret things of God. Now it is required that those who have been given a trust must prove faithful. I care very little if I am judged by you or by any human court; indeed, I do not even judge myself. My conscience is clear, but that does not make me innocent. It is the Lord who judges me.

Several years ago I heard a tape by Stuart Briscoe in which he delineated four pressures of the ministry. First is the judgment brought upon us by the church (or the fellowship we work with). Paul says, “I care very little whether I am judged by you.” He discounts that pressure; he resolves not to listen to it. Second is the pressure from the world—the judgment “by any human court.” Paul discounts that, too.

Third is the pressure many of us experience as we attempt to measure success: the pressure from ourselves. Paul writes, “Indeed, I do not even judge myself. My conscience is clear, but that does not make me innocent.” It is interesting that Paul resists self-evaluation, even if it is an evaluation that puts him in the clear. When we compare ourselves with others, we can either justify or condemn.

“How it is required that those who have been given a trust must prove faithful.” The only standard of success that is ever appropriate is the standard of faithfulness. I am called to be like anyone else. I am called to obedience—to faithfully dispense to others what God has entrusted to me. No more and no less.



Steve Pecota is a former AG world missionary to Germany, working with Students for Christ, Marriage Encounter, and church planting. He also served as campus missionary at U of Washington, pastor of a campus church in Seattle, and Northwest Regional Chi Alpha Representative before returning to his current position, senior pastor of Calvary Christian Assembly in Seattle, Washington.

LIFE IN THE KINGDOM

MIKE GODZWA

One thing that attracted me to Chi Alpha was the way they approached discipleship. It was so simple, yet revolutionary. “How did Jesus do it? He lived life with his disciples, poured truth into them, released them into life-changing ministry, and encouraged them to do the same for others.”

Several years ago, another missionary and I came across Dallas Willard’s Golden Triangle of Spiritual Growth and this, in a slightly modified form, became the structure for my conversations with students. I want them to process life in the Kingdom in three categories:

1 Encounter. The call to discipleship is initiated by the Holy Spirit. As we facilitate opportunities for disciples to hear His voice and experience his presence, God’s glory becomes evident.

2 Life Experience. Most of us can’t remember the things we’ve been through, much less try to figure out how God’s using them for our good. Part of my time together with students is helping them process what’s going on in their lives.

3 Holy Exercise or the spiritual disciplines. These are core disciplines like prayer, worship, and studying the Word, as well as (targeted) exercises to bring freedom from specific sin.

These elements facilitate an encounter with God. Processing life experiences can show us which exercises we need to practice. As we prioritize relationships, we will see Christ formed in the members of our congregations and our communities changed for his glory.



Mike Godzwa is a campus missionary at American University in Washington DC. He is a serious Yankees fan, roasts his own coffee beans and takes coffee drinking very seriously. He is married to Jennifer, and has 3 boys: Samuel, Levi, and Nathaniel.

Alaska 2010 Prayer Walk Team at UAA.



CAMPUS PRAYER WALKING

BY TY SILVA



UNIVERSITY of ALASKA ANCHORAGE

Prayerwalking involves taking our prayers to the very places where we desire to see God's presence manifested and our prayers answered. Prayerwalking is the powerful dynamic of praying on-site with His sight. Prayerwalking uses the sights, sounds, even smells to engage both body and mind in the ministry of prayer.

BIBLICAL EXAMPLES

Joshua and Caleb walked throughout the Promised Land with a desire to see it as God saw it. There were giants in the land and cities with great walls, but Joshua and Caleb believed that "(God) will lead us into that land ... we will swallow them up. Their protection is gone, but the Lord is with us" (Numbers 14:8b, 9b).

ATTITUDES OF PRAYERWALKING

First of all, realize that we prayerwalk before the throne in an attitude of worship. Our prayerwalking worship experience should include (1) thanksgiving, (2) praise and worship, and (3) repentance. When we exalt in our Lord and lift Him up, Jesus is lifted up (John 12:32). Second, we prayerwalk amidst the evil powers with prayers of warfare. We need to understand that the enemy has blinded the minds of people, so they are not able to see the light of the gospel (2 Corinthians 4:4). Third, we prayerwalk throughout the community of people with prayers of blessing. We can pray blessings of peace upon families, dorms, offices, and welcome Jesus to our campus in all His love, forgiveness, healing and cleansing.

SOURCES OF INSIGHT FOR PRAYERWALKING

The Holy Spirit will use sights, sounds, and smells to flood your awareness and prayers with significance. As you prayerwalk, look for signs, posters, graffiti, carvings, statues, buildings, etc. that give you ideas of things for which to pray. Use a spiritual mapping guide that lists thought-provoking questions about your city's secular history, its religious and Christian history, and also your city's demographic layout. We can also gather prayerwalking insights through God's Spirit giving information that only He could reveal. Walk sensitively!

FOUR AIDS TO EFFECTIVE PRAYERWALKING

First, pray Scripture. Carry a copy of God's Word with you as you prayerwalk. Read it out loud. Second, pray in obedience to the Spirit's leading.

Learn to recognize and respond to His voice as you prayer walk. Third, focus on Jesus and the power of the Holy Spirit. It is most strategic to lift up Jesus for He said, "As I am lifted up I will draw all ... to me" (John 12:32). Fourth, don't quit your prayerwalking effort too quickly. Persevere in prayer! We must press the battle until we see in the physical realm what God has shown us to be His desire in the spiritual realm.

PREPARATION FOR PRAYERWALKING

In preparation to conduct a prayerwalk, there are four bases you need to cover. First ask God to open a door of opportunity for you to involve yourself in a prayerwalking adventure. You also need to seek Him for a fresh cleansing and covering in your personal life.

Any servant of Jesus who poses a serious threat to the powers of hell will be targeted and will encounter resistance. Next, seek God's guidance on where you should walk and what you should pray for. Last, plan your walk.

BENEFITS OF PRAYERWALKING

One of the awesome things that happens in the hearts of those who consistently prayerwalk their campus or community is that they find their heart becomes committed to the places for which they have prayed. Prayer is "front-line" warfare. It is the ultimate weapon in our "struggle ... against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in high places" (Ephesians 6:10).

It has been said, "When man works, man works; but when man prays, God works."

Excerpted from *Campus Prayerwalking: Forerunner to the Miraculous!*
The full text is available from Asia Pacific Campus Challenge (APCC).
Visit the APCC Web site: www.4youthinasia.net/resources.html.

CONTINUED FROM PAGE 3 >

shepherd of our souls issued a command to remember. Remember the fresh empowerment of the Holy Spirit that gave such a love for the Lord and love for the lost.

Repent. Are we concerned about the lost on our campuses? Are we less like Acts 19 and more like Revelation 2?

Return. Scripture says to do the former things. On our campuses, we must teach the message of repentance and salvation; that baptism marks our new mission (the Great Commission); and that we can fulfill the mission through the empowering work of the Holy Spirit.

That is what love for the Lord and love for the lost is all about.

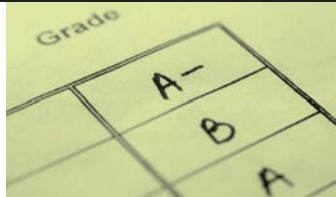
Adapted for Chi Alpha purposes from a devotional presented by Dwight Sandoz to the Assemblies of God General Presidency.



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CAMPUS NEWS



BETTING ON GOOD GRADES

Students on 36 campuses can now bet on their own grades through an online gambling site. Ultrinsic, a New York-based Web site, gives students the chance to win money by placing bets about the grades they expect to receive.

<http://www.annarbor.com/news/university-of-michigan-students-can-wager-on-grades-via-website/>



MORE COLLEGE STUDENTS MENTALLY ILL

The American Psychological Association presented their findings that the number of college students with a serious mental illness is on the rise. Over 12 years, students using campus counseling services were screened for mental disorders, suicidal thoughts, and self-injurious behavior.

<http://www.healthkey.com/sns-health-college-students-mentally-ill,0,6754150.story>



UC BERKELEY SCALES BACK DNA TESTING

After complaints from state public health officials, UC Berkeley will scale back its voluntary program to genetically test incoming freshmen and transfer students. Participants won't receive personal information from the DNA sample.

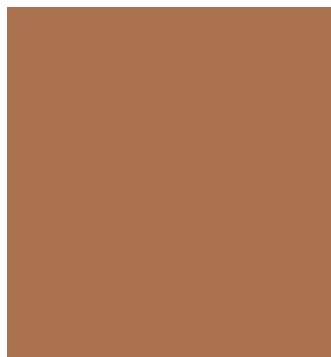
http://articles.sfgate.com/2010-08-13/bay-area/22217403_1_dna-samples-genetic-testing-dna-program



MORE STUDENTS CHOOSING MINORS

More students at an Arizona college are pursuing minors in an attempt to become more versatile and distinguish themselves during a post-graduate job search or entrance in the best graduate school.

<http://www.azcentral.com/news/articles/2010/09/17/20100917arizona-college-students-pursue-minor-with-degrees.html>



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January 4-8, 2011

Great Plains
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Northeast Potomac*
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SALT

college student conferences

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www.chialpha.com/conferences

* These events are hosted by one district and they refer to them as a retreat, but they serve like a Salt for Chi Alpha students and staff in the region.



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