

G i v i n g u p

control

*Why Movements
are Preferable
to Revivals*



by **A.J. DeJonge**

Contents

CHAPTER 1: THE HOLY GRAIL OF MISSIONS 3

What is more precious than a revival? 3

What is a movement? 4

CHAPTER 2: WHY ISN'T IT WORKING? 8

Mastering the J-curve 8

Unfulfilled dreams 9

CHAPTER 3: THE BIRTH OF CATALYTIC 11

You have four hours 11

Student run missions 13

Burn out 17

CHAPTER 4: A LEAP INTO THE UNKNOWN 19

"That's not what we meant" 19

How will we ever tell the kids? 21

The election meeting that wasn't 22

CHAPTER 5: EARLY MISTAKES 26

What do we do now? 26

The need to entrust reliable leadership 26

CHAPTER 6: THINGS ARE NOT GOING TO IMPROVE BY THEMSELVES 30

The myth of the noble savage 30

Rethinking our hands off approach 32

CHAPTER 7: APPRENTICESHIP 35

Preparing a legacy 35

Always two 35

Avoiding dependency 38

CHAPTER 8: TRANSFERABILITY 43

Being transparent 43

Valuing transferability over personal genius 44

"But I could do it better" 46

CHAPTER 9: HOW TO APPROPRIATELY INVEST 50

The same, but different 50

Don't over-water your plants 53
Go plant a new campus ministry! 55
Developing training resources 56

CHAPTER 10: OWNERSHIP AND CONTROL 62

Can you have both? 62
Ownership 62
Control 64
Getting the right balance 71

CHAPTER 11: A NEW BREED OF DISCIPLES 74

A new culture emerges 74
Will we produce highly active but spiritually shallow Christians? 74
Will we burn out our student leaders? 76

CHAPTER 12: STUDENT LEADER COMMITMENTS 79

Why we can't afford to lower the bar 79
Some good people don't want to be student leaders 83
We are employed to invest in those committed to our movement 86

CHAPTER 13: CATALYTIC REQUIRES A CHANGE IN PERSPECTIVE 89

Focusing on empowerment 89
We can't rob students of their chance to develop 89
Developing new staff on Catalytic teams 90
Is Catalytic for me? 91

CONCLUSION 93

It can be done 93
Pioneering an established method 93
A change for the better 94
Epilogue 96
Book club Forum 96

APPENDIX 97

A lexicon 97
MAWL 99
Summary of axioms 104
Student-led bookmark 105
Student Leadership Commitment 106

Acknowledgments

Discovering how to empower students and grow movements that will outlast us has been a journey on a long and windy road. I have many people to thank for the help I received along the way. In particular I want to thank my wife Keren who was the first to stumble into student-led ministry, opening up a new path for the rest of us that went much further than we ever anticipated.

I want to thank Mark Bachman for his thorough proof-checking of my manuscript, and to my mother Hilary for her provision of all included illustrations. Thank you for the generous contribution of your time and talents.

I also want to thank Peter Roennfeldt from Melbourne whose training crystalized for us the new direction on which we had started but were struggling to understand – his teaching focused us like no other. I also wish to thank Andrew Mellor and Amelia Mitchell, my faithful team-mates whose partnership and hard work have been invaluable to our learning and progress. And finally a big hello and thank you go to Scott Adamson and Cam Fletcher whose separate Catalytic work in Queensland gave us an unparalleled opportunity to compare and contrast lessons learned and helped us distil the common principles we were both observing.

A big thank you goes to all Catalytic practitioners out there whose heart for growing God's Kingdom dwarfs their need to be the ones in the limelight. May your humility as you empower others result in a harvest like the world has never before seen.

All praise and glory to the Lamb Who has been slain for He alone has conquered and is worthy to open the scroll.

A.J. deJonge



I work with a campus ministry called Cru, also commonly known as Campus Crusade for Christ. The organisation’s mission is to plant spiritual movements so that everyone will know someone who truly follows Jesus.

Traditionally we have had ministries that were led by staff with students being invited to join us in helping to reach their campus. However in recent years people have been experimenting by giving students more ownership. Terms like “Student-led” and “Catalytic” have been bandied about to describe a much less staff-directed manner of leading campus ministries. Instead of having staff carefully direct ministries in a professional well-run manner, proponents of Catalytic claim we should instead focus on catalysing local people resources and leave leadership entirely in the hands of those to whom we are ministering. Catalytic proponents say they are happy to put up with the ensuing messiness claiming it will lead to greater growth. However it is an approach that has many sceptics.

Most campus ministries have been doing fine for decades under a staff-led leadership, so many staff wonder why they should risk the current state of affairs with such a radical new paradigm. You yourself may be questioning the prudence of risking a ministry to the latest fashionable idea. If these thoughts describe you, then this book has been written for you.

I wrote this book to tell our story. I had been serving in the campus ministry for just over 10 years when we as a team decided to try leading our ministry in a Catalytic manner. It was a step into unknown territory for all of us, but despite the challenges we have had

to face I have been so impressed by the Catalytic model that I wonder why we ever did ministry any other way.

That's not to say that our transition to Catalytic has been a smooth one - far from it! With few practitioners from which to learn, the steep learning curve has made for a bumpy journey. Getting my head around the new way of approaching the ministry has been difficult. I have found it hard to undo years of leadership instincts suitable to a staff-led ministry but harmful to student-led movements.

While our journey is still very much one in progress, through it we have glimpsed something very exciting indeed. We can see how unbridled spiritual growth could be a reality. Not growth that is capped by the number of staff we can employ, but a growth that can perpetuate under its own steam. And in my mind this is the most persuasive reason why it is essential we struggle with this new way of doing ministry. If we are not content to settle for staff-led ministries that only grow according to the capacity of our staff teams before plateauing, then I believe it is necessary for us to learn what it means to lead catalytically.

My hope is that this book will give you a realistic idea of what a change to a Catalytic model entails. From the day my team decided to change over to a Catalytic leadership model, I began writing down my reflections; I knew it was a transition others would be keen to observe. I recorded the problems and issues we encountered and the ways we tried to resolve them. They are contained in this book for your reading – and I pray they may be beneficial for you in considering whether it is a path you too may wish to tread.

And finally, I suspect that as you read this book you too may end up concluding that Catalytic is not “the latest fad”, but a rediscovery of the original strategy on which the early church was built upon - winning and building disciples with the aim of sending them to do likewise:

Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit teaching them to observe all that I have commanded you. —Matthew 28:19-20 (ESV)

Yours in earnestly seeking the coming of our Father's kingdom

A.J. DeJonge

Sydney Metro Catalytic Team

CHAPTER 1

The Holy Grail of Missions

What's More Precious than a Revival?

What do we earnestly pray and yearn for in our hearts as ministry leaders? What are we ultimately seeking through our ministries?

For many years I thought it was revival. I dreamed of revival breaking out on my campus. I learned what I could about historical revivals in the hope of learning what I might do to help bring it about in my context.

Revivals are unique events in history when there is a spiritual breakthrough in the culture and scores of people suddenly come to faith. Usually it is through a Christian community becoming fervent in their passion for the lost to know Jesus and is accompanied by much praying and preaching of the word. In 1904 the great Welsh revival broke out. The revival had such a dramatic impact on the society at the time that pubs and gambling dens across the country shut down. Even courts and police stations had to be closed due to lack of business.

However it is now my contention that rather than seeking revivals, our goal in missions should be working toward starting self-propagating spiritual movements. Revivals don't necessarily lead to on-going spiritual movements. Within two years for the Welsh revival's outbreak, momentum was lost and its effects began to peter out. The two church ministers instrumental to the upstart of the revival - Joseph Jenkins and Evan Roberts - succumbed to burnout and exhaustion. Following their withdrawal from public ministry the revival died out and ultimately the tide of spiritual decline in Wales failed to turn.

On the other hand, something very different to the Welsh revival is happening today in China. China has the fastest growing house church movement in the world, but there

is no particular revival event or highly gifted leader who is central to this movement. Rather, this 'leaderless' revival persistently grows and continues to win people to Christ, build them in their faith and send them forth to others independent of any one organisation or person. What is it that makes the Chinese house church movement so virulent and resilient?

The underground church movement confounds its opponents with a momentum that seems to self-perpetuate despite having no centralised coordination. If it was dependent on a handful of key individuals, the government would have arrested them long ago and quashed the movement, but pastors are regularly arrested and imprisoned without any discernible checking of the movement's growth.

Movements are preferable to revivals in several ways. Revivals, by being typically centred around a person or event are short-lived and local in nature. Revivals can spawn movements and when they do their spiritual effect continues to echo over the centuries, but many movements have also started without any recognisable revival at their inception.

What is a Movement?

There are some similarities between a revival and a movement, but there are also many differences. My organisation Cru was built on the dream of spawning spiritual movements. Growing from a single campus ministry in 1951 into the world's largest mission organisation; it is undoubtedly a testament to the power of movements. But while Cru as a whole is a movement of sorts, its individual campus ministries typically grow to a size proportional to the size of the staff team and then stagnate. Few campus staff have personally experienced the excitement of seeing a movement pick up steam and take on a life of its own apart from the staff team's time investment into it.

Passing through University as a member of Cru, I regularly heard about movements of spiritual multiplication – reaching the campuses today and winning the world tomorrow. We learned how if you won one person to Christ every year and taught them to do likewise, within a mere 31 years your disciples would encompass every person on the planet. But while the concepts of spiritual multiplication are not hard to grasp on paper, can they be realised in the real world?

In Australia only 5% of students come to University as Christians. However I am yet to know of any campus movement with an influence exceeding, or even nearing, that initial 5%. Can campus ministries grow and maintain a size larger than the number of stu-

dents already coming to University as Christians? And should we be expecting them to? Or should the reach of a Christian ministry's influence be dictated by the pre-existing level of spirituality in our surrounding culture?

These questions haunted me. I began to wonder what it would mean to ask God for ministries that grow to sizes disproportionate to the number of Christians entering that University each year? I came to see in my mind that this was the real holy grail of missions – a movement of spiritual multiplication that is self-sustaining and disproportionate in size to the surrounding spiritual climate. A movement that instead of reflecting the surrounding spiritual climate, begins to **define** a new spiritual climate for society.

What is so fascinating about movements is how they gain momentum over time and become self-sustaining. The initiators become less and less important, and often entirely irrelevant as it grows and spreads. Movements are decentralised and largely uncontrolled. At their core is not a person or even necessarily a particular organisation, but an idea, a dream or a vision. When a movement develops separate factions, this can be a shame as unity is lost. But at the same time it can be a sign that the central idea is being owned and propagated beyond the original leaders. Followers usually share the same core vision but a disagreement over methodology may result in a new group emerging to apply the same vision in a unique and more creative fashion. This lack of centralised control ensures the movement can continue to adapt to changes in the environment.

It seems to me that most ministry leaders consider movements to be miraculous works by God we can do little to engineer. However, while no one can predict when and where God's Holy Spirit is going to stir people's hearts next, to conclude movements are rare and something for which we can't strive. On the contrary, we encounter movements around us in life every day.

You would certainly be familiar with the huge global chain of restaurants known as McDonald's. What you may not know is that the original McDonald brothers only succeeded in growing the business to eight restaurants before business partner Ray Kroc got involved. It was Ray's great innovation to sell the designs and rights to open McDonald restaurants to any person with money to invest. And it was this franchising innovation that allowed McDonalds eventually to spread around the globe.

By themselves, the McDonald brothers had only so much financial capital available to them to expand the business. But by franchising the business Ray Kroc enabled entrepreneurs from around the world to invest their own money, removing financial capital

as a barrier to growth and resulting in today's 33,000 restaurants in 119 countries world-wide.

In 1517 Martin Luther's 95 theses sparked the Protestant reformation of Christianity. But Martin Luther was only one key figure amongst others and the Protestant movement has transcended any one leader or organisation. It has survived splits and collapses of denominations while seeing others sprout up to take their place. If anything, rather than hindering the movement's growth, this diversification has given it a resiliency that has allowed it to thrive over the centuries.

Perhaps surprisingly when successful movements start up the ideas they encapsulate often are not new ones. The concept of fast food service existed for at least 10 years before the McDonald brothers went into business, and many monks had expressed reformational views prior to Martin Luther.

What seems to spark a virulent movement is when an idea whose time has come is accompanied by a methodology that enables it to spread. When a model is put forward that another can emulate, the idea is quickly taken up and propagated by others. When the key ideas can be easily taken up and taught to others, the original founders quickly become irrelevant to its continued growth. And when this happens, one can be sure a movement has been born.

It is to our loss if we come to think of movements as being largely unobtainable. Movements are all around us in society. They are found in the latest fashion, the new cause, and the latest social media tool. If we can see examples all around us of everyday concepts birthing movements then surely we can believe the eternal good news of the Kingdom cannot fail to inspire movements.

The call of God on people's lives through the gospel is a powerful core for a movement, and people are already responding. The challenge for us as ministry leaders is to learn how to set up better means for the gospel to be spread by our members, and that is the essence of building spiritual movements.

GROUP DISCUSSION

Consider the following examples. To what degree would you consider each to be a true movement?

- a. An advertising company succeeds in planting a video on YouTube that goes viral, resulting in hundreds of thousands of hits.

- b. Companies like Amway and Tupperware invite customers to be hosts, allowing them to become sellers on behalf of the company in return for a share of the profits. In some cases, these new hosts in turn recruit their own customers to be hosts, allowing the company's reach to grow even further.

- c. Jimmy Wales starts up Wikipedia. Through the voluntary contributions of millions of users, Wikipedia has become the world's most comprehensive encyclopedia.

- d. Sean Parker in 1999 sets up Napster as an internet service allowing the free (and illegal) exchange of music tracks with other users. While Napster was eventually shut down and replaced by a pay-for-use service, his example has spawned countless imitations that present an ongoing challenge to the music industry.

Write a list of characteristics you observe from the above examples that you believe strengthen a movement's ability to thrive and survive.

Lord, may you teach us how we can foster movements instead of just ministries. Teach us how to empower others and set our egos aside as we watch those we empower achieve far more than we could ever personally dream or imagine.

If you don't have people to participate in group discussion with, you can join our online book discussion at <http://ow.ly/GDMYs>.

CHAPTER 2

Why Isn't It Working?

Mastering the J-Curve

2003 was our golden year. It was my second year leading our campus staff team at Sydney University and things were going well. With a team of five full-time staff we had gathered 80 students to be involved in our ministry in just two years. That's a lot for Australia. In 2003 alone, we had seen 21 people become Christians through our ministry. It was a good year, but it also proved to be our peak.

Our impressive success lay partly in being a new ministry. We only had a few students to disciple in those early years, so our staff team had plenty of time to go out doing evangelism on campus and leading the Bible-study groups in a most professional manner.

However growth presented new challenges. As we began focusing on building into the lives of the new Christians who had joined our ministry, the number of conversions and the growth of our ministry began to decline.

There is a theory called "the J curve" that describes this often-observed slowing as an inevitable stage along the path to growth. As a ministry meets with early success, staff by necessity must invest into these new Christians. The new Christians are too immature to produce much fruit, so with staff now busily engaged in discipleship, evangelism activity declines somewhat and like the shape of the letter "J", growth slows.

The "J curve" theory goes on to point out that while this investing into new members slows down a ministry's growth, this is not a bad thing, but a necessary temporary step for laying the foundation of a movement that will eventually propel you to greater heights than were previously being achieved. As new believers grow in maturity, one should eventually slingshot out of the "J" trough with a much larger team of equipped

leaders able to achieve far more than the staff team was able to on its own.

Well that's the theory. But for us 2003 still remains the golden year, and we never experienced the accelerating growth that would take us to new heights.

Unfulfilled Dreams

Prior to taking on my new role as campus leader, I had been asked to develop a five-year vision at Campus Director Training in Colorado. Ambitiously I plotted out the exponential growth I expected to see at Sydney University in the years to come. I saw our growth as a foregone conclusion and imagined we would soon spread our ministry onto the neighbouring campuses of the University of Technology Sydney and the University of New South Wales. After all, our ministry was to be built on the vision of Cru - a movement that seeks to win people to Christ, build their faith, and equip them to reach others. Multiplication without limit seemed to be inevitable.

But after a successful first two years of growth, my staff team shrank. Two of my staff members followed their long-held dream to serve in China and a third retired from ministry. With a greatly diminished staff team of two, the name of the game suddenly became survival rather than expansion. A shrinking staff team doesn't necessarily mean a shrinking ministry, but in our case it did. When we analysed the ministry, we couldn't see any evidence of the sling-shot taking shape. Staff were discipling students, and a few students discipled others, but then the multiplication seemed to peter out altogether.

In coming years, as our staff team started growing again, the ministry also swelled, but the ministry's size seemed invariably locked to the fate of our staff team. The investment into students seemed only to have slowed us down, rather than set us up for future growth.

Instead of seeing multiplication like a tree branching out again and again into thick foliage, our discipleship trees were scrawny, withered oaks. Their foliage grew thinner the further one went out from the trunk, rather than thicker. We weren't seeing a self-sustaining movement, we were seeing sterility.

What was going wrong? I didn't get it.

Around that time I got to speak with the Campus Director of the largest Cru ministry in the Southern Hemisphere. He told me that by his calculation he would require 200 full-

time staff before he could reach his entire campus. Despite our organisation's official belief in self-perpetuating spiritual multiplication, he was expressing what I was beginning to suspect, that the only way to grow a campus ministry was to add more staff. And as staff teams grew or shrunk, the campus ministry would inevitably follow.

GROUP DISCUSSION

Do you pray for runaway multiplication in your ministry? Or do you struggle to believe it could ever happen in your country?

If you saw a self-perpetuating movement of multiplication begin, how much work do you think it would take to keep it going?

Which do you suppose is most important in order to birth a self-multiplying spiritual movement – achieving a certain critical mass size to your ministry, or setting in place the right foundational principles for growth?

Lord, not by our hands of might, but by yours alone will we ever see true spiritual multiplication. Guide us in how to lay firm foundations, and we ask that your Holy Spirit would blow across this land.

CHAPTER 3

The Birth of Catalytic

You Have Four Hours

In 2005, my wife Keren joined our team as a junior staff. As part of her new staff training, she was asked to choose a campus sub-culture as a target group. She was to experiment with various outreach methods and write a paper on what she learned for assessment. Keren asked if she could pick international students as her target group.

International student ministry had always been a dilemma for us. Local students tended to study longer degrees than international students. And so it seemed there was more chance they would have the time to mature into the leaders who could slingshot us out of the J curve.

While international students were without a doubt the most fruitful sub-culture on campus in terms of conversions, few international students ever progressed through basic follow-up to become leaders. I reasoned that if we chased easy conversions, it would divert us from building into students who were most likely to contribute as leaders in the ministry.

For this reason, I always sought to put our staff team's focus on local students. So when Keren asked if she could work with International students for her paper I only agreed on the condition that she restrict her involvement to just four hours a week.

With just four hours to address the scores of international students interested in the gospel, Keren quickly figured she was going to have to find a way to empower the Christian international students. She selected one student to be a leader and taught her how to gather a leadership team. Once a leadership team had gathered, Keren focused on resourcing these leaders to do the ministry. And suddenly an international movement

began to flourish!

Christian international students began leading their friends to Christ, who in turn began to lead **their** friends to Christ. A small Bible study led by one of the international students and Kerryn quickly expanded to four student-led groups for Christians plus several evangelistic groups. In time, the students started a large weekly gathering to which they could invite their friends.

Right: *At our Biannual Spiritual Birthday party, Tom a new believer introduces us to Jane whom he led to Christ (to Tom's right), Rachel (to Jane's right) whom Jane led to Christ, and finally Emily (to Rachel's right) whom Rachel led to Christ.*



With the time limitations on Keren, this growth required her to hand most of the planning over to the students. New Christians had to be encouraged to step up to be leaders as extra leaders were always needed as the number of groups continued to expand. These new Christians were often timid to run evangelistic groups themselves, but with well-written leader notes on hand, Keren confidently assured them that they were more than able to teach non-Christian seekers. She pointed out that if they didn't share with them the good news, then no-one would.

Eventually, as the students began competently running the ministry more and more for themselves, Keren fell back to giving advice and being a sounding board rather than leading any part of the ministry.

It might sound like Keren had come in with a great strategic plan born of genius. But by her own admission, it was more a case of one thing leading to the next as she wrestled with how to deal with such responsiveness within the time restrictions imposed upon her. She was as astonished as anyone by the results.

Despite my assessment that international student ministry would prove much harder to develop into a movement, we soon found we had an honest-to-goodness movement gaining steam with our international students. Meanwhile, we were yet to succeed in developing any kind of independent growing movement amongst the local students!

This experience was the first seeds of the new ministry philosophy we would later come to adopt.

Student Run Missions

At the end of each year we send our students on one of several short-term mission trips. Some go overseas and some go to domestic locations. Many of our domestic short-term missions reach out to students doing classes at University over summer. On our home campus, most summer students are international students. They arrive a few months early to study English in the hopes of passing the language entry requirements for the upcoming academic year.

As our newly born international ministry had continued to grow, we asked Cru if one of these summer missions might run on our own University. Unfortunately as staff leaders for these missions were a limited resource, we were informed no-one could be spared and it wasn't a possibility.

As the summer approached and registrations for short-term missions trips closed, Keren and I again found ourselves reflecting regretfully how there would be no international student mission that summer at our own university. We were assigned to other short-term mission trips and couldn't lead one ourselves to our campus. We were also sad that several of our key student leaders missed out on attending any summer mission that year because circumstances had necessitated they stay home. As we discussed the situation between ourselves, a thought occurred to us. Who says you need staff to lead a summer mission?

We had seen students step up to leadership in the international ministry in response to a great need. Could the same happen in this situation? If we presented the opportunity well enough, could a pitch for a student-led mission to Sydney Uni recruit its own leadership? There was certainly nothing to be lost by trying.

So, from those students of ours who were not currently going on a mission, we selected a dozen of the most promising and invited them over for "a night of mystery." No explanation was given, only that there would be a free dinner for a select group and a proposal would be presented which they were free to accept or reject. This predictably inspired such a degree of curiosity amongst them that almost all of those invited attended, with those who declined expressing their deep regret and desire to be kept informed. After wining and dining them for the evening, we got down to business.

One of the students invited had just arrived from the international ministry meeting that afternoon. We asked her to share how things were faring. She shared how it was the last week of classes and they'd decided to celebrate by hosting a party instead of conducting the usual Bible studies. There was a new first-time non-Christian attendee who had specially come that day to learn about Christianity. He'd been sorely disappointed to hear there was a party instead of a Bible study that day and to make matters worse to learn the meetings were now at an end until the next academic year. Our invited students groaned in sympathy, moved by the openness amongst the International students and hearing how people would have to be turned away as we closed for the summer.

After her moving testimony, we started to share our idea. "What if we didn't have to close the ministry for the summer?" We shared how earlier in the year we had petitioned for a summer mission from headquarters but were told there wouldn't be enough staff to lead a new project. "And then the other night while Keren and I were talking, an idea occurred to us. Who says you need staff to lead a summer mission? What if we went ahead and ran a summer mission on our campus anyway? What if we had students lead the project for themselves?"

I now had the eyes of every student around the table fixed on me in rapt attention. I described to them what it might look like for them to lead a mission project themselves from start to finish without any staff in attendance.

"It's never been done before in Cru Australia's history," I continued, "so you'd be making history if you went ahead with it."

After dropping our big idea, we thought it important to leave them to contemplate the proposal and make a decision just amongst themselves that everyone could own. So we announced we would be leaving the room for half an hour and would then return to answer any questions they might have. It would be a taste of what it would mean for them to be complete masters of their own destiny in the coming summer.

When we returned, the air was thick with excitement. Without exception, every single one of them chose to sign up!

Right: Students from the first Australian student-led mission trip lead evangelistic Bible studies, worship times and meet to discuss plans mid-mission.



I'll let Amelia, one of the student leaders, sum up what happened next:

"The past 5 weeks have been amazing... we've spent two days a week at Sydney University engaging with English-language students as well as the occasional Summer School student and PhD students.

Our team of eight students has been totally blown away by what God has done. He exceeded all our expectations, as well as those of the staff who challenged us to be a part of this pioneering mission. Not only have five people prayed to receive Christ and 25 evangelistic Christianity Explained courses begun, but we have also seen a huge transformation in the lives of our team.

Being a team which was almost fully made up of first-year students new to evangelism and spiritual multiplication, it's exciting to see God change them from being timid and shy in regards to sharing the Gospel to really taking the initiative and teaching others to do the same. We now have too many people interested in Jesus and Christianity to follow up."

Are Staff a Handicap to a Campus?

After hearing such glowing reports, we sat down to debrief Amelia and Jon, the leaders of the first ever student-led mission.

"So," I began, "given things seem to have run so well without us, I need to ask you a question. I've been at this long enough that all I care about any longer is what's best for the kingdom. So tell me straight – would our ministries be better off student-run? Do we as staff simply get in the way?"

It was a genuine question. Seeing the fruit from this student-run mission, I wanted to

know what, if anything at all, we as staff brought to the table.

The answer from Jon and Amelia was an urgent and resounding “no!”

“We need you guys! Absolutely!” I wasn’t ready to settle for sentimentality, so I pushed back. “Given your report of how well things ran on mission here while we were away, what do we bring that’s important?”

As we wrestled with that question, we knew that we were now discussing the heart of the matter – and could gain a much better understanding of what our role as staff should really be. And eventually answers began to emerge that would prove to provide the new strategic direction of our team for the years to come.

The Primary Roles of Staff

Vision, Skills and Space

Following our conversation with Amelia and Jon the leaders of the first student-led summer mission, we eventually came up with three primary ingredients which still guide our actions to this day as to what staff should focus on in building a movement – Vision, Skills, and Space.

VISION

Jon and Amelia’s team would never have gotten started if we hadn’t held a night of mystery and cast vision for how they could be using their summer break. We as staff can cast a vision of what can be; showing students the opportunity and means that otherwise would escape their notice.

SKILLS:

On the day we debriefed the mission with Amelia and Jon, they detailed various difficulties they faced during the mission and the challenge they faced in not knowing how to overcome them. None of the students were particularly experienced, and when their initial plans sometimes failed in an area, they didn’t really know what to try next.

“We needed a sounding board, someone to bounce our ideas off and give us a little direction every now and then. That would have made such a difference.”

Fortunately, one day, Amelia happened to meet Bob Prouty on the street, an experienced staff member from another ministry. He provided her team with the skills and training that ultimately lead to their success. Staff play an important role as experi-

enced practitioners who can help teach students how to overcome the many challenges of mission.

SPACE

We as staff must give space for students to take over roles we may be filling as they gain competency. Unfortunately our personal involvement and attention lowers the sense of responsibility students feel for the ministry and thus tends to limit their ownership and investment. This was the lesson we had been learning through the international student ministry and the student-led mission.

By being more absent, students were rising up to higher levels of initiative than we had ever experienced before and more students were being mobilized into missions.

Before we held our dinner of mystery, all the invited students were planning on a summer without any mission involvement. Our staff resources were already stretched as far as they could go heading up existing missions trips and managing an additional local mission was not a possibility. However by being willing to give the students the space to lead themselves, we catalyzed a sense of passion, ownership and ingenuity which otherwise would have gone unrealized.

But understanding how to give space is tricky. Be too absent too early, and students can flounder in ineffectiveness and give up from frustration. We were fortunate with the success of our first student-led mission, and by their account if they hadn't run into the Bob Prouty during our absence then the mission may have floundered into a dismal failure.

On the other hand, give too little space too late and we find students conclude the staff will always reliably be there to look after things. They won't sacrifice their own time or exercise their own leadership initiative, and you will perpetually find yourself short of willing leaders.

Burn Out

The success with the international student ministry and the student-led mission was encouraging. But these ministries succeeded in ways that were exceptions to the norm in our ministry at that time. I was working long hours, but was frustrated with a ministry that wasn't growing. We were a ministry that was bearing fruit, but not expanding. That just didn't seem to be enough for me. Where was the expansion, multiplication, and unbridled growth that I had been taught to expect? My energy and enthusiasm for the

ministry was declining.

In 2008 Cru's national campus team asked Keren and me to leave Sydney University for a new role in headquarters that would have been a significant promotion. The request came quite unexpectedly for us, and instead of being elated by the proposition, I broke down in tears. I knew I hadn't succeeded in successfully building a campus movement, so I questioned how I could take a position where I would be advising others.

In the end we turned down the offer, but the strain of that decision-making process proved to be the final straw for me. I began to experience anxiety and panic attacks. Leadership tasks that had once been a piece of cake suddenly seemed daunting and overwhelming. Sometimes I spent the whole day in bed. You could say I was experiencing burn out.

As I now struggled to cope with the daily pressure of leading a ministry, I saw the ministry beginning to flounder even more. And as I saw the ministry flounder, I felt an increased pressure to perform that only exacerbated my condition. Eventually I realised that the only way I was going to get better and the only way the ministry would be saved was if we made some significant changes.

GROUP DISCUSSION

Have you seen ways in which the presence of staff hinders the involvement and ownership of ministry participants?

What would you be willing to give up in order to see unbridled spiritual multiplication in your ministry?

What hinders you from doing "whatever it may take"? What fears hold you back?

Lord, may we recognize our role as ministry leaders as mere tenants of a vineyard that belongs to you. May we never claim that the ministry belongs to us. May we not fall into the trap of seeking our personal significance through our ministry role but instead handle it as an entrustment from you. May you bring us to a point where we are willing to let go of everything for the sake of seeing your kingdom grow.

CHAPTER 4

A Leap into the Unknown

“That’s not what we meant”

As I began to get help for my anxiety, I recognised that for my recovery I needed to off-load the burden of responsibility I felt for the ministry.

I needed to rearrange things to be able to run without me. In short – I wanted to remove myself from being an “essential cog” in the ministry machine. Thankfully, it seemed God was already busy orchestrating circumstances in a way that would show us the path forward.

Up in the state of Queensland, Scott Adamson was serving as national Catalytic leader. He and only one other staff member were responsible for overseeing ministries on a number of campuses around the country that had no staff. He would mentor student leaders on these campuses almost entirely by email and Skype calls, with only the occasional personal visitations to these far-flung campuses.

Scott delighted in reminding the campus staff teams that while there were only two staff on the National Catalytic team, they were seeing more students coming to Christ, going on missions, and applying to go into full-time ministry on graduation per staff member than any other staff team in the country! He provoked us all with the insight that Catalytic ministry seemed to be a vastly more efficient approach than the traditional staffed campus model.

Their most successful campus ministry was the University of Southern Queensland (USQ) which had only recently lost its entire staff team. Fortunately for them, Scott and his teammate happened to live in the same town as USQ. So Scott’s other staff member, Cameron Fletcher, had started visiting the campus once a week.

Under Cameron's guidance the campus ministry handled the transition to being fully student-led so well that it became the flag-ship campus for Catalytic ministry, demonstrating how effective student-led campuses could be.

What intrigued me was that out of all the distance-coached campuses around Australia, the Catalytic team's most successful campus was the one receiving weekly personal visits from staff. Maybe there was room for a hybrid model, a mixture between student-led and staff on the ground who could still be personally coaching the students.

In light of the Catalytic team's recent successes at USQ, our National Campus Ministry Director began encouraging all staff teams to adopt some measure of student-led principles. "Catalytic principles" was becoming the new buzz-word.

A new idea began to form in my mind. What if we chose to transition our staff out of a direct leadership role over our own campus and began treating it like a Catalytic campus? It was maybe not exactly what our National Director had in mind. Nonetheless it was an intriguing idea. A recent pastoral visit to one of these Catalytic campuses in our neighborhood only furthered my thoughts in this direction.

DIARY EXCERPT – 2008

Today we visited the student leaders from the University of NSW, a neighboring Catalytic campus. They soaked in every word that I shared with them during our short visit to their campus. Christians who get little or no discipleship seem far more receptive than those who see us every day. I sometimes feel we invest far more into our campus' disciples than they are ready or willing to put into practice. Are we as a staff-led campus growing Bonsai tree ministries? Are we focusing so much on a handful of students at the expense of real ministry growth? There's only so much input any individual Christian is ready to apply in their lives. But what if we were to spread ourselves more thinly?

What if we were to make our staff team redundant to the day-to-day operations of campus ministry and set ourselves up to be able to operate over all our nearby campuses?

Instead of our staff being essential cogs to any one campus ministry, we could

free ourselves up to be able to visit multiple campuses. What would that look like? What would need to change to make Sydney University run independently so that, say, if we went on a four month holiday the campus ministry would be able to continue without us?

The idea of re-structuring things in a way that would relinquish me of the burden of responsibility for daily running a campus was appealing. One of the sources of my continuing anxiety was the sense that I was essential to the daily running of the ministry and that it was essential I perform well that day. In contrast, the Catalytic approach seemed to be one based more on making investments of grace, rather than necessity. I saw here a possible answer that just might save both our local ministry into which we had invested so much, as well as lighten the load on my own shoulders.

I discussed the idea with my team. Given our recent successes in this direction, my team was quite happy to commit to this new direction. But it was quite an unprecedented step. USQ had become a student-led campus due to the sudden unforeseen loss of its staff team, but no one so far had suggested deliberately pulling a staff team back from a local ministry. It was going to be quite a ride.

How Will We Ever Tell the Kids?

It was one thing to decide as a team to change the way we invested into the campus, but explaining it to our students proved trickier than we first anticipated.

At first, I simply told students that next year we would be less involved and they would have to step up more. But that explanation went down like a lead balloon.

“Why is the staff team pulling out?” the students would ask. “Have we disappointed you?”

If I'd first thought about it more carefully in the first place, I should have predicted that presenting the news as a withdrawal would be discouraging. We needed a better way to explain how our pulling back wasn't a reflection on them. I wanted it to show how it actually expressed the confidence we had in their ability to lead.

Finally we settled on a much better explanation; as we had made a couple of visits to the neighbouring Catalytic campus of University of NSW, we could see the possibility of having some degree of involvement there. So we explained that we weren't

leaving Sydney University, but given their level of competence, we had decided to give them more credit, and space, while our staff team shared itself around more evenly to neighbouring campuses like the University of NSW which didn't have staff investing into them.

This was a better way to express our intentions, but we also needed to find a way to communicate how much things would be changing. I encouraged our student leaders to own their campus in the same way we as a staff team had; our staff team's role from now on would be more like a regional team that oversees and supports the staff of different campuses. But in their case we would be supporting them, the student leaders in charge of that campus.

But seeing the students grasp the scope of such ownership was going to prove difficult. It seemed to us that our message was being heard, but the depth of changes involved was something both the students and we as staff were yet to grasp. And that brings me to the annual election meeting that almost sunk our new enterprise before it even got started.

The Election Meeting that Wasn't

Each year the University of Sydney required our student group to hold an election for office bearers. The school year was drawing to a close and it was time for the students to hold their meeting of elections.

Many capable student leaders were nominated for each of the various key leadership roles and things initially looked promising. But as the days approached the date for elections, very few of the nominees actually accepted their nominations. The problem was, with staff being around for so many years, none of the students felt that the ongoing welfare of the ministry required or really depended on them.

"I'm interested in helping with the administration, but I think I'll decline my nomination for secretary of the club as I want to be free to focus on my studies this coming year" was one of several typical replies we heard. In the end, the election meeting passed with several key leadership roles unfilled.

These roles were quite important to the daily running of the ministry. Some of the roles were even essential to fill if our club was to remain registered with the University. At the last minute, one of the students called Jake offered to step up into the role of treasurer.

It was a last minute desperate appointment; no one had nominated Jake for the position and the decision to accept him proved to be a painful mistake in the year to come.

Another role that remained empty was the organizer for our large weekly meeting. The weekly meeting served as an important connection point for the club community. As students were often part of different Bible studies and discipleship groups during the week, the weekly meeting was held on an afternoon where everyone could come together as one. But without a weekly meeting coordinator, there would be no weekly meetings.

The apathy amongst our student leaders wasn't unusual, but this time our response was. In the past, alongside each student leader we had always assigned a staff member to ensure these essential roles like the main weekly meeting were being carried out well. By having staff shadowing each of these key student positions, a staff member was always ready to step in and keep things going if a student leader couldn't be found. But we were beginning to suspect it was this approach of always providing a safety net that was at the very root of our problem. Students didn't feel a need to make big sacrifices when they knew the staff were always there ready to catch the ministry if they faltered.

We could see this wasn't going to be easy. Breaking the campus ministry's dependence on the staff was going to be difficult. Obviously it was imperative that the students now owned the needs of their campus, but how to effect that change?

There were four weeks left in the school year following the election meeting. We waited for someone to step up and fill the weekly meeting role, but no one did. Classes finished and as the summer months bore on we still faced a new year with no-one in charge of weekly meetings. What were we to do?

We knew how we responded to this situation would prove critical. A realization needed to occur amongst the students that the ministry's ongoing welfare depended on them, not us. It wasn't a message that could simply be communicated; I realized it needed to be experienced before it would become real for them. If we resolved the present situation for them, it would only send a message that we weren't really serious about stepping back. But if the problem wasn't resolved, would our transition to Catalytic prove to be a dismal failure before it had even begun?

As the gap remained throughout the summer break, the uncertainty hanging in the air created an almost overwhelming desire to break our resolve not to step in to “fix things.” By contrast, the students seemed blissfully untroubled by this gaping hole, acclimated, as they were, to staff stepping in.

Toward the end of the summer holidays the students were scheduled to sit down together and make plans for the coming year. I sat down Steve, the Student President, and discussed the matter.

Steve understood what needed to happen and agreed to stand up in front of everyone and talk through alternatives to having a weekly meeting – a regular lunch hangout, or simply a prayer hour – some low-key event that could serve as a community hub in the absence of a weekly meeting. He agreed this would be a good way to bring home to the students the realities that they were facing.

Steve stood and presented the alternative options open to them since a weekly meeting leader had not been found. There were howls of protest from the students. “But we can’t NOT have a weekly meeting, that’s the highlight of my week!” cried one student.

“I didn’t realize things were that desperate! In that case, I could organize weekly meetings” cried another. And at long last a student volunteered to take on the role. I smiled as I thought to myself: THIS is the moment when our campus truly crosses over to being student owned and led.

You Must be Willing to Let it Die

I’ve had other campus staff say to me “We tried student-led for a while in our ministry, but things only went downhill. We needed to come and step back in or the ministry was going to die.” Why is it that some campuses thrive under student leadership while for others it seems to be the kiss of death?

I can’t speak to the circumstances of other teams. But ever since the experience we had with our students in that planning meeting I have often thought of one particular passage in John 12:24.

Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit. - John 12:24

As we faced the dilemma of what would happen to our weekly meeting, we recognized that the only way to transform our ministry into a student-owned movement was by staring down the risk of the ministry's extinction. If students believe staff will take up the slack when they don't feel like taking responsibility, they won't believe the ministry's success depends on them. And when their study load gets tough, will they not stop short of putting in the hard yards and leave it to the staff to bail them out? And if we do, do we have anyone to blame but ourselves? Then we inevitably find ourselves once again being the only ones owning and running the ministry.

You can determine if a ministry is student-led or staff-led by answering one fundamental question: *"Who bears the burden for the ministry's success?"*

The student-led model works because the students recognise that if not for them, a ministry wouldn't exist. All student-led movements must be built on that foundation. That sense of ownership and responsibility for the ministry is the secret to starting a movement; the students must feel it, and the students they recruit must also feel it. To reach that point involves a kind of death – a release of control into the hands of the next generation, and at times it can feel like stepping off a cliff-edge into the unknown.

GROUP DISCUSSION

How difficult do you find it to let go of responsibilities and entrust them to others? What makes this process hard for you?

Are there times when it may be foolish to hand over the responsibility for a ministry into the hands of your ministry participants? If so, when would be a suitable time?

Do you think there may be a danger of staff teams perpetually considering ministry participants not yet ready to take over? What would be holding such a team back from entrusting others?

Lord, as others have entrusted your ministry to us, may we be willing to entrust your ministry to others. It is not in the people we trust, but in you.

CHAPTER 5

Early Mistakes

What Do We Do Now?

I got our staff team together for a planning retreat and discussed what shape the upcoming University year would take for us. We were now committed to an entirely different approach to ministry, quite different to what we were accustomed. In the past, much of our work day involved leading and running ministry activities alongside the students, but we now recognised many of these activities would undermine the nascent student ownership we were wanting to nurture and protect so carefully.

We started throwing around ideas as to what the next couple of months would look like for us. What would a typical week look like? How would we fill our days if we had just removed ourselves as essential cogs in the ministry? If we offered to lead some of the ministry programs, would the students not happily pass them back to us and look again to us to carry the load of the ministry? So what then should we do with our time?

There was no other ministry team working in a similar fashion to us, no one to whom we could look for an example, and so we were truly at quite a loss to know how best to invest our time in the coming year. It seemed to us at the time that our days may be quite empty. Oh how wrong we were!

The Need to Entrust Reliable Leadership

The beginning of the new school year was approaching. It began with the University putting on what they call Orientation Week, a week for all student clubs to promote themselves to newly arriving first-year students. For our ministry it was the most strategic outreach for the entire year. It was the students we met in Orientation week, both Christians and seekers, with whom we worked for the rest of the year.

Organising a good Orientation Week had always been a top priority for us. In previous years we would gather the students a week or two before the event and assign tasks to each. This year we figured that Orientation Week was a job for the student leadership to arrange. So instead of organising all the details, we decided to hold a night for the student leadership teams of Sydney and NSW Universities where we could equip them to organise their own outreaches.

The plan was mostly a good one, and it is an approach we repeated in following years. But we also assumed a great deal about the competency of our students. My optimism going into that event with students who had never led their campuses before led to some mistakes. These mistakes have stuck in my mind ever since.

The evening got off to a good start. We prayed, shared a meal together, and then my staff team presented some training on the key principles we'd learned made for a successful Orientation Week. After training them and giving them all a list of areas they would then need to think through in order to plan their own campus' outreach, we asked them to split up into individual campus teams. Each campus leadership team began to discuss and plan out the details for their campus' Orientation Week in light of the input we had given them.

I sat in on the Sydney University group to observe without leading. Unfortunately shortly after splitting up into campus groups, the President and Vice-President for Sydney University casually announced they had to leave and promptly left the meeting. Suddenly there was no natural leader left to lead the discussion. The students naturally turned to me and expected me to take over. Ah, the challenges of trying to lead in a new and unfamiliar manner!

What was I to do? I knew this night was an important formational event. It was the first activity they were to organise by themselves, so surely I couldn't step in and take the lead, could I?

I figured I needed to trust some kind of leadership would emerge from among the students. All I needed to do was hold back. So with everyone's eyes turned to me to lead I asked "So who's leading this meeting then? I'm not."

After a pause, Jake volunteered himself. Now, Jake was a compulsive volunteer. At the

end of last year he had volunteered himself as treasurer where no one else had been willing. And here again he was volunteering himself to lead the meeting. The only problem was Jake never actually fulfilled any responsibilities he took on. Since taking on the job of treasurer the campus finances had been in great distress. I could see concern in the eyes of the other students but now that Jake had volunteered himself, no-one felt comfortable to suggest an alternative. And so with no alternative contenders, Jake took the lead.

A few minutes into leading the meeting, Jake became distracted by someone's laughter from another part of the room. Then someone new walked into the room and distracted him again. He kept losing his train of thought. Some of the more experienced students tried to put the discussion back on track but to no avail. I was beginning to realise my hands-off approach wasn't as brilliant as I had first thought. It was like watching a train wreck occur in slow motion. If the meeting continued the way it was and I didn't intervene, Orientation Week was certain to be an unmitigated disaster.

I voiced an observation to the group, "It seems to me that Caitlin and Danny have a good grasp of what's required to organise Orientation week. Why don't both of you, with Jake, form a leadership team to head up the organisation of Orientation Week?"

On reflection I wish I had said something sooner, but by me urging these other two students to help Jake, Orientation week was saved and run fairly successfully. This experience was important for me. I had been trying to give space for the students to organise and lead the ministry themselves, but I wished I had been more vocal in sharing my views earlier concerning whom I thought would be a suitable leader. Leading catalytically doesn't mean you can't warn those you are empowering from drifting unaware into disaster. From that time I resolved to be more forthright in my opinions.

No Leader is Better than the Wrong Leader

Since those early days I have had the opportunity over the years to observe how many different campuses fare under a student-led model. Time and time again, I have seen one key factor emerge which inevitably determines the success or failure of these ministries. That is: the ability for a campus to flourish under student leadership lies with the quality of the student leaders who are put in charge.

Some students are willing to take responsibility for their campuses, are humble enough to seek the assistance of others and are faithful to their word. These students can do a re-

markable job. But without such a student as leader, I have, in later years, seen other campuses that we coached not develop at all and constantly beg our staff to do the leading.

In the second letter to Timothy, Paul advises Timothy to take special care to entrust leadership to *reliable* people (2Tim 2:2). It took me a while to learn this piece of wisdom. After a few more “Jake-like” experiences, my staff team came up with an axiom to guide us in the future:

“Having no leader is better than having the wrong leader”

It may seem circumstances leave you no other option, but putting the wrong person in a role believing it to be merely a temporary stop-gap measure until the right person comes along rarely proves to be an effective strategy.

When a role is left unfilled, the right person, when he or she comes along, can quickly step into the empty role. But with a post filled, other people don’t tend to put up their hand for the role and you miss out on the right person when he or she comes along. Once Jake took on his role, no one else was willing to suggest someone else to take his place, and even though everyone quickly realised he wasn’t carrying out the job, the pain continued until next year’s election meeting.

Ministries stuck with poor leadership can find themselves unable to recruit the right kind of leaders who can unstick them. In the absence of a suitable leader, I now believe letting a branch of the ministry shut down temporarily is preferable.

GROUP DISCUSSION

Have you had the experience of entrusting a role to someone who was not ready or unsuitable for the role?

Was the experience positive or negative: a) for the person involved? b) for the ministry?

On reflection, was there an alternative course of action to entrusting them with the role?

Lord, we ask that you would raise up faithful men and women of God who will be suitable to entrust with the leadership of others. Give us the eyes to see the unique giftings in each believer and the wisdom to know which would be appropriate responsibilities to entrust to them.

CHAPTER 6

Things Won't Improve by Themselves

The Myth of the Noble Savage

As you might have surmised from my story so far, I started into Catalytic ministry believing that anything run by students is good, simply because it is students rather than staff who are running it.

In particular, I was awed by the ministry at the University of NSW which had been student run for years. To me it seemed marvellous that students had done so well with almost no assistance from staff. Now that we were beginning to offer our assistance to that campus, one fear we had was our presence damaging that self-sufficiency, as if our involvement might trample this delicate eco-system. Our greatest fear was that by having staff around more they would start to defer to us and develop an unhealthy dependence on our staff team. To try to guard against this, as a team we adopted a simple axiom:

“If in doubt, err on the side of investing too little.”

If we weren't sure whether investing into a particular situation would assist or harm student self-sufficiency, we figured it would be better to let things flow their natural course. One can always choose to get more involved later, but we believed too much intervention might leave the students with the impression that the staff would always be there to step in any time they found the ministry hard. And we knew that belief could be disastrous!

However in adopting this axiom I had swung to unhealthy assumptions about the competency of our student leaders. There is a phenomenon known in Western society as

“The noble savage.” The Noble Savage is the notion that the ideal state of society is one of native peoples untouched by the corrupting influence of modern society. After realising our heavily staff-directed approach to ministry in previous years had hindered our ministry from growing into a movement, I had swung to an opposing extreme view not far removed from that of the noble savage. I believed that student-led ministries untouched by staff input were magically going to prove to be more resilient and fruitful than those that received staff input.

The basic principle of erring on the side of investing too little when in doubt is one by which I still stand. But our perception of how the University of NSW students were faring without staff input proved to be too rosy. I had to receive a reality check sooner or later.

I met with the UNSW students to see how their plans for Orientation Week were coming along and my assumptions on how well they were flourishing without staff input were quickly dashed. All the senior students from UNSW had graduated the year before and all the remaining student leaders had been involved for less than a year. None of them had any experience of past Orientation Weeks. In short, none of them had the foggiest idea where to start. The training night my staff team had led for organizing Orientation Week had apparently gone right over their heads. None of them had even had any experience in sharing their faith, a usual prerequisite to organising an evangelistic outreach!

And so very early on, we found ourselves questioning the wisdom in our new axiom. Was non-interference the best strategy? We had set out to avoid interfering with UNSW but realised that to do so wouldn't result in anything constructive. It would simply leave them to fumble their way around in the dark and miss the most strategic time of the University year for outreach. On the other hand, if we stepped in, wouldn't we run the risk of seeing a student-led campus become a staff-led campus? How could we strike the right balance?

In the end we decided to take over the planning of O-Week and teach them a few simple skills. We taught them how short evangelistic surveys could be used to approach and connect with the new crop of incoming students. We helped them practice, organize a roster for the week of Orientation, and encouraged them in the Lord. We asked the Sydney University students to come over to help, and with their assistance, each UNSW student was taken out to have an evangelistic survey modelled to them. Along the way they began to gain some confidence in basic evangelistic skills.

The investment paid off. That O-Week the UNSW students surveyed 600 people and had the names of 100 students who wanted to meet with them again. Not a bad return for several hours of our staff team's time!

Rethinking our Hands-off Approach

As that first semester progressed we found ourselves needing to get more involved in UNSW than we had first anticipated. It seemed ironic to us that our previously staff-led Sydney University campus was now happily chugging away under student leadership while the campus that had previously been student-run for years was taking the lion's share of our attention.

I felt uneasy about the shift. Why were we helping to lead so many aspects of the ministry at UNSW? Were we drifting back into old staff-led habits? But if the students didn't know how to lead, how else could the ministry move forward? I couldn't work out what an alternative approach might be. As the first semester drew to a close, I gathered my team to reflect on what we had been experiencing.

We discussed the different experiences each of us had had in helping out the campuses. What had we learned? What principles might be extracted that might guide us in the future? As we had found our newly coined axioms so helpful in guiding us through previous difficult decisions, I hoped we might be able to discover a new axiom to make sense of our recent experiences.

After much debate, we finally agreed on what we thought was the underlying dynamic at work. Student empowerment was only effective when the students had been trained up. And it was this process of training that should dictate the timing for a hand-over. We had been involved in helping lead many activities at UNSW that semester. But we knew it was for entirely different reasons to those that had previously led us to lead the activities at Sydney University year after year.

At Sydney University, we had been so concerned with the quality of our activities that we never considered the students trust-worthy enough to be fully entrusted to their leadership. It had been a motivation of professionalism that had in part held us back. But at UNSW we weren't leading to lead, we were only leading in order to train the students in how to lead for themselves. It was purely a training exercise, but a necessary one. To remind us of this conclusion, we came up with another axiom to guide us:

“Never expect a student to do something we haven’t first equipped them to do.”

A student might gather some people for a Bible-study group but have no experience in leading. In that case we would co-lead the group with them, teaching them how to lead so they might be equipped for the future to lead independently.

However we decided to take the lead only in areas we knew the students weren’t equipped, with the objective of training up a student to take on the role after us. We never led to fill a gap in man-power and we never held back from empowering a willing and able student, even if we might do a better job than the student could.

Everything we were doing at UNSW was with the express purpose of preparing a student to take over – not trying to grow the ministry by running additional activities. We knew that investing into ministry activities only bred dependence on the staff team. Investing into the student leaders we hoped would lead to a movement. So we came up with one more axiom to capture this second point:

“Lead only to train”

The difference between a student-led campus and a staff-led campus is not the *amount* of staff energy being invested, but the *manner* in which and the *purpose* for which the investment is being made. A non-Catalytic team invests to see a growth in size and quality in the ministry at hand. A Catalytic team invests in order to develop the indigenous leadership who can then be the ones to carry and expand the movement.

Empowerment Without Investment is Simply Neglect

We’d learned the hard way that leaving student to run aspects of the ministry for which they don’t have the skills isn’t good ministry – it’s simply neglect. It’s true that in the past we had erred by never reaching a point of fully entrusting the ministry over to the students. But swinging too far in the other direction by entrusting unequipped students with a vision of ministry they didn’t know how to fulfil was only to set them up for failure and frustration. We had no reason to expect things to improve over time.

Looking back on my first years on staff, I realised I could see other examples of this principle at work. When I first joined Cru, I had recently graduated from Sydney University and hoped to work in the Cru ministry there. But that same year, the staff team at

Sydney University was disbanded and I was moved to a different campus where I could complete my staff training.

I didn't want to see the ministry at Sydney University die out. So after a little begging of my leaders, I was permitted to visit and minister at Sydney University one day a week. If making minimal investments into a ministry alone defined Catalytic ministry, then Sydney University certainly would have fit the bill. But the way I managed and ran Sydney University in those days proved I had much to learn.

Inexperienced as I was back then, I didn't invest skills into the student leaders. I tried to continue managing the campus as if it was a staff-led campus despite being there only a day a week. I met with student leaders and directed them in decision making. I didn't work on building a sense of ownership and in fact saw their autonomy as a threat to my control. One day the Student President even asked me why he carried the title 'President' since it appeared to him his opinion mattered little to me.

Staff need to practice VISION, SKILLS and SPACE to see fruitful Catalytic ministry. Build a vision in your student leaders of what Cru is called to and what they could be achieving on their campus, and encourage them to personalize it. Next invest heavily in Skills to empower them to be able to competently and confidently run the ministry without your assistance. And finally, give them Space to own the ministry, to make their own decisions and experience the consequences of their choices.

GROUP DISCUSSION

How has your staff team sought to equip ministry participants?

What areas of your ministry do you feel comfortable entrusting to your participants?

Do you feel it important to limit the degree of autonomy they can have in some areas?

How do you think you would find the experience of allowing empowered ministry participants the freedom to learn from their own mistakes?

Lord, may we be good stewards of the experience we as ministry staff have gained. May our application of that experience not hinder the development of others, but may we learn how to steward our experience in a way that will equip others to succeed.

CHAPTER 7

Apprenticeship

Preparing a Legacy

Students graduate with infuriating regularity. In a church setting, a person can develop competence in an area of service and give the church a sense of stability for many years. But in University ministry it seems no sooner have you equipped a student to master an area of responsibility than it is time for them to graduate and move on.

All University societies – Christian or not – tend to experience boom and bust periods. A group of students gets to know one another and works well as a leadership team. Comfortable with each other, they form a leadership clique that works well until they all graduate together around the same time. In the following year the society is left with a group of members with little or no experience in leadership. These remaining students then either disband, or a few brave ones step up to re-discover how to lead and begin the work of rebuilding the group to its former days of glory.

The problem almost all University societies tend to experience stems from a common lack of concern for legacy. All of us, students or not, find it hard to conceive of a world without us. So we rarely put thought into how to set things up to run for after our leaving - whether planned or unplanned as the case may be.

Always Two

*“Always two there are, a master and an apprentice.” —Yoda, *The Phantom Menace**

*“Mini-me, you complete me.” —Dr. Evil, *Austin Powers**

Back in Queensland at the University of Southern Queensland, staff worker Cam Fletcher and his students came up with a concept to help ensure the leaders were always investing into the next generation of leaders.

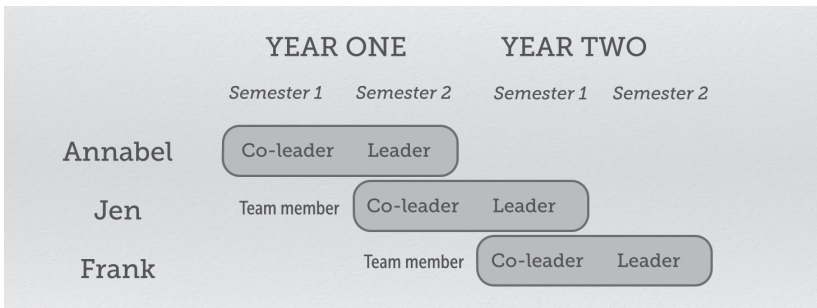
Taking inspiration from the Austin Power’s movie character Dr Evil, their student leaders began adopting “mini-me’s”. Each student leader began grooming their mini-me as a future replacement leader. Understanding that growing your leadership team is the key to growing your movement, they also decided to make sure this new leader development and replacement was a continual event. Instead of waiting until one’s final graduation year before training a mini-me, Cam encouraged all his students holding a leadership role to embark immediately on training a mini-me apprentice to replace them within six months.

After Cam’s student leaders completed six months of training a mini-me, they were expected to leave that role. As most of them were not yet graduating, they went on to new roles, expanding the leadership capacity of their movement. The newly trained up mini-mes became competent leaders and also immediately took on an apprentice of their own, starting their own leadership development process.

Our team in Sydney loved the elegant simplicity of the mini-me approach and we decided to introduce it to our own local student leaders. However at first our students found the idea only holding a leadership role for 6 months unsettling, so it took us a little while to illustrate to them this was actually not the reality of what we were proposing.

A student would hold a role for six months as an apprentice, and then six more months as a trainer. Thus each student was actually involved with leadership in a particular role for a total of 12 months – just never alone.

Below: The history of our Main Meeting’s servant team. Notice Annelise trained Jen before leaving, who then trained Frank. Each student is involved in the servant team for 3 semesters: first as a team member, then a co-leader, then as the leader with an apprentice co-leader.



It took us a few semesters to hit a groove with the mini-me process. In our first semester attempt, the leaders invested little energy into their mini-me apprentices before

the roles were left to them. The new leaders felt the pain resulting from this lack of investment which fortunately made them more willing to work with us in how we might correct this for the future. After several discussions, we decided hence forth team leaders were required to involve their mini-mes as equal partners in all decision-making from the first day they were taken on. In practice all roles were to be co-lead, and that seemed to work much better.

The mini-me method puts pressure on student leaders to be looking for fresh blood, students who may have leadership potential and can be taken on as mini-mes. In fact, while they are co-leaders they need to be considering who they can challenge as their own co-leader for the start of the next semester. Creating this demand for new leadership resulted in all kinds of healthy attitudes amongst our student leaders towards the new Christian members of the ministry. New members were immediately offered opportunities to be involved in leadership roles and given the sense that there was no leadership clique from which they as new-comers were excluded.

Of course at times students failed to find someone to be their apprentice before the next semester began, leaving them as the sole student leader in their role. What was to happen next semester? Everyone's first instinct was to allow the student leader to remain in the role for an additional semester until eventually a mini-me could be found, but this was a situation I felt could easily result in the total undoing of the mini-me process. Indeed, it was only the certainty that a leader had just 6 months left in a role that motivated our student leaders so strongly to find new apprentices. What to do?

After quite protracted deliberations by our staff team, we ended up recommending to our student leaders without apprentices to finish up their role at the end of the semester regardless of whether an apprentice had been found or not. It was a tough request for us to make of them, yet one we believed to be the most fruitful course of action long term.

This meant that some roles in the ministry died out, or an experienced student who had passed on a role elsewhere now came in to fill the gap, usually a senior student who had held the role in a previous year before handing it over to their apprentice. With all student leaders regularly training themselves out of their roles, we had a number of multi-skilled senior students floating around ready to fill gaps. On the other hand, roles that weren't fulfilling a felt need in the organisation would die a natural death when no-one was willing to continue on the role. Our solution seemed messy at first, but in time its elegance became clear.

How to Apprentice Someone

“I’m mawling Andy,” one of our students said to his friend, “who are you going to mawl this semester?” While their talk may sound like it would be more suited to two aggressive bears discussing their lunch plans in a forest glade, our students were in fact referring to our process for apprenticing mini-mes. We had needed a good simple outline on how to train up apprentices and found it in the MAWL acronym. MAWL stands for: Model, Assist, Watch, and Leave.

MODEL– You start by leading by example and modeling the skills, demonstrating the culture and character that you hope will be copied by the apprentice.

ASSIST– Next you give your apprentice an opportunity to lead while assisting them in a very hands-on manner. Give them whatever support they need and feedback on how they’re doing.

WATCH – Later, you begin giving them more and more space. You allow them to take the lead role and learn from their mistakes. In this phase you only step in or assist them in emergencies, otherwise your mentoring role is focused on giving post-game feedback.

LEAVE – Finally, when you feel they have gained sufficient competency, you leave the role entirely to your apprentice. Clearly announcing the handing over of the role, you empower them to execute the role as they see fit. You clarify that they, rather than you, are now responsible for the role, but make sure they know they can come to you any time for advice. And finally, you encourage them to immediately adopt an apprentice of their own, both as someone to help them fulfill the demands of the role and as a means of continuing the multiplication process.

Avoiding Dependency

Why Skills Need Space to See Growth

One morning as I was walking through UNSW from one appointment to the next, my phone buzzed alerting me of an incoming text. Matthew had messaged me and told me that his semester was getting busy with assignments and he wouldn’t be able to lead the Bible study that week. Matthew was the only student that year who had any confidence in leading a Bible-study group at UNSW.

Initially we only experienced the challenge of student ownership at Sydney University, our previously staff-led campus. But as the previous year's student leadership of UNSW graduated, the remaining student leaders were inexperienced and lacked confidence in themselves. As a result they readily accepted the involvement of us staff on their campus and quickly started demonstrating their desire for us to take over the running of their campus movement.

For a second Bible-study group, we found another student Peter as an apprentice and had a staff member lead the second Bible study with Peter to start the process of apprenticeship with him. But only Matthew was confident in leading, and I found myself attending his group in the vein of MAWL, figuring I could watch to give feedback and help him with his development. This was now proving to be a mistake. It was clear to me from his text that since I had been attending his group, he saw me as someone willing to step in and take over. Ah, so *that's* why it is important to leave!

We were only learning these MAWL principles ourselves for the first time that year. I had already stepped in to assist the UNSW ministry in many ways but I was worried the students weren't seeing the distinction between us assisting their development, and us becoming responsible for the ministry. I knew there was a very real danger that if I stepped in to lead this Bible study now in his absence, we could end up leading both the Bible studies on campus. Even worse, I feared that could seal our fate, devolving what was once a fully student-led movement into a fully staff-led campus. What to do?

After some prayerful consideration, I sent a short message back to the Matthew: "That's a pity. So will your Bible-study group be running the following week, or are you encouraging your members to join the other Bible study?" Matthew got the point, and the Bible study continued that week as per usual. Yes!

I learned two important lessons from that experience. The first was to be crystal clear as to our purpose in getting involved on a campus. We needed to emphasise and over-emphasise to our student leaders that the campus ministry belonged to them, not us, and we were only there to help train them, not run the ministry or fill gaps.

The second lesson I learned was that there was value of leaving. In the case of Matthew, deliberately being absent on occasion from his Bible-study group during his 'Watch' phase would probably have done wonders for his personal ownership. From then on, whenever student apprentices reached the Watch stage of MAWL, I began to plan peri-

ods of absence to help them personally own the role I intended for them to fully own for themselves. When one of our students reaches that important stage of independence, we are careful from that point on not to have our staff regularly attend those activities. Sporadic attendance is sufficient to give you opportunities to observe and give feedback, and it helps prevent continued dependency on staff from developing.

Toward the end of that semester, Peter, the second Bible-study leader, asked me if the staff would be more available the following semester to help with the leading of the Bible studies. He had observed how only two of our staff team of four had been involved with Bible-study leading that semester. “Do you think some of the other staff could get involved next semester so we could have perhaps four Bible studies running next year?”

I explained to Peter that we were only ever leading as part of his development as a leader, and so with him and Matthew now trained up we didn’t see a need for us to be leading any of the groups in the next semester.

Peter responded “Oh, but there’s only two of us Bible-study leaders. We won’t be able to run two Bible-study groups between the two of us alone. This semester we had you staff as co-leaders, but without you I think that is too big a load for us to handle.”

I suggested that if there were no other potential leaders around, then they might need to look at just running just one group next semester. Suddenly the penny dropped and I could see Peter realised he couldn’t continue to rely on the staff to be his campus’ leaders. After a moment’s pause he came to a decision.

“No, I think having two Bible-study groups is good. We’re going to have to raise up some other leaders to help us run the Bible studies.” He then was able to identify some other students who could be their new Bible-study co-leaders in the coming semester. Nice!

After that conversation, I noticed he began paying extra attention to our modelling of Bible-study leading. He had finally understood what was happening and wanted to make the most of this training period he had previously been taking for granted.

I look back on those events with Matthew and consider them key moments in the establishment of our staff role at UNSW as coaches rather than owners. The students first saw our arrival as an opportunity to develop a dependency on the staff team. But our team needed to show them how we were there to give them vision and teach them

skills, not fill in the spaces. My refusal to take up the slack for Matthew when he got busy with assignments and refusal to provide staff to assist either of them in the coming semester were necessary demonstrations of the boundaries we were placing on our involvement in their ministry. Only by us limiting our involvement to a training role did the student leaders come to see how important it was for them to be recruiting and investing in other potential leaders – the essential ingredient of a movement.

Know What to Focus on Next

The MAWL acronym was coined by Curtis Sergent of the Southern Baptist International Mission. Curtis uses the MAWL acronym to describe the four stages of maturity a church plant grows through as it is prepared for self-autonomy.

After doing years of ministry in a staff-led manner, I found it difficult at times to determine whether my actions on a campus were breeding unhelpful dependency on staff, or advancing our goal of establishing a student-led campus movement. By keeping the MAWL process in mind, I find it much easier to determine which interactions will be beneficial instead of harmful. MAWL has served us as a valuable guide in reminding us of the steps involved in apprenticing. You can read more about the MAWL process in the appendix.

In aiming to “lead only to train”, we made a checklist of all the areas we thought a student leadership team would have to develop to be self-sufficient and worked at ticking them off one at a time. Once a semester we would go through this checklist as a staff team. We would label each skill area as being in either the Model, Assist, Watch, or Leave stage. Once we could say with confidence our student leaders were performing adequately in an area, we would leave it to them and work out how we could start equipping them in new areas on our checklist.

Furthermore, to help the student leaders understand what we were doing and own the process, we would take them through a similar list. Below you can see the checklist we used with our students.

Below, a checklist for growing your ministry: A campus ministry can start off very simple but grows over time. The key is to know what skills you need to master first, and which can be left to later. Why don't you rate how your campus is progressing by working your way through this checklist?

Skills most important to master

- Regular prayer Meetings
- Recruiting New Members
- Evangelistic outreach Hours
- Leading evangelistic Christianity Explained Groups for seekers
- Running a Ministry Leaders' Meeting
- Leading a Bible study group
- Training a Bible study group apprentice
- Apprenticeship in other areas
- Spiritual discipleship

Intermediate skills to master

- Running Campus Missions (O-Week/O-Day, Semester 2 Mission)
- Hosting social events that effectively build community
- Leadership that replaces itself with apprentices before graduating
- Knowing what needs to happen at key times of the year
- Having a good system for sending out announcements to members of upcoming events
- Hosting a Public weekly Meeting (Running the meeting, organising teaching)
- Tracking membership
- Developing a budget for your campus club, and finance raising to meet it
- Fulfilling the University requirements of a registered club and making the most of the opportunities it offers

Skills for advanced campus leadership teams

- Forming strategic plans each year
- Hosting special prayer events
- Developing ways to advertise your club to the whole University population (Posters, Ads, Chalking sidewalks)
- Planting a new campus ministry on a neighbouring campus

Pick two areas you want to work on this year:

GROUP DISCUSSION

If some of your ministry's staff had to leave tomorrow without any prior notice, how prepared would your ministry be to survive the transition to new leadership?

How are new leaders in your ministry typically prepared for roles in your ministry?

Can you recognize the MAWL steps in your own training of apprentices? At which step of MAWL do you feel you are most likely to struggle?

What have you found helpful in helping ministry participants own the ministry? What have you found useful to prevent them becoming overly dependent on you?

Lord, you commanded us to go the nations and make disciples. Help us to learn what it means to apprentice and raise up disciples who can do everything we can. Help us to begin with the end in mind, planning for the day we will step aside and hand over our role to someone else.

CHAPTER 8

Transferability

Being Transparent

As we began to empower our students as the owners of their movement, we had to be very transparent with them about the motives behind our own actions. We had many training resources that were written for staff, but we now found it necessary to re-write and re-release many of these resources in a format that would be accessible to our student leaders. Many roles and responsibilities that had once been purely the domain of staff were now being filled by students, and they needed the training resources to support them in those roles.

Equipping the students to lead themselves required me to engage them in strategic discussions with the same degree of openness I would exercise with the rest of my staff team. In my staff-led days, I used to filter and package what I shared with students. But on reflection the only reason I can think of for doing so was that I considered them incapable to grasp the bigger picture. However if I was aiming for them to own the ministry, I needed to include them in these discussions and believe God for them to grasp that bigger picture.

There is definitely a spectrum of student competence and I don't want to overwhelm my students, but I have realised it is unhelpful to withhold from students anything they want to know about the reason for why or how we do certain things.

Be Prepared for Questions

By being transparent with students, we found they had an “annoying” tendency to question many of our long-held and cherished ways of doing things. I tried my best not to be threatened by these questions as they simply indicated that the students

were engaging with the challenge of leading and developing the necessary ownership to lead well. Their questioning of our cherished traditions indicates they are thinking things through for themselves. In any case, if I can't justify why something should stay the same, then perhaps it shouldn't! Whenever someone challenges our advice, we can choose to see it as an opportunity to cast vision by spelling out the bigger picture, or at least a prompting for us to spend some time figuring out why we are so attached to our current way of doing things.

Valuing Transferability over Personal Genius

I met up with Steve, one of my disciples to discuss how he could drive discipleship for his campus. We'd been finding it extraordinarily difficult to encourage the students to begin discipling each other and I couldn't work out where the problem lay. I considered myself a competent and effective discipler, but for some reason none of my disciples had so far moved forward in starting discipleship relationships with other students despite my regular encouragements to do so.

As our conversation progressed, Steve said to me "it just seems like magic how you come up with stuff for us to go through each week during our discipleship times. I wouldn't know where to begin with discipleship." There was my problem! For MAWL to work, my teaching of skills needed to be transferable. The students loved how I was discipling them, but they had no idea how I was doing it. By feeling they could never do as good a job as I was, I had lost the opportunity to model discipleship as a skill they too could acquire.

I thought back to a student of mine several years ago called Jason. Jason came to University as a mature age student who had spent some years in Bible College and now as a University student was proving to be remarkably effective at sharing his faith and leading others to Christ. I encouraged him to take other students out with him when he shared the gospel, but his enthusiasm and skill never seemed to rub off on those around him. One day I found an opportunity to go out sharing with Jason myself and quickly discovered the reason for his inability to teach others. While it was true that he was extremely gifted at sharing his faith, there was absolutely no method to his approach.

When he came to sharing the gospel message, instead of using our ministry's gospel tract (or anyone else's tract!) he preferred to contextualise the gospel to his audience on the fly. That was fine for someone of his level of maturity and grasp of the scrip-

tures but it was no help in training up our much younger believers. He was a brilliant individual, but in the end he was incapable of empowering others.

I could see definite parallels between Jason's shortcomings and my own inability to equip my students in the area of discipleship. I could disciple on the fly by past experience which had shaped my intuition, but to my students the way I disciple wasn't something they could ever hope to emulate. Ironically, by ministering to the best of my ability I was preventing others from being equipped to minister to others. To develop a movement my focus needed to be on equipping those to whom I ministered, rather than just ministering to them.

An axiom that has been helpful to drive this movement-focused thinking is:

***“Measure your fruitfulness through the fruit of those you empower,
instead of through your personal fruit.”***

Transferability is a necessary part of empowering others, but it comes at a personal cost. We need to convince ourselves that transferability is more desirable than personal brilliance. As a result, I've had to rethink a lot of what I do to consider if what I am modelling is transferable.

After my conversation with Steve about discipleship, we developed a discipleship guide for our students which laid out step-by-step how to disciple another student. I now require my staff team to stick by it as well. If it says the first thing we do is to go up to a stranger and engage them in conversation with one of our evangelistic surveys before we sit down for our weekly discipleship chat, then that's what we as staff also need to do every week, week in and week out. I have to confess I haven't been the most rigorous in restricting myself to the models we have developed for our students, but as I become increasingly consistent, I have seen the fruit of doing so.

When the discipleship guide was done, although it was now the end of the academic year, I took my disciples whom I hoped would develop to be disciplers through the introductory discipleship lessons at the start of the discipleship manual. I gave each of my disciples a copy of the manual, and led them through the introductory lessons word-for-word. I explained to them that my purpose for doing so was to model to them a tool they could use themselves. And it worked! The next University year I began to see my disciples disciple others.

When a student says to me “You’re so talented, I could never do what you do,” I shouldn’t be flattered, I’ve just failed. But when a student says to me “There’s nothing super tricky to what you are doing, in fact I think I could do a better job than you are,” I should be encouraged, I’ve just succeeded in modelling transferability!

“But I Could do it Better”

Without a doubt you probably can! Few students could ever hope to compete with the experience and time that you as a full-time staff can bring, but students are many and staff are few. When you take a campus from being staff-led and begin transitioning it to being student-led, things are going to be run in a less professional manner, but a team of students *will* achieve more when they own the movement as their own than your staff team will ever achieve through their professionalism.

In 2008, we had a staff team of four and were run off our feet trying to keep the ministry at Sydney University going. In contrast, by the end of our first semester the next year leading catalytically, with a staff team of only three we found ourselves competently running two campuses. In addition, we were seeing more evangelistic groups, more attendees to bible studies, more people coming to our public weekly main meeting, and higher student ownership than ever before. Those were affirming signs. My discipler Steve Ellis used to say to me “Good is worst enemy of the best.” Previously we had been doing good work and were exhausted doing it. But in light of our results the following year, we obviously weren’t engaged in the best work.

I have an illustration I sometimes like to use in churches to demonstrate this point. First, I explain that empowering others is a key strategy for our ministries. Then I will ask two people to come up the front: an older person in the congregation (let’s call him Fredrick), and a very youthful energetic person I’ve just met (let’s call him Max). The congregation becomes intrigued. Then I would explain:

“Just in front of me on the table here, I have a large pile of forms with information about our ministry. Now I want to try a little experiment here for the sake of demonstrating this principle of multiplication. Now Max, I’ve only just met you, but for the purpose of today, I’m going to assume you are a naturally gifted evangelist. In fact Max is so good, he makes the rest of us envious! Max is the kind of guy who each week comes to church and tells us all how he led another person to Christ just by chatting to them while they were waiting in line at the bank! To symbolise this remarkable gift

Max, when I tell you to start, I want you to take one of these forms from the front, just one at a time, and go give it to someone in the audience. Then come back and pick up another one, just one, and give it to another person. Got that? OK.

Now Fredrick, he's more normal. He knows how to share his faith, but he doesn't see friends come to Christ every week, he's a little more like you and I. However, although he's not as talented as Max, Fred does faithfully take the opportunities God shows him. But Fred has one advantage over Max: Fred understands multiplication. Not only does he lead people to Christ, but he disciples and teaches them how to lead others to Christ. To demonstrate this, Fredrick, when I tell you to start, I want you to take just one form at a time, same as Max, and give it to someone in the audience. But take your time. Greet them, ask them their name, tell them yours, give them the form and ask them if they would like to join you. Now if Fredrick approaches you and you agree to join him, then I want you to come up the front and start handing out forms in the same manner he is. Everyone got that? Hmm... I wonder who'll cover this room first? Ok... Begin!"

What usually follows is that youthful Max races around the room handing out forms while Fred is still engaged in his first conversation. Max has given forms to about 10 people and Fred is still only up to his second. Sometimes I cajole from the front, "Wow... it looks certain that Max is going to finish this room long before Fred does." But then after a certain point, critical mass kicks in and before you know it half the congregation is out of their seats streaming up the aisle picking up forms.

Finally once everyone is seated again, I ask people to raise their hands if they received a form through Max or if indirectly through Fredrick. Invariably Fredrick's disciples have covered more than two thirds of the room.

The principle I am trying to illustrate to the audience is this –

"The empowered masses will always outperform the professionalism of a few."

When we rely on the professionalism of a few it is the Great Commission that suffers most. One year we carefully examined our evangelism effectiveness. From our stats, we realised that of the non-believers who had significant contact with our ministry, one in three were coming to faith! The implications of that had me reeling. Sydney University alone has 50,000 students. With that level of responsiveness, we could be

seeing over 15,000 students following Christ! However, I estimate there are no more than 1,000 Christians involved in all the ten Christian groups on our campus combined.

Most Christians on campus are precious oil lamps of Christ, ready to shed their light if only someone showed them how. I firmly believe that the key to seeing the Universities of Australia won to Christ is ownership *by the students* of the Great Commission. Few students by themselves see the amazing opportunities around them to share the gospel, and fewer know how to use them. As a result, the only people leading University students to Christ are usually the few “professionals”, full-time gospel staff workers like the members of my team.

I saw the dramatic power of “empowering the masses” quite early on after transitioning our ministry to being student-led. Before we transitioned, we had one of our staff effectively leading a team of students to do on-campus advertising for our club. We had posters stapled up all over the campus, chalking on the sidewalks, and many students knew about our club. But after we transitioned to student-led things got messy and one of the casualties of this messiness was our advertising team. It was amongst several teams that discontinued due to the initial lack of student leadership.

I saw it as a shame but a small matter compared to the other issues with which we were grappling in those early days. Years later, we still have no advertising team. Still no posters on the poster boards, chalking on the sidewalks, or adverts in the free University newspaper. The students just haven’t considered it a priority for their movement. And curiously, it seems they may be right. The lack of formal advertising doesn’t seem to matter that much. In the two years following our transition, our numbers have been higher than ever before. How is that possible? Three words - “word of mouth.”

The activities may not be as polished and professional as they were when the staff ran the campus, but the students now have ownership of the ministry. We may not have an advertising team of four students plastering the campus weekly with posters, but we have all 80 of our students promoting the ministry to their friends by word-of-mouth! And the difference in individual ownership shows. Students inviting their friends is drawing far more people than our organised strategy by four ever did.

Students have a greater tolerance for lower standards of professionalism when tasks

are performed by fellow students than when done by a professional. I have always been surprised that the most popular weekly meeting speakers are the students who are given a chance to speak rather than any of the well-known pastors I book to come in and preach. Ownership that is contagious will always outstrip professionalism.

GROUP DISCUSSION

Do you think you perform your roles transparently enough that those close to you could easily assume your roles if the need arose?

Have those you lead ever asked you why you do various things a particular way? If not, why do you think they have not? What needs to be in place for people to feel comfortable to publicly question and discuss your ministry's ways of doing things?

What do you think it means to “measure our fruitfulness through the fruit of those we empower, instead of through our personal fruit”?

Where do you think is the most appropriate place for Professionalism and the appropriate place for Empowerment in your ministry?

Lord, Oh how we desire to see countless disciples competently ministering for your kingdom. Teach us what needs to change in our practices that we may be the parents of multiple generations of disciples.

CHAPTER 9

How to Appropriately Invest

The Same, but Different

What does a typical day look like if we aren't the ones leading a campus ministry, but we are asking the students to lead it? When we led ministry we were involved daily in evangelism, discipleship, running Bible-study groups and meetings. But what does one do when we are asking the students do be "doing the ministry"?

Surprisingly, we found ourselves doing pretty much the same activities as we had before. Had nothing changed? No! Much had changed.

In the past, we would go out sharing the gospel on campus, disciple students, lead Bible studies and organise meetings. We saw these activities as the means to growing the ministry. As Catalytic staff, we again found ourselves sharing the gospel on campus, leading Bible studies and organising meetings, but for a significantly different reason.

In a staff-led model, organising and running the ministry activities were the primary way of growing the ministry. Now with a Catalytic model, we see the training and development of the students as the mechanism for growing the ministry, rather than the running of ministry activities. However this training requires Modelling and Assisting in the early stages. As Catalytic staff we found ourselves regularly starting up new ministries on new campuses, so we ended up still participating in many of the same activities.

We don't grow movements by leading activities; we grow ministries by leading ac-

tivities. Whereas a movement is continually growing, a ministry is typically terminal, growing only to a size in proportion to the professional staff team that leads it.

Ministries never release you to expand while movements do. Movements are grown by developing students who are committed to lead. But in the quest to develop our students, we end up on campus sharing our faith, discipling, and at times co-leading a Bible study with a student.

Sydney University's movement was quite mature already. Years of staff input had produced quite mature student leaders, so we had few areas that needed Modelling, Assisting, or even Watching. This freed us up to assist the less mature campus movements and pioneer on new campuses. Hence, there was always a call for staff to Model and Assist new student leaders with evangelism, discipleship, and Bible-study groups.

In that first year as I started to get the hang of this new focus to my activities, I caught myself thinking how subtle the changes in my outward actions sometimes were. What opportunities I had wasted in past years! Previously I had been focused only on the activity at hand, but if I had only shifted my focus oh so slightly to the development of an apprentice, I could have achieved so much more with the same time and effort.

But as students got the hang of roles staff traditionally filled and we passed the role on to them, we needed to define a new list of roles unique to us as staff workers. If we weren't ultimately there to run activities, what roles did our job description now consist of?

Much discussion took place on this topic, both within our team and nationally. In the end here is a list of some different useful functions we identified for ourselves:

TEACHER – Where competent students don't exist in a skill area, we teach basic skills like evangelism, running meetings, and Bible-study leading to potential student leaders. Ideally this is done through your participation in the activity following the MAWL paradigm, or other times you might just gather student leaders together for a special training night.

COACH– We meet up with the most senior student leaders of a campus for discipleship. In these times we discuss their responsibilities and take the opportunity to advise them on their roles. It is important for us to remember though that we are not

to direct them, but just advise them during these times.

PASTORAL SUPPORT – Our disciples are still maturing both spiritually and emotionally. This is particularly important to remember as they are being entrusted with significant responsibilities for the first time in their lives. This period of their lives could set them on a kingdom-building trajectory for the rest of their lives, or without supervision they may easily fall into the traps of burn-out, pride or developing a taste for status and power. Giving our attention to the spiritual welfare of our disciples is time well spent.

SECRET SHOPPER – Even though certain ministry activities may be entirely student run, dropping in unannounced is an excellent way to gain a candid first-hand impression to how well the movement is functioning. When dropping in, don't interfere with how things are run, simply observe and take notes. After attending, spend some time reflecting how you can encourage the student leaders running the activity. Unless asked, I generally try to avoid providing criticisms, but rather consider what problems I'm seeing crop up again and again which could be addressed through a group training time.

TALENT SCOUT– While our staff only disciple the most senior student leaders, that doesn't mean we can't take opportunities to get to know the other students in the movement. It's a good idea for your team to make appointments with every first-year student in the movement toward the tail end of a semester and try to scout out which students show potential to become leaders. Pointing them out to the senior leaders can be helpful as student leaders don't always spot the leadership potential amongst their members.

DNA KEEPER – Where students may often lose sight of the bigger picture, especially when things get busy, as staff we are typically well practiced at casting vision. So take every opportunity to remind your students of the purpose of the ministry. Whenever you meet with a student, even if they are a student's disciple, or a student's disciple's disciple, take the opportunity to define who we are as an organisation and re-inject the basic DNA of our broader movement into their lives.

INSTITUTIONAL MEMORY BANK –When I was a student, my discipler once told me that staff are just people who've been student leaders and hung around a long time. Over our years of ministry, we've seen a lot of different strategies attempted – some

were successful and many were not. Without elders in the movement, students tend to repeat the same bad ideas and forget the good ones. Don't be afraid to share your accumulated wisdom with students when they are forming their plans. Share examples of when you've seen ideas similar to what they are contemplating either succeed or fail in the past. If they are going to own the movement we need to allow them to make their own choices and with them their own mistakes, but at least we can offer our long-term memories to give them the opportunity to save themselves from unnecessary frustration.

NETWORKER– It takes years to cultivate good relationships with University administration and local church pastors. As you invest in these relationships you add a wealth of resources for the student leaders to tap into.

Don't Over-Water Your Plants

With the responsibility of running and leading the campus movement now in the hands of the students, our staff team quickly learned that Catalytic ministry required less time than we first imagined.

Trying to grow a movement is a lot like growing a plant. When it is little, an over-zealous gardener can be its most dangerous threat. In Hebrews 5 and 1Corinthians 3 the authors speak of believers receiving different input according to their level of maturity. We too need to temper our enthusiasm to invest into our disciples according to their growth and application of what we have already taught them lest we produce a spiritual pride and hypocrisy through producing disciples well educated on the theory of Christianity without feeling any need to be actually spiritually mature.

Likewise, for a student-led campus movement to grow, it needs the firm soil of student ownership. Students need to see the new ministry as their own. It is their ownership and desire that keeps the plant growing. Investing into those students is like being a gardener sprinkling water on the plants. It can help the plant grow, but too much water will also drown it.

Our more mature ministry at Sydney University had dozens of senior student leaders with significant leadership responsibilities. They benefited greatly from our mentorship without us threatening their personal ownership of the ministry. On the other hand, the smaller movement at UNSW had only a small handful of student leaders

and few regular activities. Accordingly there weren't a lot of leaders and activities for us to be coaching.

We could have grown the ministry at UNSW more quickly by starting up a bunch of new activities by our own staff manpower, but by taking such initiatives we would have been taking over the ministry, destroying student ownership in the process. So, we learned to be patient and leave it to grow at its own speed.

But oh how delicate this soil of student ownership can be! Those first student leaders we had at UNSW so desperately wanted us to assist in everything they organised and attend everything they ran, continually deferring and expressing their dependence on us. Being new to Catalytic, at first this was a flattering experience! We had never received such a demand for our services when we'd only had staff-led campuses. We certainly had the time to invest into them since student-led had freed us up so much. But ultimately, this dependent behaviour stemmed from reluctance amongst the students to own the responsibility for the ministry themselves. In time we came to see that our over-involvement was counter-productive. Our transition to the student-led model had given us extra time in our schedules, but this excess of staff energy created a new problem that needed to be addressed.

One day my team member Andrew came to me asking where he could invest his spare time. He was fulfilling all his required roles well and still had time to spare. We pulled out the list of all the involved students from our two campuses and began brainstorming. Who else might he be able to disciple? But then we caught ourselves; we were falling into old habits and beginning to micro-manage. Sure - there were students who could benefit from his discipleship, but there were also experienced senior students with time to disciple them. We needed to be encouraging them to disciple rather than stepping in to do so ourselves. By stepping in and filling the discipleship gap we would be undercutting any sense of need amongst the student leaders for them to step up and be disciplers themselves.

We were in danger of over-watering the plants. We needed to figure out somewhere constructive to divert our spare energy. We needed a new project into which we could sink our teeth - a way to macro-invest, rather than micro-manage.

Macro-invest don't micro-manage.

Go Plant a New Campus Ministry!

In downtown Sydney nine different campuses are found within a 5 kilometre radius of Sydney University, amounting to roughly 100,000 students. So it just seemed to make sense to adopt the entire downtown Sydney region as our scope for Catalytic ministry.

We figured transitioning Sydney University to student-led movement and getting involved with UNSW would keep us busy for the next couple of years, but as Andrew and I discussed where he could be investing his time and energy, we began to realise together that perhaps the time to chart our next step for expansion was now.

It was half way through our first semester as a Catalytic team. We worked out a plan for Andrew to make a scouting visit to each of the remaining seven campuses before that semester ended. Our plan was simple: “Let’s visit some campuses and see if God might surface a person of peace for us.” In Luke 10:6 Jesus instructs his followers concerning “people of peace” they may meet upon entering a new village. They are instructed to stay at that house rather than wandering from house-to-house. This description of a “person of peace” has been utilised by some missiologists as a formula we should try to emulate – identifying a person God has prepared as a native insider who will open the door for the gospel work in that community.

Well as it happened, the first campus Andrew visited revealed the next person of peace God had prepared for us. Andrew went with our new team member Amelia and spent a day conducting evangelistic surveys just up the road at a small Catholic university called Notre Dame. They were about to call it quits for the day when Amelia suggested they do one more survey. And that’s when they met Lewis. Lewis had grown up in a Christian family and was keen to see a Christian group start up on his campus. As they chatted, Lewis introduced Andrew to another Christian student walking by. As the three of them chatted, Lewis spotted another friend whom he also introduced to Andrew, then another, and another. It became apparent Lewis was very well connected indeed!

Over the coming months we had the opportunity to teach Lewis and his friends how to grow a movement on their campus. Avoiding the temptation of micro-managing our existing campuses was hard. But by looking for ways to macro-invest instead, we ended up planting a new campus movement! We agreed this was a better investment of our time than robbing our senior student leaders of opportunities to disciple their own members.

Developing Training Resources

As time went on we began to identify other needs in the movements that would take up some of our new-found spare time. We noticed that by empowering our students there was a great need not just to equip our student leaders with skills, but to equip our leaders with tools to equip in turn their disciples.

As the students began to take responsibility for the various aspects of running their campus movements, their need for training was quickly outrunning our ability to provide it. A typical student leader has one or two years of experience under his belt, while some of our senior staff can have over a decade of past experience on which to draw. Now that isn't to say that all the best ideas come from our staff, many of our best practices were in fact first discovered by students. But without long-term staff many of these innovations would have been forgotten over the years.

The professionalism of staff-led campuses is the result of the accumulated years of experience our staff teams carry. I considered if we could somehow capture that experience into a transferable medium, something that would help students share in some of the effectiveness staff experience while also being transferable.

We began focusing large amounts of our time writing up how we had done things in the past when the campus was staff-led: how we had organised our weekly main meeting, missions, how we recruited students to conferences – everything we could think of as being significant to building a movement. At the same time, we recognised that due to the lesser experience level of our students, these guides would need to be simple and easy to follow - simple enough not only for us to teach a student, but for that student to be able to then use them to teach other students.

Business analysts say that one of the keys to McDonald's success is their easy to follow instruction manuals. Their training is so simple and methodical, that even a teenager can be left in charge as the manager of a store. In fact, they often are! Could we do a similar thing with our campus ministry training? Besides scouting out new nearby campuses, I asked Andrew to invest some of his time into producing a manual to guide students in how to plan and run a mission outreach for the start of the next semester. In previous years, he had been the one on the team who typically organised these missions.

He produced a concise and easy-to-follow manual, then organised a training day for

the students just prior to the start of the next semester. On arrival we gave each of the students a copy of the new manual. During the day we restricted our teaching to just what could be drawn from the manual. At the end of the training time, all the students were familiar with the main principles and highlights of the manual in their hands.

Of the twenty-five students who attended the training day, one student named Cathy took on the role of organising her campus' mission and did so without any further assistance from us staff. Keren and I assisted the newer campuses in the organising of their missions, and hoped they might be able to do it by themselves by the following semester. It was a good result, and confirmation for Andrew of how valuable developing his training resources had been. A gifted student can go far once they have a good resource to guide them.

By the end of the day, we could see that the missions would be less polished than they had been in past years when we as staff had organised them, particularly as we noted many of the roles for the mission team were being delegated at the last minute. On the other hand there was a sense of ownership for the mission amongst the students like we'd never seen before. And in addition, in our old staff-led model, we would have never attempted a mission on multiple campuses simultaneously!

The Tension Between Equipping and Controlling

As we began to develop guides for many aspects of leading a campus movement, we had to remain aware that our objective was to equip our students to be able to be fruitful on campus. We must not fall into the trap of strait-jacketing them into "our way of doing things," thus squashing both innovation and ownership.

Most of the time this wasn't a problem. The students were hungrily seeking direction and help. But as they developed competency in certain areas for themselves, we needed to make sure that they understood we were happy for them to innovate and do things differently from the way we advised them and what we had captured in our training guides.

What we found worked well was to start by encouraging our students to first try our existing tools, tools that have been proven to work. But once they have gained some experience we encourage them to feel free to innovate. After all, they have a better idea at that stage where innovation was really needed.

We presented our training guides to the students as “best practices” rather than “required practices” – a documentation of the best methods we had encountered so far. As the value of new innovations was proven, we could modify our training accordingly. So part of our role as staff became that of a team of documenters who seek to learn, capture, and pass on the best ideas to the coming generations of students.

Mostly this worked well, although sometimes we needed to help our student leaders process their new ideas. We discovered there were two key areas we covered in this process again and again: helping them analyse if their new ideas were still meeting the primary objectives of the activity, and whether what they were proposing was going to still be transferable to other students.

For example, during our weeks of evangelistic outreach, the students were always looking for new ways to engage with students on campus and get into spiritual conversations. One idea which popped up several times was that the girls could set up a stall where they offer hair-braiding to other girls walking by. It seemed to them like a fun, engaging way for them to spend time with other girls, but it took a long time for them to braid just one person’s hair and usually with very little gospel conversation emerging from the time spent with a student whose only reason for stopping by had been ... to get her hair braided! Our students felt their need was to find an approach which was attractive enough to appeal to almost anyone, but while they succeeded on that account they lost sight of the true objective of the ministry activity – to get the gospel message out.

In another instance, one of our students had taken Bible College classes and was keen to teach Bible study from his wealth of knowledge rather than by using the standard Bible-study lessons. I’m sure he would have fantastic material to share, but it wouldn’t have been transferable. I took some time to help him think through what the objectives of the movement’s Bible-study groups should be and analyse whether what he was suggesting would meet that criteria.

Church Planting for Teenagers

A few months after we had begun writing our training guides, we attended our Cru national staff conference. One of the speakers was a veteran church planter named Peter Roennfeldt. Peter is a man passionate about empowering all believers to be planting churches and his message was particularly relevant to our team.

“We should be teaching our 16-year olds how to plant a church. What are you in the campus ministry doing to equip your graduates to become church planters? If their careers take them to an isolated mining town after graduation where there’s no church, will they know how to gather believers together and start their own church?”

Peter mentors a number of church plants in Melbourne including one led by, you guessed it, 16-year olds. Peter challenged us that week on many points, but two in particular stuck in my mind after that conference:

1. EQUIP YOUR GRADUATES

The first point was his urging us to consider how we were equipping our graduates. As straight forward as it sounds, I’d never thought much before about how well we were equipping our students for graduation. My concern to that point had only been on reaching the campuses for Christ and I was seeing the task of equipping our Christian students as a means of helping them reach these campuses. Any preparation for Christian ministry after University by my team was, to be brutally honest, unintentional and entirely incidental!

Cru’s founder Bill Bright had always said that if we win the campus today, we’ll win the world tomorrow, but I began to see that my personal vision was terribly short-sighted. Our student leaders are the cream of the crop – the people who most certainly will be leaders of the church in coming decades. Without any shame I will speak of how proud I am of our students! But what an opportunity we have to be preparing them not just to build movements at University, but in their workplaces, neighbourhoods, and even, dare I say, their churches. Oh, what an amazing privilege we have to be working in such a strategic mission field as the University campus!

But to take Peter’s mandate seriously would require significant deliberation. If we began to see our students as people we were preparing to be Christian leaders in wider society beyond graduation, I realised our team would need to carefully re-evaluate many aspects of our current ministry. Were the methods we were teaching them on campus applicable to contexts outside of a campus?

From that time onward, we began reassessing everything we did by that objective. I realised we needed to be modelling methods that will be reproducible not just on campus, but in non-campus settings. And that meant abandoning some polished methods that worked well on campus. Instead, we could develop new methods that

would better lend themselves to being reproduced and adapted to other contexts.

2. FIT IT ON A BOOKMARK

The second point Peter shared which struck me related to how to teach these methods. “When I started teaching church planting to people, I wrote manuals on the topic that became thicker and thicker over time. But the complexity became their downfall, and I realised that if what I want to impart is going to be transferable, it has to be simple. So simple that one could fit them on a bookmark. So now I limit myself to a bookmark and use the Bible for our manual.”

We decided to take his advice literally and went away to see how we could simplify our training to fit onto bookmarks.

Our first step was to abandon the Bible study program our ministry had been using for many years. Several factors led to this conclusion. The studies were too campus-specific, were copyrighted (and thus not reproducible by our graduates), and involved complicated training to learn how to use them. In short, we weren’t equipping our graduates to lead Bible studies outside of Cru.

In their place we developed a Bible-study bookmark which to this day we consider one of our most successful tools. The Bible-study leader leads the study by following instructions on the bookmark. He also gives each of the attendees a copy of the same bookmark thus modelling how simple Bible-study leading can be. By utilising a series of questions that can be applied to any Biblical text, the group is taught how to wrestle with God’s word in a manner that is reproducible and adaptable. And best of all, we published the bookmark as public domain.

Getting Around to It

One of the joys I was discovering from Catalytic ministry was the ability to work on projects. Perhaps you can relate to having a project at the back of your mind on which you have always wanted to work, but for which you were never able to find the time. Two factors began making it much easier for me to justify investing time into a project and also finding the necessary time to do so.

Since we had begun depending entirely on student leaders to run the campus movements, the need for good resources that would equip them had become much more urgent. In addition, I simply have more discretionary time than I ever had before.

Being a non-essential cog in the ministry, there is very little in a given week that I absolutely must do. Certainly I can speak into the leadership of our students, or make a difference by meeting up for discipleship with a dozen different people, but it's quite liberating to reach a place where these are opportunities rather than mandatory activities. I can prioritise much better according to what is important, rather than what is immediate. If developing a guide on how to start up a new Bible-study group would make a huge difference, then I can choose to invest time into that at the expense of other activities. Thus, I began to try not to over-busy myself with locked-in regular ministry commitments and began aiming to maintain a degree of flexibility that would enable me to focus on the things that will best help develop the movement.

*“Give a man a fish, and he’ll eat for a day.
Teach a man to fish, and he’ll eat for a lifetime.”*

GROUP DISCUSSION

Can you think of two or three activities you would like to invest your time into if your schedule allowed you the flexibility?

What would have to change to give you that flexibility? What activities can't your ministry participants presently run without your direct involvement?

What resources and training could your team invest in developing that might allow your ministry to run itself? What would it take to set your ministry up to be able to grow in spite of the size of your staff team, rather than in proportion to it?

Our Father, may we find our biggest achievement not in how well we personally succeed in ministry, but in how well we enable others to succeed. Teach us what it means to steward and invest most wisely the expertise you have gifted us with.

CHAPTER 10

Ownership and Control

Can You Have Both?

As the first semester ended, campuses from across two states gathered for our winter conference. Each campus was asked to nominate someone to give a brief update on what was happening in their ministry. For Sydney University, the Student President got up and shared a rather startling summary.

“Our campus is run now as a student-led campus. Being student-led means we can do whatever we want. We don’t have to listen to the staff if we don’t want, and can do things our way. Thank you.”

And with that he sat down! Oh dear! I buried my head in my hands. How could our Student President decide that was the best way to sum up what we were doing?

But is he right? What is the role of staff if students truly are leading the ministry? Is it possible to hold both the idea of student ownership and staff eldership without them contradicting one another?

Ownership

In David Garrison’s book “Church Planting Movements”, he asks the question “when should a staff pass the torch of a church plant to the indigenous believers?” According to his research, the successful Church planters unanimously say that the torch must **begin** in their hands.

Given our success in transitioning Sydney University from staff-led to student-led I have some doubts to the absoluteness of Garrison’s claim. But I do believe that as

long as we don't have complete student ownership, we are building ministries instead of movements. Campus movements only grow disproportionately to the number of staff when they are able to sustain themselves, lead themselves and reproduce themselves without the OK of staff at every step along the way. By definition a movement needs to be decentralised with dependency upon staff broken; and nothing can help you achieve this goal like absence.

The Importance of Absence

Sometimes our mere presence at ministry events can hold students back from feeling empowered to lead and own the ministry for themselves. I learned this the hard way through several experiences in our early days of Catalytic thinking.

Our first foray into Catalytic thinking had been the International student ministry my wife had started up at Sydney University. They had their own movement distinct from the local student movement, and my team member Amelia was teaching them how to lead their own planning meetings.

Amelia had been taking them through how to lead meetings for a few months when one week she wasn't able to attend. This proved to be no problem and one of the student leaders ran the meeting admirably in her absence.

The next week I attended the meeting in Amelia's place and was happily chatting with the student leaders there for quite some time before I began to realise they were leaving it quite late to start the meeting. Finally it occurred to me that they were expecting me to start and lead the meeting. My very presence had detracted from the student ownership that had existed there the week before!

After clarifying with them that I was only there as an observer (Watch) and didn't intend to lead the meeting, I took the opportunity to teach them the MAWL acronym and clarify that the only reason Amelia had been leading the meeting was to train them how to lead. Once this distinction was made clear, the students were again able to run the meeting by themselves while I simply observed and threw in a few suggestions. The experience underscored for me how hard it can be for students to see themselves as the ministry owners when staff are regularly present. For that reason sometimes it is best all-together for staff to be absent – hence the necessity of “Leave” in the MAWL process.

Several months later I attended a farewell party organised by the same International students in the facilities located on my apartment's rooftop. Because I had booked the venue for them, I noticed they were looking to me to run the proceedings for the evening. I realised that once again my presence was proving to be an unhelpful distraction. I needed to leave.

I told them I would be leaving shortly after making sure the venue was set up and asked if there would be anything else they would need from me that evening. As they realised I wasn't intending to stay around and control things, they again happily took control of the evening and ran it admirably. (In fact, once I noticed they had accepted control for the evening, I even managed to stay for the rest of the evening by keeping a low profile at the back of the room!)

Communicating the Why of Absence

As strange as it may sound, making ourselves absent can sometimes be the best investment we can make for movements we steward. How unusual to have a job where we are doing our job by *not* turning up! But in moving away from attending activities after the first stages of Model and Assist, it is important to communicate, communicate again, and communicate some more *why* we are leaving.

Students need to be reminded that we consider it their movement, and hence their responsibility. Unfortunately I often tend to under-communicate my reason for leaving. In those instances, students are left confused or hurt when I begin to withdraw. But when I do communicate clearly and regularly the MAWL process to them, students understand and their level of ownership increases dramatically.

“The single biggest problem in communication is the illusion that it has taken place.” George Bernard Shaw

Control

Students have friends, and their friends don't always attend the same Universities. Once the idea of Catalytic caught on with our students, they started to recommend our ministry to their friends on other campuses and we began receiving requests from their friends to start up Cru on their campuses as well.

Carlos, one of our UNSW student leaders had met a guy named Adrian at his church's youth group. After Carlos had delivered a passionate presentation to his youth group

on his involvement in Cru, Adrian was impressed. He came up afterwards and asked how Cru might help him on his own campus. It all sounded very promising at first, but we still had a few more lessons to learn.

It's a Question of Identity

When my team met up with him, we learned that Adrian and some friends of his had started their own Christian group called "Spark" several years ago at his old campus, Australian Catholic University (ACU). Even though Adrian had recently graduated, he was still coming on to campus to run his group - very admirable.

We arranged to meet Adrian on his campus to discuss what he had in mind. We had initially assumed Adrian wanted to see Cru start up on his campus. But after our first meeting it became apparent that rather than becoming a part of Cru, he was rather simply interested in what advice and support we could offer him.

Now this was ground we hadn't walked before, but as we discussed it as a staff team we thought "Why not?" We all agreed we wanted to be part of building the Kingdom of God rather than just "the Empire of Cru", so why should the label a student-owned group carried matter to us? But our convictions changed with the course of time.

In familiarising ourselves with the current activities of the Spark group, we learned it consisted of a Bible study and social time. There was no spiritual multiplication, and no personal evangelism. "Well," we reasoned, "these skills can be easily taught, and we have done so many times before." But in the ensuing months problems became apparent.

As long as the group was called Spark rather than Cru, the students were very clear that our staff were people with whom they consulted, rather than people from whom they were adopting a whole ministry philosophy. All the input we gave was taken as "advice for consideration" while some values key to our approach - like personal witnessing - were being rejected.

Now, it is normal for Christians who first encounter our ministry to be afraid of actively sharing their faith, but usually these fears would melt away once we took them out sharing with us and they had a few good experiences. Two excellent opportunities on which we relied to give students a taste of personal witnessing were our conferences and our short-term mission trips. But even participation in these key events was being

rejected by the Spark students.

We began to see that our best planned avenues for student development were being undermined by partnering with a student ministry that had a pick-and-choose attitude when it came to our investment into them. We were quickly learning that the name a ministry chose to use was much more than merely a label. It ultimately was about identity. By rejecting the name Cru, the students were effectively saying “We don’t see ourselves as taking on the vision, purpose and DNA of Cru, rather we are simply drawing on the advice and resources of their staff as we see fit.”

When Andrew had met Lewis at Notre Dame and helped him plant a new Cru movement there, it had been relatively straight-forward affair –they were Cru straight and simple, there hadn’t been much of an issue with how much they would buy into the Cru ministry philosophy. But by being a pre-existing group with its own pre-existing identity, the effects of this lack of buy-in were becoming obvious at ACU.

After some time reviewing our experience to this point, we made the difficult decision to focus on groups that were willing to carry the Cru name. At the end of the day, it came down to a matter of stewardship of our time and energy. It wasn’t wise for us to continue investing into a group that didn’t want to be known as Cru, particularly if they rejected key elements of our ministry philosophy such as evangelism. We had begun to see we would only realise a fraction of the results for our investment to what we were seeing elsewhere.

Spark was only ever a group of four students, and I wonder now about the wisdom of our decision to work so hard to hammer out a satisfactory working relationship with them. Perhaps it is possible to invite an existing group to merge into Cru, and perhaps it is important as a sign of respect to any existing student-led group on a campus to invite them. However, I suspect that typically it is going to be much easier to start up a new movement from scratch.

We had learned an important lesson through this experience. To be effective coaches, we needed to be accepted by the students as having some kind of, authority over the ministry. But how to understand this paradox – campus movements fully owned and run by students while still seeing their movement’s identity as being rooted in the world-wide Cru movement?

The Business Franchise Model

The business world has worked through a similar dilemma through the business model of franchising. In the same way Starbucks and McDonald's have spread around the world by offering their business models to independent entrepreneurs, so too Cru offers the Catalytic movement model to local student leaders.

Many businesses are non-franchised. They are built from the ground up, and the business model is developed along the way. More than half of non-franchised businesses reportedly fail in the first five years. If the business succeeds, the owners are only able to expand their business empire as far as they can raise the financial capital and personnel necessary to open additional stores.

On the other hand, companies that choose to franchise their business model are able to expand their brand far more quickly than otherwise would have been possible. A company that franchises doesn't need financial capital to expand. Interested entrepreneurs contribute their own capital and time to open new stores, owning the new local business under the franchise brand name.

The benefit for the original business is a more rapid expansion than would have been otherwise possible. The entrepreneur pays a start-up brand royalty fee, a continued affiliation fee, and is bound to maintain certain standards. The advantage for the entrepreneur is access to a proven business model – impressively, only 3% of newly opened franchised businesses fail in the first five years - as well as pooled resources for purposes like advertising, staff development and training.

There is some loss of creative control for entrepreneurs who buy a franchised business, but the trade-off is a far greater chance of business success. These new business owners are not alone: the franchising parent company provides close support and advice on a business model that has been honed and tweaked over many years.

Franchises Bring Quality

My wife and I like travelling on the cheap. In doing so, we've learned the advantages of staying in youth hostels and caravan parks that are part of a well-known franchise. I am happy to stay at hostels that are part of the *Hostelling International* chain, for example. By being part of a franchise they have minimum standards for their cleanliness and amenities that ensure I've always enjoyed my stays there. However, I've often regretted staying at independently-owned backpackers' hostels. The pricing is usually

about the same, but the standards are almost always much lower. No one helps them, advises them, or keeps them accountable to a particular standard.

We offer our students a similar arrangement. Students thrive in their spiritual walk far better by being part of a campus movement than they do as a few individuals within our secular Universities. The Cru brand gives our Catalytic students an opportunity to access resources and personal coaching by staff that wouldn't be available to them as individuals.

The Student Leadership Commitment

We utilise a similar method to the business contracts franchises make with entrepreneurs. Our franchise contract is the Student Leadership Commitment we ask them to sign. In principle, our involvement with a campus begins and ends with our interactions with a team of committed student leaders who have signed the Student Leadership Commitment. In pioneering on a new campus, our only objective is to surface potential student leaders who will own that campus' ministry and we only commit to supporting a campus movement when at least two of these potential student leaders have signed the Student Leadership Commitment.

The Student Leadership Commitment spells out the standards we need them to uphold in order to be part of the Cru ministry brand. Once we have found two students who want to sign up as student leaders with Cru, we consider the campus theirs to reach and the movement theirs to own and run. In return for our continued support and training of them, we need certain standards to be met –regular personal involvement in evangelism, the practice of spiritual disciplines, and attendance of our training conferences. (You can see the Student Leadership Commitment we use in the appendix.)

These standards amongst our student leaders ensure that our investment into them is going to be time well spent. Some students decide not to sign up as a student leader and we don't pressure them to do so. But we also need to recognise that regularly meeting up and investing into students who don't feel called to commit to being campus movement leaders is to diverge into doing ministry instead of building movements. A general axiom our team adopted in deciding whom to disciple was:

“Invest in the committed.”

Martha is No Substitute for Mary

What makes someone suitable to be a student leader of a movement? I don't know about you, but I have fallen into the trap of simply looking at a student's commitment to ministry activities without paying enough attention to their spiritual walk before God. A student worthy of being a leader of others needs to have first and foremost a strong and healthy spiritual walk. In 1 Timothy 3 and Titus 1 Paul details character traits that should be possessed of anyone who is to be considered for spiritual leadership and we ignore such instructions to our peril.

Adam was a very fruitful student leader on one of our campuses. He led two Bible studies and was discipling many of their members, taking them out for evangelism regularly. I was very excited to have such a passionate person involved in the movement. Then he developed an attraction for one of the other student leaders. When she didn't return his feelings he was quite hurt. It was a classic case of unrequited love and a difficult journey through which many adolescents have to pass.

Unfortunately, he didn't respond to the rejection well. He began pressuring her, manipulating her friends, stalking, and publically maligning her. When I became aware of the situation, my staff had several meetings with him to try to help resolve the situation.

Factions had already begun to develop amongst the students as to which of the two students was in the right. It became apparent Adam wasn't interested in repenting and changing his behaviour. In fact, I began to notice something which was quite disturbing. As the problem grew, he began to involve himself more and more in the movement in a manner that seemed to be done to safe-guard his place by making him non-expendable.

Finally, after still more shocking infractions came to light, our staff team prayed and decided I needed to take decisive action to protect the women in the movement.

Together, Andrew and I met with him and I recounted the story of Mary and Martha. I told him that in our eyes, his relationship with God was more important to us than what he was doing for the ministry. I valued him more for being a brother in Christ than for what he was contributing to the ministry. In light of his continuing struggle with his unrequited feelings, we had decided to step him down temporarily from being a student leader and encourage him to use the time to focus on his walk with God.

“Martha is no substitute for Mary,” I told him. He had declined to open up to us so we offered to help him find someone else in whom he would be willing to confide. Unfortunately he didn’t respond well to our feedback and soon left the ministry altogether.

Difficulties like this are hard to face, but it highlighted for me that while we consider the campus movement the students’ to own and run, it is helpful for us to maintain some say on who is and isn’t able to continue serving as student leaders. We need to call them to maintain a close walk with God and be prepared to use our authority to protect the campus movement from those who won’t.

What if They Fire Us?

Back in the day when I was a student myself studying at University and involved with Cru, I apparently proposed a motion in the student leadership team to consider whether we should ask the staff team to leave and let us run the campus all by ourselves. I don’t have any recollection of this event, but my staff discipler at the time, Steve Ellis insists this story is true.

Right, my students truss me up during one of our conferences.

Apparently on our request the staff team left the room while we students discussed the matter. Steve recalls that the staff team was fearful and wondered what this would all mean, but Steve just smiled and assured his staff team that this was great news.



If the students had this much ownership of the ministry, fantastic! The students could decide to run the ministry themselves if they liked and the staff team would simply choose to plant a new ministry elsewhere on another campus.

In the end, this meeting (which I honestly don’t recall!) apparently concluded that we as students needed the staff and they were welcome to stay.

While most of us haven't experienced a near-mutiny like that on our own campuses, the fear is often felt by staff that opening the door to student-owned ministry may result in our presence being no longer welcome. Will the students still need us? Want us? Or will we be out of a job?

My experience with student-led campuses has actually been the opposite of my discipler's. If we give students the space to lead and the depth where they can drown, they look to the swimming instructors with far more interest than when they were only allowed to splash around in the shallow end of the pool. I have seen a keener desire for staff insight under the Catalytic model than I ever saw under the staff-led model.

Getting the Right Balance

Why Wikipedia is and Nupedia isn't

Ownership is essential if we ever hope to see a movement that can extend beyond the scope of our personal influence. Control is important to ensure a healthy DNA is instilled that will ensure the long-term virility of the movement. However getting the balance right between ownership and control is very difficult indeed.

In 2000, Jimmy Wales and Larry Sanger started up the precursor to Wikipedia calling it Nupedia. The idea was to create an online encyclopaedia of articles contributed by academics whose articles would undergo a seven step review process to ensure their quality before being publically displayed.

A year into the project, they still had virtually no content that had being contributed and approved. The Control measures were too stringent and were discouraging involvement by others. In a famous turn-around by Jimmy Wales, he posted a message to all the would-be contributors saying "Just humour me, I've set up a temporary wiki and I'd like you to go there now and post your article as it is - ignoring the approval processes we've previously discussed." By getting his contributors to upload unpolished articles, other users found it vastly easier simply to make a few small tweaks here and there than they did to complete an entire review of the articles. With that new freedom, Jimmy found the sweet-spot which would become Wikipedia. Shortly after, Nupedia ceased to be, while Wikipedia went on to become the most complete and referenced encyclopaedia in the world.

Jimmy's team had to find the right balance between ownership and control. Nupedia involved too much control, but Wikipedia also has controls that are essential to its success. Wikipedia has oscillated between requiring readers to create an account if they want to contribute, or not.

Allowing any reader to modify an entry anonymously is a great way to encourage all readers to participate in the ongoing development, but tracking users through registered usernames has proven to be necessary. The biggest obstacle to Wikipedia's ongoing success is what is commonly known as "Trolls" - nasty people who wander Wikipedia vandalising articles with inaccurate, mischievous or obscene contributions. Having certain controls in place, for example tracking which users are making what contributions, helps to identify, shut down, and reverse the damage done by these Troll users.

In essence, Jimmy's team today serves as a kind of government. Our Australian government doesn't start factories, interview managers for the banks, or decide what price bread and milk should be. But by setting laws, zoning real estate and providing tax incentives, they set up an environment most conducive to a fair and thriving economy. Similarly, Jimmy's team's job is not to produce the content of an encyclopaedia, but to create an environment which is conducive to users easily contributing content while maintaining controls that will keep out malicious users.

Instead of organising programs and events that will build a ministry, our job as Catalytic staff is to develop an environment fertile to seeing a movement rise up and thrive. Think about the factors that would encourage participation and ownership. But also consider what controls would help ensure the safety of that environment - without restricting grass roots innovation.

GROUP DISCUSSION

Thinking through the analogy of a business franchise, which aspects of your ministry can be freely changed by your ministry participants and which aspects would you consider non-negotiable?

Can you identify an area in your ministry where excessive staff control may be limiting ownership and engagement by your ministry participants?

Can you identify an area in your ministry where too little staff oversight has created

chaos and problems for the ministry?

Consider the following situations. For each decide if you think too much, too little, or just the right amount of control is being practiced:

- a) Deciding for everyone which teaching materials must be used for discipleship lessons.
- b) Providing regular training on how to be an effective discipler, recommending proven discipleship materials as a resource for their use.
- c) Requiring all new student initiatives to be vetted by the staff team “to ensure quality.”
- d) Deciding not to attend a student-initiated meeting on the rightful place of evangelism in the movement.

Lord God, we recognize that our ministries ultimately belong to you, rather than us or our students. Guide us in wisdom to how we can serve the student leaders best through our experience without claiming ownership. Grant us a close and trust-filled relationship with our students so each of us are willing to listen and value what one another bring to the movements.

CHAPTER 11

A New Breed of Disciples

A New Culture Emerges

It was Natasha's birthday and she had gone into town to celebrate her birthday with two other girls from Cru. After a celebratory dinner, they began discussing what to do next.

"Well," said the birthday girl, "to be honest, I want to go out on the streets and do some walk up evangelism!"

"That's an awesome idea! Let's do it and see what God does on your birthday!" replied another. So they went out talking to strangers and witnessing until three in the morning. As they related their latest escapades to other student leaders during a gathering, everyone was encouraged by their passion for evangelism.

We'd never seen anything like it before. After a year or so of Catalytic, we were seeing a new kind of virulent evangelism culture developing on our campus movements. It seems to me that with a higher ownership for the ministry amongst our students these days, we tend to either attract or develop a new breed of students with more passion for living the call of mission in their lives, not just on campus but in their personal lives.

Will We Produce Highly Active but Spiritually Shallow Christians?

With the higher responsibilities Catalytic ministry places on our students, the time we spend with them in discipleship and training can turn more to training and advice in ministry skills rather than largely focusing on their personal spiritual walk.

I have been asked by staff whether leading in the Catalytic model produces Christians who are doers for Christ, but spiritually shallow. Will our increased need to train our disciples in skills mean we have little or no time for teaching theological foundations and spiritual disciplines?

It's a fair concern to raise, but one addressed quite well by circumstances in a way I wouldn't have anticipated. Certainly there has been a move to teaching that is practically useful, but student leaders need more than merely managerial know-how to lead spiritual movements. They may receive less *theoretical* spiritual teaching from us these days, but they need bucket-loads of *practical* spiritual how-to advice to address the various issues themselves and those their disciples are experiencing.

Involvement in building the kingdom of God is not a distraction from spiritual growth, but a very healthy motivator for going deeper into what the scriptures teach. A student leader wrestles with how to handle a conflict emerging between his apprentice leaders, and is driven to seek Jesus' advice on the matter. Another wrestles with the best way to explain and justify the doctrine of hell to a student attending his evangelistic group. In the process he is driven to his own in-depth study of the issue. A third finds her Bible-study members bickering over denominational differences and decides to take them through Colossians and Galatians to point them to the central role of Christ for salvation.

As staff discipling student leaders, we found we needed to be ready to give theological guidance on a diverse range of real-world dilemmas that were being regularly brought to us from a dizzying array of perspectives. It's guaranteed to keep us on our toes as we strive to give theological guidance that is both biblically and practically sound.

None of us want to develop arm-chair Christians packed with a theological knowledge without transformation and application in their lives. Involvement in mission when done with a healthy spiritual perspective is a good way to ensure their faith is being rooted in everyday practice. When a student is driven to their knees in dependence before God, he draws closer to Christ, and is motivated to seek out the theology needed to equip them for "every good work" (2Tim 3:16-17.)

Lewis our student leader at ACU had had a highly Christian, but sheltered upbringing. Getting involved in Cru was a stretching experience for him for many reasons. It was the first time he'd associated with Christians of denominations different from his own.

It was the first time he had met Christians who have had to oppose their parents in order to choose to follow Christ. I suspect being a campus leader has forced him to think far more about what it means to be a Christian than if he had merely stuck to attending a Bible study within his own denomination.

Will We Burn Out Our Student Leaders?

Knowing the burden of running a campus firsthand and having even personally experiencing an occasion of burn out in the process, I am in no doubt that we should be asking ourselves whether students are able to handle the responsibility of leading a campus movement.

One of the first challenges we faced transitioning Sydney University to Catalytic was the number of activities that were being run. Continuing them all was only possible through the staff's fulltime involvement. We hoped that as student leadership took hold new student leaders would emerge. However, we quickly realized that maintaining all of the current programs would certainly burn out the existing student leaders once our staff stepped back from being leaders.

To prepare them for this transition, we prepared our students for a period of shrinkage and assured them it was OK to discontinue some activities where they didn't have student leaders to continue them.

We began to focus on equipping our students with leadership skills which would set them up to be able to recruit and involve new students as leaders in the movement. Better the ministry shrink short-term and have the students focus on long-term growth, than have them scrambling to fill all the roles us staff had been filling.

Students certainly do have less capacity than fulltime staff. But as they owned the ministry and began to recruit additional students, we saw the combined capacity of the student leadership team begin to outstrip the capacity of our staff team.

We began to see that a new challenge lay before us as staff in helping the students lead. We needed to define leadership roles small enough for a student to master and manage without burning themselves out, but broad enough to allow the movement to grow. As their teams grew, new roles were added or existing roles split into two to involve multiple people and attempt grander schemes. As staff we focused on mentoring the students to help them determine for themselves which initiatives were going

to be realistically achievable, and which were likely to crush them with the load.

One of our students wanted to start a seven day continuous prayer chain for the campus. As I asked her who had shown interest in participating, it was obvious to me that achieving this would involve each student spending a huge number of hours in prayer per day. So I pointed this out to her and encouraged her for her first attempt to try a downgraded goal of just a one day 24 hour prayer chain. It's a tricky balance attempting to avoid unnecessarily capping the faith and enthusiasm of our students while being aware of the limits to what they can safely attempt. But if we can set them smaller goals and preliminary steps, then we can help them succeed without necessarily ultimately holding them back from what they may prove possible.

Can students run entire movements by themselves? I believe the answer has been proven many times over that they can.

Letting God Carry the Burden for the Ministry

At our last student planning retreat, we spent several days reviewing the primary areas of running a campus movement the students needed to be thinking about for the year. I found myself wondering whether the students really could be paying attention to so many areas. I ended the retreat by recounting a devotion I had once presented to our staff team:

“When you find yourself looking at the things that you need to be doing, you could be doing, and you wish you were doing, you may find yourself feeling overwhelmed and inadequate. You may wonder - where will the resources come from?”

“Remember this: Your ministry is actually God's ministry. He is the boss, and you are merely an employee. If a business is struggling to stay afloat, it's the boss' job to go home and fret about the business all night, not the employees'. Employees can turn up at 9, clock off at 5, and needn't take any of the worry home with them. As long as they have a job to turn up to, they'll do it. And if the business folds, they'll find new jobs elsewhere. All God calls us to do is walk in obedience to Him. Do what He shows you to do, and don't worry about the rest. With prayer and petitions cast your anxieties on the Lord and let Him worry about the things outside your control. May you have a blessed year walking in the joy of the Lord with freedom from worry and concern.”

GROUP DISCUSSION

Recall some times when you have seen the most spiritual growth in your own life. Did they come about through isolated theological study, or in biblically wrestling through a situation you were facing in your life?

How might having fewer programs, or less ambitious programs, potentially better position your ministry for growth?

How do you handle the stress of ministry when it becomes overwhelming?

Heavenly Father, one may plant, another sow, but only you can bring about the spiritual growth in a Christian's life. May you guide our hands to plant well, to water faithfully, and till the soil, and may you bring about a new breed of disciples who will capture the essence of your Son and draw others to follow you.

CHAPTER 12

Student Leader Commitments

Why We Can't Afford to Lower the Bar

It was the first time that I had attended the student leadership meeting at UNSW for that semester, and I was not impressed by what I saw. The meeting was supposed to begin at 2pm, but when I arrived at the appointed meeting spot just after 2pm I couldn't find anyone. I then noticed I had an SMS from the Student President saying he was stuck in traffic. By 2:20 the first students began to wander into the room. Finally at 2:30 the President arrived and announced that a number of key students were still missing so he began calling and texting them. Finally by 2:40 a group of six had gathered and they started hunting for an empty classroom in which to meet. Not finding any empty classrooms, they eventually decided to have their meeting on the grass lawn. Finally at 2:45, with several of the students indicating they would have to leave soon for their 3pm classes, they were ready to begin.

Seeing the meeting dynamics that day, it was clear to me that things were in disarray. There had been some significant issues in the ministry that my staff team had already observed, and this had been the reason I came to be attending their leadership meeting that day. The campus had quite a few students turn up to their leadership meeting that day, and while one might be tempted to interpret this as a sign of good health in the movement, ironically to me it seemed that here lay the problem...

Student Leadership Commitments are your Friend

Up to that time, we had left the enforcement of the Student Leadership Commitments in the hands of the student leaders themselves. We were encouraging the students to hold one another accountable for playing their part as leaders, but the students were

fearful of calling one another to account. They were even reluctant to challenge new members to become student leaders. The result was that many of the student leaders were not fulfilling the responsibilities to which they had initially committed themselves and many students who had not applied to be leaders were being invited to the leadership meetings. In essence, they had decided to lower the bar in order to attract more members to their leadership circle.

In part it worked. There was a larger pool of people, but they came late to meetings or not at all and rarely followed through on tasks delegated to them. As disorganisation grew, so did frustration. More and more responsibility fell on the shoulders of a shrinking group of committed students. Worse still, they were beginning to burn out under the burden. We knew they would be better off with a smaller committed team upon whom they could rely than this larger uncommitted team with whom they were currently living - a real team instead of the illusion of a team. To turn things around, we realised we needed to convince the student leaders of the value of returning to and maintaining student leadership expectations.

At that time, students who hadn't made the commitment to be student leaders were seeing that they essentially got the same opportunities as those students that had committed. So there was no reason for them to sign up as Committed Student Leaders. It seems quite counter-intuitive to a student that limiting leadership to the committed will actually improve leadership involvement, but it was a lesson we absolutely needed them to understand.

I ran a training for our student leaders entitled "How Student Leadership Commitments are your friend." It taught how the leadership commitment wasn't there to pressure people into activities of which they wanted no part, but to help us identify those on whom we know we can depend. My staff team also decided to move the responsibility of policing the Student Leadership Commitments from the students into the staff's hands. As the Student Leader Commitments began to be upheld and non-committed leaders excluded from the leadership circle, we immediately saw a rise in real commitment and a huge wave of students wanting to sign up to be committed student leaders.

To this day, while the campuses are entrusted to local student leadership teams, my staff team holds students accountable to their leadership commitments and carries out the stepping down of student leaders where necessary. We realise now that we

are doing the student leadership team a huge favour by keeping the bar high for their leadership team.

Restricting Ourselves to Committed Students is Hard

A friend of mine running another campus ministry attempted a transition to being a Student-led movement by handing the leadership over to the students only to abandon the quest when his team found their students were unwilling to step up to be Committed Student Leaders.

Our staff team restricted itself to discipling only those students who were willing to sign up as Committed Student Leaders, but his team, in the absence of students signing up as Committed Student Leaders, continued to meet up with non-committed student leaders. Truthfully, choosing to only disciple Committed Student Leaders and restrict leadership to this group takes nerves of steel.

When our team first started transitioning Sydney University to being student-led, we had to stare down the fear of extinction and steel ourselves to stay the course when the path seemed so rocky and uncertain. “Will staying this course simply result in the extinction of our ministry?” is a question I asked myself many times in those early days. It took time for our students to comprehend that to continue the ministry really depended on them.

But ultimately at the end of the day, while it may appear we have many students owning the vision of our ministry when we are running the show, we only discover the true size of our movement when those students are presented with the fact that it will only continue with their help.

The true size of a movement is not determined by the number of people who attend our programs, but by the number of people who own the movement’s vision enough to be willing to sacrifice for it. These student owners of the movement with a heart for the Great Commission are the actual movement surrounded by many on-lookers. If you and I are called to build movements, then we need to be focusing on investing into these precious few who are willing to be owners.

This had some consequences that seemed illogical to us at times. At Notre Dame Campus, there was one girl who appeared quite promising as a student leader; she was sociable, well-liked by her friends, and quite outspoken. We had hopes she would be

the first female student leader for her campus. But while she enjoyed being a part of the ministry there, she declined signing up as a Committed Student Leader.

Instead, it was another girl whom the staff considered less promising who ended up signing up as the first female leader. We knew we had to stick by what we said, so we started disciplining this committed student while discontinuing our investment with the more 'gifted' of the pair. It was only by our application of these standards that it became apparent to our students the implications of their decision to commit or not.

The Benefits of Enforcing Student Leader Commitments

"If I can't decide which mission trip to attend, I could just skip it this year. After all I don't have to attend a summer mission at the end of the year do I? Anyhow, I heard Brad isn't going." My disciple was unsure for which mission he should sign up, but the problem was that applying for a mission trip was part of the Student Leader Commitment. This was the first time I'd heard Brad wasn't intending to apply, so I made a mental note to follow up on this remark the next time I met with him. Commitments needed to be enforced and the consequences of turning a blind eye to exceptions were clearly evident by the way Brad's attitude was already beginning to spread to others.

"I didn't know Brad wasn't planning to attend and I'll have to follow that up with him," I replied, "but yes you do need to go on mission as a student leader and let me explain why..."

When I did meet with Brad next, I was disturbed to hear the nonchalance with which he answered my query. "No that's right; I won't be going on a mission trip the end of this year." We all hate to confront people, but our staff team had only recently re-affirmed to one another that our disciples needed to attend Summer Missions or step down from their student leader positions.

I asked Brad what concern he had with mission and if there was any way I might be able to help, because, as I reminded him, going on a summer mission trip is not optional for student leaders and I wanted to do what I could to ensure that he didn't have to step down. I explained why we couldn't afford to make exceptions to the Student Leader Commitment requirements, as word of his non-attendance was already having an effect on other students.

“I haven’t prayed about it, but I’m thinking about not going. The mission I’d go on I’ve done before, so it’s not so exciting for me. It’s my last semester at University anyhow, so it’s not a big deal to me if I get stepped down as a leader.”

“I know Brad, but I still don’t think it’s the way that you want to end your University career with Cru, being stepped down from leadership. I know your heart is in seeing Cru thrive and I know you understand why having our leaders go on mission trips is important. Why don’t you take that time out with God to pray about it and I’ll see what I can do to see if you can be a leader on the mission trip so as to make sure it is a rewarding experience for you.”

The following week to my delight he informed me that he would go. This was a great outcome! And not only did this ensure other student leaders didn’t waver on going on mission, but Brad ended up having a great summer mission and a few years later after graduating ended up joining staff himself.

We decided it was better to have a lower level of commitment that is taken seriously than having a level of commitment so high that no-one would realistically be expected to fulfil it. Holding students accountable to their commitments is definitely worth it – it bears good fruit not just in the ministry but more importantly in the lives of those we confront. Lovingly confronting student leaders with the areas where they have not been fulfilling their commitments can result in fruitful discussions about how they are going in their spiritual walks and managing in their University studies.

Additionally, it can be a blessing for a student to hear from us that they have the grace to step down from being a student leader while they handle a crisis that has occurred in their lives. Stepping down should not be considered a shameful thing. When necessary, it is best to help the student make that choice for themselves instead of having it forced upon them. Offering this grace helps us develop a culture where service is done from an overflow of the heart rather than from a sense of guilt and obligation.

Some Good People Don’t Want to be Student Leaders

Introducing a category of Committed Student Leaders to our campus based on their willingness and ability to fulfil a certain level of commitment did at times lead to a kind of unchristian elitism. We really needed to wrestle through whether we were going to consider our Committed Student Leaders as more spiritual or more committed to God than those who chose not to sign up.

In fact we continue to need to keep an eye on how we treat those who choose not to be student leaders and make sure we aren't treating them as second-rate citizens. This is a critical issue. I have seen student leadership introduced to ministries in a way where students are motivated to become leaders as a way of gaining approval, recognition, or to be seen as more spiritual. In such an environment, prideful and judgemental attitudes inevitably emerge that can undermine the very gospel we are trying to promote.

Even amongst our own students we have at times noted student leadership can become an unhealthy symbol of status – desirable for its recognition and the personal attention student leaders receive from staff. We have had many students sign up to be student leaders only for it to later become apparent that they didn't have a heart to reach the lost of their campus. One way we have tried to address this issue has been to work hard to reframe how we communicate our committed student leader requirements. Rather than being a set of standards they need to meet in order to receive staff attention, we present them as a set of standards that would already reflect the heart of people who want to become student leaders. As staff, we then simply promising to invest into and support such mission-minded students. When students demonstrate a lack of the right heart, we quickly use the language of “releasing them” from requirements that don't match where their passion is or what their time allows.

In order to attempt avoiding these pitfalls, we decided not to aspire to see every student in our movements become Committed Student Leaders. It took us a while to agree to this, but if a person's ability or willingness to be a student leader is not a measure of their spiritual health, then there are many good reasons why a person should not be a leader and should even be encouraged not to aspire to be one. Let me outline just two for you.

1. Leadership Should Only be for Those with Time to Lead

For starters, not all students have the time to become leaders. Some students due to health considerations, heavy demands of their University course, or other factors are simply not able to fulfil the requirements of being a student leader.

Before we settled this point, I had a student involved in one campus who was very spiritually mature and gifted, so I thought we just simply had to have him as a leader in our ministry. The problem was his course demands and extremely erratic class

timetable meant it was impossible for him to meet the requirements of being a leader.

For a while we thought about watering down the leadership expectations just so we could fit him in, but eventually we realised we were looking at the problem the wrong way. We had come to think about the title of student leader as a badge of honour, and trying to involve him on the basis of his character rather than his ability to lead effectively.

2. We are Committed to Seeing Spiritual Movements Built Everywhere... Not Just Within Cru

Secondly, students are sometimes unwilling to become student leaders due to existing Christian commitments in their church or elsewhere. God's kingdom is far bigger than our campus ministry (as much as I may forget it!) and I don't want to be guilty of belittling their commitments elsewhere.

I'll often make a compelling argument to students as to the benefits of investing time into their campus over church, given the ministry opportunities that exist on campus, but I am loathe to directly advise students to drop other Christian commitments. When a Christian is investing elsewhere but attending Cru on campus for fellowship, we need to make sure that we have established a culture that enables them to feel comfortable to keep attending without feeling constantly nagged or despised for being a "non-contributor."

We are called into ministry by Christ to participate in building God's kingdom, not just the Empire of Cru. So while I have been entrusted with particular responsibility for a particular part of God's kingdom, I need to recognise I am stewarding God's people, who belong to Him and not to Cru. As Paul points out in Ephesians 4, we are one body but with different callings for the sake of the body as a whole.

Thus I choose occasionally to invest time into mentoring a student who is not a Committed Student Leader on campus but is committed elsewhere. Usually I only invest into those who are committed to the movement as I have mentioned previously, but there are rare times when I can see great potential in someone who is committed elsewhere. If I know a little investment and direction could make a huge difference in their future impact, what a privilege to have an opportunity to invest into a different part of God's kingdom!

While I would encourage you to apply careful discretion, I also would encourage you to seize these opportunities when they happen to cross your path. By teaching ministry principles to someone who is going to apply them elsewhere, not only does it help bless other parts of God's kingdom, but it helps us maintain a kingdom perspective that is larger than our immediate ministry.

We are Employed to Invest in Those Committed to our Movement

So, while I want to recognize that our campus ministries are only a small part of God's kingdom and affirm students who feel called elsewhere, I need to remember that I am employed and uniquely responsible for the movement under my care. That means I can't be regularly meeting up and discipling students who don't want to be part of helping lead and build Cru on their campuses.

At the beginning of each semester my schedule quickly fills up with regular weekly commitments for discipling various students. I need to exercise careful selection in my discipleship choices because the opportunity cost of meeting up with the wrong people is that I won't be able to meet up with the right people. If I can't presently see any of the right people in our movements, regular discipleship of the wrong people still does nothing to solve that problem.

Occasionally the analogy of popcorn is used when we speak of students catching the Great Commission vision for their campuses. When cooking popcorn on a stove-top, you can observe some kernels that pop early on, some that pop later, and some kernels which only sit on the bottom and never pop. In the same way, some students catch the vision early, some later, and some never catch it.

As staff we may hold a belief that by regular discipleship investment into those who have not popped, we may cause them to pop, but if that is your perspective, I challenge you to reflect on your past experience – how often have you really seen this to be the case? We may plant the seed, we may water it. But only God can cause it to grow.

My experience has been that people usually pop for very unpredictable reasons; it may be something another student says, an experience they have in their church to apply a principle they learned in Cru, attending a Cru conference, or during a summer mission trip. I believe a student is just as likely to catch the Cru vision and want to become a leader by merely being around our movement than if I disciple them regularly

despite their current lack of interest.

By meeting up with people who aren't popping, we are ignoring dozens of people with whom we could be meeting, people ready to receive Jesus or become leaders. Even having our staff simply go out to do evangelism is a more effective investment of our time for building a movement than discipling students who have demonstrated no heart to participate in the Great Commission.

Another reason staff often disciple non-leaders is from a desire to shepherd Christians who are young or immature in their faith. "They may not be leadership material, but they need someone to invest in their lives pastorally." This may be true, but pastoring the flock is not a movement builder's calling. We need to ask ourselves if we are called to be a minister or a movement builder. In reality, we are usually not the only people in that Christian's life and their church is usually available to care for them pastorally. Regardless, by maintaining several public activities like Bible-study groups and public weekly meetings in our movements, we can offer some degree of pastoral care to all students regardless of their commitment level.

As with many principles though, there are exceptions to consider. In particular, we have always committed to ensuring new believers from our movement are taken through some basic discipleship lessons regardless of their interest or availability to become future leaders in the movement.

Student Leadership as an Opportunity, not an Expectation

If we then recognise the Student Leadership Challenge as suitable for some, but not necessarily the right calling for all Christians, then we should present the Student Leader Challenge as an option for students rather than an expectation.

Student leadership is a chance for them to be a part of living out God's heart desire to see their campus reached. However, if it is an option rather than an expectation, then we need to assure people that they are free to attend and serve in Cru in various ways without necessarily being student leaders.

Personally I like to make occasional appointments to catch up with those who are not student leaders, to get to know them, acknowledge their role as part of the community, and perhaps impart something into their lives as the Lord presents opportunities.

GROUP DISCUSSION

How important do you think it is that we invest primarily into those who are able to be future leaders?

What factors have you seen play a role in whether a ministry participant catches the vision and chooses to aspire to leadership? How have leaders surfaced in your movement in the past?

If you had few or no committed ministry participants, what investment of your time would be most likely to change that situation?

Have you had to confront someone for not living up to a commitment they made? How did it go?

Do you think it is more useful to have a high standard of leadership commitment that everyone in some way doesn't live up to, or a lower level commitment which is genuinely expected of all?

Lord, may we learn from your example. As you spent an entire night in prayer before choosing which of your followers you would select as the twelve disciples, may we too carefully consider before you which students to invest into. May you raise up from amongst your people leaders of character, faithfulness and with a zeal for the lost.

CHAPTER 13

Catalytic Requires a Change of Perspective

Focusing on Empowerment

In Cru we often speak of WIN-BUILD-SEND as a strategic progression for spiritual multiplication and the path to seeing every University student reached with the gospel. But for many years of my staff career, I saw SEND simply refer to the process of graduating students into the workforce as more mature believers. Catalytic methodology is in my mind a sharpening of that focus on SEND – recognising the need for students to be empowered and released not at the point of graduation, but during their University careers.

Thinking catalytically brings some new challenges for those of us used to thinking in a staff-led paradigm. When we operated a staff-led campus, You could find me leading Bible-study groups, running planning meetings for the students, and organising mission weeks. But with student-led movements, the emphasis shifts from how well I can personally minister to how well I can equip others to minister. It is no longer about my personal fruitfulness, but the fruitfulness of those I am striving to equip.

If a student is awed by the skill with which I do evangelism and they say to themselves “Wow, I could never do that!” then I have failed in my role. But when a student sees me model evangelism in a manner that is both simple yet effective and they say to themselves “There is nothing magical to what Andrew is doing here, and in fact I think I could do it better,” then I have succeeded.

We Can't Rob Students of their Chance to Develop

When I first joined Cru as a student, I got another student involved and began discipling him. The staff team at the time saw potential in my disciple and decided it would

be best to have one of the staff disciple him instead of me doing it myself. I don't know all the details that may have been considered at the time, but the first few years of my involvement was marked by staff leading everything of substance in the ministry. In part I believe they thought they would do a better job. I know too that they had several new staff at the time whom the senior staff were trying to develop. Unfortunately the result was that we as students weren't given many opportunities to develop as leaders.

I made a similar mistake myself many years later as team leader when I put two Japanese interns in charge of our International student movement. My wife had started the International ministry herself and once it had developed competent student leadership she came to have very little to do with the movement. Our Japanese interns had almost no personal ministry experience to date so I asked them to get involved and participate as peers among the student leaders hoping that way they would gain experience without losing the student ownership that had developed. Unfortunately things didn't play out the way I hoped.

Perhaps it was because of their label as full-time staff, or the slight seniority in age, or perhaps due to them having far more time to invest into the movement than the students did, but they quickly became by default the leaders of the international movement. It was probably an inevitable consequence of their hands-on involvement. By the end of the year, while the international ministry had grown slightly in attendance and professionalism, the student leadership team my wife had built up in earlier years had largely dwindled away.

Indeed, having new staff join our ministry teams presents a significant challenge when they don't have much experience in basic ministry skills and we need to find them training opportunities.

Developing New Staff on Catalytic Teams

Surely we can't send out a new staff to coach students in how to lead their campus if the students we are asking them to coach potentially are more experienced than they are? But if asking our new staff to do ministry in order to gain experience disempowers student leadership teams, how is it possible for Catalytic teams to develop new staff?

We found the answer in planting new movements. When a new campus movement is in its earliest stages of development, the primary objective is to train the new commit-

ted student leaders through the MAWL process of Modelling, Assisting, Watching and Leaving for basic ministry skills. Laying a solid foundation takes patience and significant time investment by a staff member who is willing to teach them through multiple hands-on demonstrations. Thus new campuses give our new staff plenty of opportunities to do ministry for themselves. Pioneering new campuses becomes an essential part of training new staff.

A new staff involved with a new campus has plenty of opportunity to lead Bible-study groups and evangelism times, but simply has to learn to do it in the context of training up the student leaders to replace them. Occasionally our new staff members may not have much of a head-start in the skills they are supposed to be teaching the student-in-training, but at least they and the student can be learning together. As long as new staff maintain a focus of *leading only to train*, we can always find appropriate places for them to gain ministry experience in new campus movement plants.

Is Catalytic for Me?

At a gathering of campus staff from around Australia, the topic of our recent experiments in Catalytic was being discussed. As we shared our experiences, a fellow staff worker said to me “Catalytic just doesn’t sound appealing to me. I’d rather just be able to do ministry instead of having to worry all the time about strategy and only be coaching student leaders.”

It is true working catalytically requires us to think more carefully about how we do ministry, but it doesn’t mean we don’t get to ‘do ministry.’ As my team began adopting additional campuses, we considered how we might divide up our team. The first approach we considered, which seemed most obvious to us, was to appoint different campuses to different staff members. But another staff team who operated in this manner warned me how isolating this was. Assigning different campuses to different staff members tended to erode the sense of being ‘all in it together’. Staff were left feeling isolated by such an approach. So instead, we settled on agreeing that our whole team would be committed to all the campuses in our scope.

By maintaining a whole team approach to each campus, not only have we managed to maintain a sense of team, but we have been able to continue ministering through our strengths rather than having to be a jack-of-all-trades.

If you too fear movement building means that you will be unable to participate in the

things you used to enjoy – be it evangelism, running Bible-study groups or discipleship, let me put your fears to rest. The difference between staff-led and student-led is merely that now, everything we do involves others whom we are in the process of training and to whom we are passing on roles. As we hand various time-consuming roles over for students to lead, we as staff are freed up to invest more of our time into the roles in which we are most gifted.

For myself, I love developing training resources, so I focus most of my time on developing resources and using them to train the leaders. But my teammate Andrew loves face-to-face ministry. So Andrew spends a lot of his time on our new start-up campuses where the movement is in the Model and Assist stages. Both of us get to do more of what we enjoy doing than when we followed the staff-led model. Movement building means that you can raise up new leadership freeing you to invest your time in the areas you are most gifted.

GROUP DISCUSSION

Do you think you may have held back someone's development by continuing in a role they were qualified to take over? Do you think it was the right call?

Do you think leading Catalytically is something everyone should strive for?

Do you feel that leading Catalytically would take you away from some roles you enjoy?

If your time was freed up through the involvement of ministry participants, what would you choose to spend your new free time on?

Lord, may we learn from your example. As you spent an entire night in prayer before choosing which of your followers you would select as the twelve disciples, may we too carefully consider before you which students to invest into. May you raise up from amongst your people leaders of character, faithfulness and with a zeal for the lost.



It Can be Done

An experienced Cru staff member Ken Chochran told me once how he wanted to convince a group of campus leaders from around the world that students were capable of running campus movements by themselves. Ken invited these leaders to fly to Manila for a week and meet him in a McDonalds in downtown Manila. There, instead of debating the issue with the gathered leaders, he arranged for forty local student leaders to come by, one after the other to meet with these leaders and share what they were running by themselves on the campuses around Manila.

Exposing these campus leaders from around the world to practical proof of the ability of students to lead campuses was the surest way for Ken to make his point. And with Ken's simple demonstration of the ability for students to run campus movements, the agenda of the week's meetings changed from being about *whether* students can lead ministries to being about *how* students can be equipped to lead ministries.

Pioneering an Established Method

The terms Student-led and Catalytic are buzz words enjoying some renewed interest in recent times by Cru globally. It's an exciting move that I hope and pray will continue to gain popularity as I believe it carries much promise. Today serious experimentation and application of Catalytic principles within Cru is taking place in a handful of countries. On one hand it is exciting to feel like we are a part of something so cutting edge, but on the other hand it's a little daunting when I see how much we have yet to learn.

But before we in Cru pat ourselves on the back for being so innovative, it is good for us to recognise that Catalytic is really just a campus contextualisation of a long-known Church Planting Movement methodology.

In Church Planting circles, Catalytic is known as *indigenization*. Catalytic may be a new paradigm for Cru, but it has been around for a long time amongst church planters. Personally I find it heartening to recognize we aren't as alone on this frontier as some of us may have thought. In fact, there is a wealth of missiological writing for us to draw on and mine for insights gained by the many pioneers who have gone ahead of us.

Indigenization is the practice of foreign staff bringing the gospel to an unreached land and developing converts to be leaders who will eventually take over the ministry themselves. It involves raising up local leadership which, in the words of the famous 18th century church planter Henry Venn, could be taught to be self-sustaining, self-governing, and self-reproducing. In other words, raising up a church movement that is no longer reliant on foreign missionaries.

And in a nutshell that is all Catalytic is –indigenization applied to the campus mission field. We as staff, non-student outsiders, come into campuses to raise up leaders from amongst the indigenous campus population whom we attempt to equip to be self-sustaining, self-governing, and self-governing - in other words, a student movement no longer reliant on staff.

A Change for the Better

Taking time out to reflect on the past few years of Catalytic, I am immensely glad we took the leap. At first it was perhaps a step of self-preservation for me at a time when I was burned out. But it quickly became an exciting purposeful adventure. Best of all, my enthusiasm for ministry returned. Once again, I began waking up in the morning looking forward to the day's activities. Catalytic holds so much promise for establishing self-sustaining movements in a manner I could have never realized through staff-led campuses.

I'm not saying we're seeing revival spread across our campuses, at least not yet. But for the first time I can see how movements can happen, I can see that it is feasible and that fills me with hope. We still have our problems, but we've never looked back since we chose to transition to Catalytic.

INCREASED CAPACITY AND SCOPE

By empowering students to be the owners of their local campus ministries, I have seen them care more and be more motivated to invest their energy into the ministry than they ever were under our staff-led campus model. In turn, the students recruit other students more effectively than we as staff ever did. And while

students are less experienced than staff, if we coach them in good organisational skills, I see them quite competently setting up teams of students to lead quite fruitful movements. By focusing our investment into the most senior and committed students, we are multiplying our impact as staff across several campuses without needing to grow our staff team and preparing a new generation of graduates to lead their churches around this nation.

GREATER LEARNING OPPORTUNITIES

A personal benefit is that by working across multiple campuses, my opportunities to learn has dramatically expanded. I see a problem appear on one campus that another campus avoided altogether. Why did one campus stumble at this point when another didn't? What was different in the leadership team or circumstances?



Observing similar situations play out in different ways has given me excellent opportunities to discern principles that undergird fruitful movements. We look for success stories, study them, try to work out the principles, and then write them up in a book to give others (thank you for reading!)

Working with several campus movements at different stages of maturity also gives us a chance to gain a better appreciation of the stages of development through which a movement must pass. A campus movement in its infancy has different needs to a campus movement experiencing rapid growth. By engaging with a few campuses at different stages simultaneously helps us to grasp what is required to lift each campus to the next level.

Epilogue

I remember years ago looking at our campus ministry and questioning the vision of spiritual multiplication Bill Bright espoused – is run-away spiritual multiplication that can reach the world truly practical? After 10 years of doing ministry in a staff-led manner, I couldn't see how students could ever come to faith and be trained at a rate that would allow us to grow the ministry irrespective of the number of staff we had employed. I was beginning to lose faith in this dream.

I don't claim we are seeing that runaway multiplication in Sydney, not yet. But I saw rapid expansion from one to five campuses which convinces me we now have the right strategy that will position Cru to handle such continual growth when God brings it.

In 2012 I handed over our campus movement to a Staff member on my team in whom I had been investing and preparing for years for the role. God's new calling for my wife and me has taken us into Church Planting giving us fresh opportunities to explore Catalytic principles. Our new posting is in one of the least evangelised nations of the world. With countless millions who have never heard the gospel, the need to train up indigenous Christians to share the gospel and lead new churches has never been greater. While I have written this book from our own experience of developing a campus-based movement, my hope is that it will be an inspiration and blessing to people seeking to grow movements in any context. Or perhaps in a few years I'll just have to write a new edition from a church perspective...

Book Club Forum

I make no bones of the fact that Catalytic is an area where Cru has much to learn, particularly myself. If this book has inspired you, reminded you of a personal experience, or you think you have something valuable to add to the conversation, why not join in the global discussion on how we can be building movements led by those we disciple?

Visit our book's forum and share your ideas with other ministry practitioners:

<http://ow.ly/GDMYs>

Appendix

A LEXICON

I have tried to eliminate Australian Cru campus jargon as much as possible from my writings, or define it whenever I find it necessary to use it. However in case I have failed in this task I outline below a brief definition of some of the more common specialized terms utilized in this book.

Catalytic: When staff investment is going to be particularly low, the only effective way to get a movement started is to catalyze local resources. Catalytic refers to the approach of seeking to mobilize movements made of local non-staff resources.

Staff-led campus: A campus ministry that seeks to raise up student leaders, but always under the headship of local staff. Staff-led campus teams usually have a high goal of student leadership and empowerment in mind, but are frustrated in their attempts to realize it due to the full-time presence of their staff team.

Student-led campus: A campus ministry that moves toward, and then becomes a self-governing, self-supporting, and self-reproducing movement. That is, a campus movement under student leadership in every means of the word. Staff interact with the local student leadership in a franchise business model – teaching the methods, and handing over the local movement to the students within a framework of common purpose and understanding.

Distance-coached Catalytic: This historically has been the primary method of implementing student-led. A student contacts Cru headquarters wanting to start a student

movement on their campus, or is surfaced through a visit by staff, and is then coached by a national or regional Catalytic team by Skype and email in how to build a campus movement. In these cases, the movement is fully run by students from day one. Ownership is high, but opportunities to Model, Assist and Watch are limited.

Metro: A staff team that operates on more than one campus is usually referred to as a Metro team. Covering several campuses helps cover a broader scope, but at the cost of deep investment. Metro teams are implemented in different cities in both staff-led and student-led models, depending on the preferred philosophy of the team leaders.

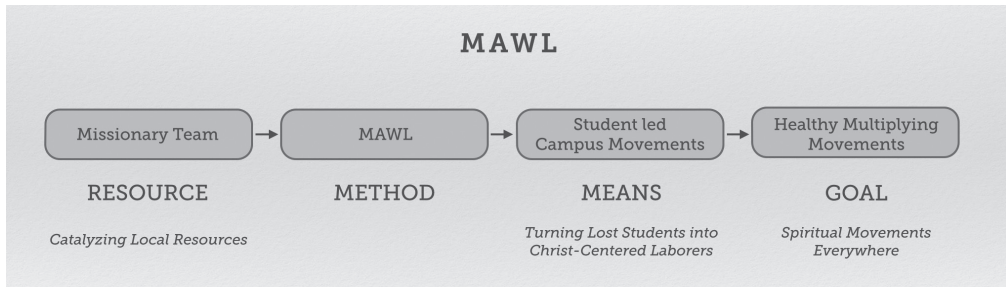
Metro Catalytic: This is a model my team adopted. A Metro Catalytic staff team is committed to a cluster of neighboring campuses with the goal of students running their own campus movements. Unlike Distance-coached, the local Staff team physically visits the campus on a regular, perhaps weekly, basis with the aim of training student leaders through MAWL.

Ministries vs. Movements: “Give a man a fish, and he’ll eat for a day. Teach a man to fish, and he’ll eat for a lifetime.” Ministries focus on outreach as their ultimate goal. Attendees are to be ministered to, and the best qualified people should be the ones to do it. In movements the development of attendees to be the new leaders is the primary goal. Attendees of movements are to be developed, and the best qualified people often need to step back to allow the attendees to become the new owners.

MAWL AT A GLANCE

Model, Assist, Watch, Leave

It can be tricky remembering the differences between a movement and a ministry, and knowing at times whether particular staff activities will lead us closer towards a movement, or instead towards a ministry.



MAWL outlines the stages necessary to follow in order to establish movements instead of ministries. MAWL stands for Model, Assist, Watch, and Leave and to the best of my knowledge was first coined by the Southern Baptist mission movement.

Model

We begin by **Modeling** the skills. In Jesus' ministry, we see that in the early days he demonstrated healthy ministry by modeling it, and he primarily wanted his disciples to focus on grasping the big picture through his demonstration. Setting this personal example first is essential, as more is caught than taught.

Just as Jesus was upfront with the disciples by telling them "I will make you fishers of men", we do this modeling most effectively when we are open and transparent with our students from the start about our ultimate hope of them becoming future leaders. This way our disciples know they need to pay attention and learn.

If I want my student leaders doing evangelism in the discipleship times they lead, then I must model evangelism in my discipleship times with my student leaders. In my staff team, we've developed bookmarks for discipleship, core group leading, in fact, most things. The reason is, by using and regularly distributing bookmarks, we make our leadership transparent to our attendees, and the limited room on a bookmark forces us to keep things simple making it more readily transferable. If I can give my disciple a bookmark outlining the steps I go through each time we have a discipleship appointment this makes it eminently easier for me to transparently model to my students

how they are more than capable of one day also discipling another.

Assist

As we identify teachable disciples who are grasping the big picture, we ask them to assist us in the task of the Great Commission as our apprentices. We involve them in what we are doing, including them in our preparations for ministry activities and giving them increasing responsibilities little by little, helping them by walking them through their tasks in a way that teaches them the skills they need.

In Jesus' ministry, we see a stage come when he selected from amongst his growing throng of followers 12 in particular whom he commissioned as apostles. He moves from simply modeling to his growing throng of followers to beginning to invest into these special 12 disciples by giving them opportunities in His ministry. After Jesus commissions them, we see them beginning to participate in ministry they were observing Him doing – healing the sick and proclaiming the good news of the kingdom of God.

Watch

As apprentices gain competence in their tasks, we need to help them gain confidence in their ability to the point where they can confidently operate independent of ourselves. We tell an apprentice that next week the Bible Study they have been assisting us in leading will be led by themselves with us sitting in only as a group participant. At this stage our primary role is to observe and provide feedback after the event. By leaving them room to stretch their wings, own the ministry activity for themselves and even learn from their mistakes, we give them a valuable opportunity to grow. We don't step in to fix things unless things begin going disastrously wrong, but reserve our feedback (and praise!) for a debrief times after the event.

When the Jesus considered the disciples ready, he sent them out into the villages ahead of him unassisted (see Luke 9). By giving them large tasks, they were able to see for themselves what areas they still had to grow in. It ensured Jesus' instructional times didn't fall on deaf ears.

Leave

As our apprentices show competence in an area, it is essential in completing their training for us to then leave the responsibility for that role entirely to them. However, we shouldn't let our leaving come as an unpleasant surprise to our disciples. If we

have been communicating our handing the role over to them as our final goal right from the beginning then neither should it be of any surprise to them.

At the University of NSW we had told the student leaders at the beginning that we would be leading Bible study groups that semester with them as apprentices so they could learn how to run them for themselves.

There's something very special and magical about "Leave". As that semester at UNSW started to draw to a close, one of the leaders asked me how many groups the staff would be available to lead in the coming semester. I reiterated that our purpose in leading had been to train *them* up, rather than us assuming a permanent role in Core group leading, as we saw the campus as theirs to reach with us being there only as coaches.

The student was greatly concerned. He pointed out how there was only two student leaders, and with two of us staff assisting that first semester, running two Bible Study groups had seemed quite feasible, but if it was only the two student leaders next semester and no staff around to assist, then it would be too big a burden to lead two Bible Study groups week-after-week without relief. I suggested that he might need to consider whether there were any apprentices he could take on.

Finally the penny dropped and he realized he needed to start recruiting other students to be Bible Study leaders with him. That was the moment the responsibility for UNSW's Bible Study groups was finally owned by the student leaders – when they finally grasped what "Leave" meant. And for the rest of the semester, the leaders paid far more attention to our instruction on how to run Bible Study groups than they ever had before.

If we are clear and transparent about the MAWL process with our student leaders, perhaps clearer than we had been at UNSW, as the realization sinks in that they will be inheriting the responsibility, it transforms our disciples from being passive learners into active learners. They begin thinking "Oh! I'd better pay attention to what I am being taught, because I'll have to be leading this before I know it!"

The concept of leaving responsibilities to our disciples needs to be communicated from the beginning. When we want to start a movement on a new campus, we would first gather what Christians we could find and as we cast the vision of Cru carefully emphasized that as staff we weren't coming to starting the campus ministry on their campus and merely inviting them to join, we were seeking Christian students who wanted to see a campus movement start on their campus that we could be coaching.

COMMON QUESTIONS ABOUT M.A.W.L.

SHOULD CAMPUS STAFF EVER ENTIRELY LEAVE A CAMPUS?

MAWL was born out of the church planting movement. It was revolutionary in encouraging staff not to plant ministries that depended on them, and folded when they left, but instead to believe in the capacity of local Christians who can be developed into competent pastors, pastors who one day they could release local control over to and would be able to take over their church plants.

University ministry however has one significant draw-back when compared to church planting: Our “local Christians” are University students who don’t stick around for more than a few years, so it is very difficult to imagine a student leadership body that would benefit from the complete absence of staff investment.

As we leave individual responsibilities and roles to students, us staff focus on higher skilled roles like vision casting, maintaining the DNA of the movement, and serving as that institutional long-term memory that helps students avoid repeating ministry mistakes we may have learned many years ago at a time when none of the present student body was there to experience it for themselves.

Sydney University is one campus where we have reached the “Leave” stage in most areas of responsibility. In fact, our staff rarely even attend the weekly student leadership meetings. But what we continue to do is disciple the most senior of the student leaders who head up the various servant teams. We may not be physically present at the leadership meetings, giving the students a good sense of space and ownership, but we are generally aware of the main issues and problems through our discipleship times and continue to coach them in possible solutions and approaches they might utilize to keep things moving forward.

HOW DO I KNOW IF MY MOVEMENT IS PROGRESSING IN TERMS OF MAWL?

A movement can’t be simplified down to just one stage of MAWL. One can’t say “Our movement has reached the Watch stage” as typically there are different levels of competence in each of the different areas of activity.

For example, a campus might be at the Leave stage in terms of prayer because students are running all the prayer initiatives quite competently and passing the skills on to the next generation, but the campus may only be in the Assist stage of Evange-

lism because staff are still teaching the students how to effectively reach out to their friends.

As a rule of thumb, if you can identify at least one or two areas where students have progressed beyond the Assist stage then your team has most likely grasped the principle of MAWL and is well its way in developing a student-led movement.

WHY IS MASTERING MAWL SO IMPORTANT?

When I ran Sydney University as a staff-led campus I operated under the assumption that I would always be there and so there was no pressing need to develop students to high levels of competence. Even apart from student leadership, this assumption is terribly flawed as no staff remains in a posting forever and a failure to raise up student leaders is just as serious as my failure to raise up the next generation of staff leadership.

By focusing our strategy on moving student leadership through MAWL, it ensures I no longer involve students to only a particular level or responsibility without ever really giving them enough room and responsibility to blossom into self-reliant leaders who can lead a movement for themselves.

Despite the fact that we used to focus on just one campus when operating in a staff-led manner, and I now the team focuses on five, the students receive far better coaching from us. Why? Because MAWL gives us a focus to our discipleship that was lacking before. Our investment is now far deeper and more intentional, and their learning is more attentive and active than ever before. And that is the investment required in order to lay a foundation for self-running movements.

Additionally, by us modeling MAWL to our student leaders, we teach the students a model they can use themselves to teach the next generation of disciples. The student leaders continue to apply MAWL as they train up, encourage, and give space to their disciples to become leaders in their own right.

SUMMARY OF AXIOMS

Below I list a summary of the various axioms (leadership principles) that have been quoted in this book. Which stand out to you? Are there any axioms you would add from your own experience?

No leader is better than the wrong leader

If in doubt, err on the side of investing too little

Never expect a student to do something you haven't first equipped them to do

Lead only to train

Measure your fruitfulness through the fruit of those you empower, instead of through your personal fruit

Value transferability over personal genius

The empowered masses will always outperform the professionalism of a few

Macro-invest don't micro-manage

Don't overwater your plants

Invest in the committed

STUDENT LED BOOKMARK

A student-led movement is a ministry that moves toward, then becomes:

- self run
- self reproducing
- self resourcing

The empowered masses will always outperform the professionalism of a few

KEY INGREDIENTS FOR SUCCESSFUL STUDENT-LED MOVEMENTS

MEANINGFUL STUDENT LEADERSHIP

Empowered and resourced by missionaries to take charge of the movement.

STUDENT EFFECTIVENESS

Effectiveness in all necessary missional skills within:
WIN-BUILD-TRAIN-SEND-LEADERSHIP-ADMIN

SIMPLIFICATION OF MINISTRY METHODS

Simple enough that any FAT student can learn and pass skills on quickly, effectively, and with excellence to others.

A MISSIONARY'S ROLE...

Vision, Skills, and Space

1. Communicate VISION

Inspire students with a big picture of what can be achieved when we step out in God's grace.

Communicate from the beginning an end goal of a self-run, self-reproducing, and self-resourcing movement.

2. Teach SKILLS, and begin to introduce SPACE according to MAWL

Model - the skills, culture and character to be copied by students

Assist - students by providing support and feedback as they start practicing new skills.

Watch - students by introducing space as they begin to take the lead role, allowing them to learn from their mistakes. Focus on giving feedback and only assist in emergencies.

Leave - the responsibility for the role to the student. Empower them to execute it as they see fit. Don't step in to fill holes, but encourage them to find the help from new apprentices. Keep yourself available for consultation and to keep an eye on the DNA. (Empowerment doesn't cancel accountability)



STUDENT LEADERSHIP COMMITMENT

This is the Student Leadership Commitment we present to our students. We use it for existing campuses, or when launching on a new campus we gather what Christians we can find and present a slightly modified version of this challenge to them before starting a ministry on their campus.

Do you desire to be committed to being a part of the mission of Cru on your campus? Will you choose to be a Student Leader? Student Leaders enable outreach ministry to exist on many campuses around Australia.

If you have been invited to consider the Student Leader Challenge, it is because the person who has invited you believes you to be a suitable candidate. A suitable candidate is someone who:

- Has been a faithful member of a Bible Study Group in the past
- Meets the definition of F.A.T. (see below)
- Meets, or is clearly moving towards meeting, the definition of C.R.E.A.D.

To apply, you will first need to:

- Complete 4 Cru evangelistic surveys with strangers
- Complete a fifth Cru evangelistic survey with a non-Christian friend of yours

F.A.T.

F Faithful to God in Spiritual walk, witness to non-Christians and Discipleship heart towards Christians

A Available to be involved with Cru – willing and able to make time.

T Teachable – willing to humbly learn from others and receive constructive feedback

C.R.E.A.D.

C Committed to Community

R Relies on God

E Evangelistic in everyday life

A Authentic Lifestyle

D Disciples others

Let us re-visit Cru's ministry goals and consider if they reflect your heartbeat in serving God.

“The things you have heard me say in the presence of many witnesses entrust to reliable men who will also be qualified to teach others.” 2Tim 2:2

We are instructed to be passing on what we learn about God to others, and in turn to teach our disciples to be passing on their faith and skills to others as well. This concept is known as multiplication and is practiced by Cru by following a three concept strategy:

WIN – BUILD – SEND: *Winning students to Christ, Building them in their faith, and Sending them out to do likewise with others.*

What Does that Mean for your Campus?

With such an evangelistic aim to our discipleship, we describe ourselves as being “A Christian group for the non-Christians on campus.” Our goal is to saturate this campus by giving every student an opportunity to respond personally to a relevant and well-communicated presentation of the gospel, presented through word and example.

Experience shows that approximately one third of Australian students will accept Christ if presented in such a way. For this to happen, each student needs to have a Christian friend in his or her life that communicates and lives out the gospel in a relevant way.

Could you imagine what it would look like to see a third of your campus as followers of Jesus? How would that change your University? As they graduated, how would they change Australia, and the world?

It is a bold vision, but one where the only thing preventing it is having enough multiplying Christians committed to the task. Many Christians go through University without ever taking ownership and responsibility for the mission field God has placed them in. As Christians respond to God’s call to win the future leaders of Australia’s society to Him, we will see this vision fulfilled and our nation transformed.

What role will you play through your University career?

Is your heart calling you to join in with God’s plan to reach the lost?

What are the benefits of becoming a Student Leader?

We as leaders in Cru are committed to “Investing deeply in those who are committed”

INVITATION TO “THE GATHERING”

While Bible Study Groups exist for students to grow in their spiritual walk, The Gathering has been set up as a place for Student Leaders to fellowship with other Student Leaders and receive teaching tailored specifically towards their mission activities. The gathering serves to equip us in the skills essential to developing and growing a personal ministry both at University and beyond.

MENTORING RELATIONSHIP

Disciplers are sometimes in short supply in Cru, but we will prioritize Student Leaders, seeking to ensure that each one has the opportunity to be weekly disciplined by either a Cru staff member or an older Christian.

TRAINING

Being a Student Leader, you also have the opportunity to participate in the Wavemaker development program. Wavemakers is a program aimed at developing potential Christian leaders in competencies that will set them up for a lifetime of fruitful service beyond university in ministries like their church, workplace or mission field.

Candidates have one-year to complete the challenges in order to successfully graduate with a certificate in ministry leadership, and are supervised and mentored as they seek to fulfill a broad range of developmental challenges that focus on holistic Christian growth. If you are interested, ask your discipler for a Wavemaker manual.

OPPORTUNITIES TO MAKE AN ETERNAL IMPACT

Ministry is most effective when done in cooperation with others. You will be trusted, empowered and coached through opportunities to serve the Great Commission.

We will be seeking Student Leaders to assist with:

- Providing the leadership for Cru on their campus.
- Running Missions during the year (O-Week, Semester 2 mission etc) and following up on interested contacts.
- Leading Christianity Explained courses
- Taking other students out to share their faith on campus
- Discipling younger Christians
- Leading Bible Study Groups

Signing up as a Student Leader is not essential in order to participate in the ministry

of Cru. There are many opportunities to serve in ministry for those who decline the challenge. We are simply looking for students who are ready to step up to the challenge and say “You can count on me – I’m committed to growing God’s kingdom on my campus.” In return we will ensure that we invest substantially in Student Leaders.

What is required of me to be a Student Leader?

Please check all the boxes below to communicate your acceptance of the conditions for being a Student Leader. If you feel you have good reason to be exempted from any of the following, you may seek to negotiate a variation before signing. The Student Leadership committee will then discuss if a Leadership role is still suitable given the limitations of your situation.

Prior ministry experience

- Completed 4 Cru evangelistic surveys with strangers
- Completed a fifth Cru evangelistic survey with a non-Christian friend of yours

Personal Spiritual Life

- Maintaining a regular Quiet Time with God, regular attendance of a good church and a growing relationship with God

Availing myself of spiritual and development opportunities

- Planning to participate in a Student Life short term mission at end of year
- Attending Cru conferences (Connexions, Mid Year Conference, Planning retreat)
- Meeting with my Discipler for encouragement and personal development
- Attending “The Gathering” faithfully
- Attending the Public Weekly Meeting (where one exists on my campus) unless lectures clash

Commitment to the ministry of Cru

- Undertaking the purpose of Cru for myself
- Involvement in personal evangelism by taking another student out for evangelism once a week
- Applying in my life what is being learned in The Gathering
- Contributing as a leader in the ministry of Cru (sharing the gospel with friends and strangers and possibly leading a Christianity Explained course, Core group or discipling younger Christians)
- Attending, supporting and promoting socials events when possible
- Attending Student Leader planning meetings

The weekly time commitment for a Student Leader is as follows:

Community – attending the monthly Gathering and Weekly Meeting (1-2 hours)

Discipleship – Being mentored in Cru by an older Christian (1 hour)

Evangelism – Involvement in personal evangelism by taking another student out for evangelism once a week (1 hour)

Multiplication – Involvement in ministry and prep; actively seeking to pass on your skills to a younger student (1-2 hours)

Leadership – Participating in the leadership meetings for your campus by attending planning meetings (1 hour)

[Total commitment is approximately 5 to 6 hours a week]

Will you accept the Student Leader Challenge?

Is God leading you to accept this challenge? The commitments are not light, but the eternal impact a Student Leader can make by undertaking them is significant! Please set some time aside this week to pray and carefully consider this opportunity.

I desire to undertake Christ’s mission to reach my campus and wish to apply to be a Student Leader fully understanding all the requirements, and have reached an agreement with a Student Leader for any exceptions to the requirements as listed. I understand the commitment is for a minimum of 2 semesters (or until graduation.)

Exceptions:

Signature _____ Date _____

Please also provide the following details...

Name of home church:

Denomination: Suburb:

Name of pastor who knows you best:

Please give the signed challenge back to the leader who presented you the challenge.

Disciplers receiving these challenges signed, please check all sections have been filled in correctly and then pass them on to a Cru staff member.

And this gospel of the kingdom
will be proclaimed throughout the whole world
as a testimony to all nations,
and then the end will come.

Matthew 24:14

The Spirit and the bride say, "Come!" And let the one who hears say, "Come!"
Let the one who is thirsty come;
and let the one who wishes take the free gift of the water of life ...
He who testifies to these things says, "Yes, I am coming soon."
Amen. Come, Lord Jesus.

Revelation 22:17-21

Join the Online discussion of this book at <http://ow.ly/GDMYs>

*Step-by-step,
A.J. DeJonge walks us through the process
of transition—the mistakes, the insights,
the practical lessons—
moving to a catalytic model of ministry
within a city context.*



by **A.J. DeJonge**