



Changing Evangelism

Mid-Atlantic SLI

May 13, 2010



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The Problem

The challenge placed before us was stated as follows:

How can we increase the evangelistic satisfaction and effectiveness of Campus Crusade for Christ staff so that more lost students are presented with the gospel in culturally appropriate, positive ways and more students decide to place their trust in Christ?

This problem of course presumes some measure of evangelistic dissatisfaction and ineffectiveness among our staff. In attempting to better understand the causes of this, and to discover solutions, we conducted six streams of research. We:

- Surveyed **Campus Crusade Staff** to learn about their experiences in evangelism.



- Conducted focus groups with **Unbelievers** to learn how they perceive Christians and our message.



- Interviewed **New Believers** to learn what helped them come to faith.



- Interviewed **External Leaders** to learn how organizations other than Crusade are conducting evangelism.



- Read several books on **Culture and Evangelism** to learn from those with expertise outside our predominant skill set.



- Read several books on combining **Good Words with Good Deeds** to learn about a topic in which we are particularly inexperienced.



In the following pages you'll find summaries of the lessons learned from each research stream, our analysis and proposals, full reports from each research stream, suggestions on implementing the proposals, and personal lessons learned by the team members.

Summaries of Lessons Learned in Each Research Stream



Our staff are requesting explicit permission to spend their time in pre-evangelistic activities. They would also like better training and resourcing so they can help non-Christians reconsider their gospel-incompatible worldviews in a relationally safe manner.

As one staff member put it:

“Even though sowing is something that people say is good and acceptable, much of everything else in our ministry screams that it’s not. Our stats are reaping only! Almost all of our training is for ‘randoms’ which end up equipping our students to do something that has almost no relevancy to them after college.”

Consider the three main findings of the staff survey conducted October 2009:

- **There is a large disparity between the evangelistic activities our staff feel they have permission to spend time on, and the evangelistic activity they feel is the next-best-step for the typical lost student on their campus.**

As the chart below summarizes, our staff feel an incongruence between the behavior that is expected of them and the behavior that is most needed by the lost. This sense was reaffirmed in many ways throughout the results of the survey.

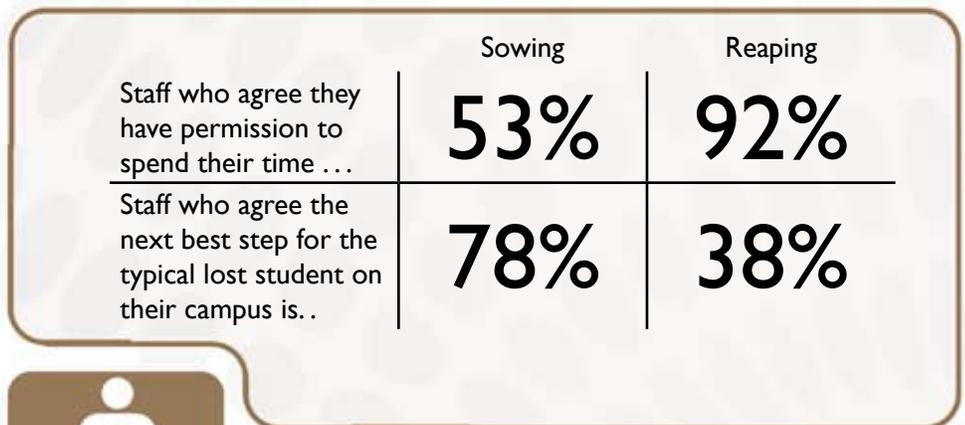
- **Our staff want assistance in developing their pre-evangelistic skills.**

When asked to identify a tool, approach, or training component they most desire, the majority of staff requested a resource that would “help lost students reconsider their gospel-incompatible worldview.” When given the opportunity to explain what they’d find helpful, the most repeated comment from our staff was that they want assistance in natural mode evangelism. They believe that these skills are not only most in demand on campus, but they are critical in the post-graduation, lifelong ministry for which we hope to prepare our students.

- **Our staff expressed the greatest satisfaction in evangelistic experiences that are heavily rooted in a relational context.**

When asked an open-ended question about their satisfaction in evangelism, staff mentioned Soularium by name 68 times. Sharing with international students and sharing while on summer project were also frequently noted. It is significant that the context for all of these is highly relational.

For more details on the results of the staff survey, please see the full report, “Campus Crusade Staff” on page 19.



Unbelievers

Unbelievers are telling us that there is a disconnect between our efforts to convey the good news about Jesus and their willingness to listen to us tell that message.

Using a two-minute video clip from a Seinfeld episode (in which Elaine interacts with her “Christian” boyfriend Puddy), we interviewed Unbelievers at four universities to discern which approaches they would find most beneficial in considering the message of Christ.

Consider the three main findings of these interviews:

- **The method of the messenger has become the message.**

Our audience wants a respectful, non-confrontational approach, but when the messenger is perceived to be disrespectful or hypocritical, the message is considered irrelevant. This has implications for training believers and for creating new tools/approaches to reach this generation. As one unbeliever commented, *“They listen to Christian music, have fish on their cars, then tell everyone they are going to hell.”*

- **They are convinced they’ve already heard.**

Regardless of how we adapt our evangelistic approaches, it is significant to know that our audience thinks they’ve already heard the message of Jesus (even if, in fact, they haven’t). We found that 31 of 34 unbelievers we interviewed felt that they’d already heard the message of Jesus.

- **Their conversational autonomy trumps our initiating compassion.**

For many, the power to decide when and with whom they will have a discussion about Jesus is a higher concern than the notion that believers feel compassion toward them in initiating a conversation about Jesus. Therefore, didactic or presentational approaches (as opposed to questioning and conversational approaches) may not get as much traction as in the past. We need new tools, of the right kind. *“I’d prefer they didn’t (talk to me about Jesus). I’m an adult capable of making my own decisions.”*

For more details on the results of the Unbeliever interviews, please see the full report, “Unbelievers” on page 27.

We found in a world where savvy collegians filter most incoming information, our presentational approaches have become the unwanted “pop-up ads” on the computer screen of their lives.



Students are still coming to Christ, though perhaps not by the same means that they did 30 years ago. We suggest that not only have the times changed, but so have the avenues into a New Believer's heart. Today more than ever, that road is navigated via the vehicle of a trusted friend.

We interviewed 30 college students between the ages of 18-23 from different ethnicities and geographical locations who have come to faith in Christ within the past 12 months. The goal was to identify obstacles that kept them from coming to faith earlier, identify the ministry mode that most assisted them to receive Christ, and understand their personal reasons for placing their faith in Christ.

Consider the three main findings of these interviews:

- **Relationships are key.**

Our research shows that each person is unique, with different obstacles to faith in Christ. What was consistent, however, is that nearly every student we interviewed came to Christ via a friend.

- **New Believers needed someone to take the initiative with them before they were willing to place their faith in Christ.**

Typically someone else took the initiative to reach out to the student. Approximately 5% trusted Christ by themselves. Though a few students identified a ministry-mode approach, the vast majority of New Believers most clearly connected to Christ via a natural-mode of evangelism, sometimes supplemented by the body-mode of a Cru weekly large group.

- **New Believers needed someone to correct misconceptions they had about God.**

Many New Believers expressed having had misconceptions and a lack of understanding about what it meant to be a Christian. Often the Christians they knew while growing up exacerbated their misconceptions. In fact, though many New Believers grew up around Christianity, they would say that they'd never really heard a clear presentation of the gospel before college.

For more details on the results of the New Believer interviews, please see the full report, "New Believers" on page 31.

Of the believers we interviewed, 95% made a decision for Christ through the direct influence of a trusted friend. Natural mode evangelism was by far the single biggest contributing factor.



External Leaders

Experts outside of Campus Crusade are experiencing the same obstacles to evangelistic effectiveness that we are currently facing. Campus Crusade's strength in creating transferable tools and approaches can be a gift to the body of Christ, if developed to overcome current obstacles.

We conducted interviews with David Bisgrove (*Pastor of Evangelism at Redeemer Presbyterian*); Ralph Ennis (*Director of Intercultural Training and Research with the Navigators*); Dave Bowman (*Regional Director of Navigators*); Terry Erickson (*National Director of Evangelism with InterVarsity*); and Denny Henderson (*Pastor of Hill Country Bible Church, University of Texas*).

Consider these four findings:

- **There is value in rethinking our metrics for the Campus Ministry.**

Each of the ministries interviewed chose metrics based on their ministry's mission— some included numbers for evangelism exposures and conversions. But surprisingly, others attempted to measure other values. For example, Ralph Ennis of the Navigators shared, "...we don't count numbers [of decisions now], but instead count how many are walking with God later."

- **It would be wise to set an organizational goal for conversion growth, along with an intentional plan to reach that goal.**

There is an ongoing (but vague) disappointment in our conversion rate. It may be valuable to us to have a rule of thumb that we can shoot for and celebrate.

- **Those who have embraced cultural changes earlier than Campus Crusade have valuable lessons to teach us.**

In many ways, Crusade has held on to our methodology longer than our peer organizations. In this regard, we may no longer deserve our reputation for being as "evangelistically innovative" as in the past. We may need to humble ourselves and be more willing to learn from those who are ahead of us in adapting to cultural change.

- **The world needs us to apply our expertise in transferability to create a transferable "worldview-challenging" mode of evangelism.**

Campus Crusade can serve the Body of Christ by making a sophisticated approach transferable. David Bisgrove explained that they could use Campus Crusade's help with worldview training: "One main reason people do not invite friends to [Redeemer Presbyterian] events is their fear that after the meeting they will be asked questions they cannot answer."

For more details on the results of the interviews with External Leaders, please see the full report, "External Leaders" on page 33.

"I stopped using the Bridge Illustration. I felt it was less effective in communicating the heart of the gospel to the heart of people. Our audience has taken three steps away from my starting point. This is a difficult culture to minister in... the majority of the culture is turned off." –Ralph Ennis, Navigators



Many of our evangelistic strategies are based on the assumption that most people are ready to respond in faith. However, there is evidence that this is no longer wholly true. In light of this, we should continue to simply and clearly communicate the gospel to the minority who are ready, while developing new expertise in helping the majority move toward readiness.

In developing this expertise, we can benefit from those who have studied, experimented with, and written about new solutions. From our readings on Culture and Evangelism, consider these three main lessons:

- **We must learn to respectfully deconstruct students' worldviews, in such a way that they come to question their own beliefs.**

"If people are currently comfortable with their non-Christian worldview, we need to know how to help them become uncomfortable with it, so that they may become interested in looking at Jesus."

-Nick Pollard in *Evangelism Made Slightly Less Difficult*

- **We must learn to carefully deconstruct students' views of Christians, changing their perceptions through humble, loving interactions in which we carefully steward God's reputation and the gospel message.**

"Most people I meet assume that 'Christian' means very conservative, entrenched in their thinking, anti-gay, anti-choice, angry, violent, illogical, empire builders; they want to convert everyone, and they generally cannot live peacefully with anyone who doesn't believe what they believe."

-An outsider quoted by David Kinnaman in *unChristian*

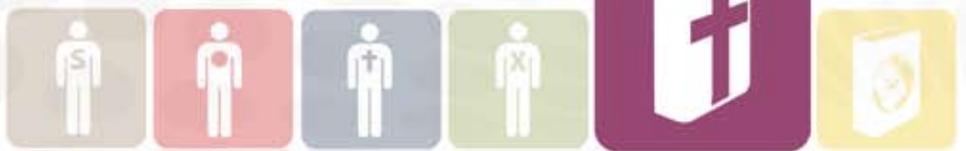
- **We must value the role of the sower, champion sowing activities, and develop sowing skills despite the lack of immediate fruit they will produce.**

"Those of us in harvesting positions must rethink our concept of 'true ministry.' We have come to believe that there are only two kinds of Christians: the harvesters and the disobedient. We must begin to teach that every Christian everywhere is a laborer. We must tell them that every laborer should learn to reap, and that God will call some to exclusively exercise this role—but everyone can learn to sow right now, right where they are. In short, we must revalue the role of the sower. . . so that one day the sower and the harvester can be glad together."

-Tim Downs in *Finding Common Ground*

For more details on the lessons learned from reading books about Culture and Evangelism, please see the full report, "Culture and Evangelism" on page 37.

Dr. Bright said, "The majority of non-believers throughout the world are ready to receive Christ when properly approached with a clear and simple presentation of the gospel by a Spirit-filled witness." What if this is no longer true in our context?



Good Words, Good Deeds

Historically Campus Crusade has focused exclusively on the good words of the gospel, while leaving the good deeds to others. A movement in the church at large, and in particular among this generation of students, has helped us to see there is value in embracing a more holistic approach. We should learn to incorporate both Good Words and Good Deeds into our normal ministry activities.

Some have expressed the fear that in embracing Good Deeds, we may find ourselves losing our focus on sharing the Good Words. Others worry that doing Good Deeds merely as a means to the end of Good Words is a bait-and-switch technique unworthy of ministers of the gospel.

Both objections are answered when we understand that sharing Christ is always our ultimate motive, but never our ulterior motive. Indeed love compels us to meet basic immediate needs, but it forbids us from stopping there. We must love the whole person, body and soul.

Being persuaded from our reading and interviews of the value of adding good deeds to our normal ministry activity, consider these three main lessons:

- **Compassionate acts are tangible ways to serve those we are called to love.**

The world is dying. Every day we see and hear about the ravaging effects of sin in the world. The brokenness takes a thousand forms: poverty, pornography, the sex trade, starvation, illiteracy, oppression. We are the salt and light to bring solutions to a broken world that God loves.

- **Compassionate acts serve as a corrective for the negative perception many non-Christians have of Christians.**

As described in our report "Unbelievers," Christianity has an image problem. Radical acts of generosity and love can help reverse this. *"Through witnessing these selfless demonstrations of love and helpful acts of service, observers believed that the church just might have something worth listening to."* Rick Rusaw and Eric Swanson in *The Externally Focused Church*

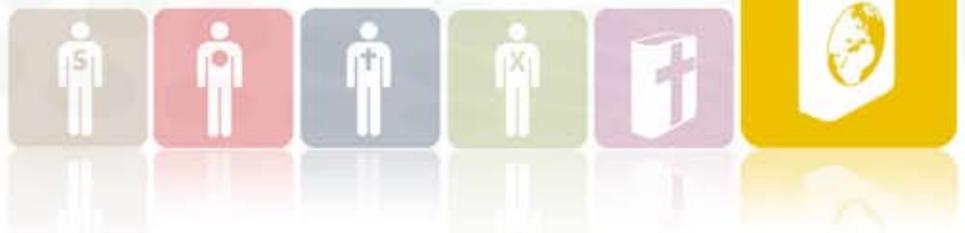
- **Compassionate acts create opportunities to communicate the gospel message to those we serve and serve alongside.**

"It takes between 12 and 20 positive bumps [refreshing encounters with the church] before people come to Christ. Our presence in the public square through service gives us opportunities to provide these refreshing encounters." Dave Workman, Vineyard Community Church

For more details on the lessons learned from reading books about combining Good Words with Good Deeds, please see the full report, "Good Words, Good Deeds" on page 45.

"I have to admit that my own view of evangelism was about saving as many people from hell as possible—for the next life. It minimized my concern for those same people in this life. It wasn't as important that they were poor or hungry or persecuted, or perhaps rich, greedy and arrogant; we just had to get them to pray the 'sinners prayer' and then move on to the next potential convert."

-Richard Stearns, *The Hole in Our Gospel*



Analysis and Proposals



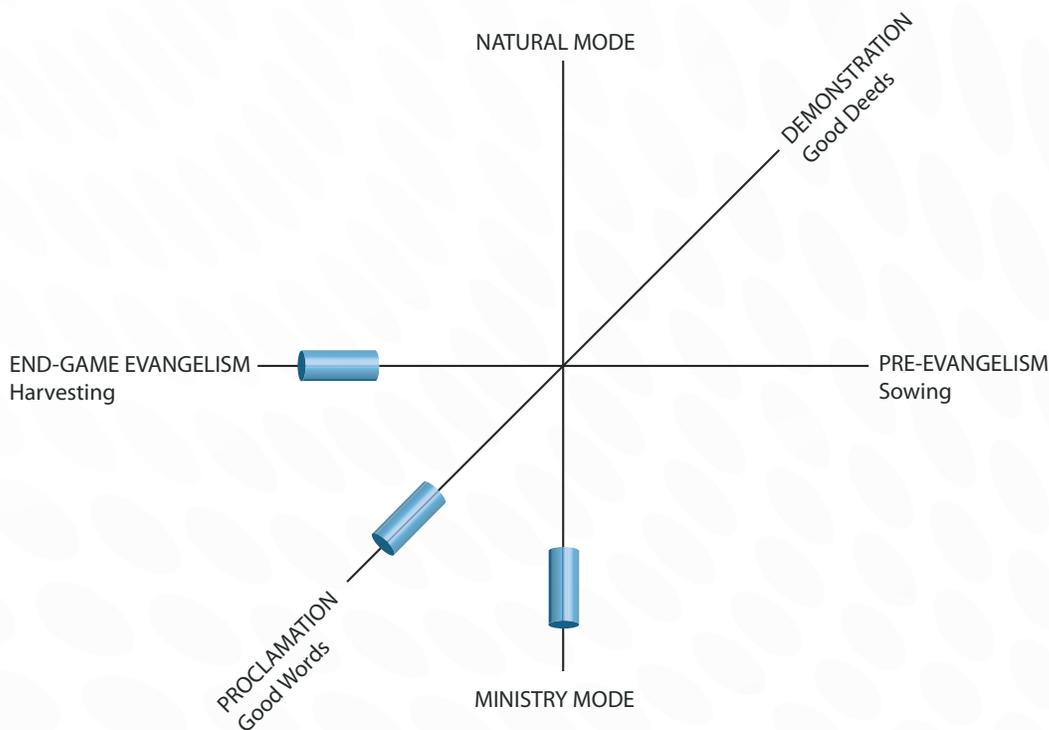
Our Analysis and Proposal

Throughout our research, a picture emerged that explains why our staff feel ineffective and dissatisfied in evangelism. In brief, there is incongruence between the behavior they feel trained for and expected to perform, and the behavior they feel would be most helpful to the majority of the lost on their campuses.

The college campus has changed. As it has, the skills that an effective evangelist must possess have also changed. However, our staff have not kept up with these changes, nor have they felt the freedom to do so.

Our rich culture and great historical success in evangelism have caused us to see particular modes and methods of evangelism as primary for our staff and students. However, our staff, unbelievers, new believers, outside experts, and the books we read are all telling us one thing: more comprehensive skill-sets and approaches in evangelism are required.

Consider the following chart, which represents three different continuums of evangelistic skills:



Along the X-axis (horizontal) are dialogic skills. To the left (End-Game Evangelism) are skills helpful in explaining the essence of the gospel to someone who is potentially ready to believe. To the right (Pre-Evangelism) are skills an evangelist would need to explain the gospel to someone whose worldview is incompatible with belief in the gospel. We have historically been a harvesting organization and our staff are well equipped to explain substitutionary atonement to people with a worldview to accept it. We are much less skilled at graciously deconstructing worldviews of those who are not ready.

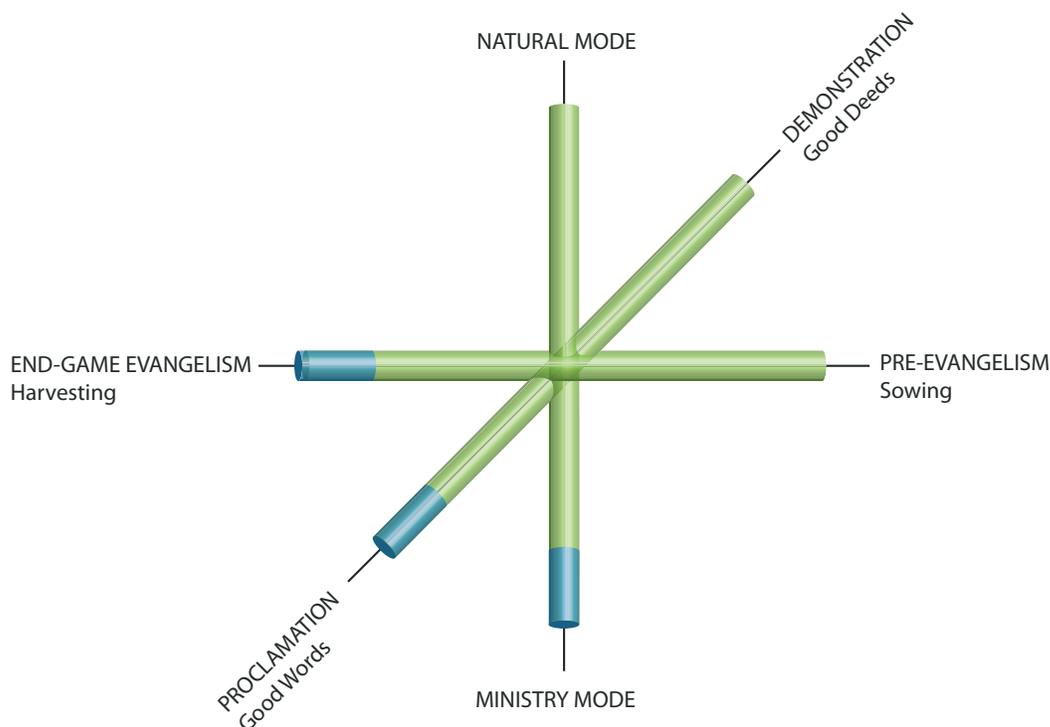


The Y-axis (vertical) represents the skills useful in ministry mode and natural mode evangelism. Our evangelism model embraces both, but in our training and skills we lean heavily toward ministry mode.

The Z-axis suggests the skills useful in proclaiming and demonstrating the gospel, or as we termed it elsewhere in this report, Good Words and Good Deeds. Good Words are to the fore, and Good Deeds, to the back. As we all know, we have focused primarily on proclamation (Good Words) and our skills reside there.

All the skills represented at every point along each axis are valuable, but some skills will find greater usefulness based on the needs of the culture. Indeed, it's likely that we developed our current expertise in the lower, left, front quadrant specifically because of the needs of the culture at the time of our founding (and through our early years).

However, as the culture has changed, the skills needed to effectively reach it have changed as well. Over the years the number of students ready to believe the gospel has shrunk. Some still exist, and our traditional skills will be very helpful to them. However, since we are tasked to reach every student (the blue and the green), we need skills to reach every student, including the green majority who are not yet ready to respond in faith to Christ.



This means we must broaden our capacities to play (and win) at both sides of all three axes. We need to continue to excel in proclaiming the essence of the gospel in ministry mode contexts to those ready to believe. But we also need to learn a whole new set of skills that will help us move Unbelievers toward readiness. We need to learn how to combine Good Deeds with our Good Words, address incompatible worldviews, and function comfortably in natural mode contexts.

Fortunately, the seeds for what we are proposing already exist within our organization. These seeds need to be watered and fertilized so they can come to maturity in the form of improved skill-sets and a new balance in our approaches to evangelism.

With great respect to our heritage and hope for our future, we recommend the following steps be taken:

1. Affirm Permission to Sow

From the highest levels of our Mid-Atlantic Leadership (and hopefully in conjunction with our National Leadership), we must repeatedly articulate authentic permission to be involved in pre-evangelistic/sowing activities. From speaking with our leadership, we believe staff do have this permission, but they aren't experiencing it. Our rich heritage, the stories we tell, the metrics we count, and the experiences of Big Break and Summer Projects all speak more loudly than the permission that has been expressed. Our staff need to be persuaded that sowing activities will be regarded as meaningful and valid by their leadership.

2. Adjust the Paradigms

While our evangelism model values ministry, natural, and body modes of evangelism, our default posture tends toward ministry mode. For instance, though CoJourners demonstrates organizational approval of natural mode, many staff and students continue to experience evangelism as an activity performed with strangers. We need to champion new paradigms of reaching the collegians of the Mid-Atlantic (and US) by helping Christians reach those closest to them: their friends and classmates.

We know that CCC is famous for crossing barriers into new places, but the truth is that few of our students are even reaching those who sit next to them in class. Given that people who come to Christ do so overwhelmingly in the context of relationships, we need to emphasize reaching those with whom we have the greatest opportunities for influence as we move toward reaching every collegian in our Mid-Atlantic (and US) scope.

3. Assist with Compassion

We should require some type of compassionate activity among our movements at their local address. We are encouraged by the energy being given to this already (e.g. GAiN & one million meals for Haiti at Big Break), but we have a way to go to touch our local movements. For the health of our own hearts, for our perceived image on our campuses, and for the simple fact that Jesus did this, we need to develop expertise in this non-traditional focus. As we grow in demonstrating the love of God, we expect more opportunities to express the love of God.

4. Accelerate Transferability

Part of the genius of Campus Crusade for Christ is our focus on transferability. We must apply that expertise in developing approaches, tools, and training to help our staff and student leaders develop the skills needed to sow and deconstruct/reconstruct worldviews. We have some tools for this, but we need more and better resources to equip students in these complex tasks.

5. Align the Metrics

Metrics must be amended to value pre-evangelistic and sowing activities described above. We believe there is value in motivating, celebrating, and monitoring evangelistic activity that takes place throughout a movement. We must count what both staff and students do across the full range of desirable evangelistic behavior. This measuring can help us to emphasize and value what will most help the lost.

6. Aspire to Dependence

Finally, our intuition says that even if we do all of these things successfully, we are destined for failure apart from an outpouring of God's Spirit on our campuses. Therefore, we ought to afford ourselves every opportunity to raise up a presence of prayer to the Living God, to thaw the hearts of this generation of collegians and depend on him daily. Unless the Lord builds this house, we labor in vain.

Full Reports from Each Research Stream



In late October 2009, Carrie Walker sent an email to all USCM staff, on our behalf, soliciting their input on a survey about their satisfaction and effectiveness in evangelism. We are pleased that 311 staff completed the survey; 44 participants were from the Mid-Atlantic region.

Some of the questions sought numerical rankings from the staff, and others were open-ended, soliciting essay-like responses. First, the numbers.

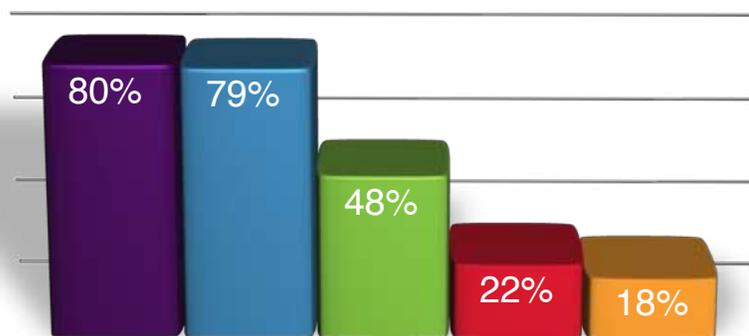
I. Numerical Rankings

A. Staff effectiveness in evangelism

Staff were asked how **effective** they are at a variety of evangelistic activities. Respectively, 80% and 79% of our staff feel they are effective or very effective at “starting conversations ... to move someone toward Christ” and “personally presenting the gospel to lost students.”

Self-reported effectiveness drops to 48% when our staff are asked about “helping lost students reconsider their gospel incompatible worldviews.” Effectiveness drops further to only 22% when asked about “combining social justice work with gospel proclamation.”

Our staff seemed the least confident in their ability to “present the gospel through broad-reach media.” Only 18% reported that they are effective or very effective.

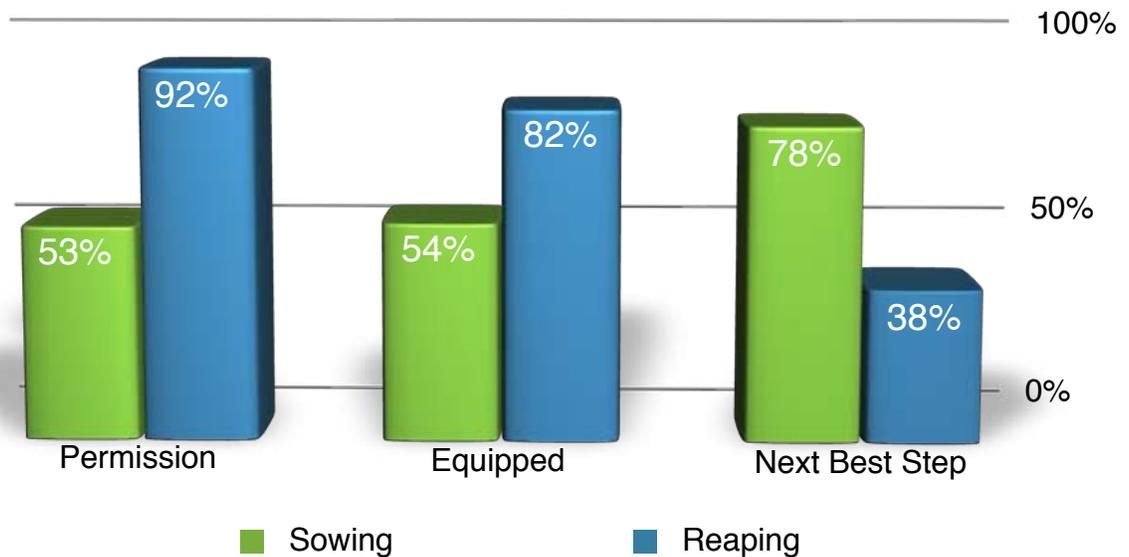


- Starting conversations in which you hope to help someone move towards Christ
- Personally presenting the gospel to lost students
- Helping lost students reconsider their gospel incompatible worldviews
- Combining social justice work with gospel proclamation
- Presenting the gospel through broad-reach media



B. Sowing and Reaping

We also asked staff to report the extent to which they felt they had received **permission** and **equipping** to participate in **sowing** activities and **reaping** activities. We compared these rankings to the degree that they feel each of these activities is the **next best step** for students on their campuses.



A slim majority (53%) of our staff agreed or strongly agreed that they have permission to spend time on sowing activities. A similar number (54%) feel equipped in this. A clear majority (78%) feel that these less championed activities are the next best step for students on their campuses.

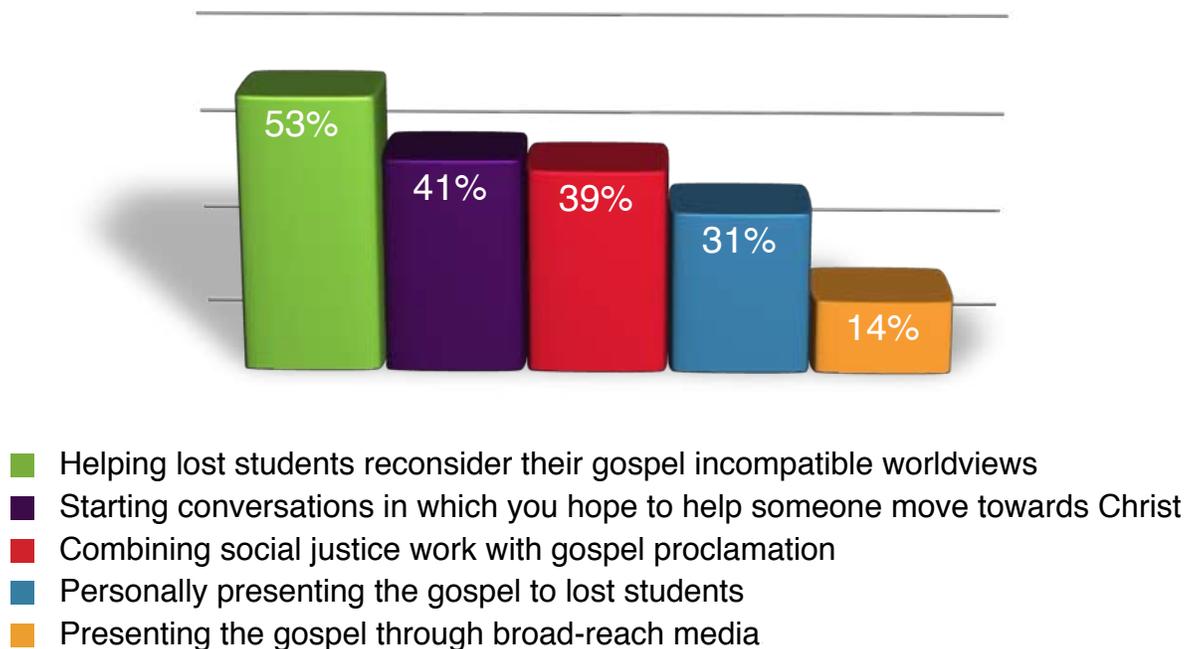
An overwhelming majority (92%) of our staff agreed or strongly agreed that they have permission to spend time on reaping activities. A smaller but still strong majority (82%) feels equipped to do so. However, only 38% feel that the skills which they are encouraged to perform are the next best step for students on their campuses.

Another interesting finding is that while only 5% of our staff disagree with the 78% who hold that sowing is the next best step for lost students on their campus, 31% of our staff disagree with the 38% who advocate for reaping as the next best step.



C. One new tool, approach, training component or resource to help our evangelistic activity

Staff were also asked to choose (from a list of six options) which type of evangelistic resource they would find most helpful.



The top choice (53%) of our staff (selecting it as their first or second preference) was a resource that would, “help lost students reconsider their gospel incompatible worldview.”

We found 41% of staff requested help “starting conversations in which we hope to help move someone towards Christ.” Similarly, 39% preferred help “combining social justice work with gospel proclamation.”

Interestingly, despite the fact that our staff feel particularly ineffective at using broad-reach media for outreach (18% reported they are effective or very effective in this), only 14% indicated a desire for help in this area. This may indicate our staff don’t feel this is an important area in which to be effective.

Taken together, the numerical data we gathered suggests several things. **While there is no unanimous opinion as to what we need to do as an organization evangelistically, there are, however, clear views held by healthy majorities.**

- We know how to share the gospel presentationally.
- We are less skilled in pre-evangelistic activities, termed “sowing” in this survey, and there is a strong interest in improving this skill.
- There is a perception among our staff that they have received too little equipping, and too little permission to sow, despite their perception that it is the next best step for students on their campuses.
- We are very unskilled in combining social justice with gospel proclamation, and there is also an interest in improving here.
- We are unskilled in using media, but there is little corresponding interest in developing this skill.



2. The Essays

There were three essay questions in the survey and one objective question that received a large number of comments in the “other” box. The essay questions inquired about our staff’s most satisfying and most frustrating experiences in the last year and then gave them an unrestricted opportunity to opine on evangelism. The objective question that received many comments asked our staff to suggest a resource they would find most helpful.

The sheer volume of comments received and diversity of opinions expressed in them makes it difficult to summarize. However, we feel there is much value in them. Below are several quotes representing the responses to each question followed by (our) concluding thoughts on the lessons learned from these responses.

A: What is the most satisfying and effective evangelistic activity in which you have been a part in the last year?

“[Soularium is] what I most enjoy because of the deep discussion that happens so quickly.”

“Soularium has been the easiest and most user-friendly tool I’ve used this year.”

“I am a Mom, so I haven’t been on campus much, but I love Soularium.”

“Soularium always seems to go well, and students always seem to like it, even if the conversation doesn’t transfer over to the gospel.”

...

“I love the relationships with International Students – getting to know them, understanding where they are coming from... it isn’t ‘activity,’ it’s relationships that I am in.”

“Holding a free lunch for International Students each week... we get to share our faith every single week with them as we build relationships.”

“[My interaction with International Students] feels real and ongoing.”

...

“Summer Project in OC, NJ. We saw more people indicate decisions for Christ than I have seen in 10 years.”

“Doing Polaroid surveys on the Tribeca Arts Summer Project.”

Without prompting, staff mentioned **Soularium** by name 68 times when asked to comment on their most satisfying experiences in evangelism. However, some staff note it can be difficult to transition to a fuller presentation of the gospel. In addition, though it’s very good in achieving spiritual conversations, it is “not effective in reaping fruit.”

Second in satisfaction was a tie between **Summer Project** experiences and sharing with **International Students**. One staff noted that the ongoing relationship he’d forged with a Chinese student feels “real and ongoing.”

What is the common thread between these three satisfying evangelistic activities? We think the answer lies in the ongoing, highly relational context that each produces. Soularium quickly creates a warm conversation, even with a stranger. Summer Projects foster a strong community within the



group and at the workplace (USSP), which makes ongoing relationships possible. And, the best example may be International Students, who thrive on developing relationships with Americans ... the very thing most staff crave in a campus environment where constant new relationships can be so difficult to forge.

Finally, one staff member expressed not satisfaction, but honest disappointment:

My first reaction is that none of them have been satisfying because not a single student has received Christ as a result of an evangelistic activity I have been involved in during the last 12 months. I am well aware that it is the Holy Spirit who changes hearts, but I have a growing frustration and sadness over my inability to lead a team in fruitful ministry.

B: What is the most frustrating thing about the evangelistic activity in which you have been a part in the last year?

"Not having strategic conversations. I also get worn down and frustrated by engaging in so many 'random evangelism' conversations."

"Doing randoms-still don't like it."

"The constant initiating with surveys begins to wear on me when I don't see much come from the conversation. I understand the training value, but it becomes exhausting and something I'm just supposed to do. The great conversations seem to be fewer and further between."

"Access to dorms no longer exists due to tighter security on campus."

...

"[I get frustrated] when I meet people who need a tool that doesn't assume they are already on board with Law 1, and I don't have a useable tool for that."

"Feeling the pressure to get to the booklet when the people you are sharing with aren't ready for the booklet."

...

"Trying to have ongoing conversations with students after the initial follow-up."

"Not being able to sustain many long-term relationships with spiritually interested non-Christians."

"Student apathy to anything spiritual on our campus. Both from non-Christians and Christians alike. This makes it hard to energize Christian students to share their faith, and makes it frustrating when we do try to share."

"The fact that 90% of the people I see pray to receive Christ with me do not move on to becoming Involved New Believers."

...

"Stats don't account for building relationships, just gospel presentations."

"Most frustrating is the 'narrow band' of end results we are being asked to report."



There were many responses to the question about staff frustration in evangelism. Many complained of disappointment over ministry-mode evangelism. Since losing access to dorms, many have found randoms as their default mode, with little satisfaction. Others observed problems using the *Four Laws*, often citing an incongruence between its fitness to the task at hand and pressure they feel to use it. Others lamented apathy among the students. Finally, we heard repeated complaints about our success criteria's inability to measure what may be the most valuable activities on campus.

There were a number of other responses in which the frustration ran in an entirely different direction.

"I am frustrated knowing that there are so many other students who would respond to Christ and want to grow if someone would just tell them."

"We feel like the field is ready for harvest, but we are a bit short on laborers to follow it all up."

"Probably my biggest frustration is that I/we don't do it more often."

C: If Campus Crusade could come up with one tool, approach, training component, or resource to help you in your evangelistic activity, what would you like the focus to be?

"I long to graduate students with transferable skills that are adaptable to the workplace, neighborhood, etc."

"How to start conversations with people with the intent of building authentic relationships with them and with the goal of sharing the gospel... i.e.- How to make non-Christian friends (in my experience, this is the biggest hindrance to the gospel being spread... our Christian students don't know how to build bridges and become friends with non-believers)."

"Creating ways that we can rub shoulders in a meaningful, relational way with the lost, so that in the context of relationship we can introduce someone to Christ."

"It is about relationships and loving people. I love the tools we have (including the short films)."

"Learning to listen well needs to be relearned for us all. This is why I love Doug Pollock's book, Godspace."

"Something that just helps students be around more lost students and develop evangelistic relationships through ministry mode efforts and/or natural life."

"Letting go of the idea that we have to have a conversion agenda in our interactions."

Far and away the most repeated comment from our staff is that they want help in a natural mode of evangelism. They believe that not only are these skills needed on campus, but they will transfer to post-college life far better than the ministry mode skills we have historically emphasized.

D: Please share any additional thoughts you have about how Campus Crusade should pursue greater evangelistic effectiveness.

It is clear that many staff feel that our evangelism efforts aren't sufficiently effective. Staff want to know and be trained in something that would help:

"[I] feel the culture has shifted and we are missing the mark with our evangelistic efforts. Lots of conversations. Little fruit. Something is off. Please HELP."



“What the organization asks for statistically (success criteria) reflects what we value.”

“The success criteria don’t seem to give much importance to sowing.”

“Even though sowing is something that people say is good and acceptable, much of everything else in our ministry screams that it’s not. Our stats are reaping only! Almost all of our training is for ‘randoms.’ Randoms end up equipping our students to do something that has almost no relevancy to them after college. These techniques are not ones you can use in the work place.”

“It would be helpful if The Four Laws were placed in a historical meta-narrative. The Four Laws are all about how you can know God personally and experience his love. This can lead to a few problems: when presented with the option of a relationship with God they just say ‘No thanks, I’m having a great life without it.’ Very few of them, however, would object to the fact that the world is messed up, and the hope of its redemption could be more appealing than just having a more fulfilling life.”

“I am so grateful National is asking us about this! I think these questions at the end nailed what is going on. In our stats we highly value reaping, but not sowing almost at all. But the problem is that most students are now much further away from the gospel than in the 50’s when CCC started. Therefore we have to move toward training in sowing so much more, because that is the next best thing for the majority of lost students. The majority of lost students, I feel, are not ready to be brought to a point of decision, and truly need more of a process. We are really good at reaching the people who are ready to make a decision, but that group is shrinking in the US. So I think these are the exact questions we need to be asking.”

“I took an evangelism course about a year ago, and it really challenged me and some of evangelism paradigms. . . mainly that it is ‘all about reaping’ and how we use the Great Commission as a call to reap, when it is a command to make followers of Christ, and not so much to make converts. I love some paradigms shifts that we are beginning to consider that men like Doug Pollock and Randy Newman are helping us make.”

“Most would agree that the culture is radically different in Boston today than it was at UCLA in 1951...so why are 15 year old practices from the mid-west still being pushed?”

There were lots of different opinions expressed under additional comments. Most staff felt we are not as effective in evangelism as we were years ago due to cultural changes. Many suggest we are stuck in older approaches that seem ineffective. Several staff felt like we would benefit by creating a higher value for “sowing” types of evangelism and holistic approaches to sharing the gospel. Perhaps recreating a new version of the *Knowing God Personally* booklet or another tool that would relate to deconstructing worldviews. There must be more of an emphasis on helping new believers walk with God, not simply make a decision.

In contrast to the majority view, a few staff expressed opinions in favor of our traditional approaches.

“I think Crusade should go back to the way it was in Bill Bright’s day, where you just shared the gospel right away in the power of the Holy Spirit, etc. No ‘earning your right to speak.’ No ‘post-mod relating efforts.’ No apologetics to work up to it.”

“My personal feeling is that staff don’t have any problem starting conversations. They either don’t know how or have lost the value in moving someone to a point of decision.”



Conclusion

These Staff surveys persuade us of the following:

- ***There is a large disparity between the evangelistic activities our staff feel they have permission to spend time on, and the evangelistic activity that they feel is the next best step for the typical lost student.***

Our staff feel they are expected to reap, but that the lost on campus would be better served by more sowing.

It may be wise to make it plain to our staff that they do in fact have permission to spend their time sowing. Stating this explicitly and repeatedly, and reinforcing with new success criteria may be means to this end.

- ***Our staff want assistance in developing their pre-evangelistic skills.***

When asked to identify a tool, approach, or training component they most desire, the majority of staff requested a resource that would “help lost students reconsider their gospel-incompatible worldview.” The creation of such new tools, training resources and approaches will better equip our staff.

When asked what they’d find helpful, the most repeated comment from our staff was that they want assistance in natural-mode evangelism. They believe that these skills are not only most in demand on campus, but they are critical in the post-graduation, lifelong ministry for which we hope to prepare our students.

- ***Finally, our staff expressed the greatest satisfaction in evangelistic experiences that are heavily rooted in a relational context.***

When asked an open-ended question about their satisfaction in evangelism, staff mentioned Soularium by name 68 times. Sharing with international students and sharing while on summer project were also frequently noted. It is significant that the context for all of these is highly relational.



Using a brief video clip from a Seinfeld episode, “Puddy is a Christian” (available on YouTube), we interviewed Unbelievers at four universities to discern which approaches they would find most beneficial in considering the message of Christ.

The Interview Questions:

1. Are you familiar with the characters in Seinfeld– Elaine and Puddy in particular? [Watch Clip “Puddy is a Christian”] (esp 2:01 – 4:06)
2. What were the funniest moments to you?
3. What words would you use to describe Puddy’s version of Christianity?
4. How is Puddy’s behavior or attitude consistent with what you think Christians are like?
5. How is he inconsistent with your view of Christians?
6. Elaine tells Puddy near the end of the clip: “You should be trying to save me! ... If you think I am going to Hell, you should care that I’m going to Hell. Even though I am not going to Hell.” Do you agree or disagree with her that he should be trying to save her?
7. Have you ever had someone explain to you who Jesus is and how you could know him?
8. What was that experience like?
9. If you have any Christian friends who think that Jesus is worth getting to know, how would you prefer they talk to you about him?
10. If Christians are seen like Puddy (or somewhat like him), what advice would you give to genuine followers of Jesus as they seek to tell others about him?

The Interview Feedback:

In our focus group interviews of unbelieving students, we asked them 10 questions related to the video. From these questions, we have distilled their thinking to be:

Puddy, the stereotypical Christian in the Seinfeld clip, is portrayed by our respondents to be: *“uncaring (of Elaine), selfish, insensitive, dogmatic, hypocritical, selfish, rigid, elitist, intimidating, hypercritical, condemning, hollow, and sarcastic.”* (Question #3)

Many saw Puddy’s brand of Christianity as a humorous overstatement of how Christians act (i.e. Puddy is not consistent with their view of Christians), but some did see points of similarity to the Christians they observe in our culture. Students made comparisons to the *“preacher who yells at everyone on the campus”* (a regular phenomenon on most large university campuses), and to a Christian character in the film *Borat*. (Questions #4 and #5)

Some also viewed Puddy like the Christians they know in his judgmental, superior feelings. One focus group commented: *“...Christians push their beliefs on you, especially if you don’t fit their mold.”* Another student added that Puddy resembled Christians she knew, *“having the Christian fish (on his car)... but [they] don’t truly believe anything.”* Another said, *“They listen to Christian music, have fish on their cars, then tell everyone they are going to hell.”*



We used the video clip to explore whether unbelievers thought it was legitimate for sincere, well-intentioned Christians to talk to others about Jesus. In the clip, Elaine yells at Puddy for not caring about her spiritual condition. She says, “If you think I am going to hell, you should care that I’m going to hell.” Surprisingly, many of the respondents thought it was inappropriate for Puddy to try to “save her.” *“He should not try to convert her.” “No, don’t save her.” “He put that bad thought into her head (about going to hell), and that’s the real problem.” “I wouldn’t care if I was dating someone of another faith (I wouldn’t try to convince her).” “If [Elaine] wanted help to be saved, then and only then, could Puddy help. The initiative had to begin with her, not with Puddy.”* The strength of these opinions surprised us. (Question #6)

Of note, 31 of the 34 respondents said that they had someone already try to explain to them how they could know Jesus. One female student said she’d been told *“six times.”* Those experiences were generally neutral or positive, though some said it was forced upon them. Another noted the *“bait-and-switch”* tone of some Christian attempts to talk about religion. One said, *“The majority of people who have attempted to convert me have used the ‘sledgehammer of faith’ when talking. Instead of casually bringing it up, they want to force it upon me.”* Another said, *“People tried to convert me, and it seemed disrespectful because I already had the choice given to me (earlier).”* At the very least, some unbelievers perceive a degree of disrespect from the efforts of Christians to share their message. (Question #7 and #8)

The best feedback from these interviews occurred in the final 2 questions. **First, if you have any Christian friends who think that Jesus is worth getting to know, how would you prefer they talk to you about him?** (Question #9) Most thought the approach is key. It should be *“kind, honest, loving, not condescending or overbearing, helping me understand, letting me come to (my own) conclusion, don’t tell me I’m going to hell, non-confrontational, not preachy, respectful, open to questioning, waiting until I bring it up, and begin by asking questions.”*

On the other hand, some of our efforts will inevitably fail no matter how sensitive or respectful we are in our approach. One young man said, *“No offense, but I don’t think Jesus is worth getting to know.”* Another, *“I’m not going to learn what I believe from someone else.”* Another simply preferred that Christian friends wouldn’t try at all, because *“religion among friends can be a source of conflict, and they shouldn’t talk about it or force anything on to one another.” “I’d prefer they didn’t. I’m an adult capable of making my own decisions.”*

The final question was a “catch-all,” asking for general advice on how we should tell others about Jesus. Answers mentioned respectful behavior, accepting people where they are at, be genuine, be open-minded, care for people, love them, don’t be hypocritical—live what you preach.

Conclusion

These interviews with Unbelievers persuade us of the following:

- **The method of the messenger has become the message.**

Our audience wants a respectful, non-confrontational approach, but when the messenger is perceived to be disrespectful or hypocritical, the message is considered irrelevant. This has implications for training believers and for creating new tools/approaches to reach this generation.



- ***They are convinced they've already heard.***

Regardless of how we adapt our evangelistic approaches, it is significant to know that our audience thinks they've already heard the message of Jesus (even if, in fact, they haven't). Of the 34 unbelievers we interviewed, 31 felt that they'd already heard the message of Jesus.

- ***They believe their conversational autonomy trumps our initiating compassion.***

For many, the power to decide when and with whom they will have a discussion about Jesus is a higher concern than the notion that believers feel compassion toward them in initiating a conversation about Jesus. Therefore, didactic or presentational approaches (as opposed to questioning and conversational approaches) may not get as much traction as in the past. We need new tools, of the right kind.



We interviewed 30 students (age 18-23) from different ethnicities and locations who have come to Christ within the past 12 months. Out of 30 interviews, no two people shared an identical story (i.e. Their obstacles, mode of evangelism and reasons for believing were varied). Below are common threads among the 30 that help us better understand the factors that led them to faith in Christ.

A. Common Obstacles

Many New Believers expressed having had misconceptions and a lack of understanding about what it meant to be a Christian. Often Christians they knew while growing up exacerbated their misconceptions. In fact, though many New Believers grew up around Christianity, they would say that they'd never really heard a clear presentation of the gospel before college.

Most New Believers hadn't felt a need for change when life was good. However, when circumstances changed or things got emotionally difficult, they then considered Christianity.

B. Modes of Evangelism

Most often, New Believers identified a combination of modes that were instrumental in leading them to Christ. Rarely did any one mode stand alone, though it was clear that the most common combination of modes included natural-mode as a major portion of the persuasive action.

- **Natural:** 95% of New Believers that we interviewed came to Christ through the influence of a friend. The natural-mode of evangelism was by far the single biggest contributing factor among the three modes of evangelism. Commonly, a friend talked with them over a period of time. It was never a one-time event.
- **Body:** Typically, body-mode evangelism took place in the context of a Cru large group meeting. It often served to augment the witness of their friends, with students sometimes "awed" by the worship of other collegians around them. They observed something special in others at these large group meetings and wanted that for themselves.
- **Ministry:** The handful of students who would say that the ministry-mode of evangelism was primary to their coming to Christ would also recognize that this mode was still connected to the natural-mode of evangelism in their conversion.

An example below, of a New Believer named Kate, shows the interplay of all three evangelistic modes coming together in her conversion. Though all three are present, it is clear she identifies the natural-mode as most decisive.

"I began my time at JMU as an atheist, angry at God for the years of abuse I'd faced. Friends (N) convinced me to go to my first Cru meeting, but it was the worship that brought me back (B). Then, my great-grandmother died (N), and her last words to me were: 'God loves you' (blend of N and M). How did she know I'd been thinking about God? I drove home, praying for the first time in my life. I convinced a CCC friend (N) to read the gospel booklet (blend of N and M) to me, and I became a Christian on November 15, 2008!"

N = Natural-Mode

B = Body-Mode

M = Ministry-Mode

C: Reasons For Placing Faith In Christ

Typically someone else took the initiative to reach out to the New Believer. Very rarely, did anyone come to Christ without a Christian friend leading him or her.



Although this is difficult to be precise, approximately 50% of those interviewed came to Christ based on emotional needs (e.g. they said that they didn't like themselves or felt guilty before coming to Christ). In these cases, the greatest apologetic was always observing other believers who were emotionally healthy. In this context, body-mode evangelism was the primary apologetic, coupled with natural or ministry-mode.

Most New Believers came to Christ after some obstacle was removed that kept them from faith. For example, students understood a key truth concept about God, or observed genuine faith in other students.

Conclusion

These interviews with New Believers persuade us of the following:

- ***We need to know and understand common misconceptions students have about God and be able to help them replace any lies with truth.***
- ***We must value all modes of evangelism, realizing that natural-mode is more powerful than ever before. At the same time, we would be wise to create environments where non-Christians can be exposed to genuine believers living out their faith via body-mode.***
- ***We must continue to take the initiative in evangelism, with the incremental goal of helping bring them closer to God, rather than feeling the need to persuade them to pray a prayer (choose or reject God now).***
- ***We must be willing to establish relationships with non-believers and invest time in their lives if we expect our ministry with them to be effective.***



To examine evangelistic effectiveness outside of Campus Crusade, we interviewed David Bisgrove (*Pastor of Evangelism at Redeemer Presbyterian*); Ralph Ennis (*Director of Intercultural Training and Research with the Navigators*); Dave Bowman (*Regional Director of Navigators*); Terry Erickson (*National Director of Evangelism with InterVarsity*); and Denny Henderson (*Pastor of Hill Country Bible Church, University of Texas*).

A. Success and Measurement

Significantly, only one of the external leaders we interviewed expressed a belief that they are witnessing “great evangelistic success.”

Terry Erickson (InterVarsity) reported that in the past four years, they have experienced more growth via conversion than at any other time in their history (with the exception of a one-year anomaly in the 1980’s when they partnered with Billy Graham).

Ralph Ennis describes the state of evangelism for the Navigators: *“No, I don’t think we’ve ever been content (with our success in evangelism). Part of that is that we don’t count numbers, but instead count how many are walking with God later. That is what is most disturbing.”*

The Navigators do not keep any formal measurements of effectiveness.

“About a decade ago we had a revolt on keeping numbers, so we got rid of them,” Ennis said. *“Now our feedback comes from stories. We ask, ‘How are things going?’ We ask open-ended questions to our staff and expect them to share stories of where they are and what they are doing to reach out to others. It’s an unsatisfactory business model, but as a spiritual model I think it’s Biblical.”*

Dave Bowman, also with the Navigators, explained that the decision to discard the old form of metrics followed a change in focus on how they carry out evangelism.

“We stopped keeping stats in the 1980’s when we moved away from a proclamation model to what we are currently doing,” Bowman explained. *“We were all about production and we measured everything. Now we find there is more value in an environment of grace than productivity. It’s freeing, but there are negatives. But a leader knows what is going on and what their people are doing (sort of). We only track evangelism through prayer and one-on-one times.”*

Though they do not have set metrics, Bowman reports about 20 to 30 conversions in a healthy year.

Denny Henderson, Pastor of HCBC-UT feels like they met their annual “goal” for evangelism, but determining “effectiveness” is more elusive.

“Ending the last semester, I think our conversion rate this past semester was about 17%,” Henderson said. *“So that’s really high for us. We feel like a healthy goal is 10% conversion rate.”*

Henderson’s team determines the percentage goal based on how many students and church members are actively involved in the church. So if the number of active members is 700, then a goal of 10% conversion is 70 people.

“So we’ve reached our goal this semester,” Henderson said. *“I’m still not sure if we are effective. I think we’re very effective when it comes to engaging a people group through our missional communities, serving them. I think we’re good at the demonstration of the gospel to these people. I’m not sure how good we’re doing when it comes to the declaration of the gospel.”*



B. Approaches To Evangelism

Because of the declaration that InterVarsity has “experienced more growth via conversion than at any other time in their history,” we asked Erickson to explain the plan that helped make that statement a reality.

There seems to be an emphasis within InterVarsity to reach students with the gospel within the context of a “Comprehensive Plan,” which involves a semester-long effort by IV students who are:

- Praying for their friends.
- Doing “Gigs” (Groups Investigating God). Gigs tend to keep students who come to faith.
- Doing “post-modern altar calls” at a semester-ending event (at some universities, like UC-San Diego, and yes, you read that correctly). A big attraction of these events lies in the fact that they have “multiple calls for multiple audiences” (not just an altar call to receive Christ). So, these “calls” for a public decision are...
 - For the fallen Christian to recommit his/her life to Christ
 - For the Christian student to make a Lordship decision
 - For the non-Christian student to receive Christ right now
 - For everyone, a decision about something else they just heard in the message

In the altar call, students must literally stand up, come forward, and receive prayer up front. Christian students are encouraged by the visible result of seeing many students making public decisions (of various kinds) for Jesus. This gives him or her further confidence to invite their non-Christian friends for the next time such a public altar-call event occurs. Last year, at UC-San Diego, 57 students responded to such an altar call at the end of the semester.

In addition to the Comprehensive Plan, InterVarsity also:

- Uses Proxy Stations—interactive media stations that serve as discussion-starters. These are manned by four to five trained Christians. For example, a piece of provocative art (for example an eerie body image sign) is set up in a public place on campus. Students approach it out of curiosity and are asked a simple question: “If you could change one part of your body, what would it be?” They are asked to put a pin on that one area of the artwork. Intrigued, students proceed to the next station, which asks additional questions. Finally, at the last station, they are asked, “Do you think that change is possible?” and, “How, if at all, would Jesus be relevant to that area of your life?” This approach emphasizes listening and question asking.
- Heavily emphasizes Social Justice themes. Annually, a big event (within the US chapters of IV) is held, where they attempt to make a big splash. This year’s event will be at Ohio State University on the theme: “Sex-Slave Trafficking.” (More information on this plan can be found in the report “Good Words, Good Deeds.”)
- Identifies regional “Champions” in each of their 14 IV US Regions. A champion is someone who is tasked to pilot new ideas and initiatives in evangelism. This is where their latest “best practices” come from. Their National Office funds each Champion.



David Bisgrove of Redeemer Presbyterian Church depends highly on group meetings—small and large—for their evangelism. They strive to make these groups safe for non-believers—a place where they will feel respected. Two formats they use most often are:

- Members invite people to church where they hear safe, world-view deconstructing messages. They always assume that non-Christians are listening so they have a tight filter on their word choice and they extend respect to unbelievers.
- Members invite their friends to small-groups—like book clubs to discuss *Reason for God*. They may rent out a bar, have wings and beer, and informally discuss skeptic questions.

On the Penn State campus, Bowman is working to train his students to be “Insiders.”

“We have a more intentional approach in which we equip students to share their faith for a lifetime,” Bowman said. “We encourage them to set themselves up in a place where they can be among the lost and move in as life allows them to. It’s transferable to family, neighbors, work. The core communication on this point is: ‘Become an insider.’”

Bowman recommended the book *The Insider* by Mike Shamey—a book he said can change your whole way of living. He also recommends *The Gospel for Real Life* by Jerry Bridges.

HCBC-UT has the goal of reaching 50,000 UT students with the gospel of Jesus Christ. In a recent case study done at HCBC-UT, their approach was expressed as, *“The mission field (non-Christian UT students) is engaged through HCBC-UT student leaders living out their calling by proactively entering into Missional Communities, expressing faith, and exploring truth with other UT students.”*

Missional Communities often revolve around existing groups inside the UT community. Current groups include: gamers, music/arts majors, basketball, sailing, dorm geography, band, Arabic department, triathlon training, and more. These students are tasked with loving these communities and eventually proclaiming the gospel to them.

C. Tools

It was interesting to note that within the Navigators, there are two different opinions on one tool—the Bridge Illustration (analogous to Campus Crusade’s Four Spiritual Laws).

“I stopped using the classic Bridge Illustration,” Ennis said. “I felt as time was going on, it was less effective in communicating the heart of the gospel to the heart of people. Our audience has taken three steps away from my starting point. For me, I want to interact with them in a way where they see the ‘kindness’ of God. I must use kindness that leads to repentance—Romans 2:5. What’s effective to me is making sure that by the time my talk is over they have experienced that kindness.”

Dave Bowman, on staff with the Navigators at Penn State, still uses that tool—among many others.

“We use the Bridge Illustration as a core reaping tool,” Bowman said. “We also teach people to ‘read the Bible’ with someone. They might ‘read the Bible’ with one student or as many as five; we don’t care. But we want every student to have the experience of reading the Bible with someone they know and are reaching out to. For us, three to five unbelievers in a group is typical. Pretty much everyone who tries it succeeds, even if it’s with only one kid.”

This “read the Bible” format is noteworthy because it significantly lowers the threshold for a successful Bible study. The Navigators also use an Investigative Bible Study curriculum that starts with the prodigal son and moves through other biblical stories and passages.



Redeemer uses books like *The Reason for God* and *Journey to Jesus* to breakdown stereotypes of “right wing, judgmental Christians,” and open the way for an understanding of the true gospel.

D. Training Staff and Lay People

Redeemer Presbyterian relies heavily on leadership and staff to do evangelism through guiding group discussions and more formal talks during church services. They currently do not train their lay people. But they have realized that this lack of training for lay people is holding them back.

“One main reason people do not invite friends to these events is their fear that after the meeting they will be asked questions they cannot answer,” Bisgrove said.

So they see a need for stronger equipping. They have talked about having Tim Keller create a resource with a long list of likely questions and a paragraph response to each.

Bowman explained that on the Penn State campus, they train their sophomores, juniors, and seniors every week. They do “randoms” (proclamation style) in the union for additional training.

Conclusion

As we examined ministries outside of Campus Crusade, we saw that they are making changes to their evangelism strategies based on the fact that much of their target audiences do not hold a gospel-compatible worldview. Ennis described this culture when he said, *“Our audience has taken three steps away from my starting point. This is a difficult culture to minister in...The majority of the culture is turned off.”*

These interviews with External Leaders persuade us that it may be valuable to:

- **Come up with better metrics.**

In light of the frustration that many of our staff mentioned in their survey, the fact that the Navigators haven’t kept statistics in over a decade was noteworthy. We are not proposing to adopt their solution, but many of our staff feel our success criteria system isn’t as helpful as it would be. Perhaps further discussions with the Navigator leadership could help us learn how to alter what we count.

- **Determine what conversion rate we hope to experience.**

We know that successful witnessing is “simply taking the initiative to share Christ, in the power of the Holy Spirit, and leaving the results to God.” But we also recognize an ongoing (but vague) disappointment in our conversion rate. Denny Henderson believes that a 10% conversion rate is successful. It may be valuable to us to have a rule of thumb that we can shoot for and celebrate.

- **Learn from those who have embraced cultural changes earlier than Campus Crusade.**

We are conscious that in many ways, Crusade has held on to our methodology longer than our peer organizations. In this regard, we may no longer deserve our reputation for being as “evangelistically innovative” as in the past. We may need to humble ourselves and be more willing to learn from those who are ahead of us in adapting to cultural change.

- **Lead evangelistically by developing transferable training for a worldview-challenging mode of evangelism.**

It was striking to us that at Redeemer, evangelism often means bringing your friends to an event where someone else does the talking. That model clearly isn’t sufficient for us, where training the next generation of laborers is our mandate. We have an opportunity to serve the body of Christ by figuring out a way to make a much more sophisticated approach transferable.



Introduction

Many of our staff probably recall hearing Dr. Bright observe that most people are ready and willing to respond in faith when they hear the gospel presented to them simply and clearly. This could be considered the “Bright Doctrine” of evangelism and has informed much of Campus Crusade’s evangelistic strategy throughout our history. The authors of this paper assume that Dr. Bright was correct in this, in a particular context, at a particular time. But our experience on campus in the U.S. over the last several years suggests that a change has taken place. Indeed, the clear majority of students hold to worldviews that makes faith in the gospel unlikely.

In light of this, we are persuaded that while Campus Crusade should continue to simply and clearly communicate the gospel to the minority who are ready to respond in faith, it will be increasingly valuable to develop new expertise in helping the majority move toward readiness.

In order to develop this expertise, we need to learn from those who are more experienced in graciously confronting gospel-incompatible worldviews. In preparation for this paper we have read a number of books by people with such expertise. Among the books read were *unChristian* by David Kinnaman and Gabe Lyons, *Evangelism Made Slightly Less Difficult* by Nick Pollard, *Finding Common Ground* by Tim Downs, and *The Reason for God* by Tim Keller. In this paper we will summarize the lessons learned from these authors and suggest applications for Campus Crusade moving forward.

unChristian

In *unChristian*, David Kinnaman and Gabe Lyons take a hard look at our current 16-to-29-year-old American culture (which parallels our collegiate audience). Fundamentally, Christianity has a stunning image problem with this audience.

One “Outsider” summed it up well: “Christianity has become bloated with blind followers who would rather repeat slogans than actually feel true compassion ... [it] has become marketed and streamlined into a juggernaut of fear-mongering that has lost its own heart.” Whether true or false, this is their perception. And perception matters.

The book is structured around **Six Broad Perceptions** that 16-to-29-year-old Outsiders have of current American Christianity. **Christians are seen as . . .**

1. **Hypocritical.** The authors note that there is little lifestyle difference between those claiming to be Christians and Outsiders. Their studies show that (when asked to record their behavior over the past 30 days) Christians are just as likely as Outsiders to gamble, view pornography, steal, fight or abuse another, get drunk, use an illegal drug, seek revenge, or slander someone. Frankly, we project a false “got-it-together” image, and Outsiders are sensitive to our inconsistent lifestyles.

A suggested solution lies in wholesale transparency among Christians. Perhaps even an apology to the world around us.

2. **Uncaring (while overly focused on getting others “saved”).** We’re seen as door-knocking Mormons, interested only in others’ conversions, but not in their lives. So, we’re considered insincere. Part of this problem is that we believe old **myths** about evangelistic effectiveness, such as:

The best methods are those that reach the most people at once. No. The reality is that the most effective methods are relationship-based. Significantly, 71% of young Christians say it was an individual who was most responsible for their decision to follow Christ.



Anything that brings someone to Jesus is worth doing. No. The reality is that there is much collateral damage in our mass-evangelism. Some efforts create 3-10 times more negative response (e.g. a church mailing videos to every home in a community). If we create more barriers with outsiders because of our tactics, we're not being good stewards of the gospel. How we share the gospel is as important as actually sharing it.

3. **Anti-homosexual.** This is the big issue among Outsiders, where we're seen as most out-of-touch and negative. Our perceived hostility toward homosexuals has become synonymous with the Christian faith. A huge number of Outsiders, 91%, say "anti-homosexual" accurately describes current Christianity. Whenever you introduce yourself to a young Outsider, this is their first assumption about you.

Determining right and wrong in this generation is done in the context of friendships, not just the words of scripture. And this relates to homosexuality, when young people have friends who are gay. In contrast to relationship-based acceptance, we're perceived to have a *special* hatred for homosexuality. Addressing this within our collegiate culture will take special care and precision.

4. **Sheltered** (out of touch with reality, old-fashioned, cocooned). Current Christianity is seen as lacking vitality, out-of-step with an ever-changing culture, an exclusive club with a special jargon. (Ironically, Jesus is the path to a dynamic, vital life.)

We cannot retreat from our culture. A solution lies in the dual pursuit among Christians to pursue **both** purity and proximity (to Outsiders) simultaneously.

5. **Too Political** (i.e. Republican). Christians are associated with right-wing, Republican politics (which is currently in decline). In a game of "word association," Outsiders named George Bush (before Billy Graham or even Jesus) as the first person they thought of to the word "Christian." A Republican politician.

The authors ask: is it possible that if the Religious Right had done things differently over the past 30 years, that Christians would be thought of as anti-poverty or pro-environment or pro-fidelity or anti-violence, instead of anti-homosexual, judgmental, hypocritical or insensitive?

6. **Judgmental.** An Outsider observed, "*Christians talk about hating sin and loving sinners, but the way they go about things, they might as well call it what it is. They hate the sin and the sinner.*" Simply put, many Outsiders picture Christians as haters.

Our assessment (from *unChristian*) is that the message of Christ is tied directly to the character of his messengers. Where we are weak, our message is impotent. If Christ is an appealing leader to follow but his followers are an uncaring-hypocritical band, then Christ Himself becomes remarkably unappealing and moot to this generation. Like never before, believers are the only Bible that Outsiders are reading. And currently, they don't find the book interesting.

While attempting to deconstruct their worldviews, it is apparent we should also help them deconstruct their view of us. Their current view of Christians (hypocritical, uncaring, anti-homosexual, overly political, sheltered, and judgmental) creates an un-jumpable high hurdle. To have any chance at reaching this audience in a comprehensive way, we must take the hurdles off the track, and make this a different kind of race. A first step would be considering how we could become more transparent and honest in our lives, and to apologize to Outsiders for our inauthentic image.



A second application is that **not all evangelism is worth doing**. In our effort to “move the ball down the field” in evangelism, certain plays that regularly lose yardage should be abandoned. For example, some “mass evangelistic efforts” create more collateral damage to the cause (like spamming your campus with an evangelistic email, or perhaps mailing *Jesus* videos to everyone in your community). Efforts outside the bounds of relationships must be careful not to misshape an already delicate reputation we have with Outsiders. In short, **we should be good stewards of the reputation of God as well as of the message entrusted to us**.

Evangelism Made Slightly Less Difficult

In *Evangelism Made Slightly Less Difficult*, Nick Pollard observes that there is broad variance among people’s openness to respond to the gospel message in faith. Some are ready to become Christians, some are nearly ready but have questions and doubts, and some are interested but don’t know where to begin. Organizationally, we are already skilled at helping people in each of these groups come to know Christ. But the fourth and largest category consists of those who simply are not interested. It is this group that we must learn to reach for Christ.

Speaking of this fourth group, Pollard acknowledges this goal, “*If people are currently comfortable with their non-Christian worldview, we need to know how to help them become uncomfortable with it so that they may become interested in looking at Jesus.*” He calls this “Positive Deconstruction.”

In Positive Deconstruction, an evangelist walks through four steps:

- First, he identifies the worldview being espoused.
- Second, he analyzes the worldview according to the three standard philosophical tests of truth:
 - Does it cohere?*
 - Does it correspond with reality?*
 - Does it work?*
- Third, he affirms the truth in the otherwise faulty worldview.
- Fourth, he discovers the error.

Positive Deconstruction doesn’t sound much like evangelism, at least not to Campus Crusade ears, but Pollard argues that we need to rethink our goals in evangelism. He states:

Sometimes well meaning Christians ask me, “How many people were converted?” But that is the wrong question, and I’m afraid it shows how out of touch they are with today’s generation. Many of the Christians I am seeking to help day by day are nowhere near ready to become Christians. Nor do they even want to hear about Jesus. . . With these people, my immediate goal is not to see them become Christians. Nor is it even to see them take one step closer to Jesus; often we are not quite in that ballpark either. My goal is just to help them take one step further away from their current worldview.

One thing that is attractive in Pollard’s approach is his emphasis on being gracious and humble while helping someone evaluate their worldviews. His evangelistic approach is based on a particular model of education. Avoiding both a didactic (dogmatic) method in which the teacher affirms that they know the truth, and a critical (relativistic) method in which the teacher helps the student find the truth that is true for them, he describes a different model of education based on the Christian view of knowledge. To quote him at some length:



It is evident that the Christian cannot be a relativist, because one of the central claims of Christ is that he actually is the truth. We cannot formulate truth for ourselves; truth is something that God creates and reveals. At the same time a Christian cannot be a dogmatist since God has not fully revealed all his truth to us. Indeed our understanding of what he has revealed is limited and flawed by our finite and sinful minds.

In this model then, the teacher communicates to the student her understanding of God's revealed truth. This approach has similarities to the didactic model, but is not in any way dogmatic. For the teacher recognizes that her understanding is incomplete and could be faulty. Therefore she invites the student to join her in critically assessing both his own understanding of truth and hers.

This approach also has similarities to the critical method, but it is not in any way relativistic. The goal of the critique is not to formulate subjective truth, but to discover God's revealed truth more accurately.

He concludes, "The application of this Christian model of education to evangelism is fairly obvious. I am not there just to tell people straight that they are wrong, but to raise questions with them and to invite them to raise questions with me. We are engaging together in a search for a greater understanding of truth."

The goal of this approach is not converts, at least not initially. Rather it is to help them, "discover for themselves the inadequacy of their adopted worldview so that they will then want to hear about Jesus."

If our staff can learn how to positively deconstruct worldviews and learn to train our students to do the same, we will be much better positioned to reach every student on every campus – in particular the majority who presently hold gospel-incompatible worldviews. If we don't develop this expertise, we risk being effective only with an ever-shrinking slice of our campuses.

Finding Common Ground

In *Finding Common Ground*, Tim Downs argues that believers have two distinct functions in preaching the gospel: **sowing seeds** and **reaping the harvest**. It is the role of the believer to observe cultural indicators to determine which approach to take. Downs observes there were seasons where people were more responsive to the gospel, like the 1950's and 1960's. These times were clearly "harvest times" and were preceded by seasons of "sowing." He also notices that current cultural indicators seem to point to a greater need for sowing and that during these seasons people are less likely to respond to the gospel than they are during harvest times. He clarifies the different values of sowing and harvesting as follows:

Sowing

The sower works to create an atmosphere—a soil, if you will—that is conducive to the growth of the gospel. If the sower does his work well—what Jesus referred to as "the hard work"—then the harvester may find an abundant harvest awaiting him. If the sower doesn't do his job, the harvester may find himself casting his pearls before swine.

Harvesting

Harvesting is a concise, direct presentation of the gospel and an attempt to move a person to a point of decision about Christ in a relatively short period of time. Harvesting is what we picture when we think of traditional evangelism, and most evangelism programs and training workshops teach a harvesting model. When Jesus sent out his disciples into the mission fields, he made it clear that he was sending them out to harvest.

Downs recognizes that we are experiencing fewer converts to Christianity within our current culture. For churches and parachurch groups alike, there is a thinning harvest. So, in an attempt to



recapture the glory of past harvests, we have recruited more harvesters into the field to work hard and long hours to reclaim the harvest. He suggests that a better response would be to spend energy understanding the soil and sowing the seed. To quote him:

What can we do? Those of us in harvesting positions—church and parachurch workers—must rethink our concept of “true ministry.” We have come to believe that there are only two kinds of Christians: the harvesters and the disobedient. We must begin to teach, with great urgency, that every Christian everywhere is a laborer. We must tell them that every laborer should learn to reap, and that God will call some to exclusively exercise this role—but everyone can learn to sow right now, right where they are.

In short, we must revalue the role of the sower. We must encourage a new generation of Christian sowers that their work matters to God, that we are true partners in ministry, and that the fate of future harvests depends on their efforts. Instead of endlessly exhorting them to join us in our role of harvesting, we must equip them to fulfill their role, a role that God has given them, so that one day the sower and the harvester can be glad together.

Another valuable insight we need to consider is that when we only value harvesting, we will only initiate with those who are more likely to be responsive to the gospel—the fruit we perceive to be ripe. When fewer people are responsive, or ripe, or ready, we will do evangelism less. Furthermore, we will avoid reaching out to groups like feminists, evolutionists, Hindus, etc., since they are (or are perceived to be) particularly unripe.

In light of all this, it is important that we value sowing (despite its slow process), and not just attempt to find the quick conversions that comes with the harvest.

The Reason for God

In his book, *The Reason for God*, Tim Keller models the approach advocated by Pollard and Downs in a manner designed to overcome the negative perceptions researched by Kinnaman and Lyons. The book is divided into two sections: “The Leap of Doubt” and “The Reasons for Faith.” In the first section (to which we will limit ourselves here), Keller observes seven fundamental problems unbelievers in our cultural context often have with Christianity. He also offers some very artful, thoughtful, and gracious responses that could form the basis for a training tool if we could extract them and format them for greater transferability.

Detailing his responses is beyond the scope of this paper. Instead, to highlight the need to expand our skill set, we will list the seven objections with corresponding comments made by unbelievers who hold them.

1. There can’t be just one true religion.

“How could there be just one true faith?” asked Blair, a twenty-four-year-old woman living in Manhattan. “It’s arrogant to say your religion is superior and try to convert everyone else to it. Surely all religions are equally good and valid for meeting the needs of their particular followers.”

“Religious exclusivity is not just narrow—it’s dangerous,” added Geoff, a twenty-something British man also living in New York City. “Religion has led to untold strife, division, and conflict. It may be the greatest enemy of peace in the world. If Christians continue to insist that they have ‘the truth’—and if other religions do this as well—the world will never know peace.”

2. How could a good God allow suffering?

“I just don’t believe the God of Christianity exists,” said Hillary, an undergrad English major. “God



allows terrible suffering in the world. So he might be either all-powerful but not good enough to end evil and suffering, or else he might be all-good but not powerful enough to end evil and suffering. Either way, the all-good, all-powerful God of the Bible couldn't exist."

"This isn't a philosophical issue to me," added Rob, Hillary's boyfriend. "This is personal. I won't believe in a God who allows suffering, even if he, she, or it exists. Maybe God exists. Maybe not. But if he does, he can't be trusted."

3. Christianity is a straightjacket.

"Christians believe that they have the absolute truth that everyone else has to believe—or else," said Keith, a young artist living in Brooklyn. "That attitude endangers everyone's freedom."

"Yes," agreed Chloe, another young artist. "A 'one-Truth-fits-all' approach is just too confining. The Christians I know don't seem to have freedom to think for themselves. I believe each individual must determine truth for him- or herself."

4. The church is responsible for so much injustice.

"I have to doubt any religion that has so many fanatics and hypocrites," insisted Helen, a law student. "There are so many people who are not religious at all who are more kind and even more moral than many of the Christians I know."

"The church has a history of supporting injustice, of destroying culture," responded Jessica, another law student. "If Christianity is the true religion, how could this be?"

5. How can a loving God send people to Hell?

"I doubt the existence of a judgmental God who requires blood to pacify his wrath," said a frowning Hartmut, a graduate student from Germany. "Someone had to die before the Christian God would pardon us. But why can't he just forgive? And then there's all those places in the Old Testament where God commands that people be slaughtered."

"All that is troubling, I agree," responded Josie, who worked for an art gallery in Soho. "But I have even more of a problem with the doctrine of Hell. The only God that is believable to me is a God of love. The Bible's God is no more than a primitive deity who must be appeased with pain and suffering."

6. Science has disproved Christianity.

"My scientific training makes it difficult, if not impossible to accept the teachings of Christianity," said Thomas, a young Asian medical resident. "As a believer in evolution, I can't accept the Bible's pre-scientific accounts of the origin of life."

"And the Bible is filled with accounts of miracles," added Michelle, a med student. "They simply couldn't have happened."

7. You can't take the Bible literally.

"I see much of the Bible's teaching as historically inaccurate," said Charles, an investment banker. "We can't be sure the Bible's account of events is what really happened."

"I'm sure you are right, Charles," answered Jaclyn, a woman working in finance. "But my biggest problem with the Bible is that it is culturally obsolete. Much of the Bible's social teaching (for example, about women) is socially regressive. So it is impossible to accept the Bible as the complete authority Christians think it is."



These are the views held by the majority of the students on our campuses. Learning how to respectfully and effectively address these objections may be among the most important developmental steps for our staff and student evangelists.

Conclusion

If our strategies to communicate the gospel are based on the assumption that the majority already holds to a gospel-compatible worldview, when in fact they do not, then we will find ourselves increasingly marginalized and ineffective. Not only will it hurt our ability to reach the lost, but we will have difficulty recruiting believing students to our cause when they find our methodologies more costly than helpful with the majority of their unbelieving peers.

These books about Culture and Evangelism persuade us that it may be valuable to:

- ***Learn to respectfully deconstruct the various beliefs students hold which make belief in the gospel unlikely, in such a way that they come to question their own beliefs.***
- ***Work to change student's perceptions of Christians, through humble, loving interactions, apologizing where necessary.***
- ***Carefully steward God's reputation, as well as the gospel message, being thoughtful about the collateral damage our methods may produce.***
- ***Value the role of the sower, champion sowing activities, and develop sowing skills despite the lack of immediate fruit they will produce.***



In an effort to learn from those with more experience combining Good Words and Good Deeds, we read *The Externally Focused Church* by Rick Rusaw and Eric Swanson and *The Hole in Our Gospel* by Richard Stearns. We also interviewed Denny Henderson, Pastor of the Hill Country Bible Church at University of Texas, and Terry Erickson, the National Director of Evangelism for InterVarsity. We also learned many lessons during other elements of research conducted for this project.

In the book *unChristian*, David Kinnaman and Gabe Lyons reveal that a majority of non-believing Americans aged 16 to 29 hold an unfavorable view of Christians. One non-Christian summed it up like this: “Christianity has become bloated with blind followers who would rather repeat slogans than actually feel true compassion ... [it] has become marketed and streamlined into a juggernaut of fear-mongering that has lost its own heart.”

The authors also found that young adults see Christians as “uncaring, while overly focused on getting others ‘saved’.”

Non-Christians want to see compassion in us—a deep awareness of the suffering of others and a willingness to help. We cannot simply tell them that we are a caring and compassionate people. They must see it in our actions.

In the book *The Hole in Our Gospel*, author Richard Stearns suggests that this view may be justified. He writes:

More and more, our view of the gospel has been narrowed to a simple transaction, marked by checking a box on a bingo card at some prayer breakfast, registering a decision for Christ, or coming forward during an altar call. I have to admit that my own view of evangelism based on the Great Commission, amounted to just that for many years. It was about saving as many people from Hell as possible—for the next life. It minimized my concern for those same people in this life. It wasn't as important that they were poor or hungry or persecuted, or perhaps rich, greedy and arrogant; we just had to get them to pray the “sinner’s prayer” and then move on to the next potential convert.

Stearns proposes that a “whole gospel” focuses on the entirety of a person and the issues immediately felt by them in life.

In *The Externally Focused Church*, Rick Rusaw and Eric Swanson advocate that churches embrace this compassion in action, calling it “the proof side of proclaiming the gospel.” They share story after story of churches reaching out with love and compassion to their communities by tutoring students, painting schools, repairing half-way houses, and offering English classes, citizenship classes, and counseling.

“Through witnessing these selfless demonstrations of love and helpful acts of service, observers believed that the church just might have something worth listening to.”

Dave Workman, lead pastor of Vineyard Community Church in Cincinnati, Ohio, agrees: “It takes between 12 and 20 positive bumps [refreshing encounters with the church] before people come to Christ. Our presence in the public square through service gives us opportunities to provide these refreshing encounters.”

The authors go so far as to say that Good Deeds and Good News cannot and should not be separated: “The good deeds, expressed in service and ministry to others, validate the good news. The good news explains the purpose of the good deeds.”



Blessings for the Blessers

While this dual focus has obvious benefits to the victims of injustice, there is also a bounce for the movement. According to a study conducted by Hartford Seminary and conducted by Faith Communities Today (FACT), *“Congregations with a strong commitment to social justice and with direct participation in community outreach ministries are more likely to be growing than other congregations.”* One example of this is LifeBridge Christian Church in Longmont, Colorado. When they began a concerted effort to focus on others rather than themselves, they grew from 1,100 members to 15,000 members in just 8 years.

Successes and Cautions

During our research we interviewed several leaders of non-Campus Crusade evangelistic organizations. We asked each one what success they have experienced combining “Good Deeds” with the “Good News.”

Terry Erickson, the National Director of Evangelism for InterVarsity, told us that his organization heavily emphasizes an approach to students using “social justice” themes.

“You must pick your social justice issue very carefully,” Erickson said. *“If people see different solutions along political lines, you may end up in disagreement.”*

Annually, InterVarsity holds a big event within its US chapters. This year, they chose “Sex-Slave Trafficking” because any action taken would be seen as “standing up against evil” by Christians and non-Christians alike. Their plans for the 2009-2010 school year include:

- Inviting several congressmen to speak on this issue on campus.
- Holding a 6,000 person march on the busiest street near campus, protesting the sex slave trafficking trade.
- Partnering on campus with representatives from International Justice Mission and World Vision.
- Setting up proxy stations around campus (thought-provoking media stations manned by Christians trained to ask questions, listen, and provide answers).
- Partnering with additional non-Christian groups, since both Christians and non-Christians feel strongly that the issue needs attention.

However, the people we spoke with also recognize the risks. Denny Henderson of the Hill Country Bible Church at UT, expressed concerns about “Good News, Good Deeds” as an evangelistic outreach.

“Right now the students love the idea of social justice and humanitarian efforts,” Henderson said. *“They kind of really resonate with that. The problem is when we leave out the gospel, we’re not doing a whole lot, but feeding some stomachs. If we don’t share the gospel, we don’t give them hope for eternity, then we’re not really doing a whole lot.”*

But even though Henderson has concerns about a possible separation of evangelism and the good deeds, evangelistic/humanitarian aid missions are still a part of HCBC UT’s plans because of the benefit to the believers.



“We’ve really amped up our whole global missions strategy this year. We have an ongoing ministry in Mexico twice a month—about 40 students each time,” Henderson said. “We are going down there and feeding the hungry. We are working in an orphanage and doing medical clinics, and that is really a good thing.

“We want to give our students an easy win,” Henderson said. “We get them to share the gospel outside of their normal sphere of people, get a tangible win, and then they say, ‘I can do this.’ So a big part of that for us is our short-term mission trips. They experience sharing the gospel with someone they’ll probably never see again and get used to it.”

Conclusion

As our readings and interviews show, there has been a radical and negative shift in cultural thinking about the Church. If we do not find a way to improve outsiders’ views of us, then we will find ourselves increasingly marginalized and ineffective.

One first step may be to consider what in their negative perception about us is accurate. Perhaps we need to take a look at the things they see that make us so unattractive—self-centeredness, lack of compassion and kindness, hypocrisy to Christ’s moral standard, and seeing people as one dimensional potential converts.

It’s also important that as we add good deeds to our repertoire, we ensure that talking about Christ remains our ultimate motive, though not our ulterior motive. None of these activities should just be a strategy to get the attention of non-believers. Outsiders will be able to see through that as a bait-and-switch. But we have to find ways to communicate to our students, and to the lost, that love compels us not to stop at merely meeting their immediate needs.

If we are truly living the gospel, words and deeds will become inseparable. The church will give itself to the world—and in that sacrifice, the world will see the light of Christ.

These books about combining Good Words and Good Deeds persuade us that it may be valuable to:

- ***Champion the sowing value of compassionate acts.***

Good Deeds, when done out of true love, can help us sow the seeds of the gospel in a hostile culture.

- ***Train our staff with new skills to help them combine Good Words with Good Deeds.***

Many of us are seeing God’s heart for this re-integration, but don’t know what to do. Explicit training can help.

- ***Add Good Deeds components to our existing ministry activities.***

Summer Projects could be a great place to experiment with this. If a student’s heartbeat is for sowing with social justice or other good deeds, they will be more attracted to our projects that include this as a focus.

- ***Incarnationally partner with non-Christian organizations that are already doing Good Deeds on campus.***

This can create great opportunities for body and natural mode evangelism with those we work alongside, as well as those whom we are seeking to serve.



Suggestions for Implementing Proposals



From the highest levels of our Mid-Atlantic Leadership (and hopefully in conjunction with our National Leadership), we must repeatedly articulate authentic permission to be involved in pre-evangelistic/sowing activities. From speaking with our leadership, we believe staff do have this permission, but they aren't experiencing it. Our rich heritage, the stories we tell, the metrics we count, and the experiences of Big Break and Summer Projects all speak more loudly than the permission that has been expressed. Our staff need to be persuaded that sowing activities will be regarded as meaningful and valid by their leadership.

The remaining proposals, if enacted, should make plain to our staff that they do in fact have permission to spend their time on sowing activities. However, below are two additional thoughts on how our leadership can help the field believe that they do have that permission.

Acknowledge at major events and in major communications that our traditional evangelistic methods are not sufficient to reach every student in the American campus culture.

The evangelism day at CSU '09 was a perfect example of this. We believe it was courageous and incredibly helpful for our leadership to invite Tim Muehlhoff, Doug Pollock and others to address us in Moby. The content that was shared was unexpected and very encouraging. We applaud this and encourage more actions like it.

Invest energy in communicating, even overcommunicating, why we must have an expansion of our evangelistic skills.

Our leadership has communicated often and well about *The Way Forward*. The podcasts, face-to-face meetings, other communications (as well as the structural changes themselves), all communicated that our leadership expected new behavior from us. This communication strategy helped us understand that the changes were serious and we needed to pay attention.

Similarly, through the letters and videos from Dr. Douglass and Mark Gauthier as well as other documents being shared with us, we are beginning to understand that we are moving to a flatter ministry structure with greater focus on the local level. Obviously, significant communication to the field is part of the overall strategy to enact these changes.

We recommend a similar approach be taken regarding a change in our approach to evangelism. As the proposals are enacted, it's important that our staff hear clear, repeated messages urging them to develop expertise in equipping students in natural evangelism.

While we recognize that both our leadership and our staff can only tolerate so much change at once, we would respectfully suggest that developing this new evangelistic skills set is of such importance to the lost and to the future of Campus Crusade for Christ, that it warrants a major, national change effort complete with a comprehensive communication strategy.



Adjust the Paradigm

While our evangelism model values ministry, natural, and body modes of evangelism, our default posture tends toward ministry mode. For instance, though CoJourners demonstrates organizational approval of natural mode, many staff and students continue to experience evangelism as an activity performed with strangers. We need to champion new paradigms of reaching the collegians of the Mid-Atlantic (and US) by helping Christians reach those closest to them: their friends and classmates.

We know that CCC is famous for crossing barriers into new places, but the truth is that few of our students are even reaching those who sit next to them in class. Given that people who come to Christ do so overwhelmingly in the context of relationships, we need to emphasize reaching those with whom we have the greatest opportunities for influence as we move toward reaching every collegian in our Mid-Atlantic (and US) scope.

One possible expression of this paradigm shift can be seen in the changes being made at Penn State. Last summer and throughout the fall we took a hard look at how we are structured and concluded that a dramatic increase in our effectiveness would require dramatic changes. Those changes began in January 2010.

One change relevant to the discussion here is the creation of a new leadership position, "Missionary." Formerly we had two primary leadership roles: Managers and Multipliers. Managers led organizationally and administratively, overseeing the weekly meeting, conferences, community events, and the like. Multipliers were our Bible study leaders/disciplers/evangelists.

We observed that when evangelism and discipleship compete, evangelism loses. Meaning, when a student is asked to reach out to lost students *and* to teach and train younger believers, invariably they devote the greater share of their time and attention to the young believers.

In our new system, Multipliers still lead studies, still disciple, and still have evangelism training as a component of their discipleship. However, there is also a new lane of leaders, the Missionaries, whose sole focus is to incarnate themselves into some pocket of campus where they can conduct natural evangelism.

In our inaugural class of Missionaries we have students committed to establishing a gospel presence in the atheist club; Lesbian, Gay, Bisexual, Trans-gendered Association (LGBTGA); a fraternity; a sorority; several dorms and majors; and various other affinity groups.

A few weeks ago our missionaries to the LGBTGA put together a discussion on homosexuality and Christianity which over 150 students attended, including dozens of gay and lesbian students. It's impossible to imagine that sort of turnout if we didn't have insiders who spend hours every week at the LGBTGA center. Even with their insider presence, the reactions to the program were understandably mixed. Despite the umbrage that some students took with what they heard, sufficient trust and friendship remains. Our students are continuing to build bridges upon which the gospel can cross.

The Missionaries are learning a new set of skills. For several years we have suggested students do natural ministry, but we never really helped them succeed. We trained them in ministry mode and hoped they'd figure out how to translate it. Predictably, they didn't figure it out. Now, Missionaries



meet weekly as a group for training in natural mode evangelism and encouragement in the Word. A significant portion of our time is spent sharing stories of success and failure, as we are learning together how to live out this new approach.

Ministry mode still has a place here. It is helpful for training and we believe it has a catalyzing effect of helping students conduct natural mode evangelism. But as we believe that students will come to faith through natural mode evangelism, we are directing significant energies to helping our students succeed in that.

We are working to bring about the day that every student at Penn State will hear the gospel from someone they trust. Lord willing, that day will come within the next ten years. We calculate we'll need at least 1,000 missionaries in order for that to happen, perhaps half of whom will be involved in other ministries with whom we partner.

This approach is one that we think has promise on other campuses as well. Organizational support in the form of explicit permission, advocacy, new training resources, and updated metrics as outlined in our proposals could help this model succeed and spread.

On the following page is an example of the application we use in selecting our missionaries.

So you want to be a Missionary?

Jesus is so great that he deserves to be known and worshipped by everyone on earth. Someday, Lord willing, every student at Penn State will hear how great he is from somebody they trust. To bring about that day we have a new lane of leaders- Missionaries- students who identify a particular group of students (sorority, fraternity, dorm floor, major, club, ethnic group, etc.) among whom they will live and love, and in natural and appropriate ways, talk about Jesus. To do this among 42,000 plus students we will need at least 1,000 missionaries. During this pilot semester we had 20. They are awesome. Seriously, you should talk to them and ask them what they've been doing. Our goal is to double the size of the lane year after year until Jesus raises up 1,000 tongues, from Cru and elsewhere, to sing his praise to every student on this campus.

Below is an application to join the group of missionaries in Cru who will be learning, experimenting, and sharing lessons learned in new evangelistic approaches. To be a missionary you must commit to engaging in a highly intentional, highly relational, incarnational mode of ministry with a group of people at Penn State. You're going to need to read a lot, and learn a lot of new skills. You need to come to Raystown August 18-20. You need to commit to come every Monday from 6:30-8:00pm to a teaching/training/debriefing time. You need to commit to pick a group of people, love them, spend time with them, and through your words and actions, establish a gospel presence among them. You need to take steps of faith and depend on the Holy Spirit to empower you in your ministry. You need to own your own development and do what it takes to reach your group for Christ. And you need to be patient. This is going to be a process, not an event.

If you'd like to apply to be one of the 40 missionaries for next year, please fill out the form below, tear it off and turn it in at Cru no later than April 22nd. We'll get back to you shortly with a decision.

Name _____ Class _____ Phone number _____ Email _____

What group would you like to reach for Christ? _____
(This could be a dorm floor, sorority, club team, ethnic group, major, affinity group, etc.)

Is there another believer (in Cru or otherwise) with whom you'd like to partner? _____

Please provide the name, phone number, and email of a reference who can comment on your walk with Christ and readiness for this role. _____

Are there any limitations on your ability to commit to all that is described above? _____

Why do you want to be a missionary? _____



We should require some type of compassionate activity among our movements at their local address. We are encouraged by the energy being given to this already (e.g. GAiN helping the Campus Ministry pack one million meals for Haiti at Big Break), but we have far to go to touch our local movements. For the health of our own hearts, for our perceived image on our campuses, and for the simple fact that Jesus did this, we need to develop expertise in this non-traditional focus. As we grow in demonstrating the love of God, we expect more opportunities to express the love of God.

When thinking through this other side of the gospel, try to think in terms of JAC – Justice, Advocacy, and Compassion.

- Justice – how can you fight for justice in your society, righting things that are wrong in the world around you?
- Advocacy – how can you fight on behalf of those who can't fight for themselves? Think of issues like slavery, prostitution, etc.
- Compassion – these issues are dealing primarily with those who are hurting in ways that we can help.

Here are some ideas to get you started on your campus:

- Hold a “Compassion Week” once a semester. Focus talks, discussions, planning, and efforts toward intentional acts of compassion on and off the campus. You can even watch the movie *Evan Almighty* and discuss “Acts of Random Kindness”–or ARK.
- Invite guest speakers who are leaders in compassionate efforts in the US and around the world. Use these inspiring personalities to spark others to carry compassion into their world.
- Hold a meal packing event on your campus like we did at Big Break.
- Hold a humanitarian aid collection on campus. For example, a local food bank can give you stories and details about how they assist the poor in the area– casting a clear vision of the need. Then share the list of items needed. Or make it a financial collection for one specific item (like water filters) and set a number goal.
- Hold a bingo night at a local rest home. Many senior citizens long for new and exciting events– and for company. Bring prizes for the bingo winners (warm socks, hankies, chocolate, Christian books, etc.) and let them choose their prize from a prize table. Play the game with the residents and get to know them.
- Minister to men and women who serve the community. For example, hold a dinner for firemen and their wives where they can focus on their spouses (maybe even get some ideas from Family Life) and also feel appreciated by the community.
- Help with an immediate need. If a big snowfall hits your town, go shovel sidewalks.
- Volunteer to read to small children at a local library.



- Partner with a local church to offer free baby sitting around Christmas time. (All parents need time to shop for Christmas.) This offer could be extended to offer free baby sitting so parents can have a “date night.”
- Coordinate with a local hospital to visit the children’s ward armed with smiles, storybooks, skits, puppets, and fun!
- Work with a local church to be a guest speaker at a Sunday school. The teachers need a break and you can be a real inspiration to the children! You can do the same thing at the local youth group meetings.
- Join a local walk-a-thon or marathon as a group to raise money for a cause. Team shirts can show people who you are.
- Write to prisoners. Ministries like Prison Fellowship may have some additional ideas on how to minister to prisoners. (www.prisonfellowship.org)
- Raise money for the local pregnancy center. Some of these centers have a fund raiser where people take home a baby bottle and fill it with change and return them on a set date.
- Volunteer at the local Humane Society to clean cages and walk dogs.
- Ride along with Meals on Wheels delivery people and visit with the shut ins. You can also arrive earlier and fix the meals for them at the church.
- Write letters and send packages to soldiers overseas. There are several websites that give addresses and explain how to do this so your mail goes through safely. (AnySoldier.com)
- Give gifts to the children of prisoners. Each Christmas, Angel Tree helps churches and other organizations give life-changing gifts locally to the children of inmates. (www.AngelTree.org) You can even serve as a mentor to the children who receive the gifts!
- Ring the bell for the Salvation Army at Christmas. As you ring the bell, sing carols and other Christian songs. Spread the cheer– or just make them laugh.
- Collect supplies for the local homeless shelter or battered women’s shelter. Places like these often have a list of Items they need like soap, towels, canned foods, and more. Help those in urgent need in your community.
- Join a Habitat for Humanity construction project in your area.
- Serve as tutors for an “after school program.” Some kids need help with their homework– other kids just need a safe place to stay until their parents come home from work. All of them just want to know someone cares.
- Partner with a church to host a day of caring for single mothers. Childcare could be provided while mothers are treated to the services of their hosts: car washes and maintenance, haircuts, mini money management class, scrap booking corner, gift certificates, meal, etc.
- Reach out to international students by hosting a holiday gathering, game night, English lessons, or even rides to Wal-Mart. International students often experience loneliness, struggle to understand the new culture, and have a hard time getting to know American classmates.

- Work with International Justice Mission to help establish a local chapter or hold an event. (The USCM is in the process of forming an official partnership with them.)
- Read a book – *The Hole in our Gospel* by Richard Stearns is a great one!
- Listen to Podcasts on compassion from people like Tim Keller, Marc Driscoll, etc.
- Check out bloodwatermission.org and utilize some of the ideas there—including the program “40 Days of Water.”
- Show the film, *Invisible Children* on campus and hold discussions afterwards. See what ideas surface from students after that.
- Make a loan to someone who really needs it at Kiva.org – it is a great way to put \$25 to work in ways you never thought possible.
- On twitter, follow organizations like International Justice Mission, World Vision, Compassion International, Global Aid Network.
- Volunteer your time at a local thrift store.

Part of the genius of Campus Crusade for Christ is our focus on transferability. We must apply that expertise in developing approaches, tools, and training to help our staff and student leaders develop the skills needed to sow and deconstruct/reconstruct worldviews. We have some tools for this, but we need more and better resources to equip students in these complex tasks.

One critical skill that we need to make transferable is the ability to graciously deconstruct worldviews that render belief in the gospel impossible. In his book *The Reason for God*, Tim Keller demonstrates how to do this brilliantly. Unfortunately, however, many staff and students we know who have read the book walk away from it convinced that Keller is a great apologist but are unable to reproduce his excellent arguments themselves.

In light of this, we have begun to create a study guide based on *The Reason for God*. It is designed to help our staff and students learn and internalize Keller's reasoning, so they can use these approaches in real conversations.

This is just one example of the type of tool that we believe Campus Crusade needs to produce to equip our staff and students with the skills critical to carry out effective evangelistic dialogues in this culture.

The members of our team have begun to use these cards to train our students. Below is an email from one student who enthusiastically reports how helpful the training has been to her.

Sorry to flood your inbox but I wanted to share something very exciting. Tonight (Saturday) I decided to stay in and do work, but of course I was interrupted by several different friends. I ended up talking to two of my sorority sisters until now (3am). It was going okay for a while. We talked a lot about alcohol and frat parties and schoolwork. But it turned into an AWESOME conversation about God. One of the girls is really searching right now. She grew up Christian but is now forming new views. She literally said that she thinks all religions are basically the same thing. It was textbook from Reason for God!!! I mean, textbook seriously. I felt so prepared to talk to her about it because of the role play that we did in missionary group on Monday. I argued a few points but ultimately it lead into a discussion on eternity and so on.

Thanks so much for starting up the study guide. This is good stuff. It's so cool to see that there are results happening from it immediately. I really just wanted to offer a word of encouragement that this missionary lane is awesome and totally what this campus needs. I feel so blessed to be apart of it.

God is good,

Terri

On the following pages are the cards created to train students in using the content from chapter one of *The Reason for God* in real conversations.



Point:**1**

pp. 7-8

“There can’t be just one true religion.”**Objection**

- All major religions are equally valid and basically teach the same things.
- The doctrinal differences between major religions are superficial and insignificant.

Analysis

- This position is inconsistent:
 - It insists that doctrines do not matter while asserting its own doctrine about the nature of God.
 - It claims a superior and more enlightened view of God while condemning those who claim to have a superior view of God.

Response

- You are suggesting that doctrine is unimportant.
- You are asserting a particular doctrine about the nature of God to make your point.
- That doctrine doesn’t unify the other major faiths, it actually contradicts them.
 - Buddhism doesn’t believe in a personal God at all.
 - Hinduism believes in a multitude of distinct Gods.
 - Judaism, Christianity and Islam believe in a God who holds people accountable for their beliefs and practices and whose attributes could not be all reduced to love.
- Are you sure that all religions teach the same things?
- Are you really suggesting a new religion?
- Are you suggesting that your religious views on this issue are superior to the views of those who disagree with you?

Adapted from *The Reason for God*, by Timothy Keller. Published by Dutton books. Permission pending.

Point:**2**

pp. 8-9

“There can’t be just one true religion.”**Objection (from pages 8-9)**

- Each religion sees part of spiritual truth, but none can see the whole truth.
- Several blind men were walking along and came upon an elephant. “This creature is long and flexible like a snake,” said the first blind man, holding the elephant’s trunk. “Not at all—it is thick and round like a tree trunk,” said the second blind man, feeling the elephant’s leg. “No, it is large and flat,” said the third blind man, touching the elephant’s side. Each blind man could feel only part of the elephant; none could envision the entire elephant. In the same way, the religions of the world each have a grasp on part of the truth about spiritual reality, but none can see the whole elephant or claim to have a comprehensive vision of the truth.

Analysis

- This illustration praises humility, while being very arrogant.
- The narrator describes all religious practitioners as blind, and himself as the only one who can see.
- How could the narrator know that each blind man only sees part of the elephant unless he claims to be able to see the whole elephant?
- How did he come to have this superior enlightened knowledge that everyone else lacks?

Response

- How do you know that no religion can see the whole truth?
- Do you yourself have the superior, comprehensive knowledge of spiritual reality you just claimed no one can have?
- Are you characterizing people with beliefs different from yours as blind, and those who agree with yours as able to see?

Adapted from *The Reason for God*, by Timothy Keller. Published by Dutton books. Permission pending.

Point:

4

pp. 11-12

“There can’t be just one true religion.”

Objection (from pages 11-12)

- When you become aware that many intelligent people hold different beliefs from you and you can’t convince them otherwise, it is arrogant to try to convert them or otherwise hold your view to be the superior truth.

Analysis

- Some say that it is ethnocentric to claim that your religion is superior to someone else’s.
- That statement itself is ethnocentric:
 - Most non-Western cultures have no problem saying that their culture and religion is best.
 - The idea that it is wrong to say so is a particularly Western concept.
 - Charging others with the “sin” of ethnocentrism is really a way of saying, “Our culture’s approach to other cultures is superior to yours.”
- In saying this you are doing the very thing you forbid others to do.

Response

- Most people in the world don’t believe that all religions are equally valid.
- Many of these people are as good and intelligent as you are and are unlikely to change their views.
- The statement “All religious claims to have a better view of things are arrogant and wrong” is therefore on its own terms, “arrogant and wrong.”

Point:

3

pp. 9-11

“There can’t be just one true religion.”

Objection

- Religious belief is too culturally and historically conditioned to be “truth.”
- People believe what they do largely because they are socially conditioned to do so.

Analysis

- It is difficult to get past our own cultural biases.
- But, that reality can’t be used to argue all truth is relative because the argument would relativize itself:
 - If you claim that social conditioning relativizes all beliefs, then you must grant that it relativizes the belief about social conditioning.
 - In which case it cannot be true, on its own terms.

Response

- Are you saying that all claims about religion are culturally conditioned except the one you are making?
- If so, how is it that your belief escaped its own demand?
- If no one can determine which beliefs are right and wrong, how can you be confident that what you believe (and want me to believe) is true?
- We all make truth claims of some sort.
- It is very hard to weigh them responsibly.
- It is important that we do the difficult work of trying to do so.

There can't be just one true religion.

The Gospel (from pages 19-20)

- Some suggest that fundamentalism leads to violence.
- Everyone has fundamental faith commitments that they think are superior to other people's.
- Which fundamentals lead their believers to be the most loving to those with whom they differ?
- One instructive example is seen in the differences between early Christians and the surrounding culture:
 - The Greco-Roman world
 - Religious views were open and tolerant—everyone had his or her own God.
 - The practices of the culture were brutal.
 - Despised the poor.
 - Ignored the sick.
 - Christians
 - Insisted that there was only one true God, the dying Savior Jesus Christ.
 - It was remarkably welcoming to those that the culture marginalized.
 - Gave generously not only to their own poor but to those of other faiths.
 - Cared for all the sick and dying in the city, often at the cost of their lives.
- Why would an exclusive belief system lead to behavior that was so open to others?
 - Because Christians had within their belief system the strongest possible resource for practicing sacrificial service, generosity, and peace-making:
 - Jesus died for his enemies, praying for their forgiveness.
 - Reflection on this led to a radically different way of dealing with those who were different from them.

Summary (from page 12)

- Skeptics believe that any exclusive claims to a superior knowledge of spirituality cannot be true.
- But this objection is itself an exclusive claim about spiritual reality.
 - It assumes some or all of the following unprovable faith assumptions:
 - God is unknowable.
 - God is loving but not wrathful.
 - God is an impersonal force.
 - Also, the proponents believe they have a superior way to view things.
 - The world would be a better place if people dropped the traditional views of God and truth and adopted theirs.
 - If all such views are to be discouraged, this one should be as well.
 - If their view is not narrow, then there is nothing inherently narrow about traditional religious beliefs.

Delivery (from pages 4, 19, 20)

- Tim Keller, in his gracious approach, often finds common ground with skeptics, despite coming to different conclusions.

“It is widely believed that one of the main barriers to world peace is religion... it may surprise you that though I am a Christian minister, I agree with this.”

“Christians believe that all human beings are made in the image of God, capable of goodness and wisdom. . . [which] leads Christians to expect nonbelievers will be better than any of their mistaken beliefs could make them.”

“The biblical doctrine of universal sinfulness also leads Christians to expect believers will be worse in practice than their beliefs should make them.”

“Christianity not only leads its members to believe people of other faiths have goodness and wisdom to offer, it also leads them to expect that many will live lives morally superior to their own. . . Christians, then, should expect to find nonbelievers who are much nicer, kinder, wiser, and better than they are. Why? Christian believers are not accepted by God because of their moral performance, wisdom or virtue, but because of Christ's work on their behalf.”
- We would do well to model Keller's respectful, gracious approach.

Metrics must be amended to value pre-evangelistic and sowing activities described in this report. We believe there is value in motivating, celebrating, and monitoring evangelistic activity that takes place throughout a movement. We must count what both staff and students do, across the full range of desirable evangelistic behavior. This measuring can help us to emphasize and value what will most help the lost.

We believe the following guidelines will be helpful in amending our success criteria system to better motivate, celebrate, and monitor the most desirable evangelistic behaviors:

1. Our success criteria needs to be collected consistently, region-wide.

While we appreciate the flexibility we have been given, we think there is value in everyone counting the same things in the same ways.

2. Our success criteria should focus on ministry activity conducted by students.

We believe that students sharing with other students will be the key to reaching our campuses. As such, statistics that only count staff activity do not motivate, celebrate, or monitor the most important behavior.

3. Our success criteria, therefore, needs to be designed with a student audience in mind.

Many of our students feel that counting evangelistic activity calls motives into question. This has to have a very human, not corporate, feel if students are to submit to being counted.

4. Our staff will need help aligning students to having their evangelistic activity measured.

We need to come along side them and provide well-thought-out resources to help them succeed in this alignment.

5. Our success criteria has to motivate, celebrate, and monitor the full range of desirable evangelistic activity.

Sowing to reaping, proclamation to demonstration, natural mode to ministry mode, all need to be valued.

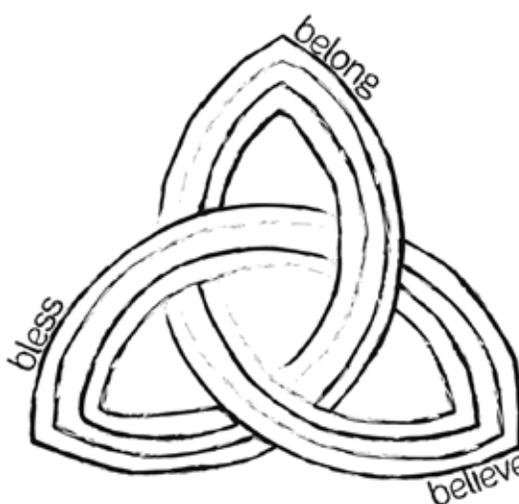
6. Our success criteria needs to be more discerning of genuine conversion.

Many of our indicated decisions are dubious. We need confidence that our metrics are giving us an accurate picture of reality.

On the following page is one attempt to apply the above criteria at a local campus. Student leaders at Penn State self-report every two weeks at leadership meetings. They use this form to indicate who they have blessed, who now belongs, and who now believes in the Savior.



We have found that “Believe, Belong, Bless” corresponds to our traditional “Win, Build, Send” model, while suggesting greater flexibility in sequence. This seems to better match many students’ experiences. While students generally are built through belonging, many also belong before they believe. Some are even joining us in blessing others before they believe and find blessing and belonging as the gateways to belief.



who are you praying for?

who have you blessed in word?
eph 2:8-9

who have you blessed in deed?
eph 2:10

who now belongs to a community?

who now believes in the Savior?

These categories also help us motivate, celebrate, and monitor broader categories of desirable evangelistic behavior. “Blessing in word” is more than just explaining substitutionary atonement; it’s saying whatever the right thing is to say in any given context. It may include graciously deconstructing a gospel-incompatible worldview, dialoguing to create plausibility structures necessary for faith, or even listening to understand what in the mind of an unbeliever makes Christ appear less beautiful than he really is.

By asking about “Blessing in deed” we affirm the value of demonstrating as well as proclaiming the gospel. For thoughts on what activities are worthy of being counted here please see the appendix, “Assist with Compassion.”

Asking “Who now belongs to a community?” allows us to measure partial victories that are crucial to long term success. It’s a way to acknowledge the value of first downs, not just touchdowns.

In asking “Who now believes in the Savior?” we are intentionally avoiding the language of “indicated decisions.” We believe our numbers in this category are soft, and that they are giving us an exaggerated picture of our evangelistic success. We are seeking to only record known people, whom we have reasonable confidence have begun a relationship with Christ.

By asking “who” throughout, not “how many” we emphasize that this is about loving people, not earning points.

By counting student activity and having them report individually, we are able to track how many students identify themselves as laborers.

This may not be the final version, but we do believe it is allowing us to motivate, celebrate, and monitor the most desirable evangelistic behavior in ways that will help everyone at Penn State hear the gospel from someone they trust.

Finally, our intuition says that even if we do all of these things successfully, we are destined for failure apart from an outpouring of God's Spirit on our campuses. Therefore, we ought to afford ourselves every opportunity to raise up a presence of prayer to the Living God, to thaw the hearts of this generation of collegians and depend on him daily. Unless the Lord builds this house, we labor in vain.

What if the university environment, like a pre-Aslan Narnia, has grown ice-cold? What if it feels to be "always winter, but never Christmas?" We must ask the Lord to thaw out our campuses, that the gospel would find a widening reception. To that end, quite literally, let us pray.

One outworking of this aspiration to dependence is the Jericho Project, a partnership with Collegiate Impact, (the collegiate arm of Life Action Ministries, Nancy DeMoss). Dave Warn, dear friend and former CCC Local Leader at the University of Wisconsin, heads this ministry. Dave has pioneered partnerships between CI and CCC at several campuses, including Montana State University. He has also led partnerships with various Ivy League schools under the direction of the Christian Union.

The Jericho Project:

- Aims to transform entire campuses, not just portions of a campus.
- Begins with the blocked hearts of believers, which are impeding the progress of the gospel. Dave says, "When God arrives to do a work of transformation ... He first begins with us – the body of Christ on campus."
- After concerted prayer, when there is a palpable sense that God's people are being transformed, then "spills out to impact the broader campus community."
- Is a partnership that will only be effective on campuses that recognize the need to involve all the campus ministry leaders of various Christian organizations, not just CCC. A good first step for us would be to reach out to these dear co-laborers (representing different organizations), in order to pray together. Don't wait. We must take the lead. An excellent example of this exists at the University of Texas.
- Is a 1-2 year commitment, not a one-time event.
- Centers on the Biblical themes of: understanding God's manifest presence, brokenness, humility, repentance, holiness, authenticity, spiritual unity, awe/worship, proclamation of God's Word, desperation, spiritual warfare, and intercessory prayer.

We caution ourselves and our fellow, highly-proactive USCM leaders to not give mere intellectual assent to this proposal. Rather, we must embrace this final proposal like a drowning man might clutch a life jacket. For it is folly to think that we can achieve the Great Commission with wounded soldiers and in our own efforts.



Personal Lessons Learned



Dan Flynn

I was a late addition to our Mid-Atlantic SLI, and received rather direct prompting from the Lord to participate (a story for another day). I am glad I followed His lead. This has been a very rewarding experience for me.

1. I've learned that I really enjoy working with a team of peers. It's been a delight to labor with other seasoned staff to tackle an issue of dire importance. I've loved our camaraderie and commitment to this cause. The team's willingness to "get under the hood" of this project helped me feel I was part of something important—which is a big value in my life. I long to make a real difference. Nothing less will do.
2. I've loved the intellectual stimulation from our readings, analysis, and discussion. It has sharpened my mind and heart to be proactive in reaching a changing generation of collegians. In fact, I'm now often going outside the borders of CCC to investigate new thinking in the areas of culture and evangelism and have imported some of this back to my campus. It's nice to feel "out front" rather than in "reaction mode."
3. Putting my thoughts to paper has helped me become more precise in my communication. I enjoy writing, but have had few opportunities since college to persuade via this vehicle. I've always been enamored with the communication/persuasion process, and this ALP has furthered my desire to "get it right" in communication. This dovetails with my minor role in Keynote's Comm Center initiative.
4. Our research into culture has left me feeling significant dissonance as I consider the future of our mission. The US looks worse than I was willing to concede. (For example, I just read that 52% of evangelical believers, age 18-29, believe that there is more than one way to heaven). Such young "believers" cannot pass on what they do not possess. If we are going to change our nation and send capable laborers to the world, we must reengage the only One capable of accomplishing this: Jesus. All this has reminded me of my primary need to get on my knees for my campus.
5. It's been a delight to be exposed to joyous leaders both inside and outside CCC. People inspire me: their choices, their strivings, and their character. This ALP has afforded me many examples of godly men and women who have sold everything to buy the pearl of great price. I'm indebted to their example.



Joey Payne

This Action Learning Project (ALP) has taught me to slow down and solve problems more comprehensively, develop healthy team norms, and to invest myself in reading books and articles that will advance the Kingdom—among other lessons.

1. I have tackled many problems inside my ministry, but never this thoroughly. I work for a ministry that reacts quickly to natural disasters. Global Aid Network always seems to move fast and solve problems along the way. This ALP has taught me to slow down when facing a complex problem—and draw on more resources than just one.

Studying six “streams” of research all converging onto one solution was an eye-opening experience. Through the interviews, books, surveys, and other sources, I saw a more comprehensive view of the problem than I am used to dealing with. It was exciting, but also a bit overwhelming. What do you do with so much information—some complementary and some contradictory? Over the months, our team learned how to “digest” the facts of this issue. I experienced times of quick assimilation of facts—and quick decisions. Other times, we slowly dissected the stats, quotes, books, and other facts to piece together a clear view of the problem and a possible solution. It was grueling at times, but an incredible lesson in teamwork, persistence, and problem solving.



2. My favorite part of this ALP has been my team. Discussing our team “norms” was very freeing to me because, at first, I was not sure how to interact with a team that was so vastly different from what I am used to inside my own ministry. But it was those differences that taught me the most. Getting to know staff members who are so passionate about the Campus Ministry has brought me a new level of respect for this partner ministry inside Campus Crusade. Their “team norms” have taught me a lot of things I would like to bring back to the GAIN team—especially the high value of relationships in the context of staff life, ministry, and especially family life.
3. Also, my teammates were an amazing resource to my educational experience. As we discussed different issues around the ALP, very often one of the guys on the team would mention, “Have you read a book called...” With their help, I found many quality resources that will help in my ministry. They say “leaders are readers.” I saw that truth in my teammates.

Roy Baker

1. You can get more done with the right team: I felt like we functioned well as a team. Since we were seasoned leaders there was a greater self-awareness of what each person could bring to the table. This made delegation and roles much easier to assign.
2. The problem of evangelism effectiveness is a complex one: we knew going into the ALP that we wouldn't find a "silver bullet" answer. Through the research we discovered:
 - a. The current culture doesn't want us to preach to them.
 - b. Most CCC staff know this is true, so staff have done it less or have shared their faith with an ineffective method and are unsatisfied.
 - c. Most of our converts are coming to Christ through relationships with their Christian friends.
 - d. We must value being Biblical and resist the temptation to only be pragmatic.
 - e. We must become better equipped with invisible tools using a dialogical approach in order to connect with our current target audience.
3. We must cultivate Christ dependent environments regardless of strategy: for me personally I often found that I can get so tied up in working on strategy and problem solving with the hopes of becoming self-dependent and effective. It would be a tragedy if Christians found a "secret weapon" in evangelism and trusted in that "tool" instead of Christ.
4. Things I learned about myself:
 - a. I functioned better with deadlines. Things become "out of sight out of mind" for me. I will procrastinate without a deadline to force me to stay on task.
 - b. I am more aware of my insecurities. I was impressed to work with so many talented team members. There were times when I felt I had little to offer. I can't articulate my thoughts as clearly or efficiently as others.
 - c. I need assignments such as this to help me grow. One of the reasons I wanted to do the SLI is because I don't own my own development as much as I should. Being a part of something like this provides me with accountability and exciting challenges that spur me towards growth.



Scott Blom

Being on the MA SLI has been a great and difficult experience. I am not happy that my commitment is over, neither would I sign up for another two years knowing what I know. I guess it is neither all good nor all bad! I would like to look at three areas where I have noticed the Lord working in my life directly as a result of being a part of this team and especially being a part of the team looking at evangelism effectiveness.

1. The Lord has exposed areas of great pride in my life over the past two years. Our team has worked incredibly well together (if there has been any unhealthy conflict I am oblivious), and the capacity of everyone else on the team has highlighted many of my inadequacies calling out areas of hidden pride in my leadership abilities. Bottom line, I am not “all that,” and I need a great working team around me.
2. The Lord has used our study to bring me back to a place of hunger for evangelism. Without a doubt I would fall into the category in our ALP of “staff who are unsatisfied in evangelism.” I am not convinced that we (organizationally) are all that good at engaging the lost, and I certainly am not convinced that we are helping the lost encounter the life-giving Gospel. I have seen “success” in evangelism as defined in our measurements (and organizational culture), yet I can hardly count success when I see a person indicate a decision for Jesus, and then I never hear from them again. I have felt like a fraud working for Campus Crusade and strongly disliking evangelism to the point where I was ready to: a) stop doing evangelism or b) leave staff. Our work has highlighted that my feelings are what the majority of staff feel. What we have worked on is the foundation of what has become my personal hope for Campus Crusade (in the US...), that our efforts to see more people become life-long disciples of our marvelous Savior. Bottom line, I am pretty sure that this may have been the most significant issue that I have engaged with in my 15 years on staff. I am hungry to see us really/significantly reach the lost in this culture. What the Lord has done, I pray He brings to fruition in the lives of staff across our ministry.
3. I am overcommitted. The requirements of participation in SLI was to give 15% of my time—at times I have been hard pressed to give just 5% of my time and I know my team has felt my absence. August 2009 I accepted increased responsibility for our campus teams working with cadets/midshipmen. Maybe it’s a similar issue to point 1 but I cram more into my schedule than I can do well. I am confronted with the reality that if I do something else, I need to weigh that against what I will be forced to stop doing.



Tim Henderson

I have loved working on our ALP to increase staff satisfaction and effectiveness in evangelism. It's just one ingredient in the overall SLI experience which has been life-changing for me. Five things stand out to me as lessons learned (or rather learned more deeply) as we've labored through this process.

1. I love problem solving. I love discerning what's wrong, thinking about why it's wrong, and what we need to do to fix it. I love strategy sessions and reading what smarter people than myself have already written about the problem. I love pondering alone and with a group. I love the "aha" when something clicks and the problem is cast in sharp relief, or better yet when a solution emerges.

I have sometimes thought during this year that if I could have a job where my focus was just to solve problems I would really love it. Then I realized that I already have that job: I'm a campus director. This assignment is in the sweet spot of what I think God wants me to do with my life.



2. I love working on a team. I can work alone, but life is sweeter when I am working with others. It makes me happy when someone else on the team has a great insight and when we experience synergy. It's a pleasure to see my weaknesses compensated for by a team member. In the weeks when my day job keeps me from contributing to SLI, I am comforted to know that others are hard at work, making progress for the team. I'm grateful that Crusade highly values teams.
3. I love evangelism. I enjoy talking to people about Jesus. It's fun to discern the next best step for them, and to trust the Spirit to enable me to say what they need me to say, or ask what they need to be asked. God rarely uses me to help someone cross from death to life and that has sometimes been very discouraging for me. But I think he often uses me to help someone think about the gospel and understand the critical issues surrounding it. That is a pleasant role to play, and I am more content than ever with the roles that he assigns me in this process.
4. I love me. This one is a little less cheering than the others. I've just seen in my life that we can fine-tune approaches, tools, and training, but at the end of the day an unwillingness to talk to others about Jesus can veto it all. It's easy to not talk to a neighbor, or to content myself with what I've already done, or am helping others to do. I need to love the lost more than I love me and my "right" to be off the clock. All too often I don't.
5. We need God's intervention. Again, it's not all about approaches, tools, and training. We are desperate for God to grab the hearts of his people and turn in them into passionate communicators of the gospel. We need him to overcome the blindness that plagues the lost and keeps them in bondage. We need an outpouring of his Spirit to convict the world of sin and show them the beauty of Christ. I hope that what we have researched and proposed will be a means to that end, but unless the Lord builds the house, we labor in vain.