

# CONNECTION

chi alpha

VOLUME 4 ISSUE 1 SUMMER 2011

## 1 MINORITY REPORT

P A G E Diversity is not only Pentecostal, it is biblical and requires a best effort from everyone.

## 4 THE BLACK, WHITE, AND BROWN DIVIDE

P A G E Racial barriers can keep ministries from fully developing into a true reflection of heaven.

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P A G E A variety of bait will catch a variety of people and bring diversity to your Chi Alpha group and leadership.

# MINORITY REPORT

BELKIS LEHMANN

**“Where are you from?” is probably the most complicated question I am ever asked because I have never lived in my homeland. I was born in Colombia two weeks after my family fled Castro’s Cuba, moved to the United States when I was six, and have lived in three states. While my origin may complicate simple introductions, being in the minority has also given me a unique perspective as I have journeyed through life.**

Culture is made of values. This is why the identification of values is one of the first assignments in strategic planning. You must know who you are before you can decide what to do. The manifestations of culture (food, music, customs) flow from a culture’s values. The kingdom of God is a culture with very specific values. We can adopt that culture, but we are not truly its citizens until we have internalized its values.

Every earthly culture, no matter how in need of redemption, loves and practices some cultural element of God’s Kingdom. Whether it is the Asian sacrificial service, the African sense of community, or the Western value of resources, we find an imprint of God’s Kingdom in each ethnicity. Unfortunately, these imprints are often incomplete or out of balance. No earthly culture is in itself a full representation of God’s culture.

An ethnically diverse community is the best vehicle for worship, prayer, fellowship, discipleship, and witness. In Chi Alpha, we believe community is the perfect atmosphere for living the life of God and equipping others to do the same. However, let me challenge you with this thought: if our communities lack diversity, the life of God we experience will also be lacking.

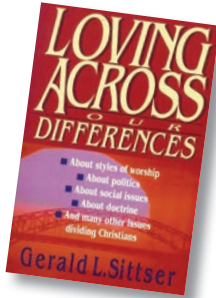
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# RECOMMENDED

## READING

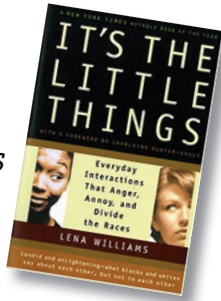
*Loving Across Our Differences*  
by Gerald L. Sittser



*Cultural Diversity in Organizations*  
by Taylor Cox



*It's the Little Things*  
by Lena Williams



Find more resources on diversity at [chialpha.com/staff/resources](http://chialpha.com/staff/resources).

# GUEST EDITORIAL

## DIVERSITY A KINGDOM-MINDED CORE VALUE

Diversity is one of Chi Alpha's core values. It is not a core value to be trendy, be politically correct, or garner credibility. It is a core value because we are Kingdom minded. As a movement, we must be deliberate from each group's very inception to live up to the intent of our core value. This will require us to be proactive and very possibly make changes in our behaviors and ministry implementation.

The 2015 Diversity Task Group is confronting the challenge we face to make our ministry, as a whole, more diverse. We are serious about Chi Alpha being biblically diverse, and I believe we are on the path to seeing significant progress in the way our Chi Alpha groups look and behave.

This past academic year, I had the privilege of traveling the Chi Alpha nation. I was very pleased and surprised at just how diverse our student population was. I observed diversity of ethnicity, gender, denominational backgrounds, cultural upbringing, and ministry implementation. Our campus missionary force in the field is not nearly as diverse as our student involvement. This is an area of concern for us as a national movement.

We need to pray that the Lord will give us the ability to overcome the obstacles and perceptions that may keep us from becoming more diverse and that He will call more people into our ranks, bringing in a richness of new culture, color, accent, and heavenly landscape. This may mean adjusting the worship styles in our large group meetings, altering our preaching methods and the events of our social gatherings. We must continue to disciple a level of awareness in our students to be welcoming of those of varying cultures, ethnicities, politics, and economic backgrounds. We have added an addendum to the national Chi Alpha Student Mission motto. It now reads: *every student goes, every student gives, every student prays, every student welcomes.*

The 2015 Diversity Task Group is working to identify tools and resources that will assist in equipping our missionary pool and students in becoming more sensitive to our core values of diversity. Through deliberate prayer and action, I believe we will make advancements in this core value through our 2015 initiative.



### CHI ALPHA CONNECTION

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#### EDITOR

Dennis Gaylor

#### EXECUTIVE LEADERSHIP TEAM

Dennis Gaylor, *national director*

Curtis Cole, *administrative director*

Harv Herman, *staff training and resource director*

Bob Marks, *missionary personnel director*

E. Scott Martin, *XA student mission director*

Crystal Martin, *XA internationals director*

#### SUPPORT STAFF

Karissa Jefferson, *administrative coordinator*

Kenna Bishop, *support specialist/missionary personnel assistant*

Delyn Cole, *project support specialist*

Vickie Peck, *accounting specialist*

Laurie Jones, *communications/marketing coordinator*

David Bates, *graphic designer*

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Assemblies of God U.S. Missions

1445 N. Boonville Ave., Springfield, Mo. 65802.

417.862.2781 x1425 • FAX 417.865.9947

WEB [chialpha.com](http://chialpha.com)



**E. Scott Martin is the Chi Alpha Student Mission director. He and his wife, Crystal, have 2 sons: Mercer and Marcus. He loves reaching the inconvenient lost with the gospel and cheering on the University of Arizona Wildcats. The story of his spilled milk faux pas is the best you'll ever hear.**



# MINORITY REPORT

CONTINUED FROM PAGE 1 >

It is in the crucible of cross-cultural challenges that true discipleship takes place. In order to give the campus a full witness of the gospel, we need all the values of God's Kingdom present in our community.

Every person is a culture and has his or her individual values and way of looking at the world. As a result, every interaction is cross-cultural. This is why all relationships provide the challenges necessary for worship, prayer, fellowship, discipleship, and witness. Yet the more cultural distance between two people, the richer the resulting relationship.

At the core of Pentecost are contrast and inclusion. The promise of the Spirit in Joel chapter 2 is marked by contrast: sons and daughters, young and old, men and women; and by inclusion: "everyone who calls on the name of the LORD shall be saved" (Joel 2:32, ESV). Diversity is also marked by contrast (these and those) and inclusion (everyone) and is perfectly fulfilled in Acts 2:7-10: "both Jews and converts to Judaism" (contrast) and "God-fearing Jews from every nation under heaven" (inclusion). So to be Pentecostal is to be diverse.

Diversity requires that a person or group sacrifice their own preferences so that others can enjoy the cultural expression they prefer. Minority students who choose to fellowship with Chi Alpha make these sacrifices regularly. If our majority students are unable to sacrifice as well, then Jesus is of little value to them. Homosexual groups on campus, on the other hand, are often the most racially and ethnically diverse group on campus. For them, homosexuality trumps everything. What does this say about us if the gospel does not hold the same value for us?

Missions is about intentionally seeking out the under-represented. If our groups are not representative of the races, ethnicities, na-

tions, and cultures of our campus, we are failing as missionaries. Jesus sought out those that others failed to notice. Likewise, we must be willing to leave the ninety-nine (the majority) to find the one (the minority).

Diversity must move beyond expressions into value. A diverse community is not just one where we sing songs in different languages or have ethnic food at our potlucks. A truly diverse community allows the different Kingdom values found in specific ethnic cultures to challenge the entire community.

Campus ministry affords a wonderful opportunity to experience the fullness of body life through diversity. Most campuses are places where you find people from diverse racial, ethnic, cultural, and economic backgrounds. Building a community representative of the campus will help us fulfill our mandate to exemplify the life of God to the world.

Building a diverse community is hard work. We toiled for years in prayer, intentionality, relationship building, and everything we could think of to create a Chi Alpha group representative of our campus. There were many years that seemed we were making little to no progress, but we continued to work because we believed it is the standard of the Kingdom. In order to be the people of God, we need all the peoples of God. Let's do whatever it takes to bring that about.



**Belkis Lehmann is a catalyst for resource and leadership development, strategic planting of new groups, and any other cool and creative thing Steve will let her do in the Great**

**Lakes. She lives in Avon, Indiana, with her love and ministry partner, Steve, and her children, Sofia and Gabriel.**

## 10 STEPS TO A DIVERSE COMMUNITY

by Belkis Lehmann

**1. Pray.** Creating diversity is a supernatural work of the Holy Spirit. Pray throughout for direction, wisdom, discernment, favor, and fellow workers.

**2. Share the vision.** Preach the truth of the God's Word and the call of the gospel. Get your whole group praying and working to fulfill God's vision.

**3. Make a friend.** Pray for one person from whom you can learn. They don't have to be a part of your group. Use the same relational skills you use with any student. Ask for reading recommendations. Soak all your learning in prayer.

**4. Be intentional.** Make all your marketing pieces look like the group you want to become, putting people of color up front. The difference between tokenism and intentionality is the motivation of the heart.

**5. Be hospitable.** Do what is within your resources and ability to make your target audience feel at home. Your efforts will be appreciated.

**6. Be wise.** Make the most of every opportunity. Participate in anything that would say, "We value you, your history, and your future!"

**7. Give them the gospel.** There are specific gospel messages for races and ethnic groups. Ask the Lord for wisdom and direction in preaching these vital messages.

**8. Raise up leaders.** Diversity that is not evidenced in your leadership team is incomplete. Seek out potential leaders; share your vision for diversity; value them as disciples. Ask the Father for his supernatural love.

**9. Deal with conflicts.** Embrace honest communication. Practice confession, repentance, forgiveness, and reconciliation often.

**10. Move forward.** There is always a next step. Pray, get a plan, and start walking.



# THE BLACK, WHITE BROWN DIVIDE

SADELL BRADLEY

This is a great time for Chi Alpha. We have the opportunity to play a major role in radically transforming the future, dramatically impacting the church in the United States, and establishing the kingdom of Jesus Christ worldwide. Thousands will accept the truth that Jesus Christ is the Savior sent from the Father by implementing this vision of our national Chi Alpha leaders to make diversity a Chi Alpha core value.

Our March 2011 Diversity Task Group meeting was charged with love for God and one another, a desire to understand before being understood, and the commitment to make whatever changes necessary, so Chi Alpha would visually reflect the picture of complete redemption by the blood of the Lamb: for those from “every tribe and language and people and nation” (Revelation 5:9, NIV).

Ecclesiastes 3 states there is a time for every purpose under heaven and God makes all things beautiful in His time. In Scripture, there is a natural chronological time (chronos) and there is an opportune time or the favorable moment for something to take place (kairos). Sarah had an appointed time to conceive Isaac (Romans 9:9). Jesus had an appointed time to go to the Cross (Matthew 26:18). This is Chi Alpha’s opportune time.

According to Dr. Michael O. Emerson, author of *Divided by Faith*, 93% of congregations in the United States are homogeneous, comprised of a single ethnic group. Only 7% of congregations in the U.S. are multi-ethnic, having 20% or more of another ethnicity. Martin Luther King, Jr., said, “11:00 Sunday morning is the most segregated hour in America.”

When I was considering Chi Alpha, I looked into several campus ministries and found mostly Caucasian male leaders and a dominant culture worship experience. Some national ministries created separate ethnic ministries (e.g. Campus Crusade for Christ and Impact Movement for African-American students). Most welcomed the participation of international students, but the domestic divide was as polarizing as it is in the church and the U.S.

Brenda Salter McNeil, a racial reconciliation leader, passionately conveyed a report from the Third Lausanne Congress on World Evangelization. She said several of the 2,700 leaders from other countries asked her, “What is the church in the U.S. doing about the race issue?” She was sorry that she didn’t have a good report and was saddened that the church in the United States was losing the credibility of its witness with the world because it couldn’t or wouldn’t deal with the race issue.

Jesus’ prayer and His evangelical motive are clear.

My prayer is not for them alone. I pray also for those who will believe in me through their message, that all of them may be one, Father, just as you are in me and I am in you. May they also be in us so that the world may believe that you have sent me. I have given them the glory that you gave me, that they may be one as we are one: I in them and you in me. May they be brought to complete unity to let the world know that you sent me and have loved them even as you have loved me (John 17:20-23, NIV).

The oneness, the unity that Jesus is praying for is necessary so the world will believe that the Father loves them and sent His Son Jesus into the world to save them.

Disunity is a barrier to people receiving the gospel. Chi Alpha can be a pioneer in tearing it down. Love for each other is the identifying mark of Christians (John 13:35). Oneness in Christ dispels ethnic, class, and gender divisions (Galations 3:28). It is not easy for any of us to die to ourselves and to our comfort zones and move



# TE, AND

toward “proving the acceptable and perfect will of God” in these arenas (Romans 12:1-2).

### 3 BARRIERS TO UNDERSTAND AND ADDRESS:

1. *The Assemblies of God's reputation with some African-Americans.* The history of the split with William J. Seymour and the Church of God in Christ over racial issues (*Heritage Magazine*, 2008) and the sparse leadership of color throughout the denomination is a barrier when inviting people to the ministry, support raising and recruiting African-American students and leaders. Those who retain a “Black church” perspective believe that people who desire to be involved in a congregation or ministry that looks like Heaven have defected.

The Black community is not a monolith, however. Some have been exposed to, deem it necessary, or even prefer being in multi-racial environments. Others do not have the desire or the experience. I was informed that Chi Alpha is less present in urban environments because some are wary of cities. We must overcome this fear.

2. *Lack of African-American missionaries, unfamiliarity with missionary support-raising system.* One percent of African-American churches support missionaries with a monthly faith-promise system. Less than 1% of all missionaries are African-American.

Growing up, my church had a missions board of ladies who sponsored events to give offerings to a missionary in Africa and projects in the neighborhood. I worked at a cutting-edge African-American church in Cincinnati that salaried an African-American missionary couple in China and sent members on short-term missions to Haiti, China, and India in the early 1990s, but still does not operate on a monthly system. When people do not see missionaries or Chi Alpha leaders who look like them, they may not desire or believe they can become one.

3. *Economic Disparity.* Some strides have been made since this country passed the Civil Rights Act of 1964, just one generation ago. There are now no Jim Crow laws, but there is a self-selection process of segregation in our neighborhoods, schools, and churches.

Dr. Emerson states that the U.S. is racialized in almost every area of society. African-Americans are still working their way out of the slavery, segregation, and inequality of the 350 years prior to 1964. According to *Unequal Chances: Family Background and Economic*

# STATISTICS\*

## WEALTH DIFFERENCES 1988

	White Median Net Worth	Black Median Net Worth
Overall	\$43,800	3,700
Upper White-Collar Occupation Only	\$66,800	12,303
Upper White Collar Occupation & Parents' Upper White Collar	\$70,850	17,499
College Graduate	\$74,922	17,437

White/Hispanic Ratio 11.25 (10.0 1988)

White/Black Ratio 15.00 (11.8 1988)

## WEALTH DIFFERENCES 2002

Black Median Net Worth	\$6,000
Hispanic Median Net Worth	\$8,000
White Median Net Worth	\$90,000

SOURCE: [www.prospect.org](http://www.prospect.org)

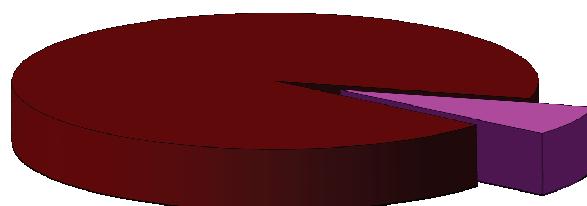
## HOW SEGREGATED IS THE U.S. CHURCH?

Churches are **10 times more segregated** than the neighborhoods they sit in.

And they are **20 times more segregated** than public schools.

### Racial Composition of American Churches

Homogeneous  
93%



Racially Mixed  
7%

\*Statistics provided by Dr. Michael O. Emerson, Co-Director of the Institute for Urban Research, Rice University.

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# A FISHER OF MEN

## A LESSON FROM THE JAMES RIVER

I'll never forget my first trip to the James River in Nelson County, Virginia, with my good friend, Roger. That day, he was catching smallmouth bass with almost every cast of his fishing rod; however, the bass seemed uninterested in my bait.

When Roger shared an extra lure with me, I too started catching copious amounts of fish. The lure he gave me is my favorite bait and my go-to lure from among the many in my tackle box. I know that I can always count on this lure to give me success in catching smallmouth bass; however, this lure has never helped me catch a diversity of fish.

In most ministries, when there's a lack of diversity, it's not by design but by default. Most leaders (myself included) tend to minister out of their emotional comfort zone. One of the hindrances to diversity in ministry can be one's emotional attachment to ministry methods that have proven successful in the past. The lesson to be learned in Fishing 101 is that one must face the fact that the cravings of the fish dictate which lure should be used.

Think about the demographics of your college or university campus for a moment. What are the needs of the various ethnic groups on your campus? If worship is the lure you use to attract students to your ministry, then your ministry may lack ethnic diversity by default if you are not presenting various styles of worship to meet the cultural needs of those you are trying to reach.

In ministry, just as in fishing, it's easy to consider ourselves successful if we have large numbers; however, when I read the apostle Paul's evangelistic goal to "win as many as possible" (1 Corinthians 9:19, NIV), I get a sense that the many he talks about is in regard to both large numbers and greater diversity.

Paul was successful in evangelism because of his desire to be a servant to all. He presented the message of the gospel of Jesus Christ without compromise, yet his methods varied as he endeavored to show all people the truth. Paul would use the law to speak to religious Jews and conscience and culture as bait appealing to the Gentiles. It's important to realize that Paul's desire to become all things to all people didn't necessitate a watering down of the gospel. In fact, it demanded that he present sound doctrine while being adaptive in his ministry methods in order to effectively reach all people.

America is becoming what social analysts call a majority-minority society, a country in which a majority of the population are people of color. By 2050, experts say that 33% of the population will be

Latino, 13% African-American, 9% Asian. The changing ethnic landscape of America and the university campus presents Chi Alpha with an incredible opportunity.

Just as skilled fishermen are consumed with learning what will catch the fish they are trying to get on their hooks, we must become learners of the culture we are trying to influence and the people we are trying to reach. In order to reach a diverse student population, let's be intentional in the planning of corporate events and outreaches in which people will catch a glimpse of the ethnic and gender makeup of our campus ministry groups.

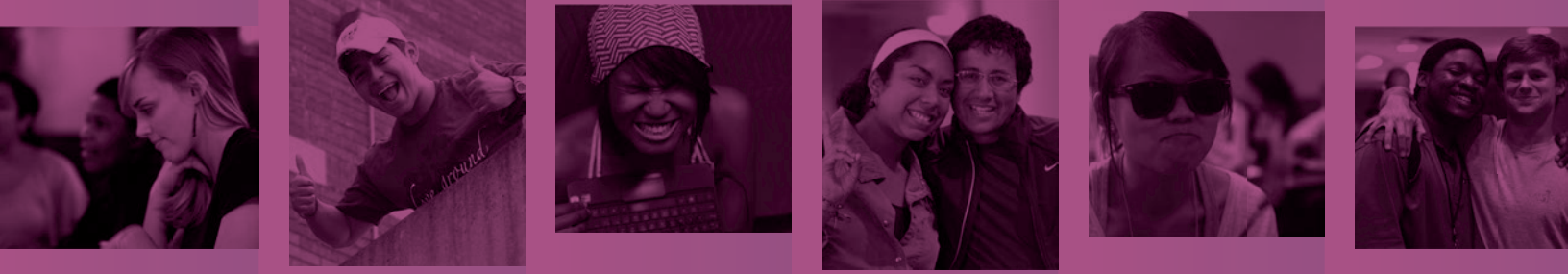
I believe God is calling for greater diversity among our missionary leadership in Chi Alpha. The participation in the Diversity Forum at our last Campus Missionary Conference in Phoenix, Arizona, reflected our national and local leadership's collective desire for greater diversity. As you reflect on the daily endeavors of your ministry outreach, what segments of the campus community are being overlooked?

In the book of Acts, the Grecian Jews complained to the Hebraic Jews that their widows were being overlooked in the daily distribution of food. The solution was intentional and Grecian Jews were brought into leadership. Perhaps the next wave of incoming Chi Alpha missionaries will come from among the 700,000 international students studying in the United States.

God has done so many great things in and through Chi Alpha Campus Ministries; however, I believe God is laying new opportunities and the best days of ministry before us. Let's live life with purpose and lean into this diversity core value. Let's believe God for a great catch!



**Mark Briley, Jr., is a nationally-appointed U.S. missionary with the Assemblies of God and has been doing campus ministry since 1989, currently serving the campuses of Georgetown School of Medicine and Howard University. Mark also serves as the Church Connection director for the Chi Alpha Network, Chi Alpha's Diversity Task Group chair, and a National Leadership Team field resource. Mark and his wife, Frances, have been married for 23 years and have three beautiful daughters (ages 22, 15, and 11).**



# THE BLACK, WHITE, AND BROWN DIVIDE

*Success* (Princeton University Press), it takes four generations for people to come out of poverty. Millions are pulling themselves out of an economic generational hole. This is not a post-racial society yet. (See sidebar, page 5.) What does this have to do with increasing the number of African-American missionaries?

a. Faith promises are requested from family, friends, AG churches, and those in your community. New African-American missionaries won't have an AG or Chi Alpha network. Many African-Americans are unfamiliar with or unsupportive of the missionary choice, which they consider begging for money. Most are economically strapped, just trying to make it.

b. African-American college graduates are expected to advance their families and race, both financially and in position. It is a privilege to attend and graduate from college. People have died for these opportu-

nities. Many expect and pressure the first people who graduate from college to get high-paying, high-profile careers.

Getting more African-Americans involved will take much prayer, befriending, inviting, understanding, and creating cultures and systems in both Chi Alpha and the church that demonstrate real unity and make our witness of Jesus Christ more credible.



**Sadell Bradley pastors Chi Alpha Cincinnati: The University of Cincinnati and Cincinnati State Technical and Community College. A graduate of the University of Pennsylvania, Sadell has served in full-time ministry for 20 years. She and her husband (Sherman) have two daughters (Whitney and Shaniqua) and one grandson (Jaxon).**

## CAMPUS NEWS



### DATA CONNECTS TWITTER USE AND ETHNICITY

University of Illinois at Chicago surveyed their first-year college students and found African-American students almost twice as likely to use Twitter as white students.

<http://www.mediapost.com/publications> SEARCH: African-American college



### COLLEGES ADDRESS HIGH-RISK DRINKING

The Learning Collaborative on High-Risk Drinking, in cooperation with fourteen institutions, will begin work to identify and implement ways to address and reduce binge drinking on campus and the harm associated with it.

<http://now.dartmouth.edu> SEARCH: high-risk drinking



### PETS ON CAMPUS OFFER BENEFITS TO STUDENTS

Many schools recognize that allowing students to bring their pets to college has many benefits, including a ready-made topic of conversation when meeting new people.

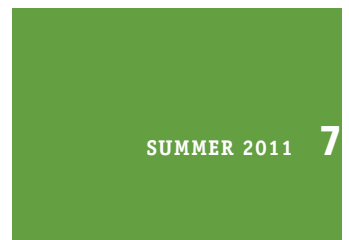
<http://www.usnews.com> SEARCH: pets college



### BILL CLINTON ANNOUNCES FACEBOOK FUNDING APP

Bill Clinton announced the "Get Schooled" College Affordability Challenge winner whose idea is an innovative financial aid Facebook app.

<http://socialtimes.com> SEARCH: Bill Clinton financial aid





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