

# Finding Key Leaders

## Building

# Impact

## Movement[s]

A new group of leaders is emerging in America. This is a group of college educated African Americans born after the era of civil rights; the grandchildren of integration. It is a group of leaders faced with a growing dilemma. The black middle class is growing in number and fortune. The black masses are growing in number and are often forgotten, left in the margins of society. These leaders are found on the college campuses around the country. Historically, the African American church has provided a cementing, spiritually transforming influence. Yet, many bemoan the church's current struggle to effectively engage the younger generation.

Young leadership is being pulled out of the African American community and is struggling for ways to reach into the community and give something back. At its heart, The Impact Movement is about giving these emerging leaders the hope they need to define themselves as children of God, made and created with a rich heritage unlimited opportunity and divine destiny. This handbook is designed for those that are non-African Americans and for those that are not already African American cultural insiders. Our hope is that you will be provided with some cultural knowledge of the black community and equipped with some basic tools as you attempt to launch new Impact movements on campuses across the country.

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# Table of Contents

4	Macedonia, Movements & the Mosaic of Campus
9	Movements Everywhere: Building Ethnic Movements
12	The ABC's of Ethnicity
17	Understanding & Ministering to the African American Student
29	Decoding a Campus & Finding an Impact Leader
39	Launching an Impact Movement

## Appendix

45	A: Word on Contextualization
51	B: A White Self-Assessment
53	C: Stories of What to Do and What Not to Do
56	D: Resources

\* This handbook and many other resources are available at [www.movementlaunching.com](http://www.movementlaunching.com)

Macedonia,  
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In Acts 16 Paul and his little band of missionaries receive the famed vision from the Man from Macedonia. Then they did a remarkable thing. They changed their strategy. The work among a new people demanded new tactics, so they adjusted to meet the need. Their normal practice was to start at the synagogue among the Jews and a few God fearing gentiles, but in Philippi this was evidently not possible. They had to take their apostolic ministry in a new direction for a different ethnic community. God had gone before them and their efforts where blessed.

They met Lydia, cast out a demon, met a jailor (not in the original plan) and the church was planted on fertile ground in a gentile environment. God had moved in an apostolic fashion among people who were not looking for him (Isaiah 65:1). And 2000 years later, the gospel continues to advance in this fashion. Since 1951 we have had the desire to give every

student on the planet the opportunity to respond to the gospel. We have made incredible progress, but after 50+ years of hard work we still find places on campus where we struggle to make headway. And then... contextualization.

For most of history of the Campus Ministry, geography has overridden peoples. Getting to the location was the key and we succeeded in opening any campus location we put our mind to. However, the great commission has always stressed the “who” over the “where” (the ‘all nations’ of Mt. 28 is panta ta ethne—or all ethnicities). We had developed a white middle class contextualized ministry that was incredible, but were finding it difficult to penetrate the mosaic of the average college campus. Of course the concept of contextualized ministry is not new, but the application of it to ethnic groups on campus settings is an idea we have only recently explored.

Suddenly, if we accept the need to format the ministry to fit the people, we have a whole new means of going about our movement building business, and we give ourselves a fighting chance to get the gospel into every nook and cranny of the campus setting.

## **A Lesson from Soap**

Next time you take a trip to the grocery store, slowly walk down the detergent aisle (like you have that kind of time). Tide, All, Cheer, and Gain are all prominent, nationally known, reputable products... and all made by Proctor and Gamble. A long time ago P&G realized that they could never attain the market share they desired by unleashing one detergent on the world (no matter how good the soap).

However, if they concentrated on the whole detergent category with many products, they could attain a substantial market share, and get the gospel of soap to

many more people. The soap people are not the only ones doing this—Fanta, Mr. Pibb, Sprite, Disani, Diet Coke, Coke (all out of Atlanta and from the Coca-Cola Company), Buick, Cadillac, Chevrolet, GMC, HUMMER, Oldsmobile, Pontiac, Saab, Saturn (General Motors), Ford, Lincoln, Mercury, Mazda, Volvo, Jaguar, Land Rover, Aston Martin... I think you get the point.

The concept of multiple opportunities generated from one leadership pool in order to achieve greater overall success is not a business invention. In fact, I believe this very concept was one of the main factors that moved God to act through the Protestant reformation. Often we see the Reformation only in terms of God moving to recapture accurate theology, but a powerful result has been the unleashing of the church in countless variations.

Far from being a negative, this one change has enabled the church to move ahead

in previously unheard of ways. The aspect of multiple avenues has allowed it to morph to fit every cultural nuance and any ethnic setting. As Rick Warren says, “God loves variety. If every church was like all others we’d only reach one small segment of this world.”

But even if we buy into the idea of multiple works on single campuses, the question remains: How do we do it? Of course not having a clue has never stopped us before. We have a rich tradition of figuring things out. Nonetheless, the shift is no less daunting.

## **The Need to be Apostolic**

We need to go about this in an apostolic way. The term apostolic is not always clearly understood. Apostolic simply means sent one. This is the basic definition of an apostle. The Greek word *apostolos* means: a delegate, an ambassador of the gospel, officially a commissioner of

Christ; messenger; he that is sent. We sometimes call this a pioneer missionary.

An apostolic approach to ministry helps us win on three levels. **First**, it prevents us from doubling or tripling our current workload. To begin to replicate ministry in ethnic categories in the same way we work now, would be simply adding a second job to the full time job we already have. An apostolic approach forces us to find leaders... or do nothing at all. And finding a leader changes what God can do in any ethnic category.

**Second**, it enables all staff to work in ethnic categories without becoming ethnic experts. The beauty of Paul’s approach in Acts 16 was that he knew how to find the riverbank, not that he was an expert in all that was Greek. The task of becoming an ethnic insider is daunting, if not impossible. However, if we are able to ‘find the riverbank’ then we will be

able to surface leaders in every cultural context.

**Third**, and probably most important, it forces us to get out of the way. Oftentimes we inadvertently force ethnic ministries down the majority culture path because our coaching is intrusive and our leadership is controlling. This may happen because we skip the first step in true apostolic ministry—finding a leader. As a result, we work hard at getting something started ourselves because we have not surfaced the leaders needed to build a movement.

At the end of the day, we must see God move. We can strategize, pray and dream, but unless God arrives, we are stuck. However, like Samson and the pillars, our job is to put our hands in the right place and push with all our might. It was not Samson's strength that brought the house down, but God who decided to move. Can we move forward in faith, in ethnic categories, and expect God to arrive? I believe we can. I believe we

must. May God go before us and may we see the campus be changed because we decided to lead.

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## **A Bible Thing**

Jesus' command to go to every nation (Mt 28:19-20) was never about where (location or distance such as the one that the United States shares with Canada). Rather, it was prioritizing who was to be taught and won to Christ. And therefore we are to go wherever a people group is found, even if that's right next to us on campus.

The Scriptures describe the Great Commission more in terms of its breadth among peoples (scope) than its depth (% of those reached within a people group). Therefore, we can't measure our success of reaching a campus by the number of students involved within one people group. Success at reaching the campus should be measured by our success at having a viable Win, Build and Send ministry within each significant people group on the campus.

## **Every Student? Really?**

We want to give every student a culturally relevant opportunity to hear and respond to the Gospel. We want to provide a culturally sensitive environment to nurture a student's growth to spiritual maturity that they may be a laborer for Christ. Therefore, we want as many movements as is needed on each campus to give students adequate culturally relevant opportunities to respond.

As a ministry, we have defined a movement as "a leader and 5 aligned students." The leadership of this group will determine the ethnic or cultural context for this movement. Find an ethnic leader and you will inevitably raise up an ethnic ministry.

## **Movement Implication**

Such an undertaking necessitates an apostolic multi-movement structure on many of our campuses. This multi-movement concept is greater than just specific ethnic strategies such as Epic. It takes into consideration other affinity groups like Greeks, athletes, the marching band, graduate students and more. The make-up of each campus will dictate which affinity and ethnic groups where movements may be planted. Reaching each and every student drives us to think of the whole campus (true scope) and not marginalizing groups of students who may not naturally operate within the dominant culture.

The implications of launching movements in every pocket of campus pushes us to surface leaders in each group. If we are unable to surface leaders then we will be unable to launch movements.

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Generally speaking, you can divide ethnic people in this country into three generalized categories. We have been able to develop a simple clarification of American ethnicity that is known as the “ABC’s of Ethnicity”.

**The “A” category** is composed of those who have been assimilated into mainstream American society. This type of person may not have been raised culturally Black or Asian or Hispanic. They just happen to be of that heritage or background. They may have been brought up in the suburbs, gone to an all white high school, lived in all white neighborhoods, gone to all white churches, and don’t have any real exposure to their cultural heritage. As a result, they identify with the dominant culture.

For others in this category, they may have grown up with some connections to the ethnic community, but they’ve chosen to immerse themselves in a white

environment. This could be for any number of reasons. Perhaps that’s how they came to know Christ and therefore they associate that experience, or being in that environment, with their Christian growth. It could be a practical decision, just to “go along to get along.” In this case the person realizes that white folk are in control, so they conclude “I’m gonna be like them, so that I can enjoy the benefits they have.” Sometimes a person chooses to assimilate out of a self-hatred or self-loathing that can be the product of being a minority in a society such as this.

The reality is that a significant number—I would hate to give a percentage—but a significant number of the ethnic staff that we’ve recruited over the years actually come out of that experience. This is very significant for our mission. A lot of our ethnic staff and, in all likelihood, many of the students our white staff have worked with over the years are most comfortable

operating in the white community.

The second type is **the “B” category** or bi-cultural ethnic person. This person probably grew up in an ethnic community but were raised, or learned, to relate in the dominant culture. They can shift between the two cultures with relative ease and fluency in both. We have tended to engage a number of people like this in the course of doing our ministry. Bi-cultural students may show up and hang around as long as they’re being developed, resourced, or loved. However, they will tend to disappear when their cultural connections are jeopardized, when they are asked to make decisions that will hinder their ability to remain engaged in their own community, or when they feel their involvement or leadership is being limited or controlled. If they feel like they are being told what to do, or made to do things in a “white way” or adapt to white culture, they will disappear.

Many of our white staff have had experience with some bi-cultural folks over the years. I have had many conversations with staff who describe working with an ethnic student for awhile and then all of a sudden, one semester, it becomes, “Where’d they go?” This same ethnic student no longer connects with the ministry and stopped showing up for meetings and appointments. The staff person later discovers that they’re the president of the gospel choir or they’ve started their own ministry. They speak, but they don’t really relate to CCC on an ongoing basis anymore

The last category, completing our “ABC’s,” is **the “C” ethnics**. A “C” ethnic person is someone who is culturally or ethnically cloistered or, for want of a better term, contextualized. This person lacks the desire, or perhaps, the ability to function outside of their culture of origin. Basically, very few white staff know anyone in this category. They’re not

connected to any white staff because they avoid white people in general. They will not respond to typical Campus Crusade initiatives. Either they don't understand what we are saying because they speak a different language, or they don't care for what we're saying. So, they just don't show up on our 'radar screen'.

ESM's mandate is not to engage or reach assimilated ethnic students. Campus Crusade for Christ does not need ESM to accomplish that objective. Assimilated students are going to be reached by the things that are done to reach students in general. ESM exists to reach bi-cultural (B) ethnic students, and contextualized (C) ethnic students.

Just because we are calling it the ABCs, that does not mean that "B" and "C" ethnic people are better than "A" ethnics. This is not a grading system. It merely helps to keep our target audience in focus. We in ESM are excited that God

calls assimilated ethnic students to participate in the Great Commission in whatever capacity that may be. That is a good thing. We in ESM are not trying to force people from this background to come under our authority. "Assimilated" ethnics are not who we're here to serve or to mobilize. We exist to reach bi-cultural (B) or culturally ensconced (C) ethnic folk. Do not mistake the presence of an "A" student in your ministry as positioning you to get to "B" and "C" ethnic students. Assimilated folks feel fine in the mainstream, and they may resent the effort to identify them with or task them to reach their culture of origin.

The goal of Ethnic Student Ministries is to reach ethnic students. All people are lost, and need to know Christ. John 17 even talks about the powerful apologetic that will come into play when our movements reflect true unity and diversity. But it is impossible to be united with those who are not present.

And so, unless we are intentional about entering into the world of those students who don't normally show up on our radar screen, and those who may hang around for a little while and then drift away, we're never going to be able to realize that vision of true unity and diversity.

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## **The African American Church**

The Church has a distinctly different role in African-American communities than it plays within White communities. During slavery, the Church was the one place that African Americans were legally allowed to gather and express themselves. The church became much more than a place of worship, it became a place of connection and the center of the African American community.

The Civil Rights Movement of the 1950's and '60's demonstrates this well. The Movement was birthed in the Church as pastors, lay leaders, and members banded together to fight the injustices of their day. It was the place to meet, pray, and plan the boycotts and demonstrations that are so well known today. Even today, much in the African American community revolves around the Church. Though not all African

Americans attend church regularly, you'll be hard pressed to find many blacks that do not have some sort of church background.

### **Here are three important keys to understanding the role of the African American Church:**

- 1. The Role of the Pastor—**  
Quite simply, there is arguably no greater position to hold within the African American community than that of the Pastor. Viewed as the leader and rock of a neighborhood, the African American pastor is a trusted and respected member of the community. He (or she) is looked upon for not only spiritual guidance, but social and political direction as well. The local Pastor is viewed as "God's anointed" and when an individual sits under a pastor's teaching and leadership, it is not taken lightly. The pastor can be regarded as such an authority figure that if a student you are working with has sat under some faulty teaching, it might take some time to correct that thinking since the student is going to trust his pastor before he trusts you.

It is also important to realize that many African American pastors are bi-vocational. Many pastors of small African American churches may work a full-time job during the week and then preach on Sundays.

For many years African Americans were denied the opportunity to attend a college or university. Many graduate schools, including some of our leading evangelical seminaries, also denied admission to African Americans. Consequently, many African American denominations haven't required their pastors to hold a graduate degree. For example, in our Impact ministry at Kent State, we had a few students involved in our ministry that were ordained ministers. They felt called to the ministry, were good preachers, and their home churches affirmed their call through ordination, even at the age of 19 or 20.

These factors do come into play in our ministry. When we challenge a student leader who is African American to join our staff, we may be operating from

a different paradigm. They may view becoming a pastor as the highest aspiration, not coming on staff to work with college students. Also, the issue of raising support may not make sense. If their pastor works another job and still pastors their church, why can't we just do the same? Furthermore, because the needs are so great within the African American community, many Impact students have more of a burden to work in the community rather than to reach other students on their campus. Typically, in order to capture the hearts of most African American students, you need to have an appropriate balance of community work (e.g. church partnerships, tutoring programs) along with your outreach on campus.

2. **Terminology and Titles**— One of the things I learned early on in working with African American students was that I needed to be very careful about the Christian terminology that I was using. Terms like “witnessing,” “discipleship,” “Spirit-filled,” “missionary,” “evangelist,”

etc. have oftentimes had different meanings.

For instance, if I asked a student if they had witnessed to anyone recently, they might say. “Yeah, I was just sharing with Bro. William how God had answered some of my prayers recently.” In his mind, this student had witnessed, or “testified”, to another Christian about what God was doing in his life. Witnessing doesn’t necessarily involve non-Christians to him. Also, discipleship could simply mean that they’re sitting under their pastor’s teaching on Sunday mornings. They may not even know their pastor personally, but since he is their preacher, they consider themselves to be disciplined by him. Lastly, you could ask someone if they were Spirit-filled and they might answer that question on the basis of whether they had spoken in tongues or not. They may not be necessarily thinking about whether Jesus is on the throne of their life.

Titles can also hold great significance. African Americans, until very recently, were denied opportunities to hold

significant positions in society, such as being a CEO, a doctor, a professor, etc. But the church has been a place where many African Americans have found significance and self-worth. For example, Jim Johnson may be a sanitation worker Monday through Friday, but on Sundays he is “Deacon Johnson.” He has importance and feels like he is somebody. Most members of African American churches have some kind of title, whether that is Pastor, Minister, Deacon, Usher, Brother, or Sister, to name a few.

In many African American churches, a missionary may simply be an older woman in the church, or “church mother”, who sits in the front row on Sunday mornings. She probably has some leadership role in the church, like leading a Bible study or prayer group, but isn’t necessarily actively involved in evangelism. And most certainly she hasn’t raised support and left her home to be involved in vocational ministry. Likewise, an “evangelist” could very well be someone that has never actually shared his

or her faith with a non-Christian. But it is a title that is given to them since they possess some ministry giftedness, such as teaching or leadership.

In light of the different understandings of certain terms, make sure as you're working with African American students that you stay away from Christianese, if possible. If you must use uniquely Christian terms like evangelism or discipleship, make sure that you explain what you mean. In addition, I recommend using a title when interacting with African American students. As a licensed minister, I hold the title of Reverend. I use that title intentionally with the students I work with because it is held in high esteem and helps with credibility. As a white person, it helps with the trust factor when they know that I have been officially recognized as a Minister.

3. **Importance of Music**— Music plays a significant role in all of our society. And with the African American college student it is no different. In an earlier

chapter, we examined the influence of rap and hip-hop music within our culture. In addition to these genres, gospel, R&B, jazz, and pop also are styles of music generally preferred by many Black students. Gospel music plays an instrumental role within the African American church and its style is important to understand in working with African American students. There are several differences between the style of music found in most African American churches than those found in white churches.

One difference is the instruments and vocals. You'll find very few acoustic guitars in worship services in African American churches. However, you will find keyboards, organs, bass guitars, and drums. In addition, choirs are held in high esteem. Many contemporary or seeker sensitive churches have done away with choirs, but they still hold a prominent role within African American churches. Most African Americans reared in the church know whether

they are an alto, tenor, or soprano because of a choir background.

Because music is such an integral part of African American culture, singing in public or groups is not odd or weird. Within Impact, it is not a big deal to sing without instruments. As well, worship tends to be much more expressive. You'll see a lot more hands in the air, clapping, or even dancing than you will in mainline white churches.

What's more, overheads aren't necessary during services. African Americans possess a tremendous oral history that was brought over from Africa. For instance, the book *Roots* by Alex Haley traces his family's genealogy generations back, most of which was communicated over time through the spoken word, not through writings. Also, for a time it was illegal to teach slaves to read or write. As a result, most "Negro" spirituals have simple, uncomplicated verses and choruses that may be sang repetitiously.

## Theological Issues

There are certain theological or doctrinal issues that will most likely arise as you seek to develop a contextualized ministry to African Americans. There are a number of "hot button" topics I've encountered in regard to theology as I've worked with black students. There are three that have stood out for me: the Holy Spirit, "prosperity" gospel, and The Nation of Islam organization.

1. **The Holy Spirit**—I grew up in a very good evangelical denomination, but I knew very little, if anything, about the Holy Spirit until I got to college. After I became a Christian and got involved in Campus Crusade, I learned how to be filled with the Spirit, walk in the Spirit, the fruit of the Spirit, etc. But it wasn't until I was about to face a splinter within our Impact Movement that I was forced to really study the Holy Spirit and areas such as spiritual gifts and baptism.

What I've found over the years is that there are

generally two types of students entering college in regard to their knowledge of the Holy Spirit:

A. He/she has very little understanding about the Holy Spirit and His role in our lives or

B. He/she misunderstands or has inaccurate views of His purpose in our lives.

Within Impact we have many more students coming from a Pentecostal or Charismatic background (e.g. Assemblies of God, Church of God in Christ, United Pentecostal). I estimated at one point that at least 60% of the students involved in our ministry at Kent State were of a Charismatic background and/or currently attended a church affiliated with a Pentecostal denomination. Since Pentecostal churches tend to place more of an emphasis on the Holy Spirit (esp. in regard to the miraculous spiritual gifts like tongues and interpretation), those issues are going to need to be addressed in most of our Impact movements.

While these issues can be extremely divisive and problematic, I've discovered that they can easily be defused if a) You use God's Word as the basis of your beliefs and opinions regarding the Holy Spirit, and b) You fully understand Campus Crusade's policy on tongues and its intent.

African American Christian students respect the Word of God and what it has to say. If you study the Word together on what it has to say in regard to the Holy Spirit, you'll see a lot of success with teachable student leaders. In simply understanding and explaining to students what filling really means (an ongoing, continual process) and what baptism of the Spirit means (a one-time occurrence in the life of the believer), it has helped eliminate confusions over the terminology. Some students will talk of "being baptized in the Spirit" when what they really mean is that they were filled.

I also recommend that you familiarize yourself with Campus Crusade's official policy on the issue of

tongues. If you are working with Impact students, this particular subject will come up and you must be prepared to deal with it appropriately because it has the potential to divide a movement.

## 2. **Prosperity Gospel**

**Teachings**—A teaching growing in popularity amongst African American churches (as well as others) is known as The Prosperity Gospel. Also known as “Health & Wealth” teaching or “Name it, Claim it”, it is the belief that all Christians, if they are following God and have enough faith, will never get sick and will be always be rich. In its most extreme form, it is a belief that can lead to a very distorted view of the character of God and what biblical faith looks like.

One of the saddest realities of this teaching is that poor and sick people are the most vulnerable to it. It’s people dealing with the heartaches of life and looking for something, anything, to get them out of their suffering. Our African American students are particularly vulnerable to this teaching as many of them come from backgrounds where money

is scarce. Unfortunately, many of those who teach the health & wealth viewpoint of Christianity do a lot of the preaching on Christian television stations. Preachers that are very popular among African American students that teach a prosperity gospel include Bishop T.D. Jakes, Dr. Creflo Dollar and Benny Hinn.

Help your students see how to discern good teaching from bad teaching using the Bible. I recommend doing a Bible study on the topic of money with the African American students you are working with to see what the Bible has to say about it. Paul’s admonishment to Timothy in I Timothy 6 is a great passage to look at. Paul’s description of contentment in Philippians 4 is also helpful. Show your students, from Scripture, what it means to have a biblical view of money and faith. Again, communicate to your students that having material possessions or good health is not inherently bad. God may very well want someone to have riches and a long, healthy life. Or he may not. Help your students to see

that God can work through any situation and that we need to follow Him in faith no matter what situation we find ourselves in.

3. **The Nation of Islam**—As you are aware, we live in a very pluralistic society when it comes to religious faiths. This also affects the African American community. While African American students are susceptible to false teachings just like any other student, the primary danger to the African American students on your campus comes from Islam, particularly The Nation of Islam. With the events of September 11, 2001 having dominated our thinking so much the past several years, the religion of Islam has really come to the forefront. More and more people have begun to learn about Islam, maybe for the first time. However, Islam has been prevalent within the African American Community for years. It must be noted, however, that The Nation of Islam, currently led by Minister Louis Farrakhan, is different from traditional Islam. Though similar in many ways, “the Nation” has

much more of a political bent towards the needs of African Americans and its theology is shaped by its views on social justice.

The Nation of Islam, whose members have included well-known figures like Malcolm X and Muhammad Ali, specifically makes the claim that Christianity is the White Man’s religion and Islam is the true religion of the Black Man. For African Americans who have been treated unjustly (e.g. men in prison for crimes they didn’t commit), the Nation of Islam certainly seems like a viable alternative. It appears to be a religion created for and by African Americans; however, there are inconsistencies with their teachings and what the Bible, as well as history has to say.

Author and pastor, Rev. William Dwight McKissic, Sr. outlines some of their basic beliefs in his book, *Beyond Roots: In Search of Blacks In the Bible*:

- A. The Bible was written by the white man for the white man. There are over one thousand references

made to people and places of color in the Bible as opposed to the few mentioned by people of non-color. Most of the authors in Scripture are people of color. Usually when this is stated it is because that person does not know Biblical history and what kind of people made up that history. Also, these people have never studied biblical history themselves so they are repeating only what they've heard. If they are insistent with sticking to the point about the Bible being written by the white man tell them to show you. You show them Genesis 10. Out of all the nations listed 14 are from Japheth, 30 are from Ham and 26 are from Shem. All three are progenitors of the three basic races.

B. Christianity was used to enslave the black man. There are some who used Christianity to oppress African Americans. There are many who

did unjust things in the name of Christianity but why throw out Christianity because of their behavior? It was Jesus Christ and Christianity that got African Americans as a people through the enslavement period. God's Holy Spirit allowed them to hear truth in the midst of distortion that kept African Americans as followers of Him during that terrible time. During that period of time, there were abolitionists who were white and Christian. There were whites that helped with the Underground Railroad. Just because some misused Christianity doesn't mean it's all bad.

C. Islam is the natural religion of the black man. Islam was first introduced to African Americans here in America in 1913 through Timothy Drew. Drew later opened a school in Newark, New Jersey to promote his understanding of

Islam, which was only an American version of the Middle Eastern Islam. The Nation of Islam came about as a result of Drew viewing it as the key to African American liberation from the many social injustices.

To learn more about the African presence in the Bible and the role of Islam within Black America, please check out the following resources:

*Malcolm: The Man Behind the X* by Carl Ellis

*Have You Got Good Religion?* and *What's Up with Malcolm: The Real Failure of Islam* by Haman Cross and Donna Scott

*The Truth About Jesus* (Article) by Charles Gilmer

## Hints for ministering to the African American Student

I've listed several faux pas here that are frequently committed by white people. As you read these, you may

find that you've said or done some of the things that are listed. These can be very common among the majority culture and can easily cause misunderstanding and distrust in relationships with African American student leaders.

- Do not refer to the early history of The United States as when we were "a godly nation". Remember, African Americans were primarily slaves during that time.
- Don't tell an African-American person how articulate their speech is. It ends up being an offensive comment rather than an encouraging one. It implies that Africans are inarticulate.
- Don't lift up the Republican Party as the political party for all Christians.
- Don't assume that all African Americans know how to dance, sing or play basketball.
- Don't make fun of the way African Americans sing.
- Don't make tan jokes or comments like, "smile in the dark so we can see you or

you don't need any suntan lotion or you're lucky, you don't have to worry about getting sunburned."

- Be careful about quoting African Americans from movies taking place during the slavery or segregation eras.
- Be careful about how you ask about different aspects of African Americans bodies (i.e., hair, facial features, etc.)
- Do not refer to African Americans as "Colored", "Negroes", or other outdated terms.
- Do not refer to African Americans as "You people."

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## **Movement Building is the Key**

Now that you have learned some background on African Americans and learned about some of the values of their culture, let's look at some practical steps in launching an Impact movement on your campus. One of the key points that you should take from this book is that we are not just asking you to share your faith with a few more African American students.

Typically when white staff attempt to reach an ethnic student population on their campus they think of cranking up the personal evangelism efforts and to start discipling the ethnic students already involved in their Cru movement. However, this is probably not the most effective way to reach the African Americans on your campus. What we are asking you to do is to engage in apostolic ministry in its truest sense by decoding the ethnic student population on a given campus, finding a key

person, and helping launch a new evangelistic movement. Once an Impact movement is up and running, the role you play is more or less of a coach or resource. You help the student leader(s) keep an evangelistic focus and do the work of the ministry.

In launching and building an Impact movement, you will utilize strategies and expertise from each of the lanes that currently exist within the campus ministry. No matter what your staff background, you have something to offer in reaching African American students.

## **Decoding the African American Student Population**

I've decoded about a dozen campuses over the past several years. Here are some steps I've found helpful in targeting African American students:

1. **Start with prayer.** Ask God to lead you to people that can answer your questions and that He would open your eyes

to the things you need to see. You may have to start looking at things differently than you have in the past and it is important to ask the Holy Spirit to guide and lead you in this process.

## 2. **Find out where African American students are.**

Where are the places and times that African American students hang out? Are there places off-campus that African American students frequent? Are there important calendar dates or events for African American students? At Kent State, there is a huge area on the first floor of the Student Center called “The Hub”. The Hub has a bunch of restaurants that students can get a bite to eat, study, or just hang out with friends. At any given time during the day, there could be hundreds of students there. However, I discovered that The Hub wasn’t the best place for me to find African Americans. That place was the second floor cafeteria in the Student Center in the mid to late afternoon. A little decoding of the campus helped me find where different students hung out.

## 3. **Ask African American students about the campus.**

You can quickly find out the information you need to know by asking those students you’re trying to reach. Find some African American students and do a survey with them designed to give you information about the African American students on your campus. When decoding the campus, these surveys are not necessarily intended to be evangelistic. Clearly, if God presents an opportunity, please share the gospel with the student, but remember that you’re seeking to find out important facts about the campus so that you can reach not just that student, but many more.

In approaching an African American student to do one of these surveys, I suggest introducing yourself as a minister working with an organization called The Impact Movement. Let them know that you’re currently doing surveys on campus with students to get their opinions about the school and their views on spiritual issues. Ask if they’d be willing to take ten minutes to

give their opinions on a brief survey. The following are some suggested questions:

- Why did you decide to come to this college?
- What are some of the major issues on this campus?
- Is anybody or any group addressing these issues?
- What is the climate of this campus concerning race relations?
- What are the two largest groups for African American students here? Are you involved in either of these groups?
- What is your favorite thing to do for fun? Who is your favorite singer? Favorite television show?
- Are you involved with any religious groups? Which ones? Do you know of any other religious groups here? Are there any specific churches African American students here attend? Who is the pastor?
- What do you think is Christianity's stand on race relations?

- If you could tell Christians anything, what would you tell them?

4. **Check out the university's website.** By going to the school's website, you can gather information about different African American student groups, trends in enrollment for ethnic students, calendar events, and other information on the demographics of the campus.
5. **Go to the multi-cultural center on campus.** Many campuses have some sort of a multi-cultural center or academic building that houses the black studies department. Take a trip there and observe which flyers are up on the walls and which groups may meet there and at what time. Don't take pictures or take a lot of notes. This could create suspicions since there may not be many white people that visit that building. Just take mental notes about what goes on there.

## **Finding the Key Person**

Your next step is to find a key person, or "person of peace."

We often refer to Lydia (Acts 16) as a good example of what a person of peace may look like. This key person is an insider that can help you in developing an effective ministry to reach their peers for Christ.

As you seek to find a person of peace within the African American community on your campus, you may be entering into areas that you have not been in before. So as you enter more intentionally into the world of African Americans, it is important to remember that you are considered an outsider and you need to be sensitive to your demeanor, your actions, and how you may come across. If you come across as arrogant or condescending, you may never be able to find the person of peace.

Here are some essential things to remember:

1. **Interpersonal relationships**—Among ethnic people, family connectedness and having responsibility and loyalty to the family are very important. Related to this is the idea of community and not living just for the individual, but for the entire community.
2. **Trust**—Due to historical experiences of oppression of ethnic minorities, there is little trust of outsiders. Thus taking time to build relationships will build the trust factor.
3. **Observation**—Getting to know the culture and the patterns of life is a principle of ethnography (a branch of anthropology concerned with the description of ethnic groups). Spending time with those in the culture, asking questions and careful listening will be beneficial.
4. **Teachability**—Willingness to learn from the target culture and experiences within it is critical to contextualization. Be intentional about becoming informed about the ethnic groups, their history and current political and social issues.
5. **Servanthood**—Having this attitude will counter any tendency towards superiority or ethnocentrism. This attitude says I am making myself available to you to help meet your objectives and goals, not my own. How can I serve you? (This is one of the hardest things for someone in the dominant

culture to do; but essential to the success of fulfilling the Great Commission cross culturally).

6. **Sensitivity/Awareness**—The following list summarizes the areas where one’s knowledge of a culture needs to develop for adequate contextualizing. The greater the knowledge and identification in these areas, the closer the missionary can come to contextualizing.

- a. Know the history
- b. Know or appreciate the language
- c. Know the issues, concerns and problems of the group
- d. Know the habits, customs and traditions
- e. Know their accomplishments
- f. Know their significant beliefs [worldview(s)]
- g. Know or appreciate the music of the people
- h. Respect and honor them
- i. Learn from them
- j. Stay among them whenever possible [incarnational ministry]

The principles listed above can help you as you begin to meet with key African American leaders in your search for a key person.

## **What does an Impact Key Person Look Like?**

You are probably asking yourself, “Are there any differences that I should look for in finding a key person to start an Impact movement?” Actually, most of the traits that you’d look for in any student launching a new catalytic ministry are what you’d look for in an Impact person of peace. However, you must remember that the person of peace that you are looking for may not even be a Christian right now. There may be an individual that is tremendously respected on campus and has great influence, but just hasn’t met Jesus yet. Once that person is a Christian it’s important to look for certain characteristics to be displayed in order for them to be the one that you’re placing the responsibility of a movement upon. Check out the Godsquad ([www.godsquad.com](http://www.godsquad.com)). It has a helpful list of

some traits you can look for in any key leader.

Here are a few specific things to look for in an Impact leader:

- **He/she is tied culturally to the African American community on campus.** Ideally, you are looking for students that are involved with African American groups on campus, attend an African American church and are very tied to their community. If the majority of their close friends aren't African American, then they are probably not your person of peace.
- **Is willing to make Impact a top priority.** There are many godly, wonderful African American students that you may think very highly of, but their commitments in other places can supersede their commitment to launching a new ministry. When you feel like you've met a potential key leader, be very clear about expectations to see if they can make the time commitment needed in leading a movement. If church or choir commitments will take precedence over

Impact functions, then you'll probably need to keep searching for a key person.

- **Has biblical standards in regard to sexual purity.** Of course, none of us is perfect and we need to be gracious and seek to restore the fallen when sin comes to light. A student who is not experiencing victory in the area of sexual purity, but is not willing to make the necessary changes to become victorious does not have a teachable heart. Do not compromise standards because you may be having a hard time in finding someone to lead a movement. God will bring along a person with high moral character. Wait for His timing and hold to the standards He has set forth in His Word.

## How to Find an Impact Key Person

- Explore possibilities with African American churches. If there are African American churches that have some sort of ministry on campus, I would schedule an appointment with the pastor or campus leader to share about The Impact

Movement and what our vision is. You can show them the Impact Launch Kit (can be ordered from the national ESM office) and explore partnership possibilities with them. You need to show them that you are serious about what you're talking about. I suggest visiting their church to demonstrate to the pastor and the church leaders that you are willing to enter into their world. Taking an Impact Launching Kit may help you cast vision as well.

- Meet with the president of the gospel choir. Explain our vision and how we could resource and partner with them. The gospel choir could be a great place to find key leaders and individuals who would be highly motivated by the Impact vision. However, you could be entering into a major headache. A gospel choir could be a quick way to gather 30-50 students and call that Impact. At times it can be much easier to start an Impact movement with one key person that totally buys in to what we are about than having a gospel choir of 50 students that just want to sing.
- Look within your existing traditional movements. You may have African American students that are involved in

your current ministry, but would love to help start Impact on your campus. These can be some of the best Impact key leaders because they are students that already buy into our distinctives and know our ministry. These leaders would typically fall into the "B" category of ethnic students. They are able to interact with and feel comfortable with either culture. However, it is critical to note that your student leader's objective is not just to assimilate African American students into the existing movement. If they are not seeking to develop a contextualized ministry, then they will not reach the majority of African American students on the campus.

- Pass out Impact Survival Kits at an informational table. This can be a great way to discover key leaders. It is important to note that it is tremendously beneficial for you to have some African Americans on board with you when you set up a table representing Impact. I remember talking with one catalytic local leader who had just passed out kits out at a couple of predominantly African American campuses in a major city. He was amazed

that one of the campuses generated many more positive response cards from African American students than the other, even though the ethnic makeup of both of the campuses was comparable. What was the difference? He realized that at the campus that received the good response, he had an African American friend working the table with him and that communicated positive things to the black students receiving the kits. Also, have some gospel music playing at the table. If gospel music is playing and African Americans are working the table, African American students will be attracted to the table.

When following up the responses from the Impact kits or just doing evangelism among African American students there are a couple things that I think are helpful to remember...

- Don't ask students to check their ethnicity when doing questionnaires. African American students will tend to be suspicious of why you want to know their race. If you want to note that a particular student is an African American when passing out Freshmen Survival Kits, I would suggest

just discreetly putting a mark somewhere on the survey as you're collecting it.

- Do not feel obligated to use "The Passage" booklet when sharing your faith with black students. The Passage is a contextualized version of The Four Spiritual Laws booklet for African Americans. Personally, I feel more comfortable just using the 4 Laws or Knowing God Personally booklet since some of the imagery contained with The Passage booklet makes me feel a bit uncomfortable as a white person sharing it with a black person. Use whatever works for you.

- Be patient, yet persistent with evangelism appointments. You may find that when setting up evangelism appointments with black students you may have a large number of them not show up for appointments or be extremely late. There are a lot of reasons for this, but one reason may be that they are testing you to see if you are serious about meeting with them. Some may just forget the appointments, but others may purposely not show up to see if you will call again. Make sure you call again. That student may be the type of leader

you're looking for. Relationships are very important. So if an African American student is in a conversation with a friend, they are probably not going to rush back to their dorm room so that they can be there promptly at 2:00 p.m. to meet with the white dude who wants to talk about God with them. If you have spent any time in Africa, you've seen the same tendencies as well. I suggest waiting at least a half-hour for an appointment to show up. If you take off after ten minutes and don't call to re-schedule, you will have very few pre-scheduled appointments with African American students.

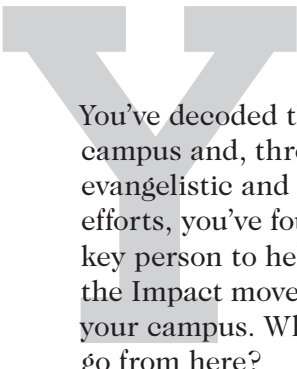
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You've decoded the campus and, through your evangelistic and relational efforts, you've found your key person to help launch the Impact movement on your campus. Where do you go from here?

1. Connect the potential leader to the Impact Regional Team Leader who selects and prepares the appropriate Impact Coach for that campus. The Impact Field Coach then determines if the student meets the Impact leadership criteria. If the student meets the criteria, the Impact Coach will then establish an on-going relationship in which they provide vision, resources and direction on a weekly basis. The Impact Coach serves in a similar vein as a Catalytic Local Leader
2. Allocate a staff to be Cru's liaison with the Impact Team Leader. The partnership enables the Impact chapter to become one of CCC's multiple movements on campus. However, the Impact coach gives leadership over the local Impact movement.
3. Resource the Impact student leaders as needed, determined in consultation with the Impact Coach and Team Leader. Points of mutual connection between Cru and the Impact movement will be determined in consultation with the Impact Coach. Prayer, large outreaches and social events are some opportunities for Impact and Cru students to come together.

## **Principles in Relating to Impact Students**

1. **Empowered Student Leadership**—We want students doing and leading the ministry. We don't want them dependent upon CCC staff ministry-wise or financially in an unhealthy manner. It can cripple their spiritual and leadership development and the accomplishment of the Impact vision.
  - a. Modeling ministry in a training context is fine (e.g. going with them to share their faith), but it should be done within the African

American campus community and in a culturally acceptable way.

b. In most cases, requiring them to attend the Cru student leadership meeting is not preferred if it does not relate to reaching their context. These meetings tend to focus on Cru movement purposes (attendance to Cru meetings, Cru retreats and evangelism outreaches that are not culturally attractive to African Americans). It also drains them of their time and keeps them from using it to focus on their specific target area. We want to keep them free to lead in their sphere of influence.

c. We would recommend that the Liaison meets with the student leaders separately to resource them and determine where assistance and encouragement can be given. It would be here that special joint activities would be

discussed (e.g. a prayer time, a special outreach or a worship time together).

2. **Understand ABC's of Ethnicity**—Just because a student is black doesn't mean he/she will want to be involved with Impact. Also realize, just because an African American student has been involved with Cru for a while, doesn't mean they wouldn't prefer a more contextualized ministry approach. You may even find white students who function comfortably in an African American context who are better suited to assist with the Impact Movement.
3. **Fear**—Often, students of color are reluctant to say what they really believe to someone of the dominant culture who is in a position of authority. The stronger the personality, the more they will go along with what you say even if they don't like it. They have been taught to show respect and will stay away from disappointing you to protect themselves.

Therefore, meet them where They normally hang out, not where you hang out. Ask how

you can help and then listen. Be a learner and be yourself. They will open up more as they sense you are safe and authentic.

4. **Cultural Differences**— Realize the differences between the dominant culture and the African American culture is significant. It is much more than style of music. It relates to how people talk, joke, dress, value relationships, time, and view authority. African American culture tends to have a more holistic view of life (seeing things more in terms of community, systems and institutions rather than individualistic). Thus the role of the church and community carry greater weight than with the dominant culture.

## **Inviting African Americans to Conferences**

Some Impact movements across the country started as a result of a white staff member simply making an announcement to an existing African American student

group and inviting them to attend an event like the national Impact conference. Our Impact conferences can be a great tool for drawing African American students to an environment where they can learn about our mission and vision and gain a positive impression of Campus Crusade. God may choose to use you in such a way that all you do is invite some African American students to an Impact conference and from that, those students catch the vision and an Impact movement is birthed on your campus. When there are upcoming events like the national Impact Conference, Martin Luther King (MLK) weekend conferences, or Impact fall retreats near your locations, make it a point to invite African American students on campus to these events. (Check out [www.impactmovement.com](http://www.impactmovement.com) for more information.) God may do some tremendous things as a result of your invitation.

## **When promoting conferences to African American students:**

1. If promoting a conference to an existing group, make sure you've already established some credibility with the group. Make sure the people involved have seen your face before. Your presence at their meetings communicates your genuine interest in their lives, not just in them coming to your conference.
2. Make sure that any brochures or videos you use to invite students to our conferences have at minimum 50% African Americans in them.
3. Have scholarships available if necessary. However here are a few criteria that I would utilize when deciding about offering scholarship money are:
  - Never offer a full scholarship.
  - Have students invite others to help by sending out support letters and following up with phone calls.
  - Have students fill out a scholarship application form. A sample scholarship

form is available on the Campus Ministry website. website (Go to staff. campuscrusadeforchrist.com, Resources/Lanes,Lines/ESM/Conference Scholarship Application Form).

## **Your Reputation on Campus**

In a highly evangelistic driven organization such as ours, it is sometimes hard to see the value in things that are pre-evangelistic. But since the African American community on the college campus is such a tight knit group, reputation is everything. And as an outsider, there may be certain things that you need to do in order first in order to gain a platform to share gospel. When you're going after the truly lost African American students that are very culturally tied to the African American community, there are things you can do to help build respect.

A few suggestions I would offer that could help with

building credibility for  
Impact on campus are...

- Get familiar with the African American studies department or cultural center. You may even want to consider getting office space near one of these groups since students gather there a lot.
- Encourage involved students to participate in influential student government positions.
- Partner with other African American Christian groups to host events on campus. Black History month, for example, could be a great opportunity to do a program of a spiritual nature with other groups.

# Appen di



## **Appendix A:**

### **A Word on Contextualization**

#### **What do we mean by the term Contextualization?**

Contextualization is the process of making the gospel accessible within a particular cultural context in an understandable and culturally meaningful way without losing the truth and integrity of the message.

In order to achieve meaning and relevance in the communication of the message, contextualization takes into account linguistic and cultural forms of the target group. It refers to “any action that puts the gospel into a more understandable, culturally relevant form by including elements from a target culture’s customs, language, and traditions.” David Racey, Missiologist “How to Communicate in a Relational Culture.” Evangelical Missions

Quarterly 32, No. 3 (July 1996): 304-309

“It is the process by which we remove the cultural (and sometimes literal) garb in which the gospel initially arrives and allow it to be clothed in the most appropriate way for a given locality”(illustrated by Paul in Acts 17). Dr. Sean M. McDonough “Opening The Word: Acts 17:16-34”.

Contextualization is an approach to the missionary task that places significance on the cultural context as a key to understanding how to effectively communicate the gospel and apply biblical truth within that cultural setting and among a particular ethnic group.

## Examples of Contextualization:

### In the body of Christ:

- Seeker churches, such as Willow Creek
- Some churches are reaching youth through “Youth Church”
- Churches targeting specific language populations
- Campus Crusade for Christ’s over 60 ministries targeting specific segments of the population, including prisoners, diplomats, executives, the poor, military personnel, athletes (AIA), etc. These ministries are contextualized, at least in some respects, for those audiences.

### Within the Campus Ministry of Campus Crusade for Christ:

- Outreaches to Greeks, Freshmen, athletes, etc.
- Bridges International—reaching international students according to specific nationalities.
- Strategies to reach American ethnic minorities: Epic—targeting Asian

American students, Destino—targeting Hispanic students, and Impact College—targeting African American students.

## What Contextualization Does Not Mean

- It is not a watering down or compromising of the gospel
- It is not integrating one culture into another, such as assimilation.
- It is not segregation. It is not separate but equal. The goal of contextualization is not segregation but communication. Contextualization may result in more separation but only to the degree that produces truly indigenous leaders and movements.
- It does not mean lack of unity.
- It does not mean each reach their own (whites / whites; blacks / blacks, etc.)
- It is not going after corporate ‘diversity’ as an end in itself

Very simply, it is what we all do already. Ministering to college students even though we are not college students. So, conceptually all we do already is contextualized - we just want to apply those same principles in an ethnic context in reaching ethnic students.

### **A Word from Charles Gilmer**

Charles Gilmer, former National Director of Ethnic Student Ministries (ESM), details the use of the contextualization principle within the Campus Ministry in this excerpt from an article about contextualization...

“Contextualization is a missiological term for taking the gospel and expressing it within the context of a particular culture. It’s an approach that clarifies the goal of evangelism and discipleship for a cross-cultural mission or missionary. It involves going beyond simple translations

from one culture to another, such as translating a hymn from English to Spanish. It seeks to see expressions of Christianity develop that are culturally relevant or authentic, thereby entering the world or culture of that people group. And this is essential if we want those in that culture to hear and be exposed to a clear, relevant presentation of the gospel.

When WSN [Worldwide Student Network], or any mission, operates overseas contextualization is one of the unspoken goals. The implied objective is to see the ministry manned by nationals in a country. When ministry is being pioneered by US staff, English speakers are the target. The ministry reaches a different state of maturity when you have leaders who are able to minister with fluency in the language of that particular culture. That is a step in the process of contextualization.

What we [in CCC] are doing is applying the same principle to ministry in this

country; it means speaking the language, if you will, of students with whom we would not connect otherwise. We are not willing to limit ourselves to being effective only with those who can speak the “white Christian” language or have assimilated into the white culture. We are serious about raising up leadership that will develop ministry that is culturally relevant.

The alternative is for a missionary to conduct him or herself in such a way that asks those of another culture to leave or diminish their culture in order to be discipled or recognized as a legitimate Christian leader. This has been part of the tendency of missionary efforts for millennia, dating all the way back to the Book of Acts. That was the drama of what was going on in the debate in the Jerusalem Council (Acts 15). Yes, it was about Jew and Gentile, but it was also about the Jewish culture being exported as a part of the gospel. The decision of the council

at Jerusalem, which God obviously sanctioned, was that “we should not make it difficult for the Gentiles who are turning to God.

They chose not to add on Jewish expectations of what it meant to follow God to what it meant to be a disciple of Christ. They stuck to the simplicity of the gospel.”

### **Action Point**

Read the entire paper on contextualization by Charles Gilmer. It is entitled “ESM Mandate, Challenge, and Strategic Direction” and can be found on [www.MovementLaunching.com](http://www.MovementLaunching.com)

### **Multicultural and/or Contextualized?**

You may have a multicultural movement but there are still others who don’t identify with the culture expressed within your Cru movement. Some assimilated ethnic students may feel fine in mainstream CCC and may

even resent efforts to identify them with their culture of origin. Remember, our goal in Campus Crusade for Christ is not representation of cultures in our ministry, but, penetration of a culture that enables a culturally relevant witness for Christ.

## Appendix B:

### A White Self-Assessment

Taken from Tony Evan's book, *Let's Get to Know Each Other*

These questions are designed to help us examine our hearts' motivation and possibly reveal hidden prejudices that we may feel toward African Americans. Please answer these questions honestly with yourself and, if possible, talk through these questions with a Christian sister or brother you trust.

- How do you feel about whites and African Americans building strong relationships? If your child told you that he or she was seriously dating an African American, would you immediately give them your full support?
- Do you perceive most African Americans, especially African American men, as lazy, dangerous, or violent?
- Have you been in an environment where you had the opportunity to start a conversation with or witness to an African American but

you chose not to for fear of rejection by other whites that may have been watching?

- Has there been anything done at church, work, or among your white friends that you know would have been blatantly offensive to an African American, but you kept quiet about it?
- Does it rub you the wrong way to have an African American man or woman in final authority over you (e.g. the pastor of your church)? Could you honestly submit to him and do exactly as he asks of you if it is within biblical guidelines?
- Do you believe that African Americans do not learn as well as whites because you perceive them as being less intelligent than whites?
- Are you against the Martin Luther King national holiday? Is your reason because he was an African American and therefore not worthy of such an honor?

- Do you automatically assume that when African Americans move into your neighborhood the community is being devalued?
- Would you be willing to live in a majority African American neighborhood that was comparable to the area in which you now live?
- When your white friends begin telling racial jokes, do you correct them, or remain silent?

## Appendix C:

### Stories About What to Do & What Not to Do

What are good models of white staff helping or hindering success of Impact movements?

#### Story #1

Timothy, Campus Director at an elite, predominately white university, went on the hunt for a student to lead the Impact Movement on his campus. After much prayer and trusting the Lord to surface a student leader to take on this challenge, God brings Brian across his path. Timothy and Brian get to know one another through general conversation and Timothy recognizes several things about Brian.

One, Brian is a strong believer and leader. And two, he has a similar heart to see a movement of evangelism and discipleship take place among African American students. Timothy is thrilled

to meet and know this Brian character. They schedule a follow up meeting to cast vision for what Impact could look like on his campus.

The start was slow. Brian starts out with a few students; some were serious, but most not. But with tenacity and faith, God brings some key student leaders Brian's way that can lead Bible studies and share their faith on campus. Timothy is involved with Brian, but allows Brian the freedom to lead the movement. He funnels Bible Study materials his way and money to motivate students to get to important conferences. All along God is growing both Timothy and Brian and developing a movement that is still thriving today.

## Story #2

Scott is the campus director of a small campus in a small city. He is not only committed to reaching his entire campus but is frustrated that he is not seeing his vision come to fruition. So, he begins to have outreach to the African American students on his campus. He talks with the gospel choir about the ministry of Impact and many students respond. Scott is elated. Who would have guessed on his first try God would have brought so many people his way.

Well, one semester goes by and some of the original group is still around, but most have not returned. This pattern continues semester after semester. But Scott still believes those that are present are going to eventually lead this ministry. Two years go by and Scott is very discouraged. Not only is the ministry not growing, but also the students involved are looking for Scott to provide their every need.

The students actually get mad at Scott because he is not spending as much time with their ministry as he is with Cru. Things are looking pretty grim by now.

Four years have gone by since first initiating an Impact Movement and what does Scott have at the end of the day? Two students who never caught the vision of launching a movement of evangelism and discipleship and staff who want to quit having outreach to African American students. What went wrong? Why so much effort and so little return?

I believe this director made a fatal decision early in the process that sealed his fate. He gave a group of students who could not lead a ministry the responsibility of leading a ministry. He started working with the first people that showed up at an interest meeting. These students not only did not want the responsibility of leading a movement, I believe they could not lead at

that level because they were not leaders.

After several conversations and some encouragement, Scott is ready to go at it again. He realizes his mistakes and is trusting God to bring to him the leader(s) needed to launch an Impact Movement on his campus.

## Appendix D: Resources

### Books

*Breaking Down Walls: A Model for Reconciliation in an Age of Racial Strife* by Raleigh Washington and Glen Kehrein

*Divided by Faith: Evangelical Religion and the Problem of Race in America* by Michael O. Emerson and Christian Smith

*Don't Believe the Hype: Fighting Cultural Misinformation About African Americans* by Farai Chideya

*Free at Last: The Gospel in the African-American Experience* by Carl Ellis

*Let's Get to Know Each Other: What White and Black Christians Need to Know About Each Other* by Tony Evans

*Martin and Malcolm and America: A Dream or a Nightmare* by James Cone

*Planting Seeds of Hope: How to Reach a New Generation of African Americans With the Gospel* by Matthew Parker and Eugene Seals (Editors)

*Dominion* by Randy Alcorn

### Movies

Amistad

Eyes on the Prize (14 episodes)

Malcolm X

Mississippi Burning

Remember the Titans

Roots (6 episodes)

A Time to Kill

## **Websites**

[www.movementlaunching.com](http://www.movementlaunching.com)

[www.theimpactmovement.com](http://www.theimpactmovement.com)

