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## Strategic Planning with Chi Alpha Christian Fellowship at the University of Mississippi

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*University of Mississippi*

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**Strategic Planning with Chi Alpha Christian Fellowship at the  
University of Mississippi**

by  
**Taylor Coe**

A thesis submitted to the faculty of the University of Mississippi in partial fulfillment of  
the requirements of the Sally McDonnell Barksdale Honors College

Oxford, Mississippi

May, 2022

Approved By

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# Acknowledgements

First and foremost, if it is not obvious from the topic of this paper, I consider myself to be a Christian. As a result, I am thankful for the God who has gotten me to this point in my life. I know that my life has been truly changed through what I believe is the work of the Holy Spirit, and I hope my life can be a conduit for that change in other people's lives.

Second, I want to thank my family. Without them, I would not be who I am today. They raised me to value scholarship, good work, helping others, and loving God, all of which influenced me to choose this as my capstone project.

Third, I want to thank my professors. They have taught me over the past few years the value of good scholarship, which I aimed to replicate through this project. I especially want to thank my thesis advisor, Dr. Rutherford, for walking me through the thesis writing process. Without him, I would have been working blindly.

Finally, I want to thank my friends in Chi Alpha. Over the past few years, they have been like a second family to me by giving me a community that I know I belong in. They also showed me part of what it means to live as a Christian, which made me want to go further in my journey with Jesus. In addition, the directors allowed me to undertake this endeavor with them, which I hope bears a lot of fruit in the coming years.

# **Abstract**

In this paper, I detail the strategic planning process undertaken by Chi Alpha Christian Fellowship at the University of Mississippi. I do this by first presenting information about strategic planning and about Chi Alpha as an organization. Then, I present a narrative detailing how we completed the planning process. After that, I present the results that make up the strategic plan itself. I end with an evaluation of the overall effort. Our planning process created strategies to address five strategic issues: reaching international students, lacking a unified discipleship structure, lacking a property, developing a “missions mindset” instead of a “leadership mindset,” and reaching more minority students. We also developed specific, measurable objectives for each of these strategic issues. Not only did we learn what does and does not work for strategic planning, but we showed that it is possible and useful to strategically plan as a campus ministry.

# Table of Contents

<b>Chapter 1: Introduction.....</b>	1
<b>Chapter 2: Overview of Strategic Planning.....</b>	4
Literature Review	
Strategy Change Cycle Overview	
History	
Description	
<b>Chapter 3: Overview of the Chi Alpha Organization.....</b>	23
History of Chi Alpha Christian Ministries	
Chi Alpha Divisions and the Relationships Between Them	
The Assemblies of God and their Organization	
The National AG Organization	
Chi Alpha and its Levels of Organization	
The History and Operations of Chi Alpha at the University of Mississippi	
History of Chi Alpha at the University of Mississippi	
The Positions within Chi Alpha at the University of Mississippi	
The Programs and Events of Chi Alpha at the University of Mississippi	
The Finances of Chi Alpha at the University of Mississippi	
<b>Chapter 4: Narrative of the Planning Process.....</b>	32
Before the July Meeting	
The July 12 <sup>th</sup> Meeting	
Creating an Initial Agreement	
Clarifying Mandates	
Mission and Values	
Determining the Next Steps	
Report Development and Implementation	
Report 1: The Positions and Programs of XAUM	
Report 2: The Culture Survey	
Report 3: The Alumni Survey	
Report 4: The Former Leader Interview	
The October 29 <sup>th</sup> Meeting	
The Beginning of the Meeting and “Mission Accomplished”	
Determining Potential Strategic Issues	
Beginning Strategy-Making and the Next Few Days	

Intermittent Strategy-Making	
The December 6 <sup>th</sup> Meeting	
Finishing the Planning Process on January 27 <sup>th</sup>	
<b>Chapter 5: Results of the Planning Process.....</b>	<b>63</b>
Chi Alpha Christian Fellowship Strategic Plan	
Opportunity 1: Reaching International Students	
Opportunity 2: Lack of a Unified Discipleship Structure	
Opportunity 3: Lack of a Property	
Opportunity 4: Develop a “Missions Mindset” Instead of a “Leadership Mindset”	
Opportunity 5: Reaching Minority Students	
Table of the Strategic Planning Results	
<b>Chapter 6: Evaluation of the Process and Conclusion.....</b>	<b>70</b>
Success in the Planning Process	
Issues within and Deviations from the Planning Process	
Conclusion	
<b>References.....</b>	<b>74</b>
<b>Appendices.....</b>	<b>78</b>
Appendix 1: The Relationship between XAUM, other parts of XA, and the AG.....	79
Appendix 2: Clements Interview.....	83
Appendix 3: Stakeholder Analysis.....	98
Appendix 4: Report 1, Positions and Programs of XAUM.....	100
Appendix 5: Report 2, Culture Survey.....	103
Appendix 6: Report 3, Alumni Survey.....	126
Appendix 7: Report 4, Former Leader Interview Assessment.....	143
Appendix 8: Chi Alpha Christian Fellowship Strategic Plan.....	155

## **List of Acronyms**

AG = Assemblies of God

CMIT = Campus Missionary in Training

FAT = Faithful, Available, Teachable

LTC = Leadership Training Class

SALT = Student Activist Leadership Training

UM = University of Mississippi

XA = Chi Alpha

XALT = Chi Alpha Leadership Team

XAUM = Chi Alpha at the University of Mississippi



# Chapter 1

## Introduction

In this project, I undertook a strategic planning process with Chi Alpha at the University of Mississippi, often abbreviated to XAUM. The strategic planning model we used is called the Strategy Change Cycle, which was developed by John Bryson for nonprofit and public organizations (Bryson, 2018). Chi Alpha is a campus ministry at the University of Mississippi that operates under the umbrella of the Assemblies of God. The purpose of this project was to create a strategic plan for XAUM that would assist them in achieving their goals over the next few years.

We began the process by learning exactly what strategic planning is and how it works, especially in the context of a nonprofit organization. To do this, I undertook a literature review to understand the history and research of strategic planning. In addition, I read the book John Bryson wrote, *Strategic Planning for Nonprofit and Public Organizations*, detailing how to use the Strategy Change Cycle (Bryson, 2018).

After learning how to use the model, we held a meeting on July 12<sup>th</sup>, 2021 to establish the foundation of the rest of the process. At this meeting, we answered many questions that we would need to know, such as why we wanted to undertake strategic planning, who would be involved, whose opinions did we need to consider while we

planned, and what the key requirements of success are. We also clarified what was mandated on us by the government, the broader Chi Alpha organization, and other authorities over XAUM.

After the July 12<sup>th</sup> meeting, we began to gather information. We gathered information about a wide variety of topics, such as what exactly XAUM does, the culture of the organization, and how the skills taught to former student leaders served them after their time as students. We gathered the information through surveys and interviews, and I synthesized the data into reports that were meant to be easy to read.

On October 29<sup>th</sup>, 2021, we held a second meeting in which we determined what strategic issues we wanted to address. We determined what strategic issues we wanted to address by writing down as many potential strategic issues as we could and narrowing our selection until we had about five. We also laid the groundwork for future strategy-making efforts

After this second meeting, we intermittently made strategies. We held one meeting on December 6<sup>th</sup>, 2021 in which we discussed the strategies for two of the strategic issues, and the directors created the remaining strategies and all of their objectives at one of their regular director meetings.

Once we created all of the strategies and objectives, I wrote a strategic plan and we concluded the process. By completing the planning process, we not only equipped the ministry with a tool that can help it further achieve its goals, but we also gave evidence to the idea that campus ministries can successfully undertake strategic planning.

We decided that we would review the strategic plan in detail at least once every semester, most likely at the end of each semester. That way, we can stay on top of the strategic issues and make adjustments as necessary.

## Chapter 2

### Overview of Strategic Planning

In this chapter, I present a literature review of the history, theories, thoughts, research, and practices of strategic planning. Then, I review the history and process of the Strategy Change Cycle.

#### Literature Review

In *Untangling the History and Procedures of Strategic Planning*, Mathew et. al. writes about the early history of formal planning as a whole (Mathew et. al., 2020). They claim that the formal planning movement began in 1893 with the World's Fair in Chicago. Leading up to the Great Depression, formal planning courses were offered, and planning organizations were established. Once the Great Depression occurred, strategic planning, which was called long-range planning at the time, became commonplace in municipal governments. By the 1940's, most large cities had substantial planning divisions to support the city government's long-term goals. Also, John Vieg started advocating openly for strategic planning in 1942 as a result of the Great Depression, New Deal, and World War II policies that required extensive planning (Bryson, 2010).

*Politics, Planning, and the Public Interest* (Meyerson & Banfield, 1955) is a case study which shows rudimentary steps of the planning process. The steps used by the Chicago Housing Authority to make a plan were to gather information about others' intentions, use the information to gain as much voluntary coordination as possible, and then choose a course of action to not only avoid interfering with running operations, but also to compliment them. The context of this plan was that there were many divided interests about what to do regarding housing development, so there could not be one comprehensive plan. To the housing authority, this was the best approach they could possibly take. This process reflects the principle of satisfying stakeholders, which is present in modern strategic planning methods.

Corporate strategy started to emerge in the 1950's, and one of the earliest examples of corporate strategy is the *Ansoff Matrix* (Ansoff, 1965), otherwise called the Product/Market Expansion Grid. In the matrix, Ansoff presents four different strategies based on new or existing markets and new or existing products: market penetration, product development, market development, and diversification (CFI, 2020). While this matrix is simple, it does provide an example of one of the first ventures into the study of corporate strategy.

By the time Earle Stewart wrote his 1958 paper on long-range planning (Stewart, 1958), the concept seems to have been fairly developed, though there were still many



Figure 1: Ansoff Matrix. Retrieved from <https://corporatefinanceinstitute.com/resources/knowledge/strategy/ansoff-matrix/>

questions and unknowns. At the beginning of his paper, he states that in the preceding five years, many papers had been produced for a scientific approach to long-range planning. Stewart claims that corporations at that point took the wider community into account when planning. He also says that for planning to be effective, corporate leaders need to be willing to forego immediate profits in exchange for the opportunity to make greater earnings later. Notably, Stewart states that while the Ford Motor Company extends plans out ten years, many scholars and companies plan out to five years. In addition, he uses a few examples to show that the strategic planning team should only include top management, be led by a planning committee, consider the use of a consultant, keep the work secretive, and be ready to wait for results. He also outlined a somewhat basic process for long-range planning: setting goals, establishing a planning organization, finding the issues the company is facing, developing strategies to address those issues, and developing the plan. At the end of the paper, Stewart writes about how tools like the high-speed electronic computer and econometrics can be used to make decisions more scientifically than intuitively. However, some questions remained unanswered in his paper. For example, he openly questioned whether economic stability produced good planning or if good planning produced economic stability (Stewart, 1958). Overall, Stewart presented a vision of strategic planning that strongly reflects the modern vision of strategic planning. Many of the practices he wrote about are still relevant and practiced today, such as the timeframe of strategic plans and overall methods.

Another revealing paper is Peter Drucker's *Long-Range Planning: Challenge to Management Science* (Drucker, 1959). He starts by establishing that long-range planning is not forecasting the future, dealing with future decisions, or eliminating risk. He defines

long-range planning as “the continuous process of making present entrepreneurial (risk taking) decisions systematically and with the best possible knowledge of their futurity, organizing systematically the efforts needed to carry out these decisions, and measuring the results of these decisions against the expectations through organized, systematic feedback” (Drucker, 1959, pg. 240). He makes the claim that long-range planning is needed because business decisions pertain to longer time periods than before, innovation is growing in speed and risk, the internal and external environments of businesses are growing more complex, and more workers than just managers have a say in the decision-making process. In addition, he differentiates long-range and short-range planning by the futurity of the decision as opposed to the span of time. For example, he writes that when constructing a steel mill, the short-range decision is the years it takes to build the mill, while the long-range pertains to the time it takes for the mill to break even given expected performance. At the end of the paper, he claims that long-range planning should make managers more effective at what they do.

In 1965, George Steiner wrote a short article about the issues that cause long-range planning goes poorly. He lists 25 reasons divided into three categories, though each issue can be in multiple categories. Some of the issues are very relatable to the present day, such as a lack of top management support and participation, a failure to understand that long-range planning is a continuous process, a failure to understand that planning requires change, and a failure to understand that planning is not implanted but is part of the managerial process (Steiner, 1965).

In the same year, Theodore Anderson wrote *Coordinating Strategic & Operational Planning* (Anderson, 1965). In this paper, he writes about both strategic

planning, as opposed to the former term long-range planning, and operational planning. He classifies strategic planning as being about decisions regarding “the breadth and structure of the technological base the firm intends to develop, the managerial skills that are to be strengthened, and the planned rate and processes of growth” (Anderson, 1965, pg. 49). In other words, strategic planning is about making decisions of direction. Meanwhile, operational planning is about making those decisions happen. He argues that strategic and operational planning need to be better coordinated. Anderson gave an example using General Motors. The company had difficulty engaging in competition in all price fields due to not integrating strategic planning with operational planning, and when that issue was addressed, General Motors greatly increased their profits and success. He listed many of the problems that cause the strategic and operational planning teams to naturally diverge from each other, and he gave a few solutions to the divergence.

In 1971, Kenneth Andrews wrote the first edition of *the Concept of Corporate Strategy* (Andrews, 1987). He defines corporate strategy as

the pattern of decisions in a company that determines and reveals its objectives, purposes, or goals, produces the principal policies and plans for achieving those goals, and defines the range of business the company is to pursue, the kind of economic and human organization it is or intends to be, and the nature of the economic and noneconomic contribution it intends to make to its shareholders, employees, customers, and communities. (Andrews, 1987, pg. 13)

In other words, corporate strategy is the pattern of decisions that define and present everything the company is and wants to be. He emphasizes that the pattern of decisions is more important than any individual decision because of the word strategy. He outlines the whole process as formation and implementation. First, he outlines his vision for what strategy formation is. He says that companies must identify opportunities and risks in the environment, identify the strengths and weaknesses of the company in terms of resources



at its disposal, determine the personal values and aspirations of those involved, and acknowledge their ethical responsibility to society at large. These four steps are the primary concerns of chapters three through five, and chapters six and seven focus on the implementation of strategy. Finally, in chapter eight, he writes about strategic management, which he bases on the idea that corporate strategy is an organizational process that is always ongoing. Strategic management, then, is the management of the process that goes into corporate strategy. Some of the concepts he uses, such as what is essentially a SWOT analysis, is familiar to the modern planner.

Louis Gerstner, Jr. wrote *Can Strategic Planning Pay Off?* (Gerstner, 1972) to address an issue that some companies seem to face: companies engaged in planning do not make decisions. He firmly establishes that the strategic plan should set forth major, strategic decisions that address critical issues facing the company. In his eyes, if there are more than just a few major decisions, if they do not require significant investment or change in the way the business operates, or if the decisions are not made in the present, then the strategic planning team failed to make an actual strategic plan. He says strategic planning is risky, difficult, requires leadership, and runs against short-term corporate culture. In the rest of the paper, he provides ways to address the issue of avoiding real decisions.

In 1973, Sethi and Hogle wrote *A Conceptual and Operational Framework for Developing the Long-Range Planning Process* (Sethi & Hogle, 1973). The context behind the paper is that while multinational corporations want less restrictions on their activities, governments are increasing regulations due to the belief that corporations act contrarily to national interests. The authors first make the claim that organized and

systematic planning in the context of a multinational effort is, in general, not practiced in the corporate world at the time. At best, it is practiced on an ad hoc basis, and even when it is practiced, it only takes into account profit-related factors. They then illustrate the differences between multinational and single-country planning, which mostly pertains to the increased uncertainty and complexity associated with gathering information from multiple countries. The authors then present a model for multinational long-range planning which consists of forecasting, strategic planning, defining goal structure, and resource mobilization. Their model allows for continuous decision-making instead of divided periods of decisions (Sethi & Hogle, 1973).

In 1976, Bill Takai wrote *Strategic Planning: the state of the arts* (Takai, 1976), which serves as an effective summary of how strategic planning worked during that time. He states that in the 1950's, only a few of the largest corporations had personnel for formal planning. By 1976, the publication of literature, interest from companies, and formation of professional planning societies was starting to accelerate. Despite the acceleration, he points out that there is little agreement on many of the terms and concepts associated with planning, such as the difference between strategic and tactical planning. In addition, the permeation of strategic planning among the different departments of a company is uneven. For example, he points out that advertising at the time had little to do with strategic planning. Most notably, he states that many companies and executives lack a good understanding of good planning (Takai, 1976).

Going into the 1980's, businesses started to doubt the usefulness of strategic planning. Mulhare wrote that nonprofits started to adopt strategic planning as business theorists were losing confidence in strategic planning as a business practice (Mulhare,

1999). Tafti et. al. suggested that this failure of strategic planning resulted from the lack of flexibility during turbulent economic times (Tafti et. al., 2012). Despite this loss of confidence, many nonprofits blamed themselves for failures in strategic planning. Literature in the 1990's tried to revamp strategic planning as a practice by tailoring the process to nonprofit's specific needs, such as by emphasizing strategic management (Mulhare, 1999).

Arie Halachmi wrote *Strategic Planning and Management? Not Necessarily* (Halachmi, 1986) to address the idea of using the corporate practice of strategic planning in the public sector. One issue with transplanting the practice is mission and goals since public sector entities' missions are mandated to them, usually by a legislative body. In addition, public sector entities' missions and goals usually involve much more compromise and politics than private sector entities. Resource scarcity among public entities is common since they often have no control over their resource availability. As a result, they are often more reactive and inclined to think in the shorter term. There are also environmental factors that may make it difficult for public entities to fully adopt strategic planning. Issues regarding gathering information on citizens and the political disincentive towards openly acknowledging weaknesses may make planning difficult overall. At the end of the paper, Halachmi concludes that strategic planning will probably not make it into the public sector, though it will help public managers think more strategically. Despite this, he does say that the more technical organizations with a more agreed upon mission, such as the uniformed services, public works agencies, and law enforcement, can make greater use of strategic planning (Halachmi, 1986).

*The Influence of the Strategic Planning Process on Strategic Change* (Dutton & Duncan, 1987) was written to show how the planning process affects the strategic issue array, which in turn affects strategic change. The authors define strategic issues as “developments, events and trends having the potential to impact an organization’s strategy” (Dutton & Duncan, 1987, pg. 103). They also write about strategic issues as opportunities for actors to press their agenda in ways they could not otherwise do. The authors establish four different characteristics of the strategic planning process. First, there is the planning focus, which is how the work of planning is distributed between corporate and division-level managers. The focus is thought to mainly determine how narrow the issues presented are. The second characteristic is planning formality. The authors predict that more formal processes consider more strategic issues at one time while making it more difficult to eliminate resolved issues. The third characteristic, planning diversity, is the variety of individuals involved in planning. More diversity is thought to mean more diverse issues are identified, though the ones attended to are broader in scale due to the team trying to avoid conflict. Finally, planning intensity is about how often planners contact each other about the planning process. It seems that more intense processes allow for broader, more, and more complex issues to be considered. The issue scope, array size, array variety, and array turnover, which are all characteristics of the issues and issue array, all influence strategic change within organizations. The authors emphasize that their hypotheses focus on the importance of the array of issues as opposed to individual issues (Dutton & Duncan, 1987).

Huff and Reger wrote *A Review of Strategic Process Research* (Huff & Reger, 1987) to not only review the state of strategic planning process research from 1980

onward but to also write about how separating content and process research is harmful to research as a whole. They define process as actions that lead to and support strategy. The authors established nine different streams of process research based on a variety of types of criteria, such as prescription versus description and formulation versus implementation: planning prescriptions; systematic implementation; decision aids; evolutionary prescriptions; planning practices; structures, systems, and organizational outcomes; agendas and attention; contextual influences; and integrative. In describing the nine streams, the authors identified substreams along with positives and negatives of the research that is involved in each stream. The authors then gave six pieces of advice for further research: build on existing theory and research, import concepts and research from related areas, consider the organizational and environmental context, reflect the content of the strategic decision being studied, vary research methods, and aim for non-intuitive but supportable hypotheses. Finally, the authors found three surprising implications of the research. First, process research was prospering in the 1980's with a focus on implementation and giving advice to aid decision making. Second, they were surprised with the number of articles under the agendas and attention stream since they assumed it was in early stages of research. Finally, they found that authors are still prescribing before describing despite lacking empirical sources (Huff & Reger, 1987).

David Reid wrote *Operationalizing Strategic Planning* (Reid, 1989) to address when strategic planning fails, which he presents as a failure to integrate the planning process with how the company operates. He states that strategic planning is most effective when the plan is committed to paper and includes strategic thinking. One piece of data he finds is that about half of companies cannot articulate their own strategic plans,

which he links to the gap between professional planners and line managers. In other words, most companies engage strategic planning in a way that produces useless papers. Reid makes three suggestions for making the planning process more relevant: achieve permeation of the planning effort, make planning a continuous process, and stimulate strategic thinking. Achieving permeation is meant to address the fact that most company managers and executives are uninvolved with the planning process, meaning they do not know what is going on. He gave a few practical steps that enhance communication and involvement, such as team briefing and revising the mission statement. To make strategic planning continuous means to make it a regular part of being an executive. He suggests doing this by establishing operating philosophies through a mission statement, proactively positioning the business, committing to strategic objectives as a whole group through goal statements, and reviewing and controlling progress on the plan. Stimulating strategic thinking is to institutionalize and reward innovative thinking, which means companies must highlight the importance of strategic thinking through changes in company culture and objectives while also rewarding strategic thinking and removing fear of punishment (Reid, 1989). It is worth noting that some of the issues highlighted by Reid were previously noted by Steiner (Steiner, 1965). For example, Steiner's first reason for long-range plan failure is "lack of top management participation, support, and guidance" (Steiner, 1965).

Berry wrote *Innovation in Public Management: The Adoption of Strategic Planning* (Berry, 1994) to identify the conditions under which state agencies adopt strategic planning as a regular practice. As a definition for strategic planning, she uses the increasingly popular definition of strategic planning, which is "a disciplined effort to

produce fundamental decisions and actions that define what an organization is, what it does, and why it does it” (Berry, 1994, pg. 323). She also adds that it combines a clear mission statement, the identification of stakeholders and their determination of the agency’s purpose and operations, the delineation of the agency’s strategic goals and objectives, and the development of strategies to achieve them. She also cites innovation as important to the process. In the paper, she develops four explanations as to why agencies adopt strategic planning. Berry concludes in her research that agencies are more likely to adopt strategic planning if they are fiscally healthy, further in time from the next election, work closely with the private sector, and have sister agencies that already adopted strategic planning. The size of the agency and proximity to serving citizens were weakly connected to likeliness to adopt strategic planning (Berry, 1994).

Mulhare wrote *Mindful of the Future: Strategic Planning Ideology and the Culture of Nonprofit Management* (Mulhare, 1999) to write about how strategic planning relates to nonprofit culture and if the practice would be good for nonprofits to begin with. It is worth noting that she identifies strategic planning as a management ideology, which means that it cannot be challenged by those who believe in it. She identifies the idea that an organization is most likely to succeed if steps are taken to align actions with goals, and she defines the debate as whether strategic planning truly accomplishes this or not. The strategic planning ideology’s most basic tenet is that “actions guided by a deliberately planned strategy produces more satisfactory outcomes for the organization than actions chosen by other means” (Mulhare, 1999, pg. 324). Other tenets include strategy, planning, a balance between entrepreneurial leadership and participatory democracy, foresight, rationalism, quantification, and individual deference to the group. She then

writes about the joint history of strategic planning and the professional, nonprofit management culture. She later writes of her personal experiences with nonprofits that used strategic planning. She found that larger nonprofits already using a formalized decision-making process benefited from strategic planning, but small or medium-sized nonprofits were more unsatisfied. Despite the dissatisfaction, the organizations would blame themselves rather than the process due to pressure to make strategic planning work. She determines that while some of the ideas from strategic planning are useful, the process itself is not always the most useful component (Mulhare, 1999).

In 2000, William and Victoria Crittenden wrote *Relationships Between Organizational Characteristics and Strategic Planning Processes in Nonprofit Organizations* (Crittenden & Crittenden, 2000) to explore the relationships between organization and process. In defining strategic planning, they list five steps: goal/objective setting, situation analysis, alternative consideration and selection, implementation, and evaluation. They also list ten elements of strategic planning: scope of planning, formality of planning, administrative style, membership-involvement, external environment, implementation responsiveness, strategic planning routinism, constraint identification, subjective planning, and resource misallocation (Crittenden & Crittenden, 2000).

John M. Bryson, the creator of the Strategy Change Cycle, wrote *The Future of Public and Nonprofit Strategic Planning in the United States* (Bryson, 2010). He defines strategic planning as “a deliberative, disciplined approach to producing fundamental decisions and actions that shape and guide what an organization (or other entity) is, what it does, and why” (Bryson, 2010, pg. 8). This definition is noticeably similar to Berry’s



definition of strategic planning (Berry, 1994). In describing strategic planning, he focuses on aspects like implementation, ongoing learning, and capacity building. He later states that there is evidence that strategic planning and management does produce modest public value overall. He also believes that strategic planning will continue to grow in use, but he states that it will be necessary for research to focus on practice-oriented theory if organizations want to get the full range of benefits from planning. This is because he believes that strategic planning should be seen more as a practice or set of interrelated practices instead of as a recipe. He also provides eight predictions about the future of strategic planning. Most of which feature the elevation and evolution of strategic planning as a practice, though it will be at odds with the cultural expectation of rapidity. In the end, he notes that he and Roering wrote a paper in 1988 that predicted that strategic planning would fail. However, he has seen enough evidence to now predict that it would increase in use due to the need for strategic thinking, acting, and learning (Bryson, 1988).

Theodore H. Poister wrote *The Future of Strategic Planning in the Public Sector: Linking Strategic Management and Performance* (Poister, 2010) to make predictions up to 2020 and give advice to planners on how to make public planning more effective. He gives a brief history of public sector strategic planning by going from unheard of in 1980 to ubiquitous at the time of writing. He also states that while some agencies did not use planning effectively due to political factors, the military and local governments found a lot of success in planning. He asserts that strategic planning must play a more critical role by 2020 to help public organizations respond to the rapidly changing environment. He advises that public agencies shift from strategic planning to strategic management, move

from performance measurement to performance management, and link strategy and performance management more effectively (Poister, 2010).

Tafti, Jahani, and Emami wrote *Explaining Evolutionary Trend of Strategic Planning from Traditional Economy to Innovation Economy* (Tafti et. al., 2012). They outlined four stages in the history of strategic planning. First, emerging strategic planning featured the rise of strategic planning in the 1950's and the decline in popularity in the 1980's. The second stage, emerging balanced scorecard, featured the emergence of the balanced scorecard in 1996, which allowed for the reemergence of strategic planning. The third stage, emerging robust strategy, features the emergence of robustness, or the ability for a system to function across many circumstances, to appear in planning literature. Finally, emerging poised strategy, is in response to the innovation economy, which necessitates continuous adaptation and reinvention (Tafti et. al., 2012).

Finally, George, Walker, and Monster wrote *Does Strategic Planning Improve Organizational Performance? A Meta-Analysis* (George et. al., 2019). The authors found that strategic planning, mainly formal planning, did have a moderate, positive, and significant effect on organizational performance, especially when measured as effectiveness. This was the case for private and public organizations both inside and outside of the United States (George et. al., 2019).

## **Strategy Change Cycle Overview**

The strategic planning model used by XAUM throughout the process is called the Strategy Change Cycle. In this section, I describe the history of the Strategy Change Cycle and give a summary of the steps of the process.

### ***History***

John Bryson, the creator of the strategy change cycle, created the planning model in 1988. The model was first presented in the first edition of *Strategic Planning for Public and Nonprofit Organizations: A Guide to Strengthening and Sustaining Organizational Achievement* (1988). Ever since the first book, he has continued to revise and improve upon the original method. The most recent edition, the 5<sup>th</sup> edition, was published in 2019.

While the first of John Bryson's books outlining the Strategy Change Cycle was published in 1988, the Strategy Change Cycle is likely inspired by the Harvard Policy model. Based on the outline of a basic strategic planning model presented by Michael Worth in *Nonprofit Management: Principles and Practices*, the two planning models are very similar (Worth, 2018).

### ***Description***

The Strategy Change Cycle consists of ten general steps. Since the process is a cycle, it is not linear, meaning planners can return to previous steps, jump ahead, or even

go off course depending on the situation. It all depends on what enhances strategic thinking, acting, and learning the most, which is what Bryson says is important (2018).

<b>The Strategy Change Cycle</b>	
Step 1	Initiate and Agree on a Strategic Planning Process
Step 2	Identify Organizational Mandates
Step 3	Clarify Organizational Mission and Values
Step 4	Assess the External and Internal Environments to Identify Strengths, Weaknesses, Opportunities, and Threats
Step 5	Identify the Strategic Issues Facing the Organization
Step 6	Formulate Strategies to Manage the Issues
Step 7	Review and Adopt the Strategic Plan or Plans
Step 8	Establish an Effective Organizational Vision
Step 9	Establish an Effective Implementation Process
Step 10	Reassess Strategies and the Strategic Planning Process

The first step of the Strategy Change Cycle is to initiate and agree on a strategic planning process. In this step, the key decision makers agree on how the strategic planning process should go and set themselves up for planning. This initial agreement covers topics such as the purpose of the effort, preferred steps in the process, how ongoing feedback and learning will happen, roles of everyone involved, requirements of success, and commitment of resources needed for the effort (Bryson, 2018).

The second step is to identify organizational mandates. In this step, the planning team determines what is required of its organization. The requirements can take the form of laws and regulations from governments, charters or job descriptions from superiors within a broader organization, and any desires from other key stakeholders. The stakeholders may need to be identified in order for this to happen (Bryson, 2018).

The third step is to clarify organizational mission and values. The mission is the reason the organization exists, and it is largely influenced by the organization's values. It

is necessary for an organization to know why it exists to know what it should do, which is why clarifying them is an early step (Bryson, 2018).

The fourth step is to assess the organization's internal and external environment. This step consists of gathering information about the strengths and weaknesses of the organization and the opportunities and challenges it faces. This can also include identifying implicit strategies or performance indicators that the leaders have not explicitly identified (Bryson, 2018).

The fifth step is to identify the strategic issues facing the organization. In this step, the planning team takes all of the information acquired in step four and uses it to identify strategic issues, which are defined as “fundamental policy questions or critical challenges affecting the organization's mandates, mission and values, product or service level and mix, clients, users or payers, costs, financing, organization, or management” (Bryson, pg. 50).

The sixth step is to formulate strategies and plans to manage the issues. Strategies are defined here as “a pattern of purposes, policies, programs, projects, actions, decisions, or resource allocations that define what an organization is, what it does, and why it does it” (Bryson, pg. 54). The strategies should have a clear, logical outline for how they will help address the strategic issues (Bryson, 2018).

The seventh step is to review and adopt the strategies and plans. This step mostly emerges in larger or more bureaucratic organizations where the team may need official approval from another entity, such as a governing board (Bryson, 2018).

The eighth step is to establish an effective organizational vision. The vision of success is what the organization should look like once the strategies have all been fully implemented. The vision of success can be formulated earlier than this, and it is acceptable if an organization skips this step entirely. However, if the organization is going to have a vision statement, it must happen by this point (Bryson, 2018).

The ninth step is to develop an effective implementation process. As the name suggests, this step is when the planning team creates the exact procedures and steps that will take place to implement the strategies into the organization (Bryson, 2018).

The final step is to reassess strategies and the strategic planning process. The planners will return to the planning process after a specified time of implementation and assess what has and has not worked. The strategies can either be built up, altered, or ended depending on the results. Organizational and strategic learning is important in this step since the actors must learn what has and has not worked. This may involve creating a strategic management system, which is designed to continuously provide information, assist in decision making, and implement strategies (Bryson, 2018).

The Strategy Change Cycle has additional benefits that permeate throughout the process. While it is acclaimed as a strategic planning model, Bryson notes that it is designed to also be a strategic management model, which helps the organization center itself around the mission. It is also meant to promote strategic thinking, acting, and learning instead of just creating a written plan, meaning it is acceptable to not follow the process completely and precisely. Finally, the model takes the politics between stakeholders into account with each step (Bryson, 2018)

## **Chapter 3**

### **Overview of the Chi Alpha Organization**

Chi Alpha, a campus ministry associated with the Assemblies of God has existed for almost 70 years. In this chapter, I explore Chi Alpha as an organization. First, I explain some of the ministry's history. Then, I explore the relationships between the local ministry and the broader Chi Alpha and Assemblies of God organizations. Finally, I explain some the history and operations of Chi Alpha at the University of Mississippi.

#### **History of Chi Alpha Christian Ministries**

The first Chi Alpha started in 1953 at Missouri State University, which is in the same city the Assemblies of God US is headquartered, Springfield (Chi Alpha Campus Ministries, 2021; Assemblies of God, 2021; Missouri State, 2021). In 1964, a Chi Alpha ministry at the University of California-Berkely opened its own house, which not only showed how quickly the ministry was spreading across the United States, but also how much financial support the ministry had early on. This was further cemented in 1986 when Chi Alpha became a department in the AG (Chi Alpha Campus Ministries, 2021). In 2014, Chi Alpha had ministries at 312 campuses, and they involve more than 771

campus ministry staff and 28,000 students (Chi Alpha Campus Ministries, 2021).

There have been multiple efforts to define what Chi Alpha does as a ministry. In 1977, seven influential ministers in Chi Alpha known as the “San Antonio Seven” created the four-fold philosophy of Chi Alpha. The philosophy consists of “being a community of worship, fellowship, discipleship and witness” (Chi Alpha Campus Ministries, 2021). Prayer was added to the philosophy in 1993, making it a five-fold approach. In addition, a new mission statement was made that same year: “reconciling students to Christ to transform the university, the marketplace, and the world” (Chi Alpha Campus Ministries, 2021). Five-year strategic plans were also made in 2006 and 2010 to further define specifically what the ministry does (Chi Alpha Campus Ministries, 2021).

Over the decades, the ministry has implemented many programs to support their mission. What would eventually become the Campus Missionary-in-Training, or CMIT, program started in 1977. An international student program launched in 1981, the first national staff team formed in 1992, and a Student Institute of Campus Ministry launched in 1993. In addition, the first Student Activist Leadership Training, or SALT, conference was held in 1972. The World SALT Conference, a precursor to the first World Missions Summit of 2005, was held in 2000. The second World Missions Summit was held in 2008, and it has since been held every four years (Chi Alpha Campus Ministries, 2021).

### **Chi Alpha Divisions and the Relationships Between Them**

XAUM operates under the name of Chi Alpha Christian Fellowship, which is a national group of college ministries that has its own levels of organization. Also, since



Chi Alpha is part of the Assemblies of God, it must also interact with the denominational organizations in specific ways. It is important to understand how both the Assemblies of God and Chi Alpha are set up to know how XAUM fits within the structure.

### ***The Assemblies of God and their Organization***

The relevant parts of the Assemblies of God to XAUM are the national organization and district organizations.

**The National AG Organization.** In the national organization, there is the General Counsel and the various support and missional branches.

The General Counsel is a voting body made up of pastors and representatives of churches within the AG. The General Counsel is the supreme decision-making body in the denomination, so no other organization within the denominational structure can trump their decisions. As a result, any decision made by the General Counsel is binding on XAUM (Appendix 1).

In addition, there are various branches within the national structure that have some authority over XAUM. The broadest branch is US Missions, which has authority over all Assemblies of God ministers working within the United States. They control payroll for missionaries within the United States, giving them power over individual missionaries. The national XA organization is a branch of US Missions. Decisions made in either the US Missions organization or national XA branch is binding on XAUM (Appendix 1).

**The District AG for Mississippi.** Another organization that influences XAUM is the district AG organization in Mississippi, which has jurisdiction over the entire state. District AG organizations can make any binding decision as long as it does not contradict a decision made by the General Counsel, and those decisions would be binding on XAUM. In addition, the district director for Mississippi chooses the district XA director for Mississippi, which gives another tool of authority over XAUM. Finally, the district AG holds the credentials for all of the missionaries within that district, which gives them the power to revoke those credentials if deemed necessary (Appendix 1).

### ***Chi Alpha and its Levels of Organization***

Chi Alpha as a whole has four levels: the national organization, areas, districts, and local operations.

The national level of Chi Alpha holds authority over XAUM by holding the name of Chi Alpha. A group is said to be affiliated with Chi Alpha if they are permitted by the national organization to use the name. The national organization can remove a local ministry's affiliated status if it has probable cause, which means if the group continues to use the name of Chi Alpha, the national organization may sue them for using the name without permission (Appendix 1).

An area of Chi Alpha is a grouping of multiple states, meaning it is made up of multiple XA districts. The area director's main job is to solve problems that make it up to their level, which likely have to be a fairly severe problem to make it that far. The area

director also has the authority to remove a minister from Chi Alpha affiliation if there is probable cause (Appendix 1).

A district in Chi Alpha is the lowest non-local level of Chi Alpha. Like the AG district, the XA district relevant to XAUM consists of the whole state of Mississippi. In Mississippi, Mack and Courtney are the directors of the XA district and XAUM, and they wrote the constitution for the XA district organization. As long as Mack and Courtney remain the district directors, they will have authority over future Chi Alphas within the state (Appendix 1).

## **The History and Operations of Chi Alpha at the University of Mississippi**

### ***History of Chi Alpha at the University of Mississippi***

Chi Alpha at the University of Mississippi was started by Mack and Courtney Clements in 2014. They felt called to found a Chi Alpha ministry somewhere in the United States, and they eventually narrowed their list down to the University of Mississippi. Once they toured the campus, they found out that African American students were not well represented in any of the other campus ministries. With a desire to build a diverse ministry, they started XAUM in the fall of 2014 (Appendix 2).

There were many similar activities during the first year, which they call “Year Zero,” to today. Core groups were active, but the only ones that existed at the time were one led by Mack and two led by Courtney. Instead of a Wednesday night service, they hosted dinner and games at their apartment. Even though there was no preaching, attendance quickly grew to 55 people attending each week. One-on-one mentorship with

students was also happening at this time, though like small groups, Mack and Courtney were the only people leading those. Many of the events that happen in Chi Alpha now, such as the SALT conference, spring break missions trips, discipleship class, and FAT camp, began this year as well. In addition, Chi Alpha became a Registered Student Organization with the university during Year Zero (Appendix 2).

After Year Zero, Year One began. This year is considered year one because this is when students started to lead small groups. There were 11 student leaders that year, all of which are considered “founders” of the ministry. Two of the current directors, Lauren and Stuart, came out of this group of student leaders. With the exception of Wednesday night services, which became the worship and preaching event it is today, most of the events and processes have stayed the same. They grew and improved over time to become what they are today (Appendix 2).

### ***The Positions within Chi Alpha at the University of Mississippi***

The directors are the missionaries who lead the ministry. They lead small groups, make sure the ministry is running smoothly, make important decisions, and lead the rest of the ministry where they think God is leading them to go. They also support the leaders under their charge to make sure they are leading others well (Appendix 4). The directors are the missionaries who make up the planning team with me. When we planned, there were five directors: Mack, Courtney, Lauren, Stuart, and Shay.

The missionary staff are similar to the directors in that they are missionaries within the ministry, but there are a few differences. They are under the directors, meaning

that they follow the guidance and direction of the directors. In addition, they commit to serving the ministry for a shorter period of time (Appendix 4).

Interns are Campus Missionaries-in-Training. They commit to working with Chi Alpha for a year, and during that time, they take classes to learn how to be missionaries and earn their credentials from the Assemblies of God (Appendix 4).

Student leaders serve in the ministry alongside missionaries. They are trained to lead small groups, mentor people, and evangelize non-Christians (Appendix 4). A large part of the ministry's goal is to help every student become a student leader while they are in college so that they can continue to evangelize and mentor people after college.

Ambassadors are general members of the ministry. They are only required to serve the ministry in some way on a regular basis, such as by helping set-up and take-down on Wednesday night services (Appendix 4).

### ***The Programs and Events of Chi Alpha at the University of Mississippi***

One of the most important events XAUM holds is core group. Core groups are small group, discussion-based Bible studies hosted by missionaries and student leaders. They are meant to help students grow closer to God and provide community for students. There is also an equivalent group in which a director leads a group of student leaders and other missionary leaders called family group (Appendix 4).

Wednesday night service is an event structured like a church service for college students. It starts with worship music, and then someone, usually Mack, will preach. This

is an opportunity for students to see everyone in the ministry, and it provides additional teaching about Christianity. Since Chi Alpha does not own property, space is rented out on campus, which means the students and missionaries set up and take down the ministry's equipment themselves (Appendix 4).

One-on-ones are conversations between one core group leader and one or two students. They serve as a personalized teaching environment and mentorship opportunity for anyone who is interested. The purpose of one-on-ones are to give students teachings that fit their needs or desires (Appendix 4).

There is also a process for moving students from attenders to core group leaders. The process starts with attending core group, Wednesday night service, and one-on-ones. If the student faithfully attends those events, he or she is invited to Leadership Training Class, which is a six-week class in the spring that teaches students how to be a core group leader. If the student passes the exam at the end, he or she is invited to FAT Camp, which is a weekend retreat that provides more teaching and training. After that, upcoming leaders are interviewed by directors and the core group leader that had been mentoring them. If he or she is accepted, they become a student leader (Appendix 4).

In addition, there are various retreats and events that happen throughout the year as well. Fall retreat is a weekend trip during the fall, usually after midterms, meant to help students relax and spend time together. There are parties at the end of each semester, usually a Christmas party and a formal, that are just meant for students to have fun. SALT, which happens at New Years, is a conference where Chi Alphas within an XA area come together to worship and learn about Jesus. World Missions Summit is the same as SALT, but it includes all of the Chi Alphas around the world in one place. Finally,

students and missionaries lead mission trips during spring break and occasionally the summer (Appendix 4).

There are also events specifically for the missionaries working in the ministry. All of the staff, interns, and directors come together to discuss where the ministry needs to go. The director meeting is similar, but it is only for the directors since they are the long-term leaders of the ministry. There is also a meeting each week meant to help the speaker for the Wednesday night service perfect the sermon. In addition, the interns must take classes throughout the year to successfully complete the internship and earn their credentialing from the Assemblies of God (Appendix 4).

### ***The Finances of Chi Alpha at the University of Mississippi***

Most of the money used for the ministry is raised by the missionaries as their own personal budgets. Throughout the year and especially during the spring and summers, the missionaries will visit churches, families, and individuals to seek donations. If the person agrees, they become a supporter and donate to the missionary on a monthly basis. Not only does this cover the missionaries' salaries, but they also cover most of the events that happen, such as parties and retreats (Appendix 2).

Some events, such as mission trips and SALT, are partially covered by the students. Usually, the student treasurer requests funds from the university to support these activities. Then, the directors set a fee for the event that students must pay. However, the ministry does not rely heavily on student donations since they know students do not have much money to begin with (Appendix 2).

# Chapter 4

## Narrative of the Planning Process

In this chapter, I detail the five stages of our planning process (Figure 2). We followed most of the steps outlined by Bryson, but we omitted step 3, which is to clarify organizational mission and values. First, the directors and I learned and prepared to undertake the Strategy Change Cycle. Second, we had a meeting in which we determined how the rest of the process will go. Third, we took a few months to gather relevant information to help us determine what strategic issues to look out for. Fourth, we determined what strategic issues we wanted to address. Finally, we developed the strategies we would use to address each strategic issue.

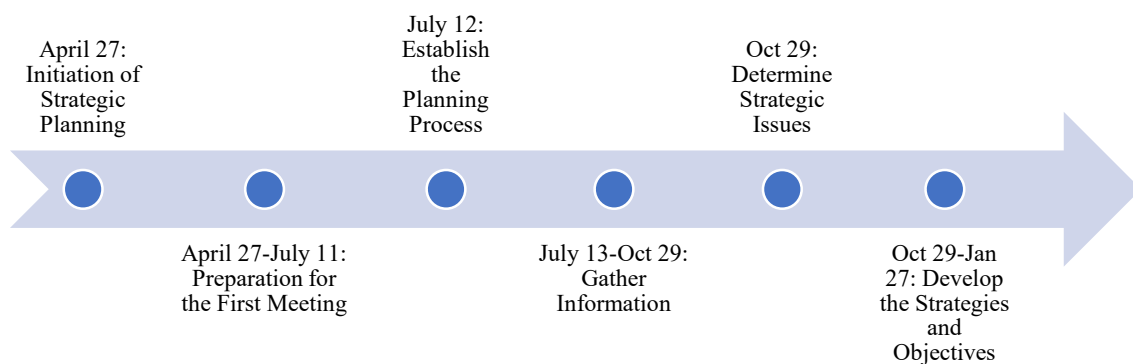


Figure 2: Timeline of the Planning Process



### **Before the July Meeting:**

On April 17th, 2021, the directors and I agreed to undertake the strategic planning process. The plan was that until our first meeting in July, I would work on the literature review. At the time, we planned on using the Harvard Policy Model presented by Michael Worth's book *Nonprofit Management: Principles and Practice* (Worth, 2018). However, while working on the literature review, I found the Strategy Change Cycle, which was created by John Bryson to help nonprofit and public organizations create effective strategic plans. Since it was tailored to nonprofits, which Chi Alpha is, the planning team decided to use Bryson's method on June 2<sup>nd</sup>. We purchased the fifth edition of *Strategic Planning for Public and Nonprofit Organizations: A Guide to Strengthening and Sustaining Organizational Achievement*, and I started reading through the book.

Between June 2<sup>nd</sup> and June 24<sup>th</sup>, I prepared the planning team, which consisted of the directors and myself, for the July 12<sup>th</sup> meeting. I continued working on the literature review, which continued to provide insight into what would be good and bad planning practices. I also continued reading and studying Bryson's book, especially the first three steps since that was what we intended to work on during our first meeting. I also recorded myself giving a presentation on the basics of strategic planning, and I sent the video to the directors to make our meeting time more efficient.

Starting in May, we sent out a Google Form looking for "Pros and Grows" to the members of XALT. The goal of this form was to find out what went well with the previous year, what did not go well, and what we could start doing. We ultimately did not use this form during planning, but it was useful practice for the Google Form surveys to come.

## **The July 12<sup>th</sup> Meeting**

The purpose of the July 12<sup>th</sup> meeting was to accomplish the first three steps of the Strategy Change Cycle: to make an initial agreement, determine what our mandates are, and clarify our mission and values. While we did not accomplish step three, we accomplished a lot in the first two steps.

### ***Creating an Initial Agreement.***

To accomplish step one, which is to form an initial agreement, we needed to complete eight tasks:

1. Create agreement on the effort's purpose and worth,
2. Determine who should be involved and how the group should be organized,
3. Create a shared understanding about the nature and sequence of the steps in the process,
4. Determine how information and communication technology will be used to facilitate the process,
5. Create agreement on the form and timing of reports,
6. Commit the necessary resources to begin,
7. Determine what is nonnegotiable, and
8. Articulate the key requirements for a successful planning process.

Task one presented a few themes. First, the planning process would allow us to be clear and precise about everything currently going on and everything we want to do.

Second, it would allow us to be proactive instead of reactive. Third, it would create a

united vision, which is necessary for the organization to last. Finally, it would allow the organization to be focused on the future.

To accomplish the second task in creating an initial agreement, we decided to do a stakeholder analysis. The steps in the process we used were to:

1. Identify who the stakeholders are,
2. Guess the criteria they assess XAUM's success with,
3. Judge how well XAUM does against those criteria,
4. Determine how they influence XAUM,
5. Determine what we need from each group, and
6. Establish a rough ordering of importance

Since there were so many stakeholders, we decided to divide step one into two parts. The first part was to identify all relevant stakeholders. Then, we created "buckets" and grouped similar stakeholders into each bucket. For example, the directors, staff, and interns are all separate stakeholders, but they all fit in the bucket of XAUM Missionaries. After that, we guessed the criteria they use to assess XAUM, and we determined that to all buckets with an opinion, we meet their standards. We then judged the level of power each bucket held over the ministry and the level of interest they had in the ministry's operations. In the end, we created our order of importance regarding who gets more consideration during the planning process. While we had a list of ten buckets, only the first four were historically relevant enough to be consistently thought of: XAUM Student Leaders, XAUM New Attendees, the Sought, and XAUM Missionaries. The other six buckets were the Assemblies of God District Council, the University of Mississippi, National XA, Local Churches, Supporters, and AG General Council (Appendix 3). We

also created a list of people we would want to be involved in future planning meetings, but the list was never implemented due to the confidential content of some of the upcoming reports.

To accomplish the third task, I reexplained the ten steps of the Strategic Planning Process along with a projected schedule.

The only information technology we decided to use would be Google Drive and its associated features. With Google Drive, we would be able to make word documents or Google Forms whenever we thought it would be useful. We created a drive for the group.

After creating the Google Drive, we worked on how the reports would work. We created a system where we would all generate potential topics to study, and then I would go and research them. Once I had a sufficient amount of data, I would synthesize the data and put it in a format that the directors would find easy and useful. One stipulation was that surveys we sent out were not anonymous. The reasoning for this is because, as they explained it, some opinions weigh heavier than others. As a result, they wanted to make sure names were attached to all survey responses. In addition, we determined that Mack or Courtney would need to send requests personally in order to get the most responses since they are the heads of the ministry, and we would all need to work very carefully on the wording of questions to get constructive criticism.

After that, we determined what resources we would need to commit in order to start the process. In terms of money, we operated under the assumption that we would invite a lot of people to planning meetings. As a result, we planned to reserve a conference room somewhere, buy food, buy people's time, and make merch as a thanks.

However, since we only planned with the directors and myself, we only spent money on food and had meetings at the Clements' house. In addition, we talked about the time commitment for the process. although we could not make definite plans, we knew that we would need another retreat in October. As a result, we made a tentative date for October 22<sup>nd</sup>, which is what I planned the due dates for reports around.

We also determined what would be nonnegotiable through this process. In this situation, a nonnegotiable is something that is not allowed to change based on the agreement of the planning team. Most of the nonnegotiables were abstract, such as the Gospel, racial unity, the Holy Spirit, and the values. However, some of them were more concrete, such as core groups, missions trips and giving to missions, and Wednesday night service.

Finally, we created our key requirements of success for strategic planning. We determined that we wanted SMART goals, a timeline of what happens when, and the ability to clearly communicate the results of planning.

### ***Clarifying Mandates***

After creating our initial agreement, we moved on to the second step of the planning process, which is to clarify our mandates. To do this, we first determined who was imposing enforceable mandates on XAUM. Then, we determined what the relevant mandates were.

1. AG District Council
  - a. Charter each of its campus groups with Chi Alpha Campus Ministries

- b. Affiliate each of its Chi Alpha Missionaries, Church Staff and Volunteers
  - c. Embrace Chi Alpha vision, mission, and values
  - d. Regularly participate in district Chi Alpha sponsored retreats, camps, and training events
  - e. Promote national Chi Alpha events and encourage full participation
  - f. Contribute annually to all district and national group-giving policies
  - g. Have student-led small groups
  - h. Provide leadership training for small group leaders
  - i.  $\frac{1}{2}$  tithe is due to district Chi Alpha
  - j. Have national appointed Chi Alpha missionary as the director
2. The University of Mississippi
- a. Must have a student president
  - b. Must have a constitution and bylaws
  - c. Meetings someone must attend
  - d. Have a faculty advisor
3. National Chi Alpha
- a. Must charter and affiliate
  - b. Annual census
  - c. Annual evaluations
  - d. Fully funded missionaries
  - e. Pay 10% of general offering to National Chi Alpha
4. National Chi Alpha CMIT
- a. 40 students in large group, 60 in small groups

- b. 1 person on staff
5. Nonprofit rules
- a. Track finances according to 501(c)(3) regulations

### ***Mission and Values***

By the time we finished listing our mandates, we had run out of time for the meeting. In addition, they had recently changed their mission, vision, and values, statements, so they were hesitant to make any changes. As a result, I just asked them to answer six questions as homework and see what happens.

1. Who are we?
2. What are the basic social needs we exist to meet?
3. In general, what do we do to recognize, anticipate, and respond to these needs?
4. How should we respond to our key stakeholders?
5. What is our philosophy, values, and culture?
6. What makes us distinct or unique?

We never returned to the questions since they were hesitant to change anything to begin with. As a result, we kept the current mission, vision, and values. The mission is “Reconciling students to Christ,” and the vision is “transforming the university, the marketplace, and the world.” There is also a list of ten values:

1. We will do anything short of sin to reach students who don’t know Jesus.

2. We will lead the way with irrational vulnerability. (As a note, this means we value being open and honest with each other. This allows us to seek prayer and help for the struggles we face in life).
3. We fight for racial unity beyond the point of comfort.
4. We give up things we love for things we love even more.
5. We crave both the fruit and the gifts of the Holy Spirit.
6. We invest in the few to reach the many.
7. We create a family culture where everyone belongs.
8. We are spiritual contributors, not spiritual consumers.
9. We mine for Godly characteristics to call out in one another.
10. We are missions minded, faith-filled, bet-the-farm risk takers.

### ***Determine the next steps***

At the end, we determined our next steps. We determined that the next step would be to gather information about a variety of topics, make reports about them, and think about potential strategic issues for the next planning meeting.

### **Report Development and Implementation**

During the first meeting in July, the directors and I decided that the time between then and the next meeting in October would be dedicated to gathering useful information. Our efforts resulted in four reports. This section will detail the development and



implementation of the four reports: “Positions and Programs of XAUM,” the “Culture Survey,” the “Alumni Survey,” and the “Former Leader Interviews.”

### ***Report 1: The Positions and Programs of XAUM***

The first report is about what positions are in XAUM, how much time each position entails, and what different programs the ministry currently runs (Appendix 4).

The creation of this report was very informal and simple. First, I asked Mack what all positions and programs the ministry offered, and I wrote them down in a word document. He also gave me most of the time commitments and program descriptions. A few days later, I sent a draft of the report to Courtney, who edited some parts.

This report was for the benefit of myself and readers unfamiliar with XAUM. In our planning meetings, they knew a lot more about the details of positions and programs than I did. Making this report gave me more knowledge about the details. It also allows those unfamiliar with XAUM to understand what the ministry does.

### ***Report 2: The Culture Survey***

The second report, which was the most useful of the four, was intended to understand the overall culture of XAUM. It did this by gathering information about a wide range of potential topics.

The report was based on a Google Form survey sent to all of the then current XALT and members of XALT from the previous year. I started by forming some

questions and putting them into the Google Form. I then asked four directors and a missionary on staff to review and edit the wording of the questions. A few of them also suggested additional questions to add, which were then further reviewed by other directors and staff. A total of 14 questions were made, not including asking for their name. Once the survey was created, Courtney sent the reports to all of the participants with a personalized message asking them to complete it. Over the course of a few weeks, she sent out three reminders to those who had not filled out the survey. She sent the survey to 37 people, and 31 people completed it. Only one person who did not fill it out was a member of XALT at the time; the rest were former XALT members (Appendix 5).

After gaining enough responses, I created the report. I did this by taking the information in the reports and either tallying the answers themselves or grouping responses into categories and tallying the categories. After that, I made additional comments analyzing the data whenever I thought it would be helpful (Appendix 5).

I made this report not only to understand the culture of XAUM, but also to understand how student leaders view XAUM and its potential issues. This helped everyone in the planning team because it allowed us to see a wide range of perspectives and potential strategic issues that we would not have been able to find otherwise.

### ***Report 3: The Alumni Survey***

The third report was intended to find out how alumni from XALT were currently using the tools and concepts they were given as students.

The third report was created, distributed, and analyzed in the same ways as the second report, but there are a few differences. The survey was sent to 32 former student leaders, but only 14 responded. In addition, there were only 11 questions, as opposed to the first survey's 14 (Appendix 6).

The primary purpose of this report was to see if the tools student leaders were taught were useful in their post-college life. We found that many of the people were using at least some of the tools, but they had to use them differently than they did as students. This proved useful in understanding whether certain strategic issues existed or not, such as the student leadership training not helping students into their post-college lives.

#### ***Report 4: The Former Leader Interviews***

The former leader interviews related the results of five interviews with former student leaders who chose to step down.

Director Lauren and I interviewed a total of five people. We created a list of 13 questions, along with an encouragement to be honest in the beginning and an expression of gratitude in the end. We left many questions open ended so we could pursue all possible answers to each question (Appendix 7).

The interviews were all recorded on the voice memos app on the iPhone. After recording each interview, I would transcribe them using software online. After going through the transcriptions and ensuring they were as correct as possible, I analyzed the responses. I tallied how many times certain responses and themes appeared and made comments whenever I thought it would be helpful (Appendix 7).

I made this report mostly to understand why these former student leaders did not return the next year as student leaders. I also did this to find more potential strategic issues that would need to be addressed. The directors did feel that it showed an issue with adequately communicating the expectations of the student leadership position.

### **The October 29<sup>th</sup> Meeting**

The purpose of the October 29<sup>th</sup> retreat, which was the second retreat, was to determine what strategic issues the directors wanted to address and to formulate strategies to address those issues. While we did not have enough time to formulate any strategies, we determined what “mission accomplished” was and determined the six strategic issues that should be addressed within the next three to five years. First, this section will address the beginning of the meeting and determining what is “mission accomplished” for the ministry and the particular meeting. Then, I detail the specific strategic issues we determined were facing the organization. After that, I detail how we narrowed down our list to the issues we would be addressing as part of the planning process. Finally, I detail the end of the meeting and concerns that needed to be addressed in the following days.

### ***The Beginning of the Meeting and “Mission Accomplished”***

Part of the reason we did not accomplish all our goals that day was because we were delayed by an hour and a half. We were supposed to begin at 10:00 AM, but we experienced two delays. One director was delayed due to traffic, and the next 30 minutes was spent determining how to best help someone who suffered a loss in his family.

Once these delays were addressed, the first conversation we had was revisiting what “mission accomplished” was. In this context, a “mission accomplished” was what needed to happen for the directors to consider their efforts finished. I first reiterated our mission, vision, and values:

Mission: “Reconciling students to Christ.”

Vision: “Transforming the university, the marketplace, and the world”

Values: there is a list of 10 values, which I did not actually present during the meeting due to the number and length of the values:

1. We will do anything short of sin to reach students who don’t know Jesus.
2. We will lead the way with irrational vulnerability.
3. We fight for racial unity beyond the point of comfort.
4. We give up things we love for things we love even more.
5. We crave both the fruit and the gifts of the Holy Spirit.
6. We invest in the few to reach the many.
7. We create a family culture where everyone belongs.
8. We are spiritual contributors, not spiritual consumers.
9. We mine for Godly characteristics to call out in one another.
10. We are missions minded, faith-filled, bet-the-farm risk takers.

After reiterating those statements, we talked about what XAUM’s “mission accomplished” was. We began by talking about what the first two head directors thought of as mission accomplished since the beginning of the ministry, which was that 7,000 students were reached out to each year. The reasoning for this was that, when they first

came to UM, there were 7,000 African American students on campus that were not being reached by campus ministries, and that number stuck with them over the years. However, we all agreed to set aside numbers until we determined what the principle we wanted to achieve was. The goal would be that every student at the University of Mississippi was reached in some way, but then we needed to define what it means to reach someone. The directors recognized that they could not make the “mission accomplished” dependent on the student saying yes since they could not make the student say yes. This led to the “mission accomplished” being that every student is invited, but this seemed to allow for minimal effort. They almost decided to make the statement “every incoming student has an initial one on one with a Chi Alpha core leader,” but they realized this is also dependent on a yes. This led to what became the “mission accomplished” statement, which says “every incoming student is personally pursued by a Chi Alpha core leader.”

After determining the “mission accomplished” for the ministry as a whole, we determined what the “mission accomplished” was for the meeting. We determined that we needed to “brainstorm and prioritize strategic opportunities for growth,” “list all needed strategies,” and “get through the XA Compass.” The XA Compass is a strategy, which will be addressed when describing potential strategic issues.

### ***Determining Potential Strategic Issues***

After addressing what “mission accomplished” would be for the meeting, we began step one of determining what strategic issues would be addressed. In this step, we

went around in a circle and named different strategic issues they saw both in the reports and in their personal experiences. We found 39 total potential strategic issues to address:

1. Defining success for core leaders; clarity of vision amongst and for XALT; and ensuring a full comprehension of leadership expectations, including the time commitment:
  - a. These were three strategic issues mentioned separately, but I considered them similar enough in concept to put them all together. They are all communication issues that can be addressed by intentionally and directly talking about them.
  - b. The time commitment was put as a subpoint under the leadership expectations. The directors did not believe this should be considered an issue because they give every upcoming core group leader an estimate of the time commitment. In addition, they said they care more about people living a lifestyle of discipleship and evangelism than being a core group leader, meaning it is ok for people to not be a core group leader if they do not have the time.
  - c. These three strategic issues were supported by Report 2: Culture Survey and Report 4: Former Leader Interviews. In question 12 of the Culture Survey, the time commitment was mentioned five times, and the high expectations and associated stress was mentioned four times. In addition, one respondent mentioned wanting to fix the communication issue around it in question 13. In the interviews, all five interviewees mentioned the

time commitment as a challenge, and four of them said it contributed to them stepping down from leadership.

- d. These were also supported by personal experiences. I have told the directors in the past that it took until my third year leading to understand what they defined as success for core group leaders. In addition, they knew of other leaders who either did not know or were failing to abide by the expectations set when they agreed to become core group leaders.
2. Cult terminology: the directors do not like the occasional description of XAUM as a cult because it creates a negative image.
    - a. The language is used by one respondent in the Culture Survey. In question 12, he said XAUM requires being committed to the ministry itself to advance in the discipleship process, but he believes it should be more about devotion to God instead of a specific ministry. Presumably the same respondent answered “be less cult-y” as the answer to question 13.
  3. International student ministry: XAUM has not developed an effective way to minister to international students.
    - a. This is strongly supported in the Culture Survey. On question 10, 11 people stated that international students were left out.
    - b. The directors also emphasized that in the 2018-2019 school year, there were a lot of South Korean students in the ministry. However, those numbers disappeared after that year. They also stated that they have talked about how to address the issue ever since then, but they had not come to any conclusion.



4. Transition to a missionary mindset: the student leaders see themselves as leaders who must lead other people, but the directors would like to see a shift to student leaders seeing themselves as missionaries to the campus who serve people.
  - a. On the Culture Survey, one respondent in question 13 mentioned this as something they would like to see addressed.
5. XAUM's stance on LGBT+: the directors know the stance they take - the act and lifestyle are immoral and the person should still be loved - is unpopular, but they believe they must stand by it.
  - a. One respondent in the Culture Survey called out the ministry for leaving out and judging LGBT+ people. It is worth noting that there is context to this issue that, for privacy's sake, will not be commented on here.
6. Racial diversity/racial unity: XAUM should always be striving to ensure that there is not only racial diversity in the ministry, but the ministry should also be striving to ensure that people of all races are united under Jesus.
  - a. This is mentioned in the Culture Survey. In question 10, five people said that minorities other than African Americans are left out, and one person said all minorities are left out. One respondent also said the worship music is geared towards people of color, which they see as creating less diversity. In question 12, a respondent said the ministry emphasizes reaching students of color too heavily.
7. Lack of an exit program: there is no transition process between being in XAUM, especially as a core group leader, and leaving XAUM.

- a. There are no direct mentions of this issue in the surveys, though there is a somewhat related issue mentioned in question 13 of the Culture Survey regarding the need to reach out to people who are leaving the ministry before they graduate.
- 8. An unwillingness to carefront: people are unwilling to lovingly confront others about self-destructive behavior they are engaging in.
  - a. This was mentioned once in question 12 of the Culture Survey as an uneven standard for who should be carefronted and what they should be carefronted for.
- 9. The need for a scalable model for staff: the current staff structure would not be sustainable if the ministry suddenly grew a lot.
  - a. This is not mentioned in any of the surveys. The head director over staffing, Courtney, specifically called out this as an issue from her personal experience.
- 10. Living out the core reqs: students being taught the core reqs, which are teachings on the basics of living a Christian life, are not living out those practices.
  - a. The only mention of the core reqs is in question 13 of the Culture Survey, where someone said the directors should loosen the core reqs.
- 11. Personal evangelism: students, especially core group leaders, are not making personal evangelism a regular activity.
  - a. In question 12 of the Culture survey, one person mentioned that they want to see more personal evangelism. In addition, in question 5 of the Alumni

survey, multiple people mentioned that they are doing more personal evangelism differently than they were in university.

12. Strategic discipleship plan beyond core reqs: many core group leaders do not know what to teach people beyond the core reqs in their one-on-one meetings with students.

a. There are no direct references to this in the reports.

13. New believer discipleship: many core group leaders do not know how to disciple a person who just became a Christian.

a. There are no direct references to this in the reports. However, a respondent stated in question 13 of the Culture Survey that the ministry needs to reach more non-Christians, specifically those who had never experienced Christianity before.

14. Nomination qualification: the qualifications for becoming a leader are ambiguous.

a. This is mentioned in questions 12 and 13 of the Culture Survey. In question 12, a respondent stated that the process to become a leader is ambiguous, and in question 13, a respondent said that they would like to see the ministry vet students more before allowing them to become core group leaders.

15. Biblical literacy: XA students are not as biblically literate as they could be.

a. An interviewee stated that he wished he had emphasized biblical literacy to the students he was discipling.

16. Community outside core: there is very little community in XAUM outside of core groups.

- a. In question 13 of the Culture Survey, two people said they would like to see more XAUM-wide events, and another person said they would like to see ministry-wide community emphasized more.
17. Hunger building: the directors want to build a hunger for Jesus within XAUM.
- a. There are no direct references to this in the reports
18. Pride/grow humility: some core group leaders struggle with pride and need to grow in humility.
- a. There are no direct references to this in the reports
19. 1<sup>st</sup> vs returner: there is not much differentiation between first year and returning core group leaders, but there should be.
- a. There are no direct references to this in the reports
20. Prayer culture: prayer should be the first thing students turn to when in need, but they do not do this.
- a. There are no direct references to this in the reports. However, in question 12 of the Culture Survey, one person mentioned that they felt XAUM should rely more on the Holy Spirit than on a process, which could be associated with prayer.
21. Spirit empowerment: XAUM should emphasize pursuing gifts of the Holy Spirit.
- a. There are no direct references to this in the reports. However, in question 12 of the Culture Survey, one person mentioned that they felt XAUM should rely more on the Holy Spirit than on a process.
22. Physical health: students should take better care of their health.
- a. One respondent mentioned this in question 12 of the Culture Survey.

23. Summer XA: XAUM should do more over the summers for students.
  - a. One respondent mentioned this in questions 12 and 13 of the Culture Survey.
24. Marketing: XAUM should do more outreach via social media.
  - a. There are no direct references to this in the reports.
25. Alumni Foundation formation.
  - a. In the Alumni Survey, we asked if they would be interested in joining an alumni foundation. Out of 14 respondents, seven said yes and seven said maybe.
26. Organizational finances: the ministry's finances are always an opportunity for growth.
  - a. There are no direct references to this in the reports.
27. Teaching financial stewardship: students should be taught how to better manage their personal finances.
  - a. There are no direct references to this in the reports.
28. XA Property: XAUM should own a property on campus meant for minority students and groups to have a place to call their own.
  - a. There are no direct references to this in the reports. However, this has been a long-held ambition of the directors.
29. Backdoor: XAUM sometimes misses students who are investigating the ministry.
  - a. There are no direct references to this in the reports.
30. Removal process: the process for removing student leaders who should be removed is not completely formulated.

- a. There are no direct references to this in the reports.
31. Upper classman core: there should be a core group specifically meant for returning students who do not go into leadership.
- a. This seemed more like a strategy, so I challenged the director who proposed this to determine what this strategy would address. He responded that this would be meant to address the capacity that core group leaders use when mentoring people who are not responsive to what they are being taught. This led to a longer conversation about that issue since some of those students are helping the ministry, but we eventually moved on since no conclusion was reached.
  - b. There are no direct references to this in the reports.
32. Apprenticeship: core group leaders should have to go through an apprenticeship process before becoming a full core group leader
- a. In questions 12 and 13 of the Culture Survey, there are references to the process of becoming a core group leader being ambiguous and too loose. In addition, one interviewee in Report 4 suggested an apprenticeship should be implemented.
33. Spiritual warfare: there should be a greater emphasis on fighting against evil spiritual forces, such as demons.
- a. There are no direct references to this in the reports.
34. Rhythm of the year: the ministry's activities are desynchronized from each other and the semester, resulting in an unbalanced and inconsistent leadership quality.
- a. There are no direct references to this in the reports.

35. Staff funding accountability: the staff should be held to a higher standard regarding their self-funding activities.
- a. There are no direct references to this in the reports.
36. Lack of information gathering: there are not enough mechanisms to gather information about what is going on in the ministry.
- a. While there are no direct references to this in the reports, many of the issues mentioned at the meeting could potentially have been addressed quickly had there been more information gathering mechanisms put in place.
37. XA Compass: a discipleship model for a core group leader's junior and senior year that prepares them for whatever course in life they choose to follow.
- a. This is a strategy, but they emphasized that they wanted to implement it. I eventually asked them why they wanted to implement this strategy, and over the next few days, they concluded that it would unify what student leaders are being taught while also preparing them for their post-graduation careers more adequately. While the underlying strategic issue was determined a few days later, during this meeting, the compass itself is treated like a strategic issue.
  - b. There are no direct references to this in the surveys. However, in the alumni surveys, multiple respondents mentioned that they were using different methods to minister to people than they used in college. This could inform what goes into the Compass if it is chosen.

### *Narrowing the List and Choosing Strategic Issues*

After we brainstormed the potential strategic issues, we proceeded to step two, which required us to narrow down our list of strategic issues. The six of us picked the four that we determined were the highest priorities, which narrowed our list to 15 issues.

A few of the potential issues had multiple people mention them as within their top four:

1. Define success/clarify vision and expectations for XALT: when the three issues mentioned were all combined, five of the six people mentioned this.
2. Discipleship plan/XA Compass: this is a combination of the strategic discipleship plan and the XA Compass since the compass is the plan. It had three mentions.
3. Transition to missions mindset: this was mentioned twice
4. Diversity: mentioned twice
5. Prayer culture: mentioned twice
6. Returner complacency
7. Living out the core reqs
8. Hunger building
9. Spiritual warfare
10. Holy Spirit empowerment
11. International students
12. Exit program
13. Scalable model of staff
14. Lack of information gathering
15. Property



After this, we proceeded to step three, which was choosing which strategic issues we would address in the strategic plan. The XA Compass and the transition to a missions mindset were quickly agreed to be top priorities. However, we hit a dead end after this. One director asked what the length of time was for this plan, and I reminded them that this would be a three-to-five-year plan. After that, we eliminated the shorter-term issues, arriving at a new, shorter list:

1. Discipleship plan/XA Compass
2. Transition to missions mindset
3. Diversity
4. Prayer culture
5. Returner complacency
6. International students
7. Property

We were also able to eliminate hunger building and the exit program from the list because those should become a part of the discipleship plan. After more extensive conversations about the returner complacency, we determined that since returners were a relatively small group of people in the ministry, we should not devote a lot of resources to the matter, eliminating it from the list.

At that point, they wanted to include the six remaining strategic issues into the planning process. I told them that five was an ideal maximum, but I would let them choose six as long as they dropped one of them if they could not handle all six. They agreed, which brought us to the six strategic issues we would be addressing in the strategic plan:

1. Discipleship plan/XA Compass
2. Transition to missions mindset
3. Diversity
4. Prayer culture
5. International students
6. Property

### ***Beginning Strategy-Making and the Next Few Days***

Once we determined the strategic issues, the directors began brainstorming regarding the XA Compass. At this point, we only had 30 minutes left, so as they were planning, I had to leave to go to work. For the next hour, they continued to work out the details of the XA Compass

Over the next few days, I challenged the directors to think of what the underlying strategic issue is behind the XA Compass. One of the head directors told me that the nature of personal discipleship frequently creates an imbalance in the levels of effectiveness in core group leaders. In addition, they were not being fully prepared for discipleship after graduation. The XA Compass would address those issues by unifying what core group leaders are being taught while also better preparing them for post-graduation.

During those few days, we also compiled and described the six strategic issues:

1. Streamline and unify the discipleship plan

- a. XA believes in equipping individuals to make disciples and to teach them how to make disciples. Due to the personal nature of discipleship, producing leaders that are balanced and spiritually mature in all the same areas is challenging. The current discipleship process is producing leaders, but not all are being disciplined to the same level and thereby reproducing future leaders of varying caliber
- b. If this is left unchecked, the ministry would start to see many different visions come into play, resulting in no unity. In addition, the current process needs strategic shifts to ensure the end goal of producing disciple-making individuals is achieved as students are commissioned out after graduation.

## 2. Transition to a missions mindset

- a. Now, our students view themselves as leaders to the campus – to *lead* their peers. The missions mindset shifts that to the students viewing themselves as those who *serve* their peers and their campus, who are working to grow into a lifestyle of evangelism and discipleship even after college – serving as Jesus served.
- b. The consequences of not addressing this transition are that there will be apathy, a loss of momentum, an unwillingness to be uncomfortable, a lack of growth, and an increase in pride.

## 3. Racial Unity

- a. If XAUM is not continually addressing racial unity, minorities will fall through the cracks and there will be a lack of transformation on the

campus, which results in a lack of transformation in the state. In addition, no other RSO is thinking of diversity through a Biblical lens, which we believe is the only method to real change.

4. Prayer culture

- a. This is more than just praying at the expected times. It's about building a culture that the longer someone is around XAUM, the more vibrant their relationship with God is because they're talking to Him all the time.

XAUM should be a place where prayer is truly viewed as the answer for every situation and where Jesus really becomes the ONE thing everyone is focused on

5. International students

- a. We have not found a way to adequately minister to international students, meaning a whole group of students do not find a home in a loving community while in the U.S., and they likely never experience the transformative power of Jesus. In addition, if leaders in XAUM disciple international students, they will grow a heart for all nations and peoples, widen their worldview, and build a greater desire to pursue racial unity.

6. Property

- a. Having a permanent, visible place on campus establishes long-term credibility and stability, builds trusting relationships with the university, increases visibility of XAUM on campus, and it being a multicultural center could help change the perceived racial culture of Ole Miss. We

want to provide a place that minorities feel like is their own home on campus.

### **Intermittent Strategy-Making**

After the October 29<sup>th</sup> meeting, we continued making strategies. We had a meeting on December 6<sup>th</sup> to create strategies for some of the strategic issues, and they created the rest of the strategies and objectives at one of their director meetings.

### ***The December 6<sup>th</sup> Meeting***

Our third meeting was on December 6<sup>th</sup>. At this meeting, we created strategies, objectives, and plans for addressing international students and the lack of a unified discipleship plan.

We first addressed the international students because the directors already had a strategy in mind. They decided that the overall strategy would be to create a designated staff position that would focus on international students for the year. We decided that the first year would mostly be research and development of future practices, so we outlined what the staff person's responsibilities and objectives would be during "Year Zero." We decided that we would assess the person's performance near the end of the next school year and redevelop their responsibilities and objectives for the following years.

Then, we started to create the strategic discipleship plan, which addresses the lack of a unified discipleship structure. First, we outlined what would happen in a person's the

first semester and school year in Chi Alpha, assuming the person became involved in their first week at university. We revisited but did not change the core reqs, which are teachings on the basics of Christianity, and formed general ideas for what else students should be taught during their first and second semester. We also created the overall structure for what discipleship they would receive. For example, during their second semester, they will be in LTC, family group, and one-on-ones with their core leader.

### ***Finishing the Planning Process on January 27<sup>th</sup>***

During the weeks prior to January 27<sup>th</sup>, the directors and I had been trying to schedule a final planning meeting. However, we were struggling to find a time that worked for all of us. As a result, Courtney brought up the planning during their director meeting on the 27<sup>th</sup> and finished all of the required planning. They decided then to remove the Prayer Culture as one of the strategic issues because they want to sow it into everything they were doing anyways. They filled out the strategies and objectives for the rest of the strategic issues. In addition, they committed to revisiting the strategic plan at least once each semester, which should be sufficient to make adjustments when needed.

## Chapter 5

### Results of the Planning Process

In this chapter, I share the specifics of the strategic plan. The way it is presented in this chapter will closely reflect how it will be presented to the directors of XAUM. All of the information here can be found in Appendix 8.

#### **Chi Alpha Christian Fellowship Strategic Plan**

##### ***Opportunity 1: Reaching International Students***

“We want to have a greater reach for international students to hear the Gospel and be involved in real community” (Appendix 8). The strategy the directors chose to address the opportunity is to assign a full-time staff missionary to research and develop the processes that would help us better reach international students. The objectives are to:

- Develop a job description for the position during year zero, which will mostly consist of research and development.
- Assign a staff person for year zero.
- Implement the processes (probably the same staff person as in year zero).

- Grow a heart among everybody in Chi Alpha for reaching international students.

### ***Opportunity 2: Lack of a Unified Discipleship Structure***

“There is a lack of a unified structure for ensuring that all students receive the same quality of mentoring/discipleship” (Appendix 8). The strategy the directors chose to address the opportunity is to create a unified discipleship plan that covers a student’s four years at UM. The objectives are to:

- Create an outline of items and times that they will be taught (including variations).
- Identify existing materials and associate them with appropriate items in the outline.
- Develop materials to address the qualities that lack them.
- Ensure XALT is trained on, has access to, and knows expectations of using materials.

### ***Opportunity 3: Lack of a Property***

The strategy the directors chose to address the opportunity is to acquire a property, preferably on campus. The objectives are to:

- Meet with major donors to seek wisdom on raising funds and purchasing property.
- Contact UM dean of students to learn the process for acquiring property on campus.
- Meet with lead campus architect and development planner to cast vision for XA property.



- Meet with dean of students to cast vision for XA property.
- Meet with director of fraternity life to learn the process for fraternities and sororities purchasing or building a house on campus.
- Contact the XA legal team if the university fails to allow us to build or purchase a house.
- Get official approval to purchase a house on campus.
- Choose a house on campus for sale to purchase.
- Research ways to raise money.
- Find a bank to give the loan.
- Raise the funds for down payment.
- Write contracts for students living in house.
- Hire house director, cook, cleaning team.

***Opportunity 4: Develop a “Missions Mindset” Instead of a “Leadership Mindset”***

The strategies the directors chose to address the opportunity are:

1. Eliminate the pursuit of a leadership title and remove any student leader with this goal.

2. Adopt and fully implement DNA Groups, which would restructure the leadership pipeline to have a wider entry but narrower (higher caliber) output.

The objectives are:

- Take a training trip to Chi Alpha @ Indiana University to learn about "DNA Groups."
- Review and adapt IU DNA Group curriculum to fit our campus's context.
- Review verbiage used in resources outside of DNA Group and rewrite our leadership pipeline.
- Spring 2022 - test DNA Group content in conjunction with LTC.
- Spring 2022 - Final LTC - evaluate verbiage and ensure critical learning components are transferred to DNA content.
- Summer 2022 - move remaining LTC content to XALT retreat, FAT camp, or Family Groups.
- Summer 2022 - write DNA scripts/manuals/evaluate "margin" content.
- Evaluate DNA groups and have think tank with some XALT about future.
- Spring 2023 - fully implement DNA Groups.
- Spring 2023 - officially remove LTC course.
- Review and continuously improve.

### ***Opportunity 5: Reaching Minority Students***

“We reach minority students at UM better than any other campus ministry. We want to soar with this strength, placing more focus on racial unity to serve more minority students at UM” (Appendix 8). The strategy the directors chose to address the opportunity is to analyze current local and national trainings and build a strong training program that happens at all levels of discipleship: 1/1, small group, large group, outreaches, and events. The objectives are to:

- Develop African American Leadership Conference.
- Research national training and current local training.
- Reach out to previous leaders to better understand opportunities for growth.
- Incorporate semesterly activities/outreaches with the goal of catering to the minority population at UM.
- Meet with UM officials to see what their 5-year goals are.
- Potentially partner with UM.
- Interview Ricky Burkhead.
- Connect with the heads of each black fraternity and sorority.

**Table of the Strategic Planning Results**

Strategic Issues	Strategies	Objectives
<p>1. We want to have a greater reach for international students to hear the gospel and be involved in real community</p>	<p>Assign a full-time staff missionary to research and develop the processes that would help us better reach international students</p>	<p>Develop a job description for the position for year zero, which will be research and development</p>
		<p>Assign a staff person for year zero</p>
		<p>Implement the processes (probably the same staff person as in year zero)</p>
		<p>Grow a heart among everybody in the organization for reaching international students</p>
<p>2. There is a lack of a unified structure for ensuring that all students receive the same quality of mentoring/ discipleship</p>	<p>Create a unified discipleship plan that covers a student's four years at UM</p>	<p>Create an outline of items and times that they will be taught (include variations)</p>
		<p>Identify existing materials and associate them with the appropriate items in the outline</p>
		<p>Develop materials to address the qualities that are lacking</p>
		<p>Ensure XALT is trained on, has access to, and knows expectations of using materials</p>
<p>3. The lack of a property</p>	<p>Acquire a property, preferably on campus</p>	<p>Meet with major donors to seek wisdom on raising funds and purchasing property</p>
		<p>Contact dean of students to find out the process for acquiring property on campus</p>
		<p>Meet with lead campus architect and development planner to cast vision for Chi Alpha property</p>
		<p>Meet with dean of students to cast vision for a Chi Alpha property</p>
		<p>Meet with the director of fraternity life to learn the process for fraternities and sororities purchasing or building a house on campus</p>
		<p>Contact our legal team if the university fails to allow us to build or purchase a house</p>
		<p>Get official approval to purchase a house on campus</p>
		<p>Choose a house on campus for sale to purchase</p>
		<p>Research ways to raise money</p>
		<p>Find a bank to give the loan</p>

		Raise the funds for down payment
		Write contracts for students living in house
		Hire house director, cook, cleaning team
4. Develop a “missions mindset” instead of a “leadership mindset”	1. Eliminate pursuit of a title of leadership and remove any students from leadership with this goal	Training trip to Chi Alpha @ Indiana University to learn about "DNA Groups"
		Review and adapt IU DNA Group curriculum to fit our campus's context
		Review verbiage used in resources outside of DNA Group and re-write our leadership pipeline
	2. Adopt DNA Groups, which would restructure leadership pipeline system to have a wider entry but a more narrow (higher caliber) output - a funnel model	Spring 2022 - Test DNA group content in conjunction with LTC
		Spring 2022 - Final LTC - evaluate verbiage and ensure critical learning components are transferred to DNA content
		Summer 2022 - move LTC content not included in DNA groups to XALT retreat, FAT camp, or Family Groups Summer
		2022 - write DNA scripts/manuals/ evaluate "margin" content
		Evaluate DNA groups and have think tank with some XALT about future
		Spring 2023 - Fully implement DNA Groups
		Spring 2023 - Officially remove LTC course
		Review and continuously improve
5. We reach minority students at Ole Miss better than any other campus ministry. We want to soar with our strength in this area, placing more focus on racial unity to serve more minorities at Ole Miss	Analyze current local and national trainings, build a strong training program that happens at all levels of discipleship: 1/1, small group, large group, outreaches, and events	Develop African American Leadership Conference
		Research national training and current local training
		Reach out to previous leaders to better understand opportunities for growth
		Incorporate semesterly activities/ outreaches with the goal of catering to the minority population at UM
		Meet with UM officials to see what their 5-year goals are
		Potentially partner with UM
		Interview Ricky Burkhead
		Potentially connect with the heads of each black fraternity and sorority

## Chapter 6

### Evaluation of the Process and Conclusion

In this chapter, I evaluate the strategic planning process we undertook. First, I highlight the main aspects that worked and went according to our plan. Second, I highlight what did not work and what deviated from the plan. Finally, I conclude.

#### Successes in the Planning Process

While the overall planning process was a success, there are a few highlights of the planning process that were particularly successful.

First, discovering the Strategy Change Cycle served our purposes very well. Originally, we planned on using the basic strategic planning model presented by Michael Worth in *Nonprofit Management: Principles and Practices*. However, when I found Bryson's book while researching for the literature review, I determined that it fulfilled many of our needs. Not only is the model specifically meant for nonprofit organizations, but it also goes into much more detail about practices than Worth's model. The overall planning process would not have gone nearly as well had we not found that model.

Second, almost the entirety of the information gathering stage went well. Although simple, we had a very good system set up for acquiring information. In addition, we also gathered a lot of useful information. All of us involved in the planning process learned a lot about what was happening within the ministry, which was useful in determining many of the possible options for strategic issues. It was especially useful in determining the need for a unified discipleship plan.

Third, the stakeholder analysis was well executed. The information was useful in determining what groups of people we wanted to focus on during the planning stages. In addition, the bucket system was useful in streamlining the process since there were many particular groups to focus on.

Finally, the strategies and objectives that were developed seem to be successes. They all intuitively fit with the strategic issue they want to address, and they all seem feasible given XAUM's capabilities and capacity. In addition, at the time of writing, they have already started executing at least a part of every strategy listed, showing they are ready to accomplish the goals.

### **Issues within and Deviations from the Planning Process**

Along with the successes, there were some parts of the planning process that either did not go well or did not go according to plan. Many of the issues we ran into derive from the fact that most of us are inexperienced at strategic planning. Fortunately, none of the issues we ran into jeopardized the planning process in a significant way.

One of the primary issues we ran into was time management. Current operations interfered with scheduling meetings since all of the planners were busy, and we often did not accomplish everything we wanted to accomplish in a given amount of time. Two factors contributed to us not finishing what we wanted to finish within our allocated time. First, we would overestimate how much we could accomplish in a single meeting, which resulted in us never accomplishing all of the goals we had for each meeting. Second, during the information gathering stage, I overestimated how much information we could gather during this time. Fortunately, with the second survey being so broad in its coverage of topics, we had most of the important information by the time we held our meeting in October.

The second issue was a failure to communicate information completely and accurately at times. For example, I did not fully communicate the definition of strategic issue, so I had to define it in the middle of us determining our strategic issues. It also led to the XA Compass being considered a strategic issue, although it was more of a strategy than an issue. Fortunately, none of the miscommunications were severe in nature, and they were all able to be resolved quickly.

The third factor worth mentioning, which is a deviation from the planning process outlined by Bryson, is that we did not have a mission, vision, and values conversation in the planning process. The directors already created new mission, vision, and values statements shortly before we began our planning process, so they did not want to return to that discussion. Even though we did not create new statements, the ones they had were very useful in informing what strategic issues we would pursue. When teaching the directors how strategic planning worked, I told them that the mission is our purpose for



existing, so strategic issues were factors in the environment that either hinder our pursuit of the mission or the exploitation of which would enhance our pursuit of the mission. This is one of the ways in which we gauged whether something was a strategic issue or not. I would not consider it a true issue since it did not seem to negatively affect our strategy-making, but it was certainly a deviation from the original plan.

Finally, we forgot to do a SWOT analysis during the process. We had many opportunities to do a SWOT analysis, and we are all familiar with the process. However, we just forgot that it was an option. Fortunately, the process still went well without it, but it seemed like a silly mistake to make.

## **Conclusion**

Overall, the planning process went well. Not only did we find strategic issues that needed to be addressed, but we also developed strategies and objectives to address the issues we selected. In addition, we all learned tools and processes that will help us in the future, especially if any of us decide to undertake strategic planning again. Not only was it useful for Chi Alpha at the University of Mississippi, but our efforts show that religious ministries, especially those that operate on the college campus, can engage in strategic planning in ways that are useful to the ministry's goals.

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# **Appendices**

## **Appendix 1: The Relationship between XAUM, other parts of XA, and the AG**

When I conducted this interview with Courtney, she was travelling to attend family business, so I was talking to her over the phone. As a result, I took notes on my laptop instead of recording the interview and transcribing it later. The content starts out useful but unorganized, but near the end, we went through what is essentially a hierarchy of parts of the AG and XA organizations over XAUM.

The Assemblies of God, also called the AG, has a missions arm because missions is the reason the AG started in the first place. The missions arm is divided into two pieces: US missions and world missions. National XA is one of the branches under US Missions along with FREE International, Convoy of Hope, Chaplaincy, and Intercultural Ministries. As a result, XA is a part of the Assemblies of God.

The Assemblies of God districts holds missionaries' credentials, not the national organization. Also, the credentialing process starts with the district organization; they conduct interviews, vet candidates, conduct exams, and ultimately approve or disapprove of candidates. After the district, the national AG organization must approve. If they do not, they give the candidate time to correct the disqualifying factor. If they are approved by the national AG, they must then be accepted by US missions. After that, they may then apply to be an XA missionary.

Missionaries must send a portion of any tithes or donations they receive to the district organization. They have the power to enforce this tithing system by potentially not renewing the missionary's credentials for the next year.

The AG district's primary responsibility is to oversee churches, missionaries, and ministries within their jurisdiction. Because they are in "cooperative fellowship" with the churches, they do not have direct oversight and control. The only organization they directly oversee are district churches, which agreed to the oversight. XA is in a weird spot because while the District AG can assert control over the individual XA missionaries, it does not have jurisdiction over the actual XA ministry.

The national AG organization mostly oversees churches, so the only part of the national organization that impacts XA more frequently is the missions branch, specifically US missions in the case of XAUM. The money that missionaries raise is sent to and distributed by US missions, which also takes a percentage of the money the missionary raises. Missionaries are considered contractors, not employees.

The national XA organization does not have the power to mandate over local operations. They also ask for a percentage of the money missionaries raise, and they enforce it through affiliation. In this case, affiliation is essentially permission to use the name of Chi Alpha.

The AG district probably has the most power over XAUM. It can take a person rejected from anywhere and appoint that person as a missionary specifically within that district. The General Counsel can overrule the district, but that probably would not happen since the General Counsel's attention is divided. In addition, the AG district



director of MS appoints the XA district director of MS, giving the AG district even more power over XAUM.

At the top of the hierarchy is the General Counsel, which is a voting body of any pastors or representatives of churches that attend. No group or organization within the AG can overrule a decision made by the General Counsel.

The district is the second highest in the hierarchy. They can do almost anything that does not go against the General Counsel's decision.

After the district is US missions. Because they function as the accountants, they can give mandates to XA Missionaries. They also have to approve of someone becoming credentialed.

XA nationals is next. They can choose to not affiliate a person, and they can remove affiliation if they can find justification within the General Counsel's bylaws

Next is the area director. An XA area is a grouping of districts, which often encompasses multiple states. They handle big problems that the XA district could not handle. As long as the Chi Alpha missionaries do not do anything stupid, the area leaves them alone. They also have the power to remove affiliation

The XA district also handles problems for local operations, but they are much quicker. Mack and Courtney are the directors of the Mississippi XA district, and they wrote the XA district guidelines. XA district directors are the first stop regarding affiliation of local operations.

Although each of these organizations can check XAUM frequently, no one ever does inspections or checks. The only time a person from a higher branch came to inspect XAUM was when they were seeking approval to start the CMIT program.

## **Appendix 2: Clements Interview**

This is the transcript of what transpired when I interviewed directors Mack and Courtney Clements. While I had many questions to ask, the main purpose I had in conducting this interview was to learn about the history of XAUM.

### **Taylor Coe**

Alright. Thank y'all for being willing to let me ask y'all some questions. So the first question I have is what is kind of the basic history of Chi Alpha at Ole Miss. Kind of like a biographical history of Chi Alpha.

### **Courtney Clements**

Like, why we're here, how we got here?

### **Taylor Coe**

Like, how it started, where it came from, where it is now.

### **Mack Clements**

In about October of 2013, Courtney and I were in our CMIT at Stanford University and Chris Buckle, who was the Chi Alpha the missionary at Southern Miss, emailed us and asked us to consider coming to Ole Miss. And we were both like, Nah, not doing it, fam.

### **Courtney Clements**

But even before that in 2012 at SALT, a guy, what was this guy named Mike... It was at World Mission Summit. And so December, end of December. He's walking around with these stickers that said, "Pray for Ole Miss." And so everybody all the missionaries he's trying to, anyway, cultivate a heart so that there will be pioneers. The missionaries are walking down the hallways and he's saying, "hey, pray for Ole Miss. We need Chi Alpha, hey, pray for Ole Miss." And he walked up to Mack and said, "hey, pray for Ole Miss."

### **Courtney Clements**

And Mack said, "I am not even praying for Ole Miss because we're like, Die hard, Razorback fans. Give the sticker to someone else." And so then fast forward. That was December. Then fast forward all the way back around to October. We get an email from this missionary saying, "you guys would be a great fit. Prayerfully consider Ole Miss." And we're "like, no way it's not going to happen."

### **Mack Clements**

Yeah. And so we at first originally thought we were going to start Chi Alpha in Arkansas somewhere, and every University that we considered like they did have Chi Alpha. By the time we even got through the process of considering it, somebody was there saying, I've already felt called here, I'm going to pioneer. And so we're like, okay, that opens up the entire United States. And so we made a huge spreadsheet of where, we wanted to be at a flagship University that didn't have a lot of Chi Alphas already in the state because we felt like there were more Chi Alpha in the state that they would be wanting to pioneer Chi Alpha at the flagship.

### **Courtney Clements**

In the spreadsheet. So we were trying to find what are the schools that are the least likely to be pioneered? We want to go there. And another thing is Assembly of God churches, the number of Assembly of God churches in a 30 miles radius from the campus. If there's a lot, the likelihood that somebody is going to get a burden for that campus and start Chi Alpha is pretty high. So if there were a high number of churches, they got a lower ranking. We looked at stuff like the cost of living and the grade of schools like, are they really good schools or not? We looked at just like, population and we didn't want it to be too high.

### **Courtney Clements**

We didn't want it to be too low. I didn't want it. Mack grew up in a town of only 100 people, so I didn't want that for a flagship. So we picked something in the middle. For me, it really mattered that there's a Walmart close. So that was another metric. Mack made a metric of SEC. If they're in the SEC, it was like negative ten because he didn't want to have to change loyalties from being a Razorback. So that knocked every school in the SEC out when he did that.

### **Courtney Clements**

And then we called the national office and found out, what are your pioneering targets? We talked with Harvey Herman, who is the writer of the leadership book, discipleship book, and asked him where the most strategic places. So he named the school or whatever the national office named the school or people were actively recruiting us. They all got, like, one point each, and we narrowed it down to, like, three schools. And Ole Miss wasn't even on the radar at all. It was like, the bottom. And then one day, Mack woke up and felt convicted that he had that SEC column in there.

### **Courtney Clements**

And we had no idea, like, what effect it was making. It was just in there. So he deleted that SEC column and Ole Miss above them all was like, at the top, there's only one other Chi Alpha at that time, which now we're the only one. There were no Assemblies of God churches within a 30 miles radius. So it's just like, the most pioneerable. And who in the world wakes up and says, "I want to move to Mississippi." It's just not. People are in Mississippi waking up saying, "I want to move somewhere else," but not like, "oh, I think I'm going to move to Mississippi."

### **Mack Clements**

And there were two other. So the top three were Ole Miss, South Carolina and University of Illinois, because I didn't know where Oxford was in the state. When I saw we were like, an hour south of Memphis and really close, like, it would be so close to my parents and pretty close to hers.

### **Courtney Clements**

Oh, yeah. Distance from home. That was another metric.

### **Mack Clements**

Yeah. It was like "well, that could be an option." So we called about all three schools. We called the area or district representatives for Chi Alpha. We called the South Carolina guy, who is actually one of them who came out of the University of Arkansas office, so we already knew him, and he was like, "hey, you guys be a great fit here. It won't be a blank site because we just send that missionary associate to South Carolina, try to get something started. He's not really interested in being the director there."

### **Courtney Clements**

But he's already doing some small groups.

### **Mack Clements**

He's already doing some small groups." so I'm like, "oh, well, that's not really like, a clean pioneer. They've already got somebody there trying to do something so that kind of eliminated that one." thought about the University of Illinois and Steve Levin, who was over that the area director, he said, "Well, I don't know where you got your information from. If it was from the Chi Alpha website, it must have been a mistake because we've had Chi Alpha there for nine years." I was like, "oh, okay. Well, that one marks that one off the list." And then we called Mike Price, who also came out of the University of Arkansas and was over the state of Mississippi.

### **Mack Clements**

But he was just a pastor. And we called him, and he sent us this super long email back and was like, "hey, I'm so glad you called. I was about to actually reach out to you guys about Ole Miss. You guys beat me to it." And it kind of did this big, long description of what he felt like a missionary would be like, and it described us. And it's like, "okay, we feel like this might be a good fit."

### **Courtney Clements**

Even down to the needs to have done an internship in a school that's maybe more Liberal, but have lots of training in the south, but has also lived overseas. And so we're like, "that's us!" So we scheduled a prayer walk. So we came here and we brought some friends, a couple of friends with us, and we just prayed and walked around the campus. And Mack was like, this, he is very even kiltered, but he was like this giddy kid running around. He's like, oh, but did you see this over here? We could have service right here.

### **Courtney Clements**

I mean, just, like, all over campus. Very obvious God was like, confirming to him. And we remember, you've heard us say this standing in front of the wall in the Union with all the campus ministries. And I just sit there thinking, I even asked, I'm like, "Mack, there are 16 campus ministries here. Why would God need another campus Ministry here?" And that's when it became really obvious that 26% of the campus that year was African American. So we just expected that there would be... I love black culture, and so just expected there would be, like, black people and black students in all the campus ministries. But there was only one in one of the pictures. So we thought, "Well, maybe all

of the black students were having some gathering and missed picture day." So we started calling around to all the campus ministries and found out there really were no black students involved in any of the campus ministries, like, 7000 plus students just completely overlooked. So God just began to break our hearts, and we felt like, "God, is there not a more qualified couple. That isn't a white country couple from Arkansas that you want to bring here to do, what the work that you're calling us to do?" But we were willing. And so we went back to Stanford and started putting together. [This shows just how important diversity is to Mack and Courtney. Maybe this will enhance the importance of the results from Report 2 regarding diversity]

### **Mack Clements**

We also met two students when we were here, too. We met Caleb Castillo who was one of the Founders of Chi Alpha, and then also Daniel Zayne, who was involved in the first year as well and kind of brought some friends.

### **Courtney Clements**

So we went back and we put together think tanks with all of our African American friends, and they really taught us how to go about starting a Ministry. And there's really racism stuff going on at Ole Miss that year. But we moved from California to Mississippi in 2014, and we started meeting students.

### **Mack Clements**

And we started it with a... Instead of doing a weekly service like we do now, we had everybody come over to our house for dinner. Our apartment in the Mark. And that was kind of like the placeholder for service, and we would treat it just like we do service. Now everybody came in, fill out contact card, but we didn't do any worship or anything. We just hung out.

### **Courtney Clements**

No service, no worship.

### **Mack Clements**

Yeah.

**Courtney Clements**

We call it “no preaching, no praying, just eating and playing.”

**Mack Clements**

Yeah. So we would just eat...

**Courtney Clements**

Play frisbee, kickball, you know

**Mack Clements**

But we kind of have our system still in place, like that predated or even everything that we're doing now

**Courtney Clements**

after you come two times and the third time, we ask you to come early and help cook the food or stay late and clean up. So everybody's like serving.

**Mack Clements**

We had kind of like an ambassador we just didn't have that designated title yet. And then everybody who came we followed up, met with them one on one. And we also met with a lot of students, one on one before we even started doing the Wednesday night thing that we had referrals from all across the state just said, hey, we shared our story basically what turned into what we call initial one on one now.

**Courtney Clements**

That's how we met all of the founders was through those initial one on ones. Bailey and Andrew and Kyle and Rachel and Stewart, Hunter and Danny, Lauren. We got here in August, and in those first three weeks, we registered as a student organization, submitted this beast of a Constitution, and bylaws, and they accepted it and approved us. So we were a student organization like year one. And we grabbed Stewart and Lauren and asked them to be our treasure.



**Mack Clements**

I think another girl that flaked out was... She actually didn't come back, she went home.

**Courtney Clements**

That was the first year

**Mack Clements**

Vice President. But we... Courtney led two core groups. I led one, and it was the same deal as we do now. Like, if somebody new came, if it was a guy, I would be with them one on one after Wednesday night,

**Courtney Clements**

I was doing 17 one on ones a week. That's a lot, that was too much. But anyway, leadership...

**Mack Clements**

This time of year, we sat down with them. We had taught on the Core reqs. We do the core test. We called it in D-class in the spring, we launched our first D-class, had 22 people in the very first class.

**Courtney Clements**

Yeah, but that first year, when we went to Winter conference, to SALT, we took like 30 people with us. And we had a step team. And so our step team stepped at SALT. And so zero year, we call it zero year because it's like the year we began during zero year. The whole south central region was like "what Chi Alpha at Ole Miss is so cool." It was really cool. So we had awesome step teams. And Mack and I were still itinerating that year. So every Sunday, almost every Sunday, we're preaching at a different church in the state, sharing the vision of Chi Alpha, telling them "you can send your students to Ole Miss and they can live for God, the secular University" and just raising more funding. And so the students would just go with us. They would go all the time. So that whole first crop of students really caught the vision for Ministry, because every week, they're sharing testimonies and doing skits and drama and step and worship in all these different churches and praying for people. So they got it. They really got it. It was really fun. Spring break. We had a spring break trip missions trip that we went to Arkansas to learn

from their Chi Alpha. And then that very first year we call that year zero year. That very first year, we also went on an international missions trip. So missions and serving and international missions is going to focus from, like, the very beginning. We went to the Dominican Republic, took about ten students, ten or twelve with us. It was just awesome. And then the next year, all the students that we had disciplined that went through the leadership class that were prepared began leading small... So then we call it official year one. It's the first time we did, so 2013 in the fall, it's the first time we did anything on campus. We actually tabled and met students and worked with university, all the things that we do now, for the first time.

### **Mack Clements**

The first year, we did two FAT camps. We did one for each class. And actually the very first back camp was where we do it now at Friendship Assembly of God. And second one was an Oasis. But we still got some leaders from that second class, too, that led in the fall. And then...

### **Courtney Clements**

Caleb and Serenity and Danny.

### **Mack Clements**

And then the first August, we did the first XALT retreat we ever done, and we had it at our house. It was terrible. It had all these blow up mattresses.

### **Courtney Clements**

We all slept in our current house.

### **Mack Clements**

We moved in June, and there were 13 of us. We all slept in the house.

### **Courtney Clements**

No, there were more than 13.

**Mack Clements**

No, 17 of us. Yeah.

**Courtney Clements**

17.

**Mack Clements**

And the fire smoke alarm went off in the middle of the night for some reason.

**Courtney Clements**

It just kept going off- anyway, so the next year, what we call year one, 2013. We launched that year with 13 leaders... oh, yeah. 15. I kept saying 13. I mean, 15, 2015 in the fall was year one. And we launched the 13 small group leaders. And it's just been history since then. So that's kind of like how it began. And those first small group leaders...

**Mack Clements**

We end up with, like, eleven.

**Courtney Clements**

Right, plus us is 13.

**Mack Clements**

Right, but we didn't lead small groups that year

**Courtney Clements**

No, we did the next year. Those eleven students that led small groups that year, we call them our founders because they're like, the very first people that led small groups, which is really what Chi Alpha here is all about leading small groups. So they're like, the founders of the Ministry, and we honor them. We still every time that someone comes

into leadership, we have them, like, write a letter, trace their spiritual discipleship lineage back to which of the founders. And then we send letters to the founders of all that stuff. So that's kind of how it began. Long answer to question number one.

**Taylor Coe**

That's a very fun story.

**Courtney Clements**

Yeah. That first year, zero year, we came to all the campus stuff, like... the thing in the Grove. We came to all that stuff, but just to see what everyone else did. So that when we came in, we could do it bigger and better.

**Mack Clements**

Basically, hardly anything on campus. My small group was on campus. It was actually in the Lyceum for a while. And then we ended up moving into so... We didn't hardly do anything on campus. Everything was by word of mouth, and we quickly grew, like, on that Wednesday night thing, we started with 15.

**Courtney Clements**

We had 55. [This is very impressive growth for two people in less than a year]

**Mack Clements**

Yeah. We had to get a tent and set it up outside of our apartment to eat under and stuff.

**Courtney Clements**

We did have businesses calling saying, we're spending, like, maybe \$200 a week. We're cooking food and feeding students. And they're like, "we want to be part of that." So they would sponsor different meals and they just spend money. But yeah, I mean, 55 people in a little two bedroom apartment is a lot. So that was that year.

**Taylor Coe**

That's awesome. I enjoyed that story.

### **Courtney Clements**

It's fun to relive.

### **Taylor Coe**

Second question. How does Chi Alpha's finances work, including salaries and just operations expenditures? All that good stuff.

### **Mack Clements**

Yeah. So all of our staff are missionary, faith-funded missionaries. So all of their personal finances are handled by our national office in Springfield. And so they support-raise.

### **Courtney Clements**

Basically, everybody build the team of individuals, families, and churches that say "I believe so much in what you're doing. I want to support you on a monthly basis. I want to pay a portion of your salary every month." So whether that be \$100 a month or \$10 a month that they put together support team. So that when we say faith funded, that's what that means that they are by faith, doing the work of the Ministry and building a team of people that will come alongside them and support them. So that's how all the personal finances, their personal finances. And also they raise Ministry expenses to cover any work expenses that they have. We're the same.

### **Mack Clements**

But we have to raise a little more because our work expenses are responsible for covering any gaps that Chi Alpha may be funding for.

### **Courtney Clements**

So the Ministry itself doesn't really make money. Our staff, a portion of their tithes comes to Chi Alpha here every month. So that helps us cover just renting a storage unit and planning center and those types of things and covers some of the expenses on Wednesday nights like candy and duct tape basically is what it covers and then everything else... We

just raise it. So each staff member and CMIT, they're assigned different projects in the beginning of the year, and their budget for the project is \$0. And so they have to write their budget what they think they need. And then they call and find donors to fund their own projects. Some of them just raise the money themselves out of their Ministry expenses. They cook or whatever and just do it themselves. There are a couple of events that are funded by students. So our student leadership team, they pay \$150, which 50 of that goes towards leadership retreat. So that budget for leadership retreat begins with \$50 per student coming, although the cost is way higher than that. So whoever's over that event, which the Lauren for the last four years, she still has to raise extra money, get everything. So most of the time staff is just getting donations to cover all of the events. Sometimes the University gives us money. The University will give us money to cover, like room reservations. So we use that, and they give us funding to help students pay for SALT, for the winter conference. And then when there are expenses that Chi Alpha has that portion of the tithe doesn't cover, then that's what... We just transfer money from our raised support. So in the beginning we're transferring \$1,000 or so a month just to cover it now maybe a little more or less just depending on the month. But that's kind of how the finances. Chi Alpha doesn't make money, but it's working out.

### **Mack Clements**

And then some students give some to Chi Alpha in general. And then we also have the missions program. But all of that money goes to missionaries. And then we also do the mission trips and all the money in the [inaudible] goes towards their trips.

### **Courtney Clements**

Right, yeah. There's a whole missions, there are missions accounts that don't even come to the general funds. And those are for the mission trips, which we're usually running around 80,000 to 100,000 through the Ministry just for mission trips every year. And then missions. You [Taylor} have all the missions numbers. We have asked and we keep suggesting for students to half tithe to Chi Alpha, but we have not done a very good job of following up and implementing that. And so most don't. There are a few that do and they would if we would just be intentional and follow up if they don't. And that would just, again, it's really just helping cover the expenses of Wednesday night or some core leaders will say, "hey, I want to have a pizza party. Can I have some money to buy some pizza?" Well, even if there's not money in Chi Alpha, we're going to take our money and say, "yeah, here's the money. Go get some pizza."

### **Mack Clements**

The hot dogs and all that stuff for swing ring core groups and all that. You know, just little things.

**Courtney Clements**

I'm like the staff director. So I raise extra money to cover expenses for staff retreat. That's like a whole retreat. That's just a free retreat for our staff and covering expenses for career staff to go to winter conference and those kinds of things.

**Taylor Coe**

That makes sense. This is a question that we could not answer at our previous meeting.

**Courtney Clements**

Okay.

**Taylor Coe**

What are the measures of success, if you can answer them quickly, if y'all don't know it, that's perfectly fine. We can figure those out.

**Courtney Clements**

Our biggest one, numerically is how many core group leaders do we have? And what is the ratio between core group leader and people in core groups?

**Mack Clements**

Core group leaders says it's like number of core group leaders. It's like the potential health. And then the ratio is the actual health. Are we actually living up to what we actually could do based on this ratio?

**Courtney Clements**

And the ratio, like factors in a two and a half year per leader, although some are more, we've had four and five year leaders before, some are more, some are less. But it's just

like that ratio. But having staff lead core groups is like skyrocketing the ratio because staff they're just long term. So that's helping a lot.

### **Mack Clements**

And then we've got... So actually, we kind of look at different numbers depending on the time of year, so... Going into this, like, fall, we're trying to maintain the number of leaders that we have because some drop over summer, some drop at the beginning of the first year.

### **Courtney Clements**

Yes. We measure the retention rate of leaders that come in in the spring. And that say, yes, I'm going to lead. We measure the retention. So two years ago, we had 100% retention this year, it was like 65% because a lot of people just didn't come back to school. That was like, the main thing.

### **Mack Clements**

And then in the beginning of the fall, we're really looking at our service numbers a lot and the number attending core groups, because that's really about measures how well we did startup events and stuff. And then... Hey Landon [interrupted by Landon entering the room].

[At this point, there was a technical difficulty associated with me pausing the recording. I did not take notes the way I should have, but I can summarize what was said.

They finished their thought by saying the main measure they look at is the retention rate and the multiplication of leaders.

I said that it sounds like these are measures for the whole ministry, but I asked what are the measures of success for individual core group leaders. I mentioned a personal example of how even though I have not made any leaders in my two years leading, they still like me and want to keep me around.

They stated that the standard is obedience to God. They talked about how it can be really hard to quantify, and simply measuring how many leaders they produce does not



completely encapsulate it. They used the example of one of the staff members. He had led small groups for multiple years, but never produced a core group leader. He did, however, lead some people to Christ. Based on this, he definitely had a successful experience. They summarized by saying they do not know how to articulate it, but that they could easily say who is and is not obeying God's will]

### Appendix 3: Stakeholder Analysis

Template:

- Bucket title (bucket judgement of criteria) (level of power, level of interest)
  - Bucket's criteria for judging success

Results (from most to least important):

- XAUM Student Leaders (success) (high, high)
  - How much they feel supported
  - Level of community and belonging
  - How many 1:1's
  - Success of individual core group
  - How many people we put on the family tree
  - Connect, grow, reach
- XAUM Chapter New Attenders (success) (low, high)
  - Level of community and belonging
  - How many people show up to things
- The Sought (low, LOW)
  - Marketing and outreach
- XAUM Missionaries (success) (high power, high interest)
  - Number of healthy core group leaders
  - Diversity
  - Retention
  - Number of people in core groups being disciplined
  - Students moving into LTC
  - Number of people who come to service
  - Salvation, water baptism, Holy Spirit baptism
- AG district council (SUCCESS) (high, high)
  - Number of people being credentialed
  - Holy Spirit baptism
- Ole Miss (success) (high, low)
  - Follow rules, no problems
  - Create student life
  - Diversity
- National XA (success) (high, low)

- Number of CMITs being produced
  - Diversity
  - Core group leader reproduction rate
  - Budgets
  - Staff:student ratio
- Local churches (success) (low, low)
  - Number of students from XA serving in their church
  - Quality of missionaries
- Supporters (success) (low, lowish)
  - Fruit
  - Work ethic
  - Salvation, water baptism
  - Diversity
  - Ministers being produced
- AG general council (success) (high, low)
  - Stay off the radar

## Appendix 4: Report 1, Positions and Programs of XAUM

### Positions:

1. Uninvolved: they show up every now and then, but generally not involved
2. Ambassador: they are regular attenders of XA. Total time per week: 5 hours
  - a. Attend and help set up Wednesday night service – 3 hours
  - b. Attend core groups – 2 hours
3. Student Leader: they are the frontline workers of the ministry. Total time per week: 15 hours
  - a. One on one mentorship – 5 hours
  - b. Plan and lead core group – 3 hour
  - c. Attend and help set up Wednesday night service – 3 hours
  - d. Attend staff-led Bible study – 2 hours
  - e. Campus outreach – 2 hours
4. Interns: they are missionaries in training working towards their credentials with the Assemblies of God. They commit to one year serving in the ministry. Total time per week: 55 hours
  - a. 11 hours Learning Campus ministry
  - b. 7 hours prayer/Bible study
  - c. 5 hours – Large Group meeting and prep
  - d. 5 hours - student one-on-ones
  - e. 5 hours - tabling
  - f. 4 hours intern classes
  - g. 4 hours working under each staff member
  - h. 3 hours – LTC
  - i. 2 hours – Core group
  - j. 2 hours – Family Dinners
  - k. 2 hours staff meeting
  - l. 2 hours sermon prep meeting
  - m. 2 hours exercise
  - n. 1 hour - staff mentor one-on-one
5. Staff and Directors: They run the ministry as its leaders. Staff commit to two years as a missionary, and directors commit to four years. Total time per week: 55 hours
  - a. 19 hours to prepare for everything
  - b. 7 hours prayer/Bible study
  - c. 5 hours – Large Group meeting and prep
  - d. 5 hours - student one-on-ones
  - e. 5 hours - tabling
  - f. 3 hours – LTC
  - g. 2 hours staff meeting
  - h. 2 hours sermon prep meeting
  - i. 2 hours exercise

- j. 2 hours – Core group
- k. 2 hours – Family Dinners
- l. 1 hour - staff mentor one-on-one

## Programs

1. Core groups
  - a. These are small group Bible studies run by 2-3 student leaders, interns, or staff. These are the primary units of XAUM. They not only serve as Bible studies, but they also serve as times for people to grow closer as friends. Most often held on campus
2. Wednesday night service
  - a. These are events where all of XAUM worships and learns about God in a format similar to Sunday morning church. Involves a set-up and take-down process since it is currently held in a space rented on campus.
3. One on ones
  - a. These are discussions between a core group leader and an attending student meant to help the student grow in their relationship with God. This allows for teachings tailored to their needs and desires.
4. Family groups
  - a. These are staff-led Bible studies meant to give student leaders and interns a break
5. Staff meeting
  - a. All of the staff and interns come together to discuss the direction of the ministry
6. Director meeting
  - a. The five directors come together to discuss the direction of the ministry
7. Sermon prep meeting
  - a. These are meetings where some staff and interns help the preacher for the Wednesday night service (usually Mack) perfect the sermon
8. LTC (Leadership Training Class)
  - a. This is the first step ambassadors take to become leaders. It is a class that meets a few times a week for a few weeks to learn about how to lead a core group
9. FAT Camp
  - a. This is a weekend retreat after LTC where future leaders are educated more
10. Intern classes
  - a. This is a class that helps interns to progress as missionaries
11. Missions program
  - a. This is a program where students donate to the program and a board gives out the donations to missionaries around the world
12. Ambassador meetings

- a. This meeting happens once a semester, and it is where ambassadors are confirmed and some decisions and announcements are made
- 13. Christmas party
  - a. This is just a fun party for all of XAUM at the end of the fall semester
- 14. End of year formal
  - a. This is just a fun party for all of XAUM at the end of the spring semester
- 15. Fall retreat
  - a. This is a weekend retreat in the middle of the fall semester where students just go and have a break from school
- 16. Mission trips
  - a. These are week-long trips, usually during spring breaks, where teams partner with local ministries and work in the local communities
- 17. SALT/World Missions Summit
  - a. This is an event where Chi Alphas all around the nation come together either in regions or as a whole to learn from various figures in the AG world

## **Appendix 5: Report 2, Culture Survey**

We created a survey that was meant to determine what Chi Alpha's culture is like at the time of the survey. To do this, we sent a survey out to 37 people, all of which were either student leaders or missionaries from Fall 2020 to now. We only sent the survey out to XALT because they have been very involved and see most of what is going on. 31 people responded, and only one current student leader did not fill out the survey. The rest who did not respond are former leaders. Not all 31 respondents answered every question.

In this survey, a theme is defined as a category of idea or specific word that appears at least five times. The reason for this is that since there are currently 28 members of XALT, five is a rather large number when compared to the overall number.

There were 14 questions. The questions, the method of analysis, their answers, and further comments and analysis are provided below.

Questions 1: How would you describe Chi Alpha to people unfamiliar with it?

1. Method of analysis: I used each individual idea presented, but if two people mentioned the same idea with different words, I used one word as the category. For example, “evangelize” and “help those investigating Christianity” are both called “evangelize.”

2. Responses (31 responses)

a. Themes:

- i. Community: 15 times
- ii. Help others grow closer to Jesus: 14 times
- iii. Methods (core group, etc.): 7 times
- iv. Welcoming/loving: 7 times
- v. Evangelism: 6 times
- vi. Supportive: 6 times
- vii. Diversity/racial unity: 5 times
- viii. Personal growth: 5 times

b. Appearances

- i. Discipleship: 4 times
- ii. Spiritual: 4 times
- iii. Fun: 2 times
- iv. Vulnerable/genuine: 2 times
- v. Never quits: 1 time
- vi. Healthy leadership: 1 time
- vii. Real faith: 1 time



- viii. Service-oriented: 1 time
- ix. Church on campus: 1 time
- x. High standards: 1 time

Questions 2: What are Chi Alpha's top three goals?

1. Method of analysis: I used each individual idea presented, but if two people mentioned the same idea with different words, I used one word as the category. For example, "evangelize" and "help those investigating Christianity" are both called "evangelize."
2. Commentary: with the exception of evangelism, there is little uniformity about Chi Alpha's top three goals. Only three of the categories were mentioned by over half of the respondents. The difference in thought is also present among the directors.
  - a. Responses among directors:
    - i. Producing disciples who make disciples: 5 times
    - ii. Evangelism: 3 times
    - iii. Producing missionaries: 1 time
    - iv. Produce ministry and marketplace leaders: 1 time
    - v. Healthy leaders: 1 time
    - vi. Racial reconciliation: 1 time
    - vii. Cross cultural missions: 1 time
    - viii. Transform: 1 time
    - ix. Reconcile students to each other: 1 time
3. Responses (out of 31):
  - a. Themes:
    - i. Evangelism: 28 times
    - ii. Racial Unity: 18 times

- iii. Discipleship: 17 times
  - iv. Community: 10 times
  - v. Own Faith: 8 times
  - vi. Transform: 7 times
- b. Appearances:
- i. Responsibility: 4 times
  - ii. Vulnerability: 2 times
  - iii. Welcoming: 2 times
  - iv. Spiritual: 2 times
  - v. Theological accuracy: 1 time
  - vi. Healthy leaders: 1 time

Questions 3: What are Chi Alpha's top three values?

1. Method of analysis: I used each individual idea presented, but if two people mentioned the same idea with different words, I used one word as the category. For example, "evangelize" and "help those investigating Christianity" both count as "evangelize."
2. Commentary: There is even less uniformity here than in the goals question, showing there is little unity in what XA's top 3 values are. There is also little unity among the directors, though they are more unified on this question than the goals question.
  - a. Director's responses:
    - i. Community: 4 times
    - ii. Diversity: 4 times
    - iii. Discipleship: 2 times
    - iv. Evangelism: 2 times
    - v. Leadership: 1 time
    - vi. Protect Church's investment: 1 time
    - vii. Jesus: 1 time
3. Responses (out of 31):
  - a. Themes
    - i. Racial Unity/diversity: 10 times
    - ii. Vulnerability: 9 times
    - iii. Real Community, real devotional life, real responsibility: 9 times
    - iv. Community: 9 times

- v. Evangelism: 6 times
- b. Appearances
  - i. Relationship with God/faith: 4 times
  - ii. Honoring/loving one another: 3 times
  - iii. Discipleship: 3 times
  - iv. Jesus: 3 times
  - v. Students: 2 times
  - vi. Responsibility: 2 times
  - vii. Leadership empowerment: 2 times
  - viii. Self-worth: 1 time
  - ix. Protect Church's investment: 1 time
  - x. Unity: 1 time
  - xi. Spiritually balanced: 1 time
  - xii. Faithful, Available, Teachable (FAT): 1 time
  - xiii. Trust: 1 time
  - xiv. Grace: 1 time
  - xv. Unsure: 1 time

Question 4: If you had to describe the people in Chi Alpha with three words, what words would you use? Why?

1. Method of analysis: I used each individual idea presented, but if two people mentioned the same idea with different words, I used one word as the category. For example, “evangelize” and “help those investigating Christianity” both count as “evangelize.”
2. Responses (out of 30):
  - a. Themes:
    - i. Welcoming/loving: 24 times
    - ii. Vulnerable: 12 times
    - iii. Joyful/fun: 8 times
    - iv. Growing: 7 times
    - v. Unjudgmental/understanding: 5 times
  - b. Appearances:
    - i. Spiritual: 4 times
    - ii. Service-oriented: 3 times
    - iii. Dependable: 2 time
    - iv. Evangelism: 2 times
    - v. Supportive: 2 times
    - vi. Passionate: 2 times
    - vii. Intentional: 1 time
    - viii. Inspirational: 1 time
    - ix. Honest: 1 time

- x. Patient: 1 time
- xi. Diverse: 1 time
- xii. Outgoing: 1 time

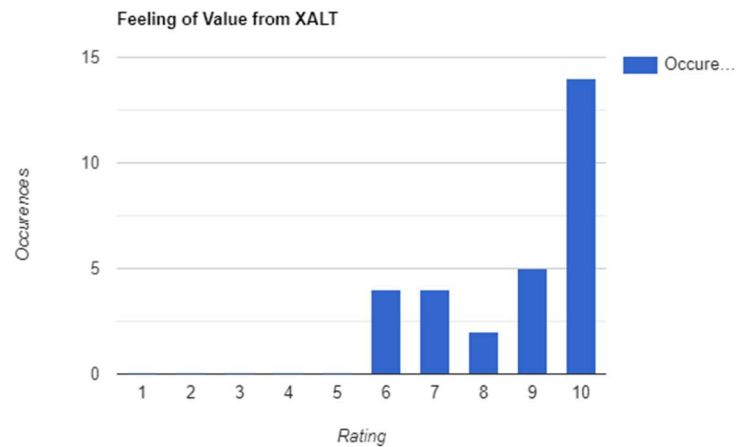
Question 5: On a scale of 1 to 10, how valued and appreciated by fellow XALT members do you feel? What about your family pastor?

1. Method of analysis: I broke this question down into two scales of one to ten, one for XALT as a whole and the other for the leader's family pastor. I then noted comments from each person's reason as to why they gave the rating they did.

2. Responses (out of 29):

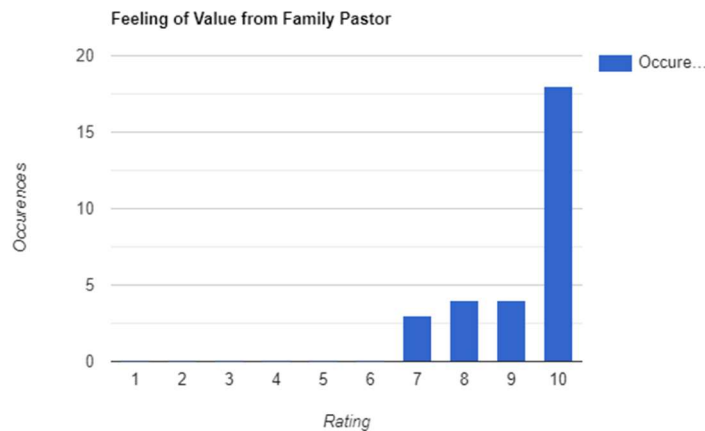
a. XALT

- i. 10: 14 times
- ii. 9: 5 times
- iii. 8: 2 times
- iv. 7: 4 times
- v. 6: 4 time



b. Family pastor

- i. 10: 18 times
- ii. 9: 4 times
- iii. 8: 4 time
- iv. 7: 3 times



c. Reasons:

- i. Cliques/overlooked: 2 times
- ii. Encouraging/supportive: 2 times
- iii. Busy: 2 times
- iv. Good time: 1 time

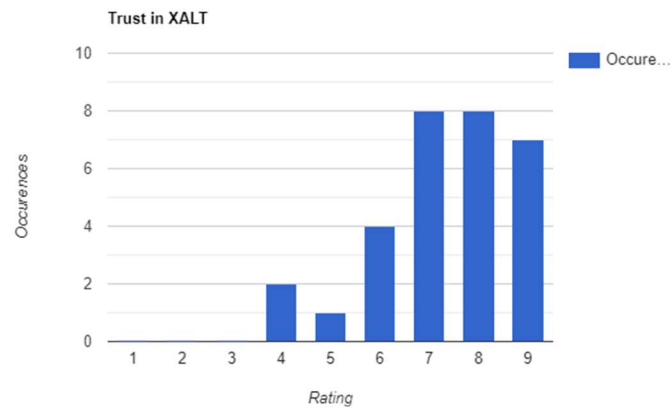


Question 6: On a scale of 1 to 10, how much do you trust fellow XALT members? What about your family pastor?

1. Method of analysis: I broke this question down into two scales of one to ten, one for XALT as a whole and the other for the leader's family pastor. I then noted comments from each person's reason as to why they gave the rating they did.
2. Responses (out of 29):

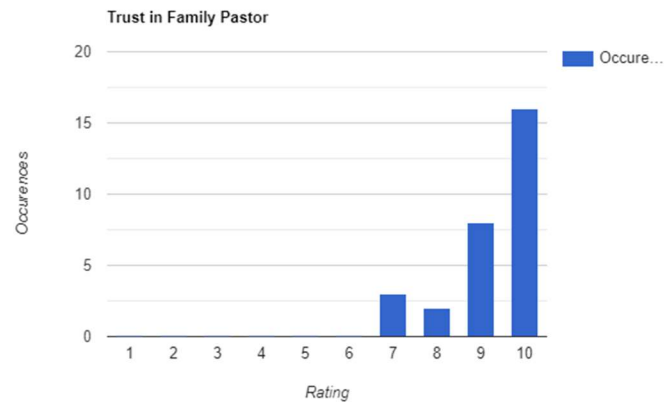
a. XALT

- i. 10: 7 times (1 for guys)
- ii. 9: 8 times
- iii. 8: 8 times
- iv. 7: 4 times
- v. 6: 1 time
- vi. 4: 2 times (1 for girls)



b. Family pastor

- i. 10: 16 times
- ii. 9: 8 times
- iii. 8: 2 time
- iv. 7: 3 times



c. Reasons:

- i. Don't trust some members of XALT: 2
- ii. Worried about a specific director, but improving: 1
- iii. Trust guys (10) more than girls (4): 1
- iv. Youth: 1

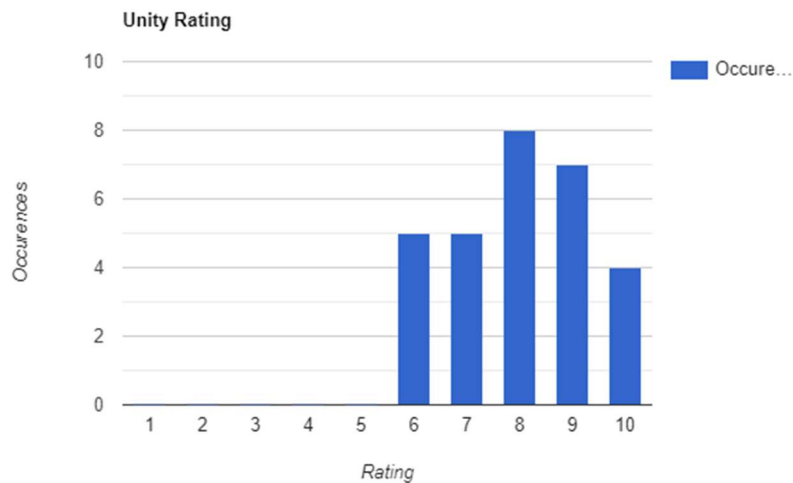
Question 7: On a scale of 1 to 10, how unified do you think XALT is? Are major divisions handled in healthy ways?

1. Method of analysis: I first analyzed the level of unity on a scale on one to ten by tallying each occurrence and mentioning reasonings from each respondent. I analyzed each response to the second question as they were received and tallied similar responses.

2. Responses (out of 29):

a. Unity Rating

- i. 10: 4 times
- ii. 9: 7 times
- iii. 8: 8 times
- iv. 7: 5 times
- v. 6: 5 times



b. Unity justifications

- i. Gossip, unwillingness to work things out: 2 times
- ii. Agree on basics, not sure on details: 2 times
- iii. Cliques: 1 time
- iv. Distance between members of XALT: 2 times
- v. Lack of understanding of different visions: 1 time
- vi. Feels like bunch of independent teams, not one whole: 1 time

c. Healthy handling Responses:

- i. Yes: 12 times
  - 1. Most of the time: 2 times

2. Have healthy conversations about controversial topics: 1 time
  3. But doesn't know everything going on: 1 time
  4. Some people make it hard: 1 time
  5. Great communication: 1 time
- ii. Think so: 4 times
    1. Is timely: 1 time
- iii. No: 2 time
    1. Too often in groups: 1 time
    2. No follow up: 1 time
- iv. Unsure: 1 time
    1. Process is good, but not sure how it works in practice: 1 time
- v. As best as can be: 1 time

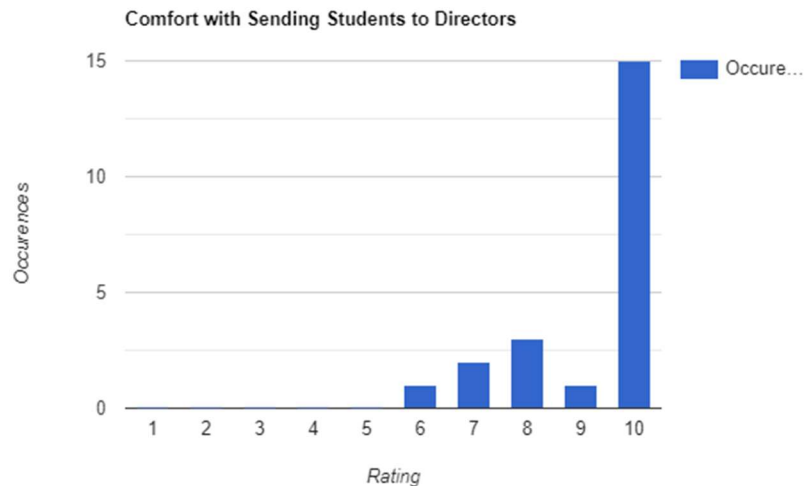
Question 8: On a scale of 1 to 10, based on your interactions with the directors, would you feel comfortable sending students to talk to them about issues? Why

1. Method of analysis: I tallied the number of times each number or non-number response occurred. Then, I mentioned any comments justifying the rating.

2. Responses (out of 30):

a. Rating:

- i. 10: 15 times
- ii. 9: 1 time
- iii. 8: 3 times
- iv. 7: 2 times
- v. 6: 1 time



b. Other responses:

- i. Yes: 4 times
- ii. Maybe/depends: 2 times
- iii. Yes (because good advice) and no (too high of standard): 1 time
- iv. Yes, but they are too busy: 1

c. Other comments:

- i. They are wise: 6 times
- ii. They go the extra mile/are good people: 4 times
- iii. The carefront/accountability is hard on some: 3 times
- iv. They trust the directors: 3 times
- v. Lack of connection with the directors: 2 times
- vi. They are Godly: 2 times

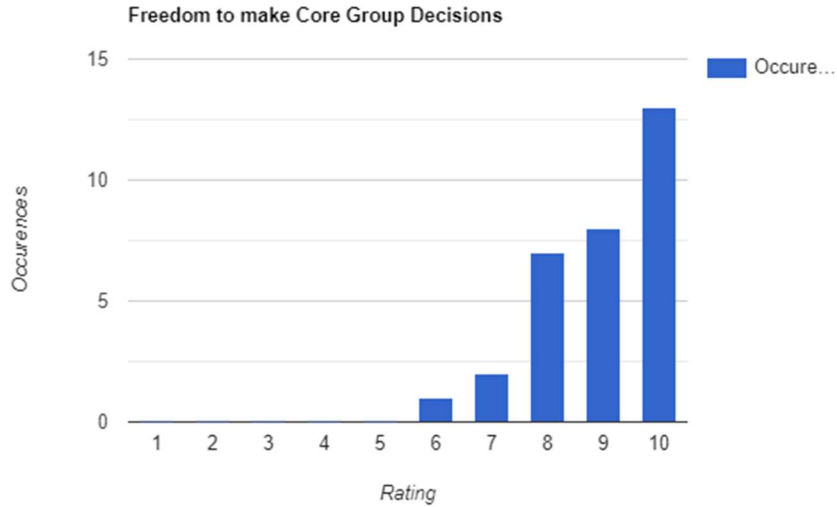
Question 9: On a scale of 1 to 10, how free are you to make decisions about your core group?

1. Method of analysis: I tallied the number of times each number occurred. Then, I mentioned any comments justifying the rating.

2. Responses (out of 31):

a. Rating:

- i. 10: 13 times
- ii. 9: 8 times
- iii. 8: 7 times
- iv. 7: 2 times
- v. 6: 1 time



b. Comments:

- i. Each leader has an equal voice: 4 times
- ii. As long as teachings are appropriate and not outlandish: 2 times
- iii. 1<sup>st</sup> semester restriction to book of Bible: 1 time
- iv. Mandatory teachings: 1 time

Question 10: On a scale of 1 to 10, how diverse do you think Chi Alpha is? Do you feel like certain groups are left out or judged (a certain race, Greek life, international students, etc.)?

1. Method of analysis: First, I tallied how many times each number occurred. Then, I tallied how many times a certain group was mentioned as judged.

2. Commentary:

a. A third of respondents say that Greek and International students are left out in some way. Some mentioned that other leaders would refuse to reach out to Greek students. Also, knowing the context of the LGBT remarks made, it may be worth addressing this issue before things get out of hand.

3. Responses (out of

31):

a. Ratings

i. 10: 3 times

ii. 9: 1 time

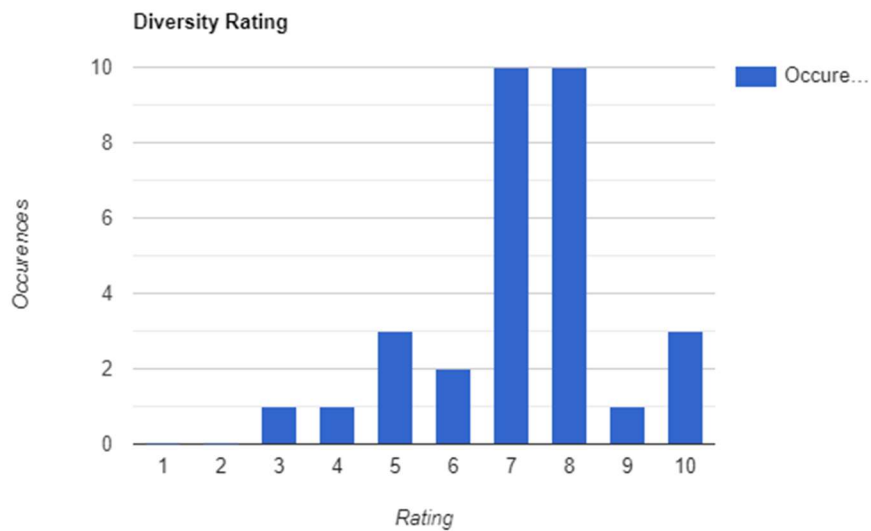
iii. 8: 10 times

iv. 7: 10 times

v. 6: 2 times

vi. 5: 3 times

vii. 4: 1 time



- viii. 3: 1 time
- b. Are particular groups judged:
  - i. Greek life, yes: 4 times
  - ii. LGBT, yes: 1 time
  - iii. No: 1 time
- c. Comments:
  - i. International students left out: 11 times
  - ii. Greek left out: 10 times
  - iii. Non-black people left out: 5
  - iv. Refuse to reach Greek/heavy judgement: 3 times
  - v. Minorities in general left out: 1 time
  - vi. Not as much diversity in majors/career goals: 1 time
  - vii. Bad with reaching the generally busy: 1 time
  - viii. Not following up on those who leave: 1 time
  - ix. Worship geared towards people of color: 1 time
  - x. XA leaves out and judges LGBT people: 1 time
    - 1. The ministry should not ask for their money to LTC and FAT Camp knowing that they will turn the person down; it should be addressed beforehand. This issue invalidates fighting for racial unity. XA should not be in people's business, and it is starting to become a negative reputation on campus

Question 11: How are mistakes addressed?

1. Method of analysis: I used each individual idea presented, but if two people mentioned the same idea with different words, I used one word as the category.
2. Responses (out of 31):
  - a. Themes:
    - i. Carefronting: 14 times
    - ii. Directly: 7 times
  - b. Appearances
    - i. Publicly: 3 times
    - ii. Honestly: 3 times
    - iii. Admitting mistakes (including directors): 3 times
    - iv. Quick: 3 times
    - v. Positive: 2 times
    - vi. Gentle: 2 times
    - vii. Private: 2 times
    - viii. Gossip: 1 time
    - ix. Maturely: 1 time
    - x. Lovingly: 1 time
    - xi. Understanding: 1 time
    - xii. Professionally: 1 time
    - xiii. Not entirely sure: 1 time



Question 12: What about the way Chi Alpha operates is most frustrating to you?

1. Method of analysis: I used each individual idea presented, but if two people mentioned the same idea with different words, I used one word as the category.
2. Commentary: the responses are all over the place, which was unexpected. The only categories that are mentioned by multiple people are the time commitment, high expectations and associated stress, and poor communications. This could mean that there are no issues that are majorly problematic, but that there may be a lot of small issues.
3. Responses (out of 27):
  - a. Themes
    - i. None: 7 times
    - ii. Time commitment: 5 times
  - b. Appearances
    - i. High expectations and associated stress: 4 times
      1. Felt most fulfilled during the stress: 1 time
      2. Cultish/demands too much devotion: 1 time
    - ii. Poor communications: 3 times
    - iii. Shame for not always being ok/going 100%: 1 time
    - iv. Trusting the process more than the Spirit: 1 time
    - v. Feeling used: 1 time
    - vi. Classist (hard to make bonds between Ambassador, XALT, Staff “layers”): 1 time
    - vii. Workplace mindset: 1 time

- viii. People who chose to not do leadership are left behind: 1
- ix. You must change to belong, especially reserved people: 1 time
- x. It's ok being late: 1 time
- xi. No health promotion: 1 time
- xii. Feeling judged: 1 time
- xiii. Out of comfort zone despite probably being a good thing: 1 time
- xiv. Staff doesn't rest enough: 1 time
- xv. Too much emphasis on reaching students of color: 1 time
- xvi. Need more personal evangelism: 1 time
- xvii. Uneven standards for carefronting: 1 time
- xviii. Cliques: 1 time
- xix. Need to do more in summer: 1 time
- xx. Ambiguous process for becoming a leader: 1 time

Question 13: If you could change one thing about how Chi Alpha does things, what would you change?

1. Method of analysis: I used each individual idea presented, but if two people mentioned the same idea with different words, I used one word as the category.
2. Responses (out of 30)
  - a. Appearances:
    - i. Unsure/nothing: 4 times
    - ii. Vet leaders more before letting them into XALT: 3 times
    - iii. Be more time conscious: 2 times
    - iv. Too focused on getting people into leadership: 2 times
    - v. Do more XA-wide events: 2 times
    - vi. Push more for the unreached: 2 times
    - vii. Reach out to people when they're leaving: 1 time
    - viii. Build bonds focused on the person, not their qualities: 1 time
    - ix. Go out of way to appreciate non-black minorities: 1 time
    - x. Address the workplace mindset, maybe articulate goals better: 1 time
    - xi. Sink the ship issues: 1 time
    - xii. Change structure to make commitment easier: 1 time
    - xiii. More mental health awareness: 1 time
    - xiv. Do more summer student preaching: 1 time
    - xv. Talk with members about leadership earlier: 1 time
    - xvi. Loosen the core reqs: 1 time

- xvii. Build the ministry-wide community: 1 time
- xviii. Change the mindset from leadership to missionaries: 1 time
- xix. Do more team building in XALT: 1 time
- xx. Accessible language: 1 time
- xxi. Build a timelier culture: 1 time
- xxii. Bring more innovation: 1 time
- xxiii. Be less cultish: 1 time

Question 14: At any point in this survey, did you feel uncomfortable answering a question honestly? If you're willing, why?

1. Method of analysis: I tallied the number of yes and no responses. I also tallied the explanations for why the respondent chose yes or no.
2. Responses (out of 31):
  - a. No: 23
    - i. We as a ministry need to learn and grow: 2 times
    - ii. Trust the directors and staff: 2 times
    - iii. Just unsure of how to explain self: 2 time
    - iv. Thought I would be: 1 time
  - b. Yes: 7
    - i. Name on survey: 2 times
    - ii. We try to be too positive, so hard to give honest feedback: 1 time
    - iii. Not sure how to fix problems: 1 time
    - iv. Last two questions assume something is wrong: 1 time
    - v. “on kinda the extreme side of acceptable,” needed to remember no one would judge: 1 time
    - vi. Sometimes it feels like we can’t question authority: 1 time
  - c. “No point in the survey:” 1 time
    - i. Ambiguous. It either means they saw no point in the survey, or at no point in the survey were they uncomfortable. Maybe follow up.

## **Appendix 6: Report 3, Alumni Survey**

We created a survey that was meant to determine how alumni were doing as they went through life. Specifically, we wanted to see if they were still using the skills and training in evangelism and mentorship they were given. To do this, we sent out a survey to 32 people, all of which were student leaders for at least one year before the 2020-2021 school year. We did this because they will all have had time to settle down where they will be and involve themselves in a local community where they could undertake these activities. 14 people responded to the survey, which is just under half of those asked to fill out the survey.

In this survey, a theme is defined as a category of idea or specific word that appears at least 4 times. The reason for this is that since there are 14 respondents, 4 is a large portion of those respondents.

There were 11 questions. The questions, the method of analysis, their answers, and further comments and analysis are provided below.

Questions 1: What year did you graduate?

3. Since many of these people graduated a few years ago, the responses in following questions should be good. They will have had plenty of time to settle down and evangelize and mentor people.
4. Method of analysis: I listed each year and tallied the number of times it appeared. Since these are just the years people left, I decided not to divide them according to themes.
5. Responses (14 responses)
  - i. 2016: 1
  - ii. 2017: 5
  - iii. 2018: 2
  - iv. 2019: 1
  - v. 2020: 2
  - vi. 2021: 1
  - vii. Left fall 2016: 1
  - viii. Didn't graduate, left 2020: 1

Questions 2: Are you involved in a local church?

1. Commentary: the rate of people who are not involved in church is unexpectedly high.
2. Method of analysis: I tallied the number of times a yes or no response occurred.
3. Responses (14 responses)
  - a. Themes:
    - i. Yes: 9
    - ii. No: 5



Questions 3: If so, how are you involved? If not, why not?

1. Commentary: while only three people mentioned being involved in weekly service and Bible study, it is safe to assume that some would consider that a given and not feel like it was worth mentioning.
2. Method of analysis: I used each individual idea presented, but if two people mentioned the same idea with different words, I used one word as the category. For example, “evangelize” and “help those investigating Christianity” are both called “evangelize.”
3. Responses (13 responses)
  - a. Appearances
    - i. Service/mass and bible study: 3
      1. Currently not due to newborn: 1
    - ii. Kids/youth church: 3
    - iii. Recently relocated: 3
      1. Was involved at a previous church: 1
    - iv. Travel a lot: 2
      1. Visits familiar churches when travelling: 1
    - v. Hindered by COVID or work: 2
    - vi. Serves as an usher: 1
    - vii. Serves on Saturday: 1
    - viii. Serves in ladies’ ministry: 1
    - ix. Serves in outreach ministry: 1
    - x. Serves as worship director: 1

Questions 4: Are you discipling people on a regular basis?

1. Method of analysis: I tallied the number of times a yes or no response occurred.

2. Responses (14 responses)

a. Themes:

i. No: 10

ii. Yes: 4

Questions 5: If so, how so, how has it been going? If not, why not?

1. Commentary:

- a. 7 of the responses show that they are doing at least some discipling, but the previous question shows only 4 doing so regularly.
- b. The only theme is that the ways people disciple others are different from how they did so during their time in school. It may be worth investigating how similar and different the two situations are.

2. Method of analysis: I used each individual idea presented, but if two people mentioned the same idea with different words, I used one word as the category. For example, “evangelize” and “help those investigating Christianity” are both called “evangelize.”

3. Responses (13 responses)

a. Themes:

- i. Using different methods from undergraduate studies: 4
  - 1. Discipling in professional setting: 3
  - 2. More casual/less formal: 3
  - 3. Focusing on discipling children due to family focus: 1
  - 4. Disciples in a worship context: 1

b. Appearances

- i. Does disciple people, it's been going well: 2
  - 1. Affected by COVID: 1
  - 2. Focuses on youth in Bible studies: 1
  - 3. New opportunities every week: 1

- ii. They do not have an opportunity to do so where they are at: 2
  - 1. Working from home/COVID restrictions: 1
- iii. The way they interpreted discipleship is not the full picture (the difference between “go and do” and “go and live + do”): 1
- iv. Adjusting to being back home still: 1
  - 1. Is looking for people to mentor: 1
- v. Was working from home, now in Christian firm: 1
- vi. Was previously doing so, but not communicating with church as much: 1
  - 1. Still connected with those being discipled
- vii. “Some times tonight but then there’s always that reminder to keep going because they are going to get it.”: 1
  - 1. I am not sure how to interpret this

Questions 6: Do you think the leadership training you received to be a core group leader has been helpful since you've graduated?

1. Commentary: a unanimous response, which is a fairly powerful indicator.
2. Method of analysis: I tallied the number of times a yes or no response occurred.
3. Responses (14 responses)
  - a. Themes:
    - i. Yes: 14

## Questions 7: Why or why not?

1. Commentary: There are no themes, but the answers align with question 6's responses.
2. Method of analysis: I used each individual idea presented, but if two people mentioned the same idea with different words, I used one word as the category. For example, "evangelize" and "help those investigating Christianity" are both called "evangelize."
3. Responses (13 responses)
  - a. Appearances
    - i. The training helped with other ministry responsibilities: 2
      1. It is specific to ministry and not helpful to market: 1
    - ii. Greater confidence and less social anxiety: 2
    - iii. Better able to navigate personal interactions: 2
      1. Able to be honest and open with people: 1
    - iv. It built their leadership skills: 2
      1. Most of their leadership skills came from Chi Alpha: 1
    - v. It taught them what discipleship means and how to do it: 2
    - vi. They still are disciplined and structured: 2
      1. Trained them to be consistent with BINTO time: 1
    - vii. It helped them be more intentional with those around them: 1
    - viii. It taught them how to balance multiple responsibilities: 1
    - ix. It made them more ready to take the initiative: 1
    - x. It taught valuable life skills: 1

- xi. It helped with spiritual growth: 1
- xii. It developed their wisdom: 1

Questions 8: Of the Core Reqs you learned in Chi Alpha, have you shared/taught any of them since you've graduated?

1. Method of analysis: I tallied the number of times a response occurred.
2. Responses (14 responses)
  - a. Themes:
    - i. None/blank: 5
    - ii. Priorities: 5
    - iii. How to Study the Bible: 4
  - b. Appearances:
    - i. 6-8-10: Making Wise Decisions: 3
    - ii. How to Pray: 3
    - iii. Bones: How to Share the Gospel: 1
    - iv. The Wheel: Living a balanced Christian Life: 1



Questions 9: What is something you wish you were taught when you were a core group leader?

1. Method of analysis: I used each individual idea presented, but if two people mentioned the same idea with different words, I used one word as the category. For example, “evangelize” and “help those investigating Christianity” are both called “evangelize.”
2. Responses (11 responses)
  - a. Themes:
    - i. There is nothing they want to change: 4
      1. They felt fully equipped: 1
      2. Feels as though they can minister to others: 1
      3. They felt it was well balanced: 1
      4. Can’t think of anything to change: 1
    - b. Appearances:
      - i. How to evangelize and disciple people beyond university: 3
        1. Specifically workplace: 2
        2. The training works well on university, not so much beyond that: 1
        3. Harder to disciple youth: 1
      - ii. Used “how to pray,” parts of “priorities” and “how to study the Bible,” maybe the “wheel”: 1
      - iii. Wanted to be taught how to manage ministry and day to day life better: 1

- iv. How to deal with conflict in a healthy way: 1
- v. How to properly manage stress: 1
- vi. How to have community after college

Questions 10: If we started an XA Ole Miss Alumni program, would you be interested in joining? (Note: We are close to the 10<sup>th</sup> year of XA at Ole Miss, we are hoping to do a reunion of some sorts)

1. Method of analysis: I tallied the number of times a yes, no, or maybe response occurred.
2. Responses (14 responses)
  - a. Themes:
    - i. Yes: 7
    - ii. Maybe: 7

Questions 11: What other feedback would you like to give to us about your time in Chi Alpha?

1. Commentary: It is worth noting that iii through x was all one person giving advice on potential improvements for Chi Alpha; they made a very long response. It seems like the vast majority of respondents thoroughly enjoyed being members of Chi Alpha.
2. Method of analysis: I used each individual idea presented, but if two people mentioned the same idea with different words, I used one word as the category. For example, “evangelize” and “help those investigating Christianity” are both called “evangelize.”
3. Responses (12 responses)
  - a. Appearances:
    - i. Foundational for the rest of their life: 3
      1. Not sure where they would be without Chi Alpha: 1
      2. Priorities has been very useful: 1
    - ii. It was a good experience: 3
      1. Would not trade it for anything: 1
      2. Chi Alpha made college great
      3. There were lots of caring people: 1
    - iii. Too much focus on community and not enough on equipping students with the Word: 1
    - iv. Pushing too hard to get people into vocational ministry: 1

- v. Student leaders are too involved in Chi Alpha, and staff should take up more responsibility: 1
  - 1. This allows leaders to be involved in other organizations: 1
  - 2. Time could be managed better: 1
  - 3. This allows students to place an appropriate focus on school: 1
- vi. Sophomores should not be leaders: 1
  - 1. Do an apprenticeship: 1
    - a. From non-leader to leader is a big transition: 1
    - b. This will help with freshmen-sophomore gossip: 1
- vii. Seniors should not be leaders: 1
  - 1. Senior year is stressful for those entering the marketplace: 1
  - 2. There should be an exit program, meaning they only do small groups and local church: 1
- viii. Ambassadors should not be a system for equipping people to be leaders: 1
  - 1. There was too much of a push for leadership: 1
    - a. It should not be the point of the ministry since walking with the Lord is the point: 1
- ix. Much of the ministry should focus on equipping people for the market: 1
  - 1. It's the most strategic place post-grad: 1

- x. Start an alumni program: 1
  - 1. Let the members run it, they are adults and the directors should focus on the ministry: 1
- xi. They had some regrets: 1
  - 1. Wishes they would have established more meaningful relationships with the people they disciplined: 1
  - 2. They think they were too hard on the people they disciplined: 1
- xii. They miss Chi Alpha: 1
- xiii. Focus on God and Family, then everything else will be taken care of by God's grace: 1
- xiv. Keeping being a safe and diverse space: 1
- xv. They wish they had more time to learn and grow: 1
- xvi. They wish they had connected much sooner than they did: 1
- xvii. Thanked Chi Alpha for helping them open up and move to God's will: 1
- xviii. Encouragement to keep thriving and growing: 1
- xix. Thinks non-specifically prompted feedback would be better conversationally: 1

## **Appendix 7: Report 4, Former Leader Interview Assessment**

Director Lauren Upchurch and I conducted interviews of former student leaders who could have returned to leadership but chose not to. The reason for this was primarily so we could see what influenced them to not return. We asked seven people if they would be willing to be interviewed, and five people were willing to do so.

First, Lauren and I agreed upon a set series of 13 questions to ask the interviewees. Then, we sat down with them in a space of their choosing and interviewed them. We voice recorded the interviews, and I transcribed them using two online services called Temi and Happyscribe.

Questions for interview:

1. Encourage them to be honest and reiterate that we will not hold responses against them.
2. What is your name?
3. What school year did you lead?
4. Did you lead the whole year?
5. Overall, how was your leadership experience?
6. Can you talk about some things that went well in your specific experience?
  - a. Is there anything else you think is worth mentioning? (Ask until no)
7. Can you talk about some things that did not go well in your specific experience?
  - a. Is there anything else you think is worth mentioning? (Ask until no)

8. Was there anything you wish you had done differently now that you have hindsight?
  - a. Is there anything else you think is worth mentioning? (Ask until no)
9. Was there anything XAUM could have done to make your experience better?
  - a. Is there anything else you can think of? (Ask until no)
10. What are some good things about student leadership as a position?
  - a. Can you think of anything else? (Ask until no)
11. What are some bad things about student leadership as a position?
  - a. Can you think of anything else? (Ask until no)
12. What would you change about the student leader position?
  - a. Can you think of anything else? (Ask until no)
13. What influenced you to drop student leadership?
14. Did you feel uncomfortable answering any of these questions?
15. Thank them



## Overall Results

### 1. Commentary:

- a. The greatest issue these student leaders faced was the time commitment. This was a universal sentiment, and everyone but one person said it contributed to their decision to step down from leadership. This is especially unfortunate since three of them enjoyed leadership, with one saying that he would do it again if he could.
- b. All but one of them specifically mentioned that they enjoyed the community they had and the relationships they made. However, three of them also mentioned that they lacked community in some way. This could mean that while there is some strong community in some ways, there is weak community in other ways.
  - i. In addition, one person said that XALT felt cliquy at times
- c. Three of them also mentioned that it was a great personal growth experience.
- d. Three of them mentioned they did not have anyone to mentor and viewed this as a negative. One of them even mentioned that it caused him to feel dread towards XALT meetings, likely due to shame.
  - i. Having people to mentor seems like a measure of success applied by these people.
- e. Two people said that they felt like they could not bring up frustrations. Both mentioned fear as a factor, and one said he did not have the

opportunity to do so. They both also mentioned that it contributed to their decision to step down

## 2. Responses

### a. Overall:

i. Their time in leadership was a good experience: 3

1. Would do it again: 1

2. Had some periods of burnout: 1

ii. Their time in leadership was a bad experience: 1

iii. Their experience started well, but it ended badly: 1

### b. Positives about being in leadership:

i. They had good community and relationships: 4

ii. They experienced personal growth: 3

iii. Doing stuff during the week instead of on weekends (after leaving): 1

iv. Good experiences with core groups, services, and retreats: 1

v. They had great coleaders: 1

vi. They got to help others grow: 1

vii. They had opportunity to teach and mentor: 1

viii. They were able to be a leader and role model: 1

ix. They were able to minister in worship setting: 1

### c. Challenges:

i. Time commitment: 5

1. Contributed to stepping down: 4

2. Prevented taking up leadership in other groups: 1
- ii. They lacked of community: 3
  1. Specifically, core group: 1
  2. Specifically, XA-wide community: 1
  3. Specifically, XALT: 1
  4. Cliques: 1
- iii. No one they were mentoring: 3
  1. Caused dread for meetings (likely means shame): 1
- iv. Not enough care or investment from staff: 2
  1. They were pouring out more than they were being poured into: 1
  2. The staff were inattentiveness due to mitigating factors: 1
- v. Unable to voice frustrations: 2
  1. Contributed to stepping down: 2
  2. Due to fear of the staffs' reaction: 2
  3. Potentially being the only one struggling with that issue: 1
- vi. High expectations: 1
  1. Felt like they needed all of the answers: 1
  2. Contributed to stepping down: 1
  3. In qualifying for leadership
  4. Sink the ship issues and other expectations during leadership: 1
- vii. Poor communications in the context of missing meetings: 1

- viii. Felt that XA got too political sometimes: 1
- ix. All work, no play (all spiritual authority, no room for being a friend): 1
- x. Implied lack of transparency (did not specify what that means): 1
- xi. Exhaustion/draining: 1
- xii. Not knowing what to teach in one on ones: 1
- xiii. Pandemic restrictions caused them to miss out on things like FAT Camp: 1

Interviewee 1:

1. Overall: good leadership experience
2. Positives:
  - a. Good community and relationships
  - b. Doing stuff within the week schedule (like family group, which he is seeing but not experiencing).
  - c. Big personal growth opportunity
3. Challenges:
  - a. Time commitment, which he emphasizes substantially
  - b. Not enough mentoring compared to how much he was mentoring others
  - c. Felt like he needed all of the answers
  - d. Lack of XA-wide community
  - e. High expectations, which he noted was a large part of him leaving leadership
    - i. He thinks the idea of being purely an authority or role model is problematic. He suggests that they should be on a more equal footing.
    - ii. This also extends into how one actually becomes a leader.
4. Additional comments:
  - a. The two greatest issues for him are the time commitment and high expectations, the latter of which was called out as a reason he left leadership.

Interviewee 2:

1. Overall: very good experience, would do it again
2. Positives:
  - a. Being able to teach and mentor people
  - b. Having a loving and vulnerable community
  - c. The growth he experienced as a person and facilitated in others
  - d. The ability to be a leader and role model
3. Challenges:
  - a. The time commitment was a major point for him since it caused him to drop leadership. May also have caused some sort of shame, though that is speculation.
  - b. Poor communication in the context of him missing meetings
  - c. Felt that XA got too involved in political issues sometimes
4. Ways to improve
  - a. Have a united curriculum in core.
  - b. A more gradual process of becoming a core group leader, specifically a shadowing type thing.
5. Additional comments:
  - a. It is worth noting that many of his negatives were more focused on the dynamics of his group and own leadership practices than the actual policies and practices of XA. He did not have any big issues with XA overall

Interviewee 3:

1. Overall: bad experience. He felt burned out, lonely, anxious, stressed, angry, ashamed, and like a failure.
2. Positives:
  - a. He was able to minister to people in a worship setting, especially those he was worshipping with.
3. Challenges:
  - a. He had no guys he was substantially mentoring. This seems to cause many issues for him due to an idea that if he is not mentoring people, he is failing.
    - i. He dreaded XALT meeting and events, partially because of not having mentees.
  - b. He felt like he had no community to lean on, potentially as a result of not having guys to lean on in core group.
  - c. He felt like he could not talk about his frustrations for two reasons:
    - i. He felt like he was not allowed to because leadership would not receive the issues well
    - ii. He felt like he was not given room to make any frustrations known to begin with, mainly in a 1:1 meeting.
  - d. He felt like everything was work with no play.
    - i. All about being spiritual authority, no room to be a friend
  - e. He implies a lack of transparency, though he does not suggest what transparency is lacking.

f. The time commitment, contributed to stepping down

4. Additional comments:

- a. A large part of his issue is about not having guys to mentor, especially since many of his problems stemmed from that. I can't help but wonder if that is the standard by which we truly evaluate success as a member of XALT.
- b. This led to the issue of not feeling like he could or should bring up his frustrations. This shows a distrust or fear of the directors, which is problematic, especially in a ministry dependent on volunteers and a feeling of community.



Interviewee 4:

1. Overall: started well, went downhill really quickly
2. Positives:
  - a. Great coleaders
  - b. Good core groups
  - c. Great and unique growing experience
3. Challenges:
  - a. Inattentiveness from staff due to mitigating factors
  - b. Exhaustion, mentioned many times
  - c. Lack of connection with fellow XALT
  - d. Time commitment
    - i. Contributed to stepping down
  - e. Mentally draining
  - f. XALT feeling cliquey and like she couldn't talk with some people
  - g. Not knowing what to do in one on ones after core reqs
  - h. Feeling afraid to voice complaints
    - i. Contributed to stepping down
    - ii. Culture of over-positivity, cannot criticize
4. Additional comments:
  - a. She walked it back in the end, but she did say that if she didn't feel as neglected and unable to voice frustrations, she may have stayed in leadership

Interviewee 5:

1. Overall: she had a good experience, though there were some periods of burnout she was encouraged through
2. Positives:
  - a. Good relationships with people
  - b. Good experiences during core group, at Wednesday night service, and at retreats
3. Challenges:
  - a. She had a hard time getting new girls
  - b. She did not have any girls she was mentoring for a large portion of the time
  - c. Time commitment (which caused her to step down)
    - i. Caused her to feel very spread thin
    - ii. Contributed to stepping down
  - d. Pandemic and restrictions caused her to miss out on things like FAT Camp
4. Additional comments:
  - a. She did not have anything she would change about the student leadership position itself, though she said it would be nice to have designated study and fun times specifically for leaders

## **Appendix 8: Chi Alpha Christian Fellowship Strategic Plan**

This document is the strategic plan created by the directors of XAUM throughout 2021 and into 2022. This is the final document that I distributed to the directors. The directors chose to address five opportunities for growth: reaching international students, lack of a unified discipleship structure, lack of property, developing a missions mindset, and reaching minority students. This document details the strategies and objectives that will allow XAUM to fully pursue all five opportunities.

### Definitions:

1. **Strategy:** the overall method chosen to address the strategic opportunity for growth
2. **Objectives:** all of the tasks that must be accomplished to fulfill the strategy, which would mean we fully pursued the opportunity for growth

### Table of Contents:

Page 2: Mission, Vision, Mission Accomplished, and Values

Page 3: Reaching International Students

Page 4: Lack of a Unified Discipleship Structure

Page 5: Lack of a Property

Page 6: Develop a “Missions Mindset” Instead of a “Leadership Mindset”

Page 7: Reaching More Minority Students

## Mission, Vision, Mission Accomplished, and Values

Mission: “Reconciling students to Christ.”

Vision: “Transforming the university, the marketplace, and the world”

Mission Accomplished: “every incoming student is personally pursued by a Chi Alpha core leader.”

Values:

1. We will do anything short of sin to reach students who don't know Jesus.
2. We will lead the way with irrational vulnerability.
3. We fight for racial unity beyond the point of comfort.
4. We give up things we love for things we love even more.
5. We crave both the fruit and the gifts of the Holy Spirit.
6. We invest in the few to reach the many.
7. We create a family culture where everyone belongs.
8. We are spiritual contributors, not spiritual consumers.
9. We mine for Godly characteristics to call out in one another.
10. We are missions minded, faith-filled, bet-the-farm risk takers.

## Opportunity 1: Reaching International Students

“We want to have a greater reach for international students to hear the Gospel and be involved in real community”

Strategy: assign a full-time staff missionary to research and develop the processes that would help us better reach international students

Objectives:

- Develop a job description for the position during year zero, which will mostly consist of research and development
- Assign a staff person for year zero
- Implement the processes (probably the same staff person as in year zero)
- Grow a heart among everybody in Chi Alpha for reaching international students

## Opportunity 2: Lack of a Unified Discipleship Structure

“There is a lack of a unified structure for ensuring that all students receive the same quality of mentoring/discipleship”

Strategy: Create a unified discipleship plan that covers a student’s four years at UM

Objectives:

- Create an outline of items and times that they will be taught (including variations)
- Identify existing materials and associate them with appropriate items in the outline
- Develop materials to address the qualities that lack them
- Ensure XALT is trained on, has access to, and knows expectations of using materials

### Opportunity 3: the Lack of Property

Strategy: acquire a property, preferably on campus

Objectives:

- Meet with major donors to seek wisdom on raising funds and purchasing property
- Contact dean of students to learn the process for acquiring property on campus
- Meet with lead campus architect and development planner to cast vision for XA property
- Meet with dean of students to cast vision for XA property
- Meet with director of fraternity life to learn the process for fraternities and sororities purchasing or building a house on campus
- Contact legal team if the university fails to allow us to build or purchase a house
- Get official approval to purchase a house on campus
- Choose a house on campus for sale to purchase
- Research ways to raise money
- Find a bank to give the loan
- Raise the funds for down payment
- Write contracts for students living in house
- Hire house director, cook, cleaning team

#### Opportunity 4: Develop a “Missions Mindset” Instead of a “Leadership Mindset”

##### Strategy:

3. Eliminate the pursuit of a leadership title and remove any leader student with this goal
4. Adopt and fully implement DNA Groups, which would restructure the leadership pipeline to have a wider entry but narrower (higher caliber) output

##### Objective:

- Training trip to Chi Alpha @ Indiana University to learn about "DNA Groups"
- Review and adapt IU DNA Group curriculum to fit our campus's context
- Review verbiage used in resources outside of DNA Group and rewrite our leadership pipeline
- Spring 2022 - test DNA group content in conjunction with LTC
- Spring 2022 - Final LTC - evaluate verbiage and ensure critical learning components are transferred to DNA content
- Summer 2022 - move remaining LTC content to XALT retreat, FAT camp, or Family Groups
- Summer 2022 - write DNA scripts/manuals/evaluate "margin" content
- Evaluate DNA groups and have think tank with some XALT about future
- Spring 2023 - fully implement DNA Groups



Spring 2023 - officially remove LTC course

Review and continuously improve

## Opportunity 5: Reaching Minority Students

“We reach minority students at UM better than any other campus ministry. We want to soar with this strength, placing more focus on racial unity to serve more minority students at UM”

Strategy: Analyze current local and national trainings and build a strong training program that happens at all levels of discipleship: 1/1, small group, large group, outreaches, and events

Objectives:

- Develop African American Leadership Conference
- Research national training and current local training
- Reach out to previous leaders to better understand opportunities for growth
- Incorporate semesterly activities/outreaches with the goal of catering to the minority population at UM
- Meet with UM officials to see what their 5-year goals are
- Potentially partner with UM
- Interview Ricky Burkhead
- Connect with the heads of each black fraternity and sorority

**Table of the Results of the Planning Process**

Strategic Issues	Strategies	Objectives
<p>1. We want to have a greater reach for international students to hear the gospel and be involved in real community</p>	<p>Assign a full-time staff missionary to research and develop the processes that would help us better reach international students</p>	<p>Develop a job description for the position for year zero, which will be research and development</p>
		<p>Assign a staff person for year zero</p>
		<p>Implement the processes (probably the same staff person as in year zero)</p>
		<p>Grow a heart among everybody in the organization for reaching international students</p>
<p>2. There is a lack of a unified structure for ensuring that all students receive the same quality of mentoring/ discipleship</p>	<p>Create a unified discipleship plan that covers a student’s four years at UM</p>	<p>Create an outline of items and times that they will be taught (include variations)</p>
		<p>Identify existing materials and associate them with the appropriate items in the outline</p>
		<p>Develop materials to address the qualities that are lacking</p>
		<p>Ensure XALT is trained on, has access to, and knows expectations of using materials</p>
<p>3. The lack of a property</p>	<p>Acquire a property, preferably on campus</p>	<p>Meet with major donors to seek wisdom on raising funds and purchasing property</p>
		<p>Contact dean of students to find out the process for acquiring property on campus</p>
		<p>Meet with lead campus architect and development planner to cast vision for Chi Alpha property</p>
		<p>Meet with dean of students to cast vision for a Chi Alpha property</p>
		<p>Meet with the director of fraternity life to learn the process for fraternities and sororities purchasing or building a house on campus</p>
		<p>Contact our legal team if the university fails to allow us to build or purchase a house</p>
		<p>Get official approval to purchase a house on campus</p>
		<p>Choose a house on campus for sale to purchase</p>
		<p>Research ways to raise money</p>
		<p>Find a bank to give the loan</p>

		Write contracts for students living in house
		Hire house director, cook, cleaning team
4. Develop a “missions mindset” instead of a “leadership mindset”	1. Eliminate pursuit of a title of leadership and remove any students from leadership with this goal	Training trip to Chi Alpha @ Indiana University to learn about "DNA Groups"
		Review and adapt IU DNA Group curriculum to fit our campus's context
		Review verbiage used in resources outside of DNA Group and re-write our leadership pipeline
		Spring 2022 - Test DNA group content in conjunction with LTC
		Spring 2022 - Final LTC - evaluate verbiage and ensure critical learning components are transferred to DNA content
	2. Adopt DNA Groups, which would restructure leadership pipeline system to have a wider entry but a more narrow (higher caliber) output - a funnel model	Summer 2022 - move LTC content not included in DNA groups to XALT retreat, FAT camp, or Family Groups Summer
		2022 - write DNA scripts/manuals/ evaluate "margin" content
		Evaluate DNA groups and have think tank with some XALT about future
		Spring 2023 - Fully implement DNA Groups
		Spring 2023 - Officially remove LTC course
		Review and continuously improve
5. We reach minority students at Ole Miss better than any other campus ministry. We want to soar with our strength in this area, placing more focus on racial unity to serve more minorities at Ole Miss	Analyze current local and national trainings, build a strong training program that happens at all levels of discipleship: 1/1, small group, large group, outreaches, and events	Develop African American Leadership Conference
		Research national training and current local training
		Reach out to previous leaders to better understand opportunities for growth
		Incorporate semesterly activities/ outreaches with the goal of catering to the minority population at UM
		Meet with UM officials to see what their 5-year goals are
		Potentially partner with UM
		Interview Ricky Burkhead
		Potentially connect with the heads of each black fraternity and sorority