

CHI ALPHA

BUILDING A COMMUNITY ON CAMPUS

EDITED BY DENNIS GAYLOR
CHI ALPHA MINISTRIES, U.S.A.



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Chi Alpha's Biblical Framework and Strategy for Campus Ministry is derived from our biblical commitment to being a "community on campus" of worship, prayer, fellowship, discipleship, and mission, originally introduced in 1977 as our four-fold Chi Alpha ministry philosophy by the "San Antonio Seven": C. David Gable, Dennis Gaylor, Harvey Herman, Brady Bobbink, Jim Hall, Dave Argue, and Herschel Rosser. In 1993, it was updated and a "community of prayer" and the "reconciling students to Christ" vision statement was added by the "Colorado Seven": Dennis Gaylor, Mike Olejarz, Steve West, Harvey Herman, Samuel Mathai, Joe Daltorio, and Bob Marks. Since then, it has been referred to as Chi Alpha's five-fold mission statement. With the acceleration and emphasis of mobilizing Chi Alpha college students for global missions, "every student goes, gives, prays, and welcomes," we revised and edited being a "community of witness" to being a "community of mission." This highlights our desire that every student become missional. Special thanks to Vic Varis, Bryan Zielezenski, and E. Scott Martin, members of the mission task group, for writing and editing this section.

This booklet introduces a "Missiology for Chi Alpha," written by Glen Davis and Jerry Gibson.

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INTRODUCTION TO CAMPUS MINISTRY

Strategicness

The secular campus is one of the most strategic, specialized, and high-yielding mission fields in our world. There are 20.5 million college students in the United States enrolled in more than 4,700 campuses, according to the National Center for Education Statistics. Today these students are learning. Tomorrow they will be leading in every area of life, including business, education, science, government, and entertainment. Also, the United States hosts the largest number of international students of any country in the world. According to the Institute of International Education, more than one million students and visiting scholars from more than 200 nations are on campuses throughout the United States. International students add to the strategic importance of the campus with many of the world's future political leaders studying in the United States right now.

Students—A New Generation Arrivng on Campus

We still hear a lot about Millennials. They were college students in the late 1990s and early 2000s, named Millennials because they came of age at the turn of the twenty-first century. The youngest Millennial is about to finish college or has graduated. The oldest Millennials are crossing the precipice of age forty.

So, the generation following them, referred to as the Post-Millennials, are arriving on the college campus with later birth years, 1996 to present, and defined by names like Generation Z (after Gen Y), iGen (iPhone, iPad, and iMac generation), or Centennials (100 years), actually arrived on the college campus in 2014.

A report on “The First Generation of The Twenty First Century,” published the same year, defines this new generation as the Pluralist Generation, or Plurals. In 2017 the oldest member of the generation was 21, so more Gen Z young people will be arriving on campus the next few years.

These are today’s American youth and they are having a dramatic effect on American culture, academia, technology, business, and spirituality.

This generation is the most ethnically diverse generation to date, and their relationships reflect a diverse social circle. They do not see diversity unless it is absent. They are fully immersed in technology and social media, using it for both socializing and learning. They are accustomed to seeking education and knowledge on line, and rely heavily on trending pages within apps to collect the most popular content. They expect an experience whether technology, social

media, or education, that is uniquely their own. They are visual learners used to multi-tasking across several screens—mobile phones, laptops, desktop computers, portable handheld music devices, and video games. They have come of age with hi-def, surround sound, and 3D and 4D. They are independent, determined, responsible, pragmatic, and entrepreneurial. They want jobs that impact the world. They exhibit a high rate of volunteerism. They are citizens of the globe. They want to make a difference.

The three primary life stage concerns of college students are autonomy, relationships, and purpose. They need to be independent. They need meaningful relationships. They need a sense of purpose.

The campus leader that can address these life stage developmental concerns through offering an authentic community, an interactive environment, involvement in purposeful activities, and spiritual and intellectual challenge, can have a profound impact on this generation.

Unchurched

Polls and research scientists report that two-thirds to four-fifths of today's students do not have a personal relationship with Jesus Christ. On any given Sunday, most college students will not be in church. If you consider the entire collegiate population, you quickly recognize millions of college students have no association with churches in their community. If we want to reach these students with the gospel, we must take the Christian witness, influence, and perspective into the world of the campus. When you step on the campus, you enter another world, but you must take this step to reach it.

Openness

The basic need of every college man and woman for Jesus Christ has not changed, however, the culture and methods have. Spiritual hunger does exist. While most of today's students have not grown up in the church and lack biblical knowledge, many have a willingness to earnestly consider Jesus Christ in a way that is not present at other life stages. Often you must start at the very beginning when explaining who God is and how He is active in the world today.

Interestingly enough, today's postmodern students do not care if the Bible is true. They want to know if it works. They value relevance over truth. They want to see Christianity lived out. This generation hungers for and responds to loyalty, friendship, caring, acceptance, affirmation, integrity, and transparency. They will not care how much you know until they know how much you care.

College students have crazy schedules and are accustomed to a world of choice. They want a lot of options. Reaching college students will require a determined commitment. They will require a high degree of relational investment before any results are seen.

Process

Many pre-Christian students attend large and small group meetings and special events and are drawn into the community long before they make any commitment to Christ. Coming to Christ for today's students is a process that begins by belonging to the group, believing in Jesus Christ, then, as the Holy Spirit works in their lives, behaving in a way that reflects the new standards of their Heavenly Father. They need space and freedom to process new ideas and new experiences. They need to see that the faith you share with them is a faith that works and makes a difference in their everyday lives.

WHAT IS CHI ALPHA?

Chi Alpha is a national organization of students in higher education who unite to express the person and claims of Jesus Christ to their campus communities and call others into relationship with Him.

WHY DOES CHI ALPHA EXIST?

Chi Alpha is a missions ministry of the Assemblies of God, which exists to participate in the fulfillment of Christ's Great Commission on campus. Chi Alpha takes its name from *christou apostoloi*, "Christ's sent ones." We find our identity and task in Paul's words, "We are therefore Christ's ambassadors ... we implore you on Christ's behalf: Be reconciled to God" (2 Corinthians 5:20 NIV).

A BIBLICAL FRAMEWORK FOR CAMPUS MINISTRY

As ministers of reconciliation, we are a community of some of God's college-age people: a community of worship, a community of prayer, a community of fellowship, a community of discipleship, and a community of mission. We include the concept of community in all these because of the high priority we put on coming together as a group for biblically commanded activity. We will use the phrase "gathered people of God on campus" to stress our position that we can be more visible and effective as a group than as isolated individuals.

Community of WORSHIP

By “community of worship” we mean as gathered people of God on campus, Chi Alpha must first establish ministry to God as the highest call of Christians. They must embody the following principles:

- A. We were created by and are now reconciled to God to bring glory to Him (Isaiah 43:7; Ephesians 1:11,12);
- B. The family of Christ is the dwelling place of God for the very purposes of ministry to Him as His priests, and for proclamation of His greatness to the world (Ephesians 1:10–22; 1 Peter 2:4–10);
- C. The presence of God is made real among men when Christians worship (Psalm 22:3).

Second, Chi Alpha expresses ministry to God by:

- A. directing adoration to His person in giving thanks for His acts of loving-kindness toward us in all ways possible (Psalm 100; 150);
- B. learning with Mary to sit at His feet and listen and respond to Him (Luke 10:38–42; John 10:4,5);
- C. allowing the charismata listed in 1 Corinthians 12 to flow through us to the Lord; and
- D. learning to worship Him in our actions (1 Corinthians 10:31; Hebrews 13:15,16).

Third, the community of worship expects other ministries to grow best when nurtured in an atmosphere of ministry to the Lord.

Community of PRAYER

By “community of prayer” we mean as a gathered people of God on campus, Chi Alpha must establish intimacy with God as the highest privilege of Christians. We recognize the importance of confession, affirming the lordship of Christ, the fatherhood of God, and the conviction by the Spirit (Philippians 2:9–11; John 16:8). We acknowledge to God sins that make us ineffective in our spiritual walk and pray for each other for forgiveness and restoration (Hebrews 12:1; James 5:13–16; Psalm 139:23–24).

In supplication, we acknowledge God as our Source and Supplier (Philippians 4:6,7,19). We bring our requests to God, expecting Him to fully supply our needs. We look to God for daily guidance and are open to His revelation.

In spiritual warfare, we recognize we are spiritual beings in a battle that calls for spiritual weaponry (Ephesians 6:10–18). Prayer is a priority in breaking the strongholds on our campuses and in our society.

Through intercessory prayer, we profess God is the powerful healer and worker of miracles. We pray in faith that the sick may be restored. We stand in the gap praying His will may be accomplished on earth (1 Timothy 2:1; Ezekiel 22:30–31).

Community of FELLOWSHIP

By “community of fellowship” we mean as a gathered people of God on campus, we are in joint submission to Jesus’ command, “As I have loved you, so you must love one another” (John 13:34 NIV).

The permanent motivation to pursue fellowship is the command of Jesus to love one another. The permanent pattern of fellowship is the example of Jesus’ relationship with His disciples. “This is how we know what love is: Jesus Christ laid down his life for us. And we ought to lay down our lives for our brothers” (1 John 3:16 NIV). By this we also know that the believer cannot live in isolation, but as a member of the Body of the elect, joined together by the common life-source of the Holy Spirit. Because members of the Body are priests and servants, they follow Christ’s example of self-sacrifice on behalf of one another. This entails assessing one another’s needs and responding with intercessory prayer and deeds of caring—“Rejoice with those who rejoice: mourn with those who mourn” (Romans 12:15 NIV).

This flow of love is enabled and sustained by the Holy Spirit and His gifts (1 Corinthians 12; Romans 12; Ephesians 4). It produces harmony among the members that reflects the relationships within the Triune Godhead, testifies to the divinity of Jesus, and validates that community’s claim to be disciples of Jesus.

Community of DISCIPLESHIP

By “community of discipleship” we mean as a gathered people of God on campus we are committed to pursue the fulfilling of the Great Commission given by the Lord Jesus Christ, to “disciple” all nations (Matthew 28:20). Our discipleship finds its directive in the authority of God’s revelation, the Holy Scriptures. We are the people of the Book. “All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the man of God may be thoroughly equipped for every good work” (2 Timothy 3:16,17 NIV).

It is our conviction that discipling is best accomplished in the relational context of the mature believer helping to nurture younger members of the community in small-group situations, even as Jesus discipled the twelve, and as the disciples went from house to house. By this process, each member is thus given the basic knowledge and skills necessary to grow toward maturity in Christ and is equipped for the work of the ministry (Ephesians 4:11–16).

We desire to follow the instructions of Paul and Timothy: “The things you have heard me say in the presence of many witnesses entrust to reliable men who will also be qualified to teach others” (2 Timothy 2:2 NIV). In this way we perpetuate a continuous development of maturing leaders for the work of Christ in a collegiate community.

Community of MISSION

By “community of mission” we mean as gathered people of God on campus, Chi Alpha is committed to the task of completing the mission of Jesus to make disciples of all nations (Matthew 28:19) and “to seek and to save that which was lost” (Luke 19:10 NIV). We commit to seeing every circumstance in every location as an opportunity to share the gospel in word and deed, empowered by the Holy Spirit.

We believe the mission of Jesus is at the core of what it means to be the people of God. Immediately prior to his return to heaven, Jesus commissioned us, His followers, as the primary agency for taking the message of reconciliation to every nation (Matthew 28:19; Mark 16:15; Luke 24:47; John 20:21; Acts 1:8). We are obliged to give every person a clear presentation of the gospel, and must be committed to this task as individuals, in our local chapters and as a national movement.

A Christ-like lifestyle must also accompany our proclamation of the gospel. John’s Gospel records Jesus told us, “Your love for one another will prove to the world that you are my disciples” (John 13:35, NLT). Our love and care for one another, coupled with acts of love and service to our communities and world demonstrate the truth of our proclamation and the reality of God’s love to those who are not yet believers. What we do, as much as what we say, makes the gospel attractive to those we are seeking to reach (Titus 2:10).

Our mission must also extend beyond our local campuses and communities to reach the entire world. God has given us a tremendous opportunity to fulfill this mission by bringing international students from around the world to study on our campuses. By befriending, loving, and proclaiming the gospel to

international students and connecting them to the indigenous body of Christ before they return home, we will impact the world (as Phillip did with the Ethiopian eunuch, Acts 8:35–39).

Finally, each student in Chi Alpha should recognize the unique purpose God has for his or her life, and to heed the call to live his or her life intentionally for Christ (2 Corinthians 5:14; Ephesians 2:10). We encourage students to be active in fulfilling this mission beginning on their own campuses and living as Christ's ambassadors in the world at large. While God will call some to vocational ministry and missions, every student in Chi Alpha can impact the world through intercessory prayer, sacrificial giving, and living as a disciple of Jesus Christ and his representative in the world. We place a priority on preparing students to live the mission of Christ as a primary lifestyle by connecting them to the local church to be strategic and deliberate in their involvement in the campus, the marketplace, and the world.

A STRATEGY FOR CAMPUS MINISTRY

Our primary strategy is to work toward the building of a group or community of people who share these ideals. We believe the most fertile atmosphere for people to come to faith and maturity in Christ is warm exposure to a group of people fervently committed to the God of the Bible, one another, and the task of evangelizing the campus. As a worshiping, loving, discipling, and witnessing community, they demonstrate the Kingdom of God and most effectively enculturate others in it.

Worship and the Campus

It is expected the group will structure a significant part of the main weekly meeting for interaction with God in worship, including such elements as music, public reading of Scripture passages, prayer, and time set aside for spontaneous expressions of prayer or worship from the body.

Instruction must be given regarding the nature of God, biblical principles and models of worship, and significance and role of the gifts of the Spirit in worship.

Both orchestrated and spontaneous worship, with the oversight of the leaders, should occur. Worship will be experimental and innovative as each group finds its comfortable norm. Leaders will seek to expose the group to known and proven leaders who are finding meaningful worship in keeping with biblical norms.

Prayer and the Campus

As a community committed to prayer, we must express our intimacy to our loving Lord from a posture of faith and humility. In doing so we will experience continual, vital communication with our gracious God, which will allow our hearts and lives to be examined by Him. We must engage in persistent intercession for our needs and the needs of our campus community. We must fight the necessary battles of spiritual warfare, and minister to others the grace of God through prayer. With the authority the Lord provides us, we must pray in the Spirit at all times with all our requests.

Fostering prayer in a university community happens on two levels: through the individual, personal prayer life of students, and through corporate prayer meetings.

To assist the individual student to grow in prayer, a campus minister should first be an effective example of a consistent prayer life. This could occur as the campus minister schedules time to pray with a student, thus modeling personal worship and intercession before him or her.

Corporate prayer gatherings can be fostered in a wide variety of expressions. They can occur in dormitory complexes, in academic buildings among students with the same major of study, and within discipleship small groups. Establish a weekly prayer meeting open to all, for example, in the student union at an early morning or noontime hour. Schedule special times for prayer after your main weekly meeting, or an occasional all-night prayer meeting. Build prayer as a ministry just as you would for witness, discipleship, or worship.

Fellowship and the Campus

A warm, open lifestyle is essential because one aspect of Christian ministry is the building of close, godly relationships throughout the fellowship. This fostering of relationships begins with the leaders who set the example.

Instruction on the biblical principles of relationships and lifestyle is implemented by introducing fellowship into the following structures: the main weekly meeting, where a portion of the time can be well-employed in helping those attending to share together; small groups, which emphasize both Bible study and caring relationships; extended retreats or conferences sponsored or approved by the district or sponsoring churches; local Assemblies of God churches; serving or task groups; social and recreational activities; prayer meetings; table fellowship; and area or apartment fellowship, where members live in proximity to one

another, taking care to abstain from all appearances of evil.

Discipleship and the Campus

Under the direction of the Chi Alpha campus minister, locate individuals and form a small group to train. Composed of four to ten members, discipleship groups will meet in addition to the main gathering of the Chi Alpha group.

Time: The discipleship group will meet approximately two hours per week, with individual time in addition. The life of the group would be expected to be one year.

Curriculum: Bible study methods; prayer; worship; stewardship of time, money and gifts; nature of commitment, motivation and vision; witnessing; missions; leadership; relationship with other Christians; and relationship to the authority structure of the group and the church.

Teaching Style: The style should exemplify the message as leaders model their principles ("Jesus began to do and teach," Acts 1:1 NIV). The amount of leadership time decreases as the students mature so that by the end of the term the students are researching and teaching the various concepts. Assignment and review of work must be built into the class.

Bibliography: Along with class notes, bibliographies should be developed. Teaching how to find additional material is vital for growth.

Students who have gone through this course successfully are helped to find other individuals to disciple so they can be facilitators of a group the next year, sharing what they have learned.

Mission and the Campus

Students will have a range of opportunities to live the mission of Christ through creative evangelistic approaches on campus. The campus is a concentrated environment where thousands of students rub shoulders every day, form relationships, and exchange ideas. Instruction must be given as to the implementation of a vision or burden to reach the campus. Implicit in this is mastering the content of the gospel, with some instruction on both private and public speaking (1 Thessalonians 2:1–12).

As a community, we live missionally through:

- Meeting together to pray, worship, and teach. Living our faith together has a tremendous witness quality, even when nothing particularly evangelistic is

programmed.

- Media (literature, movies, book tables, newspapers).
- Cooperative proclamation events and local churches and other groups of the Body of Christ on campus (concerts, speakers, drama).
- Service and other benevolent activities.
- Cell groups with an emphasis on evangelism and multiplying (i.e., Fusion).
- Valuing the empowerment of the Holy Spirit, expecting miracles and the gifts of the Spirit to flow in every situation, and hearing and obeying God's leading in our evangelistic opportunities.

As individuals within the community, we live missionally by:

- Developing a personal lifestyle of friendship evangelism.
- Equipping students for effective one-on-one evangelism in strategic situations.
- Leading evangelistic Bible studies.
- Developing a solid Christian worldview and witnessing to that in the classroom.
- Living out a practical Christian life as an alternative to typical cultural value systems.
- Conducting two-by-two evangelism.
- Distributing evangelistic and Christian literature.
- Works of service.

With a view of fulfilling the Great Commission (Matthew 28:19; Mark 16:15), we promote living missionally through:

- Formation of ministry to international students.
- Formation of a missions committee.
- Participation in missions conventions and conferences.
- Missions education classes and messages.
- Participation in summer missions programs.
- Establishment of missions prayer meetings.
- Financial support of missions work.
- Giving a year of missions service and praying about a lifetime.
- Training and equipping students to be released into the marketplace as representatives of Christ.

CHI ALPHA AND THE CHURCH

The purpose of Chi Alpha is to be a demonstration to the campus of the totality of the person and work of Jesus Christ. We are thus not a Christian club or fellowship group; we are a representation of the body of Christ. This is clear, even though we accept classification as a “club” or student organization for the sake of popular communication with the campus world.

“There is one body” that belongs to the Church universal (Ephesians 4:1–6) and to the Assemblies of God in particular. We are a segment of the Church in the sense that wherever two or three believers gather in Jesus’ name, He has promised to be in the midst of them (Matthew 18:20). Our mission is focused not only on the campus time in a person’s life, but involves the reconciliation of that person to Christ and to lifelong fellowship with His people (Ephesians 4:7–13).

As a collegiate expression of Christ’s community, we take seriously our need for submission to the authority of both the district and sponsoring Assemblies. It is under this umbrella that we function (Ephesians 4:14–16).

Deeply aware of the urgency of this moment in history, we commit ourselves unreservedly to the work of reconciling men and women to God by the power of the Spirit. We consider the Great Commission of Jesus Christ to be our personal and primary responsibility before God and dedicate ourselves to reaching and discipling students to impact the nations of the earth before Christ’s return.

MISSIONS OF CHI ALPHA

Many Christians today think of missions as something that only ever happens in other languages on other continents. That’s clearly the bulk of missions: ninety-five percent of the world lives outside the United States. Yet, that’s not all of missions.

What is Missions? Jesus said, “The Son of Man came to seek and to save those who are lost, (Luke 19:10, NLT)” and “I will build my church (Matthew 16:18).” At the conclusion of His earthly mission He instructed His followers to continue His work to “go and make disciples of all nations, teaching to obey all I have commanded you.” The core work of missions is the establishment of communities of believers, which exist to further Christ’s redemptive purpose on earth. Is our mission to win converts? It is more than evangelism. We are to establish communities of believers.

Self-Governing, Self-Funding, and Self-Perpetuating Communities

The only real model in Scripture of what this mission looks like is given to us through Luke's narrative in the Book of Acts. This chronicles the birth, development and expansion of Christ's ongoing mission. The primary activities of those early missionaries (Paul and his missionary band) have provided the foundation for understanding how we are to establish those communities of believers as self-governing, self-funding, and self-perpetuating communities.

A church engages in missions whenever it expands the Kingdom without deriving new members for itself. In other words, missions is the church reaching beyond itself. As with the apostle Paul, typically this takes the form of the church sending missionaries (teams or individuals) from one geographical area, establishing self-governing, self-funding, and self-perpetuating communities of believers in another area. Thus, church planting in America and overseas are both missionary activities.

However, we must not limit our understanding of "Church." There is another expression of this missionary activity. There are some contexts demanding ministry where self-governing, self-funding, and self-perpetuating churches take on a different look.

How does this indigenous principle work in the context of the college and university campus?

Many campuses are self-sufficient communities with their own apartments, restaurants, police departments, fire departments, and post offices. In fact, on some campuses, freshmen are not allowed to own vehicles. It's possible to go weeks without ever setting foot off campus. These are also very transient communities shifting dramatically every school year and completely every four to five years. Thus campuses are their own communities needing their own witness.

With this in mind, the planting of Christian communities on the campus must take on a different model. In fact, to force a "traditional" church model would be illegal at Harvard, Princeton, Stanford, Yale, MIT, the University of Southern California, and most of America's best-known colleges. Planting traditional churches next to the campus is sometimes possible, but not always.

But we cannot simply throw up our hands and let the campuses go their merry way. Universities are the steering wheels of societies: As goes the campus, so goes the culture. By ministering at an established educational center, Paul was able to

influence the entire province of Asia.

[Paul] took the disciples with him and had discussions daily in the lecture hall of Tyrannus. This went on for two years, so that all the Jews and Greeks who lived in the province of Asia heard the word of the Lord (Acts 19:9–10, NIV).

Thus, it is vital that we touch universities in order to touch the world.

And so we must establish ministries (other communities) on university campuses, which can reach the students there.

Can they be self-governing?

Yes, but not in the same sense as a traditional church. Student-led groups without ongoing guidance have demonstrated a predictable cycle: rapid expansion, short stability, rapid collapse. There are exceptions, but this is the dominant trend. The rapid turnover of leadership proves to be too difficult for the organization to weather without an external source of stability. In addition, college students are still young and prone to make very simple mistakes in leadership. Thus, they need external leaders to come in and coach them.

And at the same time, responsibility for self-direction must be part of the ongoing work of the campus missionary, laying real responsibility for the development of the ministry and self-determination squarely in the hands of student leaders.

Can they be self-funding?

Yes, but not in the same sense as a traditional church. Few students have full-time jobs, almost all are making minimum wage, and almost all of their income goes to support their education. Exacerbating the problem, universities (especially the elite ones) tend to be in high cost-of-living areas. Thus, supporting a full-time minister is beyond the scope of almost all student ministries. Also, at some universities it is illegal to receive offerings. Generally, a student ministry can fund its program costs through offerings. Here they accept responsibility of God's work locally and the expansion of His mission. As in the case of Paul the apostle, those who minister to them must have an external source of funding.

Can they be self-perpetuating?

Yes, but not in the same sense as a traditional church. Universities are “sticky.” That is to say a student team from the University of California-Berkeley typically can't pick up and transplant themselves to the University of Texas at Austin. Admissions, scholarships, and credits make transferring difficult. So while

students can evangelize other students on their own campus, they have a limited ability to evangelize students on other campuses. Thus, there must be some external organization coordinating ministry to all the colleges and universities across America. They do, however, have the responsibility as “owners” of the ministry to be part of the multiplication of ministry to the generations of students who will come behind them. In Acts, the missionary team would make converts, establish communities, set things in order, and move on. University communities are moving targets. The mission field moves on while the missionary stays local. Thus, the primary work of the campus missionary is to assist those who minister on campus to reproduce themselves before transitioning on to the work world.

And so we see that while university ministry requires missionary outreach, the biblical model of missionary activity is different than the traditional Assemblies of God missionary paradigm.

- Jesus ministered within the culture in which He was raised because He was called to have a unique strategic impact. By touching Israel, He would touch the world.
- Paul also stayed within his own nation. He traveled from strategic center to strategic center, realizing that from such places the gospel would ring out like a bell to the surrounding countryside (1 Thessalonians 1:8).
- The campus is a transient field. While the field moves, the missionary stays stationary.
- The Chi Alpha missionary has a responsibility to the Church. They do not have an option of working with them or not.
- Both look to establish and release new ministries to be carried on by the community so that the ministries can endure beyond their tenure.

UNDERSTANDING UNIVERSITY MISSIONS TERMS

What is the mission field?

The mission field is wherever the church does not exist, is not strong enough to sustain itself, or is unable to reach a certain community.

What do we mean by a missionary?

A missionary is someone who is sent and supported as a representative of Jesus to advance God’s global plan. Making disciples, establishing communities of

believers, and setting in order ongoing ministry.

What do we hope to establish and set in order?

Redemptive communities of students.

What is the work of a missionary in our context?

To reach the lost, disciple the saved, and challenge the hardhearted. We must empower students to take shared responsibility for the development and continuation of the work of God on their campuses. We must integrate believers into the life of the Church universal as they transition from the university to the marketplace. We must teach them to invest in God's work both locally and worldwide. If we are to see these communities develop, we as missionaries must look at how we are building those communities. Longevity of the communities we build is an issue. What will we produce that can endure? Is all the work dependent on my presence? As a missionary, I want to make disciples, set new communities in order, and guide leadership to ownership of the ministry. Paul's pattern is useful to help us understand patterns of mission work. He made converts, set leadership in order, and taught doctrine.

Do we have an option of working with the local church?

As a campus missionary, our primary work is to the university community, but must also cultivate and maintain healthy relationships with the traditional local church to ensure an ongoing local ministry and positive transition for our students.

UNDERSTANDING HOW CAMPUS MINISTRY WORKS

Characteristics

It is mission-oriented (Matthew 28:18–20). It takes on the imperative of the Great Commission and sees itself as an evangelistic foothold on campus. Students need to see their campus not only in terms of getting an education, but also in terms of mission.

It is an equipping ministry (Ephesians 4:11–13). This involves cultivating a strong sense of community, nurturing the gifts and ministries of each student, and reproducing strong, well-trained leaders.

It is a balanced ministry (Acts 2:42–47). It is balanced in its commitment to

become a community of worship, prayer, fellowship, discipleship, and mission. It is also balanced in its structure with large-group gatherings, small-group meetings, and outreaches.

Structure

- Large-group meetings for worship, fellowship, and teaching (or Bible study) that foster a sense of corporate identity and direction.
- Small-group meetings/cell groups that address the need for intimate, personal interaction between students and serve as the primary vehicle for evangelism and discipleship.
- Evangelistic/mission activities that utilize every possible means to interface with the university community and share the gospel, and challenge students with global missions.
- Periodic support activities such as socials, retreats, leadership training classes, and student-led planning meetings.

A typical year

As ministry develops, a discernable pattern will generally emerge as the school year progresses. The fall of the year will usually be a period of assimilation during which many new students will be reached. In fact, the most important ministry weeks of the year are the one week before fall term begins as students are moving in and being oriented as well as the following two weeks of actual school.

Participate in new student orientation. Help students move in or help their parents move their college students into campus housing. Sponsor a cookout the day before classes begin.

Set up an information table or exhibit with other campus organizations at the beginning of the year. The winter will often be a time of consolidation in which discipleship groups strengthen and leadership classes begin. Often the fall and winter are ideal times for retreats and conferences, especially during the Christmas/New Year's break.

The spring, then, will usually be a time for mobilization. Evangelism is stressed, plans for the next fall are made, and new leadership is selected during this time. In every phase, precise advanced planning and prayer are essential. Students also participate in spring break outreaches going from one campus to another or doing service or missions projects. Many students prepare for summer missions projects during the spring term.

STARTING A CAMPUS MINISTRY

Our approach for organizing a campus ministry is to plant an accessible, growing community of committed believers right where students study, live, and congregate. It is in this context that students come to faith and maturity in Christ as they are exposed to a group of people fervently committed to the God of the Bible, to one another, and to the task of evangelizing the campus. As a worshiping, praying, loving, discipling, and missional community, they demonstrate the Kingdom of God and most effectively enculturate others into it.

Pray for God's power and direction.

- Get acquainted with your campus.
- Find three to five students who will work with you to start a ministry on campus.
- Assemble the students and share your vision for ministry on campus
- Pray and fast regularly as a group.
- Encourage activities to contact and recruit other students.
- Get permission to set up a contact table at the beginning of the school year, and throughout the year once you are an approved organization on campus.
- Charter your campus group and affiliate the leader(s) with National Chi Alpha (ChiAlpha.com). Contact your district Chi Alpha leader or the National Chi Alpha Ministry Center for assistance: 417-862-2781 ext. 1425 or e-mail ChiAlpha@ag.org.
- Register with the college as a student organization. This will mean registering with the campus as a recognized student organization to make possible the legal use of campus facilities and related privileges. Where this is not possible, it is advisable to situate activities close to campus. Students are more likely to attend activities they can walk to, therefore, much of the ministry to students should occur during the week and on or near campus.
- Begin regular weekly meetings for worship and teaching (Bible study). Select a meeting time(s) that is best suited to your campus and students' schedules.
- Sponsor activities and special events to meet students and introduce them to Chi Alpha.
- Build relationships with your district Chi Alpha leader and other local Chi Alpha leaders and ministries by participating in student retreats, regional and national conferences, and staff training events.

WHY CHARTER YOUR GROUP AND AFFILIATE AS A LEADER?

Chartering and leaders affiliation is mostly about relationship and prayer. Through chartering a group and/or affiliating as a leader with Chi Alpha, you are demonstrating your commitment and accountability to a national campus ministry movement.

Your group and your leadership are identifying themselves as part of the Chi Alpha community on campuses nationwide. Association in Chi Alpha affirms your agreement with our vision, mission, financial responsibility, and theology and a commitment to being a community of worship, prayer, fellowship, discipleship, and mission in the campus environment where students congregate, live, and study.

In chartering and affiliating, you are submitting to authority under God within the framework of Chi Alpha and the Assemblies of God.*

Besides the less tangible but very real added value that has been outlined above, chartering the group and affiliating as a leader offers the benefit of:

- Connectivity with leaders who share common vision and ministry
- Access to leadership resources at the district, area, and national level
- Special grants for evangelism
- Promotional and resource tools
- Scholarships for training and quality training events
- Advocacy on your behalf
- Official group recognition on the website
- Missions projects for you and your students to participate in
- Digital and written communication from national leadership

*The General Council of the Assemblies of God, our parent organization, operates as 67 district councils in the United States. Each district consists of local churches, ministries, and ministers.

Each district has officials that oversee that district, and generally a person is designated to represent Chi Alpha. If they are a District Chi Alpha Representative (DXAR) they most likely already serve on a local campus and agree to assist with district matters on a part-time basis. If they are a District Chi Alpha Director (DXAD), they are generally a full-time leader that oversees district Chi Alpha. In some instances a district official or district youth or missions director has the portfolio administrating Chi Alpha chapters and leaders. Local Chi Alpha leaders come under the authority of their district leadership.

Resident national staff and field national staff, including area directors, serve Chi Alpha and come alongside the district leaders to assist the advancement of ministry to college and university students in a given district. These staff are available to resource local Chi Alpha leadership, local churches, and students.

CHARTER/AFFILIATION INSURANCE COVERAGE

Beginning with the 2014-2015 Charter and Affiliation season*, Chi Alpha is excited to announce that as a benefit of chartering and affiliating annually with Chi Alpha Campus Ministries, U.S.A., all ministry groups and leaders will be provided with General Liability Insurance (through AG Financial Solutions).

Once a group charter and/or a leader affiliation application is submitted, and approved (by the district leader), the General Council of the Assemblies of God will provide \$1,000,000 General Liability per occurrence for Bodily Injury and Property Damage and includes Sexual Misconduct coverage and Counseling Liability. Coverage is also provided for Hired and Non-Owned Auto Coverage with a \$1,000,000 limit.

To assist with this new coverage the National Chi Alpha Ministry Center will conduct Background and Reference checks on all our leadership affiliates via our Charter/Affiliation process each year.

Examples of Liability Claims Covered:

A person slips and falls on the location listed for Chi Alpha and Chi Alpha is held responsible for their injuries. All expenses related to the injury will be covered.

Chi Alpha rents a hotel room while on an outing. Students rough housing in their room break the sprinkler head causing \$60,000 worth of damage to the facility.

If your group maintains a separate Legal Status (e.g., corporation, or L.L.C.) please contact Jerry Sparks at AG Financial Insurance (see below).

General Off-Campus Activities

All general off-campus activities will be covered (e.g., ballgame, amusement park, conference, or retreat, etc.) provided that local leaders complete the Activity Participation Agreement (no participants under 18) and the Driver's Release Form when necessary and keep the forms on file locally.

Failure to complete and keep on file the Activity Participation Agreement on all participants and Driver's Release Form for all drivers may negate your coverage and result in a revocation of your charter.

General Off-Campus Activities with “Tangible Physical Activities”

For off-premises activities sponsored by Chi Alpha that include “tangible physical activity” (e.g., rock climbing, rafting, canoeing, etc.) additional coverage will be required at an expense to the local Chi Alpha chapter. If coverage is desired for this activity, please contact AG Financial Solutions**.

Additional Coverage

If your group is interested in additional coverage including Property Insurance for ministry houses/centers, competitive rates are being offered through AG Financial Solutions**.

Questions?

*Regarding Charter and Affiliation, please call Chi Alpha at (417) 862-2781 ext. 1425.

**Regarding Insurance Coverage, please call Jerry Sparks from AG Financial Solutions at (866) 662-8210.

Chi Alpha Campus Ministries, U.S.A., is providing these resources to help protect our ministries across the country. More importantly, caring for the people, property, and resources God entrusted to your care is a faithful act of stewardship.

Appendix A

CHI ALPHA STATEMENTS

Vision Statement

We see a Spirit-empowered, diverse community of believers on university campuses, declaring in word and lifestyle their faith in Jesus Christ, equipped to fulfill their purpose in God's global plan.

Mission Statement

We will reconcile students to Christ, equipping them through communities of prayer, worship, fellowship, discipleship, and mission to transform the university, the marketplace, and the world.

Faith Statement

We will adhere to a biblical and Pentecostal theology in keeping with the General Council of the Assemblies of God Statement of Fundamental Truths (See the Assemblies of God Doctrine).

Financial Responsibility Statement

Staff: We require all Chi Alpha personnel to give one-half of their tithes to National Chi Alpha Campus Ministries, U.S.A.

Group: We require Chi Alpha groups to contribute monthly to National Chi Alpha Campus Ministries, USA. (See the Group Charter and Leaders Affiliation Form at ChiAlpha.com)

Relationship Statement

We require annual chartering and affiliation, accountability to one another, and working jointly to impact the college and university community. Use of the Chi Alpha Campus Ministries or Chi Alpha Christian Fellowship name or the claim to relationship with the national organization of Chi Alpha Campus Ministries will be limited to groups that are chartered and leaders who have affiliated each school year.

Appendix B

CORE VALUES

Community

Community is a covenantal value shaping our mission to the university and our priority to come together for biblically commanded action. The salvation of Jesus offers the forgiveness of sins and the incorporation into the people of God. As a collegiate community, we are to be “salt and light,” showing to the world what it means to authentically love God and one’s neighbor.

Creativity

God is first revealed in Scripture as a creative God. We are committed to achieving our God-given purpose on campus by reflecting His innovative nature. Creativity is a commitment that appreciates the proven with an adaptive open eye to what He has in store today and beyond. We are confident His Spirit will release to us new ways, ideas, and plans.

Diversity

A diverse community reflects a reconciliation of students to Jesus across all campus demographics. Each student possesses unique gifts, and we seek to encourage their full implementation in the community. We also accept diverse methods and approaches to ministry. We celebrate these unique ministry expressions as the demonstration of what God is doing on our campuses and encourage their effective application.

Excellence

Striking performance, exceptional virtue, and continuous improvement exemplify excellence. Excellence goes the “second mile” by doing the best possible job. It calls out of us far more than we can possibly imagine. Excellence guides how we make significant choices. It causes us to discover our true God-given capabilities. Excellence depicts our approach to leadership, work, organization, and our life together.

Integrity

Integrity describes the state of sound moral uprightness. It is characterized by honesty, truthfulness, respect, and sincerity. Integrity in its simplest biblical definition means wholeness or completeness. Integrity invites oneself into a partnership with the Holy Spirit. This fosters an atmosphere of credibility and

plausibility among those to whom we minister and within our communities on campus. Integrity promotes long-term success.

Servant Leadership

Servant leadership is a practice that places the good of those led and their progressive maturity over the self-interest of the leader. It shares power and status for the sake of the common good of each individual and the community. Its chief motive is to serve first, as opposed to lead first. The final goal is to empower others to become servants themselves.

Appendix C

ASSEMBLIES OF GOD DOCTRINE

We believe:

- The Bible is the inspired and only infallible and authoritative written Word of God (2 Timothy 3:16).
- There is one God, eternally existent in three persons: God the Father, God the Son, and God the Holy Spirit (Deuteronomy 6:4; Matthew 28:19).
- In the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death, in His bodily resurrection, in His ascension to the right hand of the Father, in His personal future return to His earth in power and glory to rule a thousand years (John 1:1).
- In the Blessed Hope — the rapture of the Church at Christ's coming (Titus 2:13).
- The only means of being cleansed from sin is through repentance and faith in the precious blood of Christ (John 14:6).
- Regeneration by the Holy Spirit is absolutely essential for personal salvation (Titus 3:5).
- In water baptism by immersion (Matthew 28:19).
- The redemptive work of Christ on the cross provides healing of the human body in answer to believing prayer (1 Peter 2:24).
- The baptism in the Holy Spirit, according to Acts 2:4, is given to believers who ask for it.
- In the sanctifying power of the Holy Spirit by whose indwelling the Christian is enabled to live a holy life (Galatians 5:16–25).
- In the resurrection of both the saved and the lost, the one to everlasting life and the other to everlasting damnation (Revelation 20:11–15).

Appendix D

CHI ALPHA ORGANIZATION

Effective 2017

| Senior National Director | | | | | |
|-------------------------------------|------------------------------|------------------------------------|---------------------------------|---|---------------------------|
| Guiding Coalition Advisory Group | | Program Director | | | |
| Operations Director | <i>Training Director</i> | <i>Personnel Director</i> | <i>Field Director</i> | <i>Cross- Cultural Missions Director^</i> | |
| | Administrative Coodinator | RUI | National Missionary Appointment | Area Directors | XAi |
| | Budget | CMC | Spirit Empowerment^ | District Directors/ DRC | Expeditions |
| | Communications | CMIT | District Appointed Leaders | Chi Alpha and the Local Church | The World Missions Summit |
| | Conferences | Pioneering | Support Raising | Student-Led Ministries | Diversity |
| | Advancement | New Director Training | Missionary Kids | | Global Student Movement |
| | Resources | Disciple-Making Communities^ | Healthy Leaders^ | | feedONE |
| | Legal | Coaching and Missionary Assessment | | | |
| | Webmaster | SICM | | | |

White Box: Program/Process

Dark Gray Box: Initiative

[^]National Priority

Executive Director

Program Team Leader

HOW TO READ THE CHI ALPHA MATRIX DESIGN

Organizational design is about definition and clarity. Think of our design as a skeleton supporting Chi Alpha and giving it shape. Just as each bone in a skeleton has a function, so does each level and connection on the organizational chart. The various programs that comprise our organizational structure are part of a plan to ensure Chi Alpha accomplishes our objectives and attains our goals.

Organizational designs fall into two broad categories: traditional and contemporary. A traditional design often looks like a Christmas tree characterized by centralized authority and/or divisional structure with separate, semi-autonomous units.

Examples of a contemporary design include team, matrix, project, boundaryless, and learning structures. What you see in front of you is a blend of team and matrix structures along with a learning organization. For simplicity's sake we will refer to it as the Chi Alpha Matrix Design.

The Goals of the Chi Alpha Matrix Design

- Identify necessary conversations
- Create teams
- Determine national minimum standards and best practices
- Be flat as possible (keep hierarchical levels to a minimum)
- Illustrate lines of answerability and covering

Why We Chose This Design

- Chi Alpha leaders feel more comfortable with fewer levels of hierarchy.
- We want our National Senior Director to be accessible even to the level of the student.
- Chi Alpha is by practice a highly relational organization, especially at the local campus level.
- Chi Alpha leaders work hard at being good communicators, both publically and interpersonally.
- We are known to be successful at communication and relationship at the local level, but sometimes less so translocally.
- Relationships are our strength, and we need to leverage this strength in our organizational design.

Reading the Chi Alpha Matrix Design

Everything to the right side of the gray line is to be read from the top down. This is the program side:

- These leaders and his/her teams serve our long-standing programs and our more recent national initiatives.
- Except for the Field Team, there is no hierarchy among programs in white or dark gray boxes.
- With few exceptions, all leaders who assume the leadership responsibility of a box on the program side and will hold missionary status.

Everything to the left side of the gray line is to be read from left to right across the page. This is the process side:

- These leaders and his/her teams serve to help our programs operate.
- Operational processes serve all programming (not just programs on the same line).
- With few exceptions, all leaders who assume the responsibility of a box on the process side will hold employee status.

Executive Directors

- Senior National Director- Appointed by and an employee of The General Council of the Assemblies of God National Leadership and Resource Center. Is the “president” of Chi Alpha and is responsible for all of Chi Alpha within the United States.
- Operations Director- An employee of The General Council of the Assemblies of God National Leadership and Resource Center appointed by the Senior National Director.
- Program Director- A missionary of The General Council of the Assemblies of God National Leadership and Resource Center appointed by the Senior National Director.

Program Team Leaders

- Together with the Program Director, they form a leadership team over our long-standing programs and our more recent national initiatives.
- Oversee all the programs/initiatives listed under them.
- Below the Program Leaders, there is no hierarchy among programs or initiatives.
- Training, Personnel, and Cross-Cultural Missions Directors are self-explanatory.

- Key to the success of this Matrix Design is the Field Director and all those who serve with him/her on a Field Team.
- All members of the Field Team are the key representatives and implementers of our National Programme.

Program and Process Leaders

- Program and Process Leaders give guidance and leadership to a core component of our National Programme.
- It is assumed many specific program/process leaders will recruit people to serve with them alongside him/her. For example, the CMIT Director works with a CMIT Executive Committee, the XAi Director has a task group, Pioneering is adding others to lean into this assignment, etc.
- In many cases, a program and process leader is referred to as a “Director.”

National Initiatives

- National initiatives have not yet risen to the level of a long-standing program.
- They give leadership to a recent component of our National Programme.
- It is assumed many specific program/process leaders will recruit people to serve with them alongside him/her.
- In most cases, the leader of a national initiative is referred to as a “Specialist.”

Governing Principles

- The Matrix Design is a living, changeable design.
- The Matrix Design establishes conversations.
- The typical downside of matrix designs comes down to accountability and communication.
 - We believe our strength of relationship will be leveraged to mitigate against the typical weakness, and we believe the Matrix makes it clear who each person should be in conversation with.
- The director over a program/process holds the trump card in determining the best practices and minimum national standards to be adhered to within National Chi Alpha.
- As of today, we have some people covering multiple responsibilities.
- The Matrix Design indicates to us how we need to right-size our overall leadership team.
 - Now we have a clearer picture of how inadequately staffed we are for the National Programme we are committed to deliver.
- Program and Process Leaders as well as Program Team Leaders will go

through an application and interview process for selection to serve. The Senior National Director will announce to Chi Alpha Nation when these positions are open for application.

- All Specialists will be appointed by the Senior National Director, ratified by the Executive Ministry Team.

The Executive Ministry Team (EMT)

- The EMT is the decision-making group for Chi Alpha.
- The EMT is comprised of the Executive Directors and Program Team Leaders.
- At the discretion of the Senior National Director, other directors of programs/processes may be added to serve for a pre-determined time with the EMT.

The Guiding Coalition (TGC)

- The Guiding Coalition is a representative national and field leadership group existing to inform, advise, endorse, and ratify actions/decisions of the EMT.
- It is comprised of the Executive Directors, Program Team Leaders, Area Directors, Specialists, persons nominated to serve, and those elected to serve from each area.
- Rotating terms will apply.
- They will meet one or two times annually.

