

10 Commandments of Leading Worship

1. Thou shall not distract from God.

Eliminating distractions is the key job of the worship leader or primary campus leader. Anything from a noisy ventilation system to a poorly rehearsed worship band can be a distraction. Fruitful campus groups are able to achieve interaction with God without interruption.

2. Thou shall have good rhythm.

If you add poor rhythm to great guitar playing, you still have bad music. If you have a guitar playing to great rhythm, you have good music. Find your rhythm section first. Music is not the international language— rhythm is.

3. Thou shall use a variety of worship devices.

If your worship every week consists of singing only, it is not worship, it is singing. Worship existed before guitars and PA systems. Find forms of worship that allow people to adore God and learn something about Him at the same time.

4. Thou shall practice the transitions.

Most musical and time-eating mistakes are made during transitions from one song to the next or from one part of the worship service to the next. Lots of teams spend their time practicing the body of the song over and over and never agree on how to make the transitions.

5. Thou shall engage.

Many worship leaders are more focused on the music and order of service than on evaluating whether the worshipers are truly engaged by God. It is very important that leaders become sensitive to this and never just go through the motions.

6. Thou shall not over-exhort.

Many people lose the congregation and interrupt God by using the worship time to over-exhort and force people to worship. Let worship be organic, an act of free will, not an exercise in Totalitarian Religious Dictatorship.

7. Thou shall explain strange things to new people.

When something unusual happens, and it will, address it directly and take the time to explain it. Do not tone down your worship, sincere it up.

8. Thou shall match worship styles to the venue and group dynamic.

Please do not set up your PA for five people. Also, make sure the music style fits your situation.

9. Thou shall teach something about God's nature through worship.

Worship forms in the Old Testament had two distinct purposes: to give God the credit for all good things and to help the people learn who God is. What does your worship form teach?

10. Thou shall not use songs that are poorly written.

Press yourself to find songs with great lyrics and an assortment of musical styles. Encourage songwriting within the campus group but do not be afraid to evaluate the songs honestly. Ask yourself if the song has been written biblically with a music style that fits the lyrics.

Biblical Models of Worship

If you are in leadership, broaden your experience in worship by going back to the Scriptures and being obedient to them in different forms of worship. Teach and lead your group into these different forms:

1. Singing — psalms (Scripture songs), hymns (songs men have written), spiritual songs (spontaneous songs from the heart, either in tongues or your own language) Corinthians 14:15; Ephesians 5:19; Colossians 3:16. Sing both simple choruses and more complicated, thought-producing songs — Psalm 47:5-7.
2. Prayer — many of the psalms are prayers of praise
3. Clapping — Psalm 47:1
4. Shouting — Psalm 95:1, 100:1
5. Stillness or silence — Psalm 46:10
6. Walking and leaping — 2 Samuel 6:16; Acts 3:7,8
7. Laughing — Psalm 126:2
8. Speaking His praises aloud — Psalm 9:1, 71:8, 96:7-10
9. Raising our hands — Psalm 63:3-5, 134:2, 141:2
10. Dancing — Psalm 30:11, 149:3, 150:4; Jeremiah 31:13
11. Standing — 1 Chronicles 23:30; Psalm 24:3-6, 134:1, 135:2 (in the last two, some translate stand as minister)
12. Kneeling, bowing — Psalm 95:6. (Some of the words translated worship mean to bow down)
13. Lying prostrate — Deuteronomy 9:18; Revelation 5:8,14, 19:4
14. Playing instruments — Psalm 149, 150
15. Offering — Psalm 96:8

Developing and Leading a Worship Team

Recruiting a worship team is the first and most challenging step in developing worship on campus. Here is how to build your team:

Pray. This advice is not just a cliché; it is the only way to get the ball rolling in a godly way.

Do not encourage the ungifted. The worship team is not a place to encourage universal participation. You are not being loving by placing a nonmusical person in a musical position.

Do not encourage showboats. The worship team is not a place for people with up-front needs. No matter how gifted a person is, resist putting someone on the team that has a “get noticed” agenda.

Find or develop a leader who has both musical and leadership skills. There are musicians and there are leaders. For this responsibility, you need someone who is at least a little bit of both.

Encourage interesting instrumentation. For example, using a cello player or different kinds of hand drums can really bring texture and freshness to a team.

One of the hardest parts of worship on campus is finding time to practice. Student and campus leaders are both busy. So, it can be very frustrating when practice times are disorganized. Here is how to run a typical weekly worship practice:

Set up the equipment before you start practicing. Trying to tweak the soundboard and run through a song at the same time is a formula for confusion.

Pray until everyone’s hearts are soft and focused. Do not just throw up a little “start the meeting” prayer, but get everyone on the same page before getting down to work. This will take a little longer but will save time in the end.

Set the standard that there will be no playing of musical instruments during breaks in the practice. Often there are pauses in a practice where two or three members of the team need to rehearse a section of the music. Instruct the other team members to wait quietly during these times. It is hard to do, but will greatly shorten your time wasted. Insist that when you stop a song, no one plays and everyone talks in turn. This is a must.

Avoid practicing songs you have already mastered. You can wear out students easily by going over material that is too familiar. Instead, focus on the beginning, important transitions in the song, and the ending so that everyone is on the same page.

Focus on good rhythm. Start all new songs by establishing the right rhythm in all band members’ minds. Once the basic beat is established on the drums, add in the bass. From there add the rhythm guitar, then keyboards, and finally other accent instruments and vocalists.

Be sure to have some fun during each practice session. Balance between moments of serious concentration and experimenting with songs or styles that are just fun to play.

If you do not have a song quite right, be patient and do not play that song in the worship service until the entire team has learned it. Good leading is about focusing on God. You cannot do that if you are focused on music you have not yet learned.

End the worship practice with some actual worship. Find a great tune you can improvise on and just let the team worship for a while without being concerned with transitions, arrangements, or song sets.

Living in Community

Discipleship Households

In the world today, relationships are often characterized by independence, loneliness, and isolation. Individuals perpetuate the illusion that everything is fine and calm when in reality most people are really hurting and desire healthy, wholesome, satisfying relationships.

Households offer a place where old hurts can be worked through and new, healthy habits in relationships can be developed. This is accomplished through some teaching, but mainly through the actual situation of living together.

There are several different types of households that can be developed with each one meeting different needs and having different goals. In all of the Students for Christ households, it is our conviction that the members should all be of the same sex. In university ministry, the main emphasis should be the *discipleship* household, but the others will be defined for information purposes.

Types of Households

The first of these households is one which is oriented toward reaching out into society and seeks to meet the needs of troubled hurting people. These people may be physically or mentally handicapped, have problems with drugs or alcohol, or just simply a person who is lacking in social skills, lonely and hurting and desires more than what the world has to offer with regard to relationships. Most of the people who then come into this household will not be Christians and the goal then would be then be directed toward leading the members to a personal relationship with Jesus Christ. This type of household requires strong Christian leadership, rigid structure within the house and should probably be a ministry of a local church.

The next type of household is the one which occurs the most frequently. It is a household where several Christians live together with a minimal amount of requirements and commitment. In this type of household there is a no real leadership / discipleship structure or establishment of long and/or short term goals. It is simply established for economical convenience or simply because of a desire to live with other students of the same faith.

The last type of household and the one which will be discussed here in detail is what will be referred to as a discipleship household. This type of household is usually and should be the primary household ministry under the umbrella of student ministry. Unfortunately, the second type of household describe above seems to exist more often. Ideally, when Christians live together, discipleship should always be taking place, but in actuality it is very easy for a group of people to live in the same apartment or house and not share their lives and make it a home. This last type of household has a leadership structure which is under their authority of the local SFC group and it has set goals many of which are similar to a discipleship group. The major difference is in the intensity of interaction and commitment involved.

The relationships are not limited to a weekly meeting but daily interaction. In a household Christians purposefully and consciously commit themselves to live their lives under the lordship of Jesus Christ and to submit themselves to the leadership of the local group and the household. They also make a definite commitment to share their lives with one another in a consistent and supportive way.

It is important that the leadership of the local Students for Christ ministry and the leadership of the household be in agreement as to the type of household that will be established and also in

agreement as to the spiritual and practical goals of new and presently existing households. These should be laid out clearly for the present leadership, future leadership and all people who will participate in the household both now and in the future.

The Spiritual Goals of Christian Discipleship Households

Households are an opportunity to know others and to be known, to serve others and to be served, to encourage others and to be encouraged, and to pray for others and to be prayed for. There are three basic spiritual goals of a household. These standards do not exist automatically within the bounds of Christians living together but rather are goals to be worked toward and the household should be continually evaluated according to these standards.

1. To provide a Christian living environment in which the members can grow in deeper fellowship with the Lord and with one another. Members are guided into a deeper walk with Jesus Christ leading to growth in Christian character and godliness. Their beliefs, attitudes, values, and behavior patterns come to represent the Kingdom of God rather than the world around them. Together, they live more fully the life of a Christian community by sharing their lives with one another. In a household individuals should find love, acceptance, belonging, healing, support, and the challenge to develop Christian approaches to interpersonal relationships. (1 Peter 4:8-10; 1 Corinthians 1:3,4; John 13:34,35).
2. To provide discipleship and pastoral care on a more natural and intensive level. Within each Christian household, members receive discipleship and pastoral care on an individual and group level. Older Christians work with younger ones, giving to them Christian understanding, practical training, specific vision for their lives, and character formation. As members mature in their Christian walk they, in turn, will provide discipleship and pastoral care for others (Ephesians 4:22-24; 1 Peter 1:14-16; 2 Timothy 2:2; Mark 10:42-45; John 13:12-17).
3. To develop a group with the Students for Christ ministry that is committed to service. Households are important building blocks in the mission of Students for Christ. Each household acting as individual households and as a group sets goals for various forms of witness and ministry and carries them out. In practical ways they demonstrate Christian commitment and service as an example to the whole body of believers. (Ephesians 2:10; Matthew 28:18-20.)

The Practical Goals of a Discipleship Household

Practical, specific goals should also be clearly laid out. These can and should be revised periodically and at different times different goals will be emphasized more than others. For example, when a household has just been started or when there are several new members within the household, it is necessary that the focus of the household be more inward concentrating on the fellowship and growth within the household. At times when the household has more mature members or is very stable and strong in the relationships within, the household can be more service oriented or outwardly directed.

Some specific goals are as follows:

1. To provide a place to live for people who are new on the university or new in the SFC group: Households provide the opportunity to integrate them into the student ministry and to foster a commitment to the larger group.

2. To learn and practice hospitality: Households should always be reaching out to others in the ministry who may not have much fellowship and seem to be on the outside of the student group. There should also be a willingness to provide housing for guests of the group or outreach teams who come to help out with the ministry, a readiness to plan and host meetings (prayer, leadership, evangelism, or otherwise) or parties for the local ministry.
3. To learn to carry practical responsibility: Each person in the household should be responsible for a certain amount of shopping, cleaning, gardening, or whatever is necessary for the practical running of the house. It is also an opportunity to learn time and budget management and the paying of bills on time because of household responsibilities.
4. To learn to sacrifice for, share with, and show consideration for the other members of the household: It is clearer in a household more so than in any other discipleship relationship that everything that we do or do not do - our smallest undertakings - affect other peoples lives both negatively and positively. Each member comes into a household with certain habits, routines and preferences. These are not always negative or wrong things but sometimes may be disruptive to the smooth running of the household. In household situations, it should be a goal that each person learn to make adjustments in consideration of the other members. We have to be willing to give up some "freedoms or rights" that may disturb others. Some examples may be such things as loud music or talking at extreme hours, or the monopolizing of the bathroom or kitchen at peak hours or keeping telephone conversations down to a reasonable length so that others may receive or make calls.

The Structure of Discipleship Households

To fulfill the above goals Discipleship households commit themselves to specific requirements.

1. Each household has a defined leadership structure recognized by and submitted to the local campus group authority in terms of receiving regular supervision, training, and care.
2. Each household provides discipleship and pastoral care for its members.
3. Each household commits itself to the continued evaluation of household goals and activities which involve a basic structure and order for living together as well as accountability to one another.

The Roles and Responsibilities of Household Leaders

1. A close friend.
In the daily life of a household, normal spontaneous relationships should develop. Household leaders must have an interest in and love for their household. Members should be able to call their household leader a close companion who understands them, cares for them, prays for them, and stands by them. An intimate relationship comes not only from duty but out of genuine affection.
2. A spiritual fountainhead
Leading a household at times becomes a supernatural task requiring supernatural strength and wisdom. The household leader will never be able to give to others what he does not possess himself. In order to lead effectively, the leader must carefully guard his own spiritual life. After seeking God first for himself through prayer, meditation, and Bible study, then the leader can be a channel of life to those in the household. The quality and quantity of time spent with God determines, to a great extent, the leader's effectiveness in household ministry.

3. Disciple and pastor

The leader of each household is responsible for overseeing the discipling that takes place in the household on a group and individual basis. This involves the following:

- a. Teaching from the Bible (salvation, holiness, servanthood, relationships)
- b. Training in practical areas (how to pray, study, witness)
- c. Giving direction and vision to both individuals and group ministry
- d. Providing evaluation of growth and development
- e. All the members of the household are to be cared for in a regular, deliberate, and defined manner by someone in the household (either by the leader or an assistant leader). This involves praying for and seeking God for their lives and spending time together regularly to share insight, needs, concerns, and plans, and to set goals, and evaluate progress.

4. Household manager

Many of the practical aspects of household living require supervision by the household leader. Responsibilities such as purchasing, paying bills, assigning duties, mediating disagreements, scheduling house meals and meetings, can and should be delegated to house members. Yet, ultimately, the leader of the household must take responsibility for its life and success. The leader should see that all aspects of the household run smoothly.

5. Decision maker

The leader of the household should make the ultimate decision as to who will move into available spots in the household. The leader is responsible for making clear to all potential members (preferably in writing) what the goals, requirements, and expectations will be as a member of the household. Each member of the household should have a say in the decision making process and should pray for and with the leader; but the final decision is the responsibility of the leader.

Requirements of Household Participants

1. The Leader The success or failure of Christian households is closely associated with the selection of effective household leaders.

- a. Demonstration of personal maturity: The leaders should not be new believers. They should be mentally, emotionally, and spiritually stable. Their emotional lives and relationships should be in order. They should be examples of Christian character. Leaders are called to demonstrate the attitude and commitment they call for in others.
- b. Prior experience: Household living involves unique problems and ministry opportunities on a daily basis. Ideally, leaders should have a minimum of one year experience in household living. With this experience they are better equipped to discern and take appropriate action as difficult circumstances arise. In situations where no households have existed before, leaders should have at least one year of experience in a discipleship group prior to beginning a household.
- c. Commitment and submission to the local campus group: Household leadership is chosen from among active members of the local ministry. The leaders should understand, agree with, and be committed to the overall vision and goals of Students for Christ. Their support and commitment to the body in the past will be a clear indicator of their willingness and ability to serve in this ministry role. Every household leader's life and ministry is under another leader in the local ministry for discipleship and pastoral

care. No leader acts independently; i.e. without input, support, and evaluation from someone to which they themselves are accountable. This serves to protect the leader, the household, and the whole body.

- d. Strong leadership: The household leaders must be able to provide strong, aggressive leadership. They establish and maintain vision, goals, and direction for the household and individual members. They must be able to confront problems and issues, correct deficiencies, coordinate schedules, and use authority with discretion. They must know how to rebuke, exhort, and encourage the group and individuals with gentleness and firmness as is necessary. The leader safeguards the continued vitality of the life of the household.
- e. Household is the major ministry focus: To be successful, a household requires a major commitment of time, ministry, and social involvement. Household leaders must make household ministry the primary ministry focus. Other commitments and responsibilities of the leader cannot regularly conflict with those of the household. If outside demands act to diminish the household as a major ministry focus for the leader, then those demands must be rearranged so as to minimize the conflict with the household leadership responsibilities.

2. The members

- a. First and foremost, each member must have made a commitment to the Lord Jesus Christ and must consistently endeavor to live in obedience to Him.
- b. They must be committed to the ministry; they must support the local ministry - its purposes and ministries and to actively participate in it and whenever possible attend the retreats and conferences sponsored by the national and international ministries.
- c. Members must have a clear understanding of the purpose of a household, the rules and structure of the household, and the willingness to work with the household to achieve its purpose and goals.
- d. This means members must make household living a priority commitment in terms of time, relationships, etc. This includes a willingness to participate in the structured life of the household (meals, meeting, and activities).
- e. Members must also be willing to submit to and cooperate with recognized household leadership for discipleship and pastoral care.
- f. Members must open their lives up to other members of the household and be accountable to them in areas of their personal life and household commitments.
- g. Finally, members must make a commitment to the household for 12 months.

Organizing the Discipleship Household

1. Bank Account

Past Students for Christ households (in Germany) have found it to be very efficient for the household to open a separate bank account with two members having their signature upon the account. All bills for the household should be paid from this account and all of the members should make their deposits into this account. It is also recommended that an amount be set up for each member to deposit into the account each month which includes the basic rent, all utilities, and a small amount for repairs. This then leaves only food and telephone costs as separate expenses.

Repairs fee: This amount should accrue each month in order to pay for household repairs (broken window, clogged sink, etc.) or to purchase new appliances when needed. Including this in with the basic rent allows each member to know exactly what their expenses will be for the month and to budget accordingly. Then, when unexpected costs do arise and they are paid out of the household account, each member does not have to suddenly come up with a certain amount of money.

Telephone/Internet bill: The telephone and internet bill should also be paid out of the household account with one person being responsible for tallying up what each member owes (long distance and basic fee) and then each member deposits what he owes into the household account.

Journal: A journal should be kept of how all money is spent from this account and how much each member has paid into the account as well as how much each member owes into the account. This way it will be easy to account for all money accrued and spent.

Groceries: It is also a good idea to have a household fund into which each member pays a certain amount and from which groceries are bought. This amount should be based upon how many meals a day are generally eaten in the household (all meals, not just ones eaten together), the cost of general cleaning and other household supplies (light bulbs, toilet paper, detergent, etc.) and other household staples (sugar, flour, butter, milk, coffee, tea, etc.) This manner has been found to be much more efficient than each member individually buying their own groceries. All grocery shopping is then done out of this fund. This fund is reserved though for the household and special or gourmet items should be purchased on an individual basis. It is also recommended that guests that stay for an extended period of time should also contribute into this fund according to the length of their stay.

2. Moving

A reasonable amount of advanced notification time should also be set up as a guideline for people moving out of the household. An example amount of time might be three months; i.e. The person moving out is required to give the leader three months time in order to find someone to take his place. The person moving out may move out before the three months is up but is held responsible for the rent during that time if no one is found to move in. After three months he is relinquished from all responsibility.

3. Household Covenant

A written household covenant is an excellent tool to help the leader in communicating clearly to present and future members of the household, with reduced chance of misunderstanding, what will be expected of them. The commitment sheet in Chapter 10 is a good starting point for developing a household covenant. This commitment sheet should include all the same things that are required in a discipleship group, but be adapted to include the household's purposes and goals, plus such requirements as extra household activities (meals, household retreat, etc.), financial expectations (see Household finances), and household rules (guests of the opposite sex, use of alcohol or tobacco).

4. Life Sharing

Life Sharing It is very easy with the passing of time to begin taking for granted that because a group of people are living together, that they are actually sharing their lives. The discipleship group within the household is one way of avoiding this and should not be an optional meeting. A second safeguard is a daily time of prayer together in the morning. This may be an optional time but should be scheduled so that it is possible for all members to attend.

5. Outreach

In order to avoid the household becoming too introverted without taking away from the priority of these relationships, schedule a regular time (once a month or every 6 weeks) to invite several people into the household either for a special evening of worship or fellowship, or to take part in the regular discipleship group that week.

In Conclusion

Because of the intensity of Discipleship households, they can be branch of a SFC ministry which can accomplish many of the goals of a Discipleship group in about half the time. They are a good opportunity to integrate interns into the ministry through a situation where the ministry opportunities are abundant and where the planned and spontaneous times of worship, fellowship, and prayer with each other add a special dimension to the leaders and members time at the university.

These guidelines for SFC Households enable us to put our good intentions with respect to Household living into action. Guidelines aim to protect the relationships and common life shared together. They remind us that faithfulness to the commitments we make in Household is a serious thing and needs to be considered a priority.

We want to avoid legalism but on points which are significant to the success of Household living it is necessary to state explicitly the clear understandings that must be embraced by those choosing to identify with Household ministry. In future revisions of these guidelines it may be necessary to make some guidelines more flexible and others less.

“One Another” Verses

This sampling from the numerous (70+) one another texts in the Epistles reveals the uniform assumption of the New Testament that our lives in Christ are both individual and communal in nature. It is inconceivable to me that any person could begin to live out the life in the Spirit described below apart from making purposed commitments to a community of Christians.

To live apart in a “lone ranger” Christianity is to live a worldly and self-absorbed life. Such a life inevitably creates an immature and worldly Christianity.

Romans 12:10

Be devoted to one another in love. Honor one another above yourselves.

Romans 12:16

Live in harmony with one another. Do not be proud, but be willing to associate with people of low position. Do not be conceited.

Romans 13:8

Let no debt remain outstanding, except the continuing debt to love one another, for whoever loves others has fulfilled the law.

Romans 15:7

Accept one another, then, just as Christ accepted you, in order to bring praise to God.

Romans 15:14

I myself am convinced, my brothers and sisters, that you yourselves are full of goodness, filled with knowledge and competent to instruct one another.

Romans 16:16

Greet one another with a holy kiss.

1 Corinthians 1:10

I appeal to you, brothers and sisters, in the name of our Lord Jesus Christ, that all of you agree with one another in what you say and that there be no divisions among you, but that you be perfectly united in mind and thought.

1 Corinthians 11:33

So then, my brothers and sisters, when you gather to eat, you should all eat together.

1 Corinthians 12:25

... so that there should be no division in the body, but that its parts should have equal concern for each other.

Galatians 5:13

You, my brothers and sisters, were called to be free. But do not use your freedom to indulge the flesh; rather, serve one another humbly in love.

Galatians 5:26

Let us not become conceited, provoking and envying each other.

Ephesians 4:2

Be completely humble and gentle; be patient, bearing with one another in love.

Ephesians 4:32

Be kind and compassionate to one another, forgiving each other, just as in Christ God forgave you.

Ephesians 5:19

... speaking to one another with psalms, hymns, and songs from the Spirit. Sing and make music from your heart to the Lord,

Ephesians 5:21

Submit to one another out of reverence for Christ.

Colossians 3:9

Do not lie to each other, since you have taken off your old self with its practices

Colossians 3:13

Bear with each other and forgive one another if any of you has a grievance against someone. Forgive as the Lord forgave you.

Colossians 3:16

Let the message of Christ dwell among you richly as you teach and admonish one another with all wisdom through psalms, hymns, and songs from the Spirit, singing to God with gratitude in your hearts.

1 Thessalonians 3:12

May the Lord make your love increase and overflow for each other and for everyone else, just as ours does for you.

1 Thessalonians 4:9

Now about your love for one another we do not need to write to you, for you yourselves have been taught by God to love each other.

1 Thessalonians 5:11

Therefore encourage one another and build each other up, just as in fact you are doing.

1 Thessalonians 5:13

Hold them in the highest regard in love because of their work. Live in peace with each other.

1 Thessalonians 5:15

Make sure that nobody pays back wrong for wrong, but always strive to do what is good for each other and for everyone else.

2 Thessalonians 1:3

We ought always to thank God for you, brothers and sisters, and rightly so, because your faith is growing more and more, and the love all of you have for one another is increasing.

Titus 3:3

At one time we too were foolish, disobedient, deceived and enslaved by all kinds of passions and pleasures. We lived in malice and envy, being hated and hating one another.

Hebrews 3:13

But encourage one another daily, as long as it is called "Today," so that none of you may be hardened by sin's deceitfulness.

Hebrews 10:24-25

And let us consider how we may spur one another on toward love and good deeds, not giving up meeting together, as some are in the habit of doing, but encouraging one another—and all the more as you see the Day approaching.

Hebrews 13:1

Keep on loving one another as brothers and sisters.

James 4:11

Brothers and sisters, do not slander one another. Anyone who speaks against a brother or sister or judges them speaks against the law and judges it. When you judge the law, you are not keeping it, but sitting in judgment on it.

James 5:9

Don't grumble against one another, brothers and sisters, or you will be judged. The Judge is standing at the door!

James 5:16

Therefore confess your sins to each other and pray for each other so that you may be healed. The prayer of a righteous person is powerful and effective.

1 Peter 3:8

Finally, all of you, be like-minded, be sympathetic, love one another, be compassionate and humble.

1 Peter 4:8-9

Above all, love each other deeply, because love covers over a multitude of sins. Offer hospitality to one another without grumbling.

1 John 1:7

But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus, his Son, purifies us from all sin.

1 John 3:11

For this is the message you heard from the beginning: We should love one another.

1 John 4:11-12

Dear friends, since God so loved us, we also ought to love one another. No one has ever seen God; but if we love one another, God lives in us and his love is made complete in us.

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Speaking on Today's Campus

or Lending a Hand to the Dry Bones of Post-Modernism
by Curtis Harlow

Sources:

Speaking since 1986
Interviewing Students
Travels to Campus Groups in 35 states
Today's student research for RUI
The Bible

Session One: Speaking is in Trouble

Perspective shift: truth for grabs.

Generational shift: Mosaics reject boring.

Organizational shift: the demand for results.

How can we redeem spiritual communication?

1. Campus Leaders must have be PROFICIENCY DRIVEN in the area of preparation and presentation of spiritual concepts.

GREAT SPEAKING IS ABOUT THE RELATIONSHIP BETWEEN CONFIDENCE AND HUMILITY. Jesus was the very authoritative in his speaking style and content. Yet his humility was never in doubt. Similarly we need to get over the fear of speaking the truth while never giving into the temptation to become performers and actors.

We should be driven by the goal to truly communicate when choosing a style of speaking form. There are many speaking forms. Not all forms work in a postmodern world. Not all forms work with college students. The proficiency driven communicator will supplant his or her speaking style preferences for effectiveness. They will learn, and continue to improve as a communicator.

2. Campus Leaders must acknowledge our cultural fixation with ENTERTAINMENT or they will be largely ignored.

While preaching should never be driven by entertainment, it is crucial to understand the role of entertainment in the values of postmodern unchurched listeners.

3. Campus Leaders must learn to communicate inductive instead of deductively, especially in evangelism and apologetics. We must resist the temptation to tell people what to think and instead help people become Christian thinkers.

Stories or Narrative

Dialogue

Satire, Humor

Props

Video and Film

Sound Effects

Questions

4. Campus Leaders must be USEFUL IN THE NOW whenever they speak. WE MUST HAVE A RIGOROUS COMMITMENT TO ADDING VALUE IN TANGIBLE WAYS EVERY TIME WE COMMUNICATE.

The Roman world was won to Christ not by the great arguments of scholars or the expert strategies of leaders but by the tangible sacrifices and service of common people.

Every sermon should have a specific application that is measurable as to when and how. PRESS YOURSELF TO BE HELPFUL AND SPECIFIC.

5. Campus Leaders can no longer assume CREDIBILITY with any student, even Christians, but must establish this trust and clearly explain the why behind all truth.

6. Campus Leaders must demonstrate the authority of their communication with SUPERNATURAL acts.

Ultimately we must have faith in the nature of truth and in the desire of God to be near people. Speakers should facilitate an expectation that supernatural experience and truth go hand in hand.

Session Two: ANYONE CAN COMMUNICATE WITH EXCELLENCE

Practical Tips: How to Evaluate Your Form and Current Skill Level

1. Combat GENERALIZATIONS.

Specifics speak volumes about credibility. They also engage people by demonstrating that you know exactly what they are going through.

Press yourself in your preparation to be very specific in the way you speak. Review your sermon notes and make them as clear and credible as possible by getting exact numbers, names, references, and detailed descriptions of stories and illustrations.

Preach to yourself. Find out exactly what you need to hear and then make it even more specific. Use a thesaurus to choose the most precise word for the meaning you intend.

2. Give your PROOF before your GIVING YOUR PREMISE when speaking with the skeptical. You will not hold their attention if you state your point and then try to prove it. This works well for papers in college but is very boring for speaking. Instead draw your listener in with proof for a yet unstated premise. Make them guess what it is you believe before you say you believe it. Have them come to the conclusion before you articulate it and they will remember it and understand it better.

3. Make a BANG at the start and the finish.

Most people do very little prep work on their introduction and their conclusion when in reality this is the part of your preparation that you should take the most time with. Most Bible passages do not need 60 hours of student to determine what they mean to the average college student. However, if you do not do the prep work on the start and finish you will not see anything from the passage applied because the listener never really engaged in the sermon or back motivate enough to take action.

How I Prepare:

- Pray
- Learn to see stories
- Exegesis
- Application
- Inductive devices
- Concentration of points and over all evaluation.
- Preach out loud to myself
- Pray

Reading:

- *Inductive Preaching*, Lewis and Lewis. Helping deductive people understand why they need to be inductive.
- *Public Speaking for Dummies*. Practical, what you should have learned in your internship.
- *Between Two Worlds*, John Stott.
- *Preaching That Connects*, Galli & Larson.
- *Biblical Preaching* by Hadden Robinson. The best on traditional verse-by-verse preaching.
- *Millennials Raising* by Howe and Strauss
- *Real Teens* by George Barna

Ground rules: FOLLOW THIS OUTLINE

- Introduce yourself
- Pray
- Use inductive device
- Clearly introduce the passage: Where, Context
- Read the passage
- Explain using one clear point
- Clear application
- Close with inductive device

Why University Ministry

Change the University, Change the World

Charles Habib Malik, a Harvard-educated Lebanese scholar and diplomat to the United Nations, wrote a small but significant paperback entitled *A Christian Critique of the University*, InterVarsity Press. Given his stature, it is both encouraging and informative to read of his passion and concern regarding what Jesus thinks about the institution of higher education. In the opening pages of his book, Malik develops the idea: Of the seven prevailing institutions of Western culture — the family, the church, the state, the economic enterprise, the professions, the media and the university — the university is both the most Western and the most dominant. He says, “I know of no more important question to ask than: ‘What does Jesus Christ think of the university?’ All other questions without exception are relatively silly when this question looms in the mind.”

With this book, Malik captures the strategic role of the university in society. Like it or not, the universities are primary sources of cultural development or demise. They are a wellspring, for better or worse, of where the culture is headed. Recognizing the profound influence the university wields in the world, it is not surprising that university ministry is so important.

Malik further states:

“The university is a clear-cut fulcrum with which to move the world. The problem here is for the church to realize that no greater service can it render both itself and the cause of the gospel, with which it is entrusted, than to try and recapture the universities for Christ on whom they were all originally founded. One of the best ways of treating the macrocosm is through the handle of the universities in which millions of youths destined to positions of leadership spend, in rigorous training, between four and ten years of the most formative period of their life. More potently than by any other means, change the university and you change the world. “

Strategic Nature of the Campus

Malik certainly believes the university is strategic for shaping society. The apostle Paul was a strategist with a definite plan to advance the gospel. He campaigned in the great cities of the Roman world and in strategic centers on trade routes, at seaports, and in provincial capitals. These were places where there was much coming and going. He knew that from these strategic crossroads and centers of activity and commerce, the good news of the gospel would spread far and wide.

He visited Athens, an intellectual center, on his second missionary journey. Like today’s universities, Athens was a center of philosophy, literature, science and art that attracted intellectuals from all over the world. The best and the brightest came to educate and to be educated. The Areopagus in Athens was the ancient court of great prestige responsible for licensing and approving lecturers, similar to the granting of diplomas and degrees by colleges today. Education and training centers then and now provided credentialing and certification. The court served as a center of morals and

education. Today's college and university campuses have more influence on the direction, morality, and overall fabric of society than any other institution on the face of the earth.

The Immense Size of the Collegiate Population

Besides the university's power to influence, we must consider the immense size of the collegiate population in the world today. However, the overwhelming majority of today's students are unchurched, and for the most part will only darken the doors of a church for a wedding or a Christmas service. Most of today's college students are outside the reach of the local church.

God may have raised up the modern university as we know it today as a decisive and strategic answer for fulfilling the Great Commission in our day. We can reach students if we bring the gospel into the university environment where students live, study, and congregate. College students are more open to considering the claims of Jesus Christ while on the university campus than at any other time in their lives.

The Influence of the University Is Pervasive

Because of the university's significant and strategic influence in society and its great number of students, to reach it with the gospel is, in one great sense, a partial solution to world evangelization. There is no setting like it where every creed, race, religion, and culture are found and no environment like it where inquiry, open forum, free speech, and seeking truth and meaning are given and acceptable practices.

Future Leaders

Today's university students are tomorrow's leaders in business, education, science and medicine, law, military, and religion. The university campus is a high-yield mission field. No other age group is in the midst of making such crucial, formative decisions that will impact their lives and society. Today they learn. Tomorrow they lead in the boardroom, classroom, and courtroom.

If we could reach the future media directors, writers and producers, we would have an impact on the media. If we could reach the future programmers and computer specialists, and numerous other high tech centers, we would change the Information Age. If we could reach the law and international studies students, we would influence governments and nations. If we could reach the science and engineering students, we would influence medicine and industry. If we could reach the future business students, we would impact the economic enterprise and finance worldwide.

International Students and Scholars

Never in the history of the Church has a generation of Christians had a greater opportunity to reach the nations of the world.

Many international students studying abroad are from the 10/40 missions window, representing 706 million Muslims, 717 million Hindus, and 153 million

Buddhists. These students represent the most populated, poorest, and least-evangelized areas of the world — areas where missions outreach is restricted or not permitted.

The Book of Acts declares, “He has made from one blood every nation of men to dwell on all the face of the earth, and has determined their pre-appointed times and the boundaries of their dwellings, so that they should seek the Lord, in the hope that they might grope for Him and find Him, though He is not far from each one of us” (Acts 17:26-27, NKJV).

To attend a university, they must speak the common language of that region. The church and campus ministry of that region have an incredible opportunity to present both the content and practice of Christianity. Mark Rentz, writing in *Newsweek*, said, “Making a foreign friend is easy, but turning a foreign friend into an enemy is apparently easier still. Stereotypes abound, but not every Arab is a terrorist from Libya or Lebanon, and not every Asian is responsible for our country’s trade imbalance.” Some internationals will embrace Christianity and return home as Christians. They will not need a visa. They will not need to learn the language or the culture.

Revival on Campus

Revivals and spiritual awakenings often had their origins on campus or among a handful of students willing to live out their faith in the university. Students committed to disciplined prayer, study of the Word, holy living, and sacrificial service are often the forerunners of renewal and revival on campus. David Howard in *Student Power in World Missions* stated, “Students have always played a decisive role in many of the greatest forward movements of the church in world evangelism. It has been through their vision and energy that the church has often been propelled into renewed efforts of outreach.” J. Edwin Orr, historian, says student movements invariably develop a missionary trend, suggesting that student work has reminded the church of its missionary responsibility.

Keith and Gladys Hunt, as stated in *For Christ and the University*, believe: “Universities are centers for ideas and action ... The climate of the university provides a unique environment for inquiry and, at its best, inspires an idealism that changes the world. Student leadership has introduced reforms, led to powerful freedom movements, and brought down kings and rulers. What is often unknown and unsung is the role university students and professors have played in Christian witness and in preservation of truth over the centuries.”

David McKenna in *The Coming Great Awakening* suggests that college students be recognized as agents for a spiritual awakening. McKenna is convinced there are stirrings of the Spirit, especially among the young is the converging of the Spirit unmistakable. He believes that campuses are ready for revival.

Conclusion

The strategic and influential nature of the campus, its size, the potential of future leaders, the opportunity to build friendships with internationals and ultimately share Christianity, and the historical accounts of college students always being a part of revival answers the question, Why university ministry? If the church could select a

setting in our society where people are open to the gospel, where people are easily accessible, where inquiry and searching are the norm, and where one person's decision for Christ could have a major impact on that individual and society, surely the Church would seize that opportunity for evangelistic efforts. Today's college and university campuses offer the strategic setting for world evangelism.

Wisdom from the Past for Postmodernity

A Lesson from the 5th Century Celts

As a boy, Patrick grew up in an affluent family. He was Briton by birth, but he became culturally Roman due to the Roman occupation of England. Patrick's first language was Latin. When he turned 16 years old, a band of Celtic pirates captured him and sold him into slavery in Ireland. They placed Patrick in the fields to tend to their livestock. He reflected back to his Christian training (catechism) and encountered God by seeing His works and attributes in nature. Patrick prayed many times each day. He became a devout Christian, and the change in his life was apparent to his abductors.

As a result of his captivity, Patrick grew to understand the Irish Celtic people, culture, and language. Beyond that he grew to love the Celts, recognized their spiritual needs, and longed for them to be reconciled to God. Six years later, after being directed in a dream, he escaped from his slavery. We know little of the next 25 years of his life. We do know he trained for the priesthood and served as a priest in Briton.

At the then old age of 48, Patrick received a personal Macedonian call to take the gospel to the barbarian Celtic people of Ireland. He left for Ireland in 432 A.D. with a small band of priests, seminarians, and a few others. Patrick set out to accomplish what the dominant Roman church thought impossible-to evangelize the barbarians. History records that at that time there had been no organized outreach to barbarian peoples since the 2nd century. The Roman church had assumed a people group had to be civilized before they could be Christianized.

However, Patrick accomplished tremendous success in reaching the Celts for Christ. Before he died 28 years later, some project his mission work planted 700 churches and ordained 1,000 priests. Within his lifetime, almost 40 of Ireland's 150 tribes became substantially Christian. He crusaded against slavery, and the slave trade came to a halt before he died. After he died, Patrick's movement reached most of the Celts and Picts (Scots), and within 100 years essentially re-evangelized all of Europe.

What characterized his missionary strategy?

1. First, he and his band evangelized as a team. They met and engaged people in conversation, prayed for the sick, mediated conflicts, and offered counsel. They did open-air speaking utilizing parables, poetry, songs, drama, and visual symbols. They accepted the people's questions, then spoke to those issues publicly. They encouraged the Celts to take voluntary periods of solitary isolation in a natural setting to discover God. Then a pre-Christian was assigned a soul friend (a peer with whom he or she could be vulnerable and confessional).
2. Second, the Celts were invited to join a small group of 10 or less with someone leading devotions. These spiritual disciplines were intended to help the individual experience the presence of God and comprehend the gospel in a relational context.
3. A third key to their strategy was hospitality. The Celtic guests were invited into community life where they were welcomed and prayed over, and had Scripture read to them. They were offered a guest room, invited to the table, and in many ways served. This occurred before they made a commitment to Jesus.

To the governing Roman Church, Patrick's strategy produced controversy. They insisted a person must be able to comprehend the gospel (i.e., not be a barbarian; they must be literate) before a gospel presentation was made to them. They assumed a degree of civilization is a prerequisite to Christianization. Once a population was able to read and speak Latin, adopt Roman customs, and do church the Roman way, it could be Christianized.

These two strategies are illustrated here.

Why reflect on Patrick and his Celtic strategy of evangelism? It presumes a few principles:

- The Christian faith never fully exists except when it becomes translated and interpreted another culture.
- The grace of God precedes and prepares a people for the gospel.
- Evangelism is about helping people to belong so they can come to believe.

Peter Berger in his book *The Social Construction of Reality* suggests the following: a person's associates or community largely shapes his view of reality. When a person lives in a pluralistic society and hopes to see someone change their perception of reality, it is essential to expose people through conversations to a contrasting view of reality. A person may adopt and internalize a different worldview through re-socialization into a community sharing a new worldview.

In a pluralistic society, truth is established and defined in a community context. For the campus ministry then, it is necessary to present friendship and community involvement along with truth. Truth takes on credibility when it is encased in Christian fellowship and acts of community service.