

A CONCEPT OF EVANGELISM AND CHURCH DEVELOPMENT

Evangelism and Church Development is an integral part of the Church's Mission. It is in obedience to the mandate of our Lord Jesus Christ, written in Matthew 28:18-20, known as the Great Commission. It includes preaching the gospel of salvation, incorporating the disciples to the body, and teaching them to disciple others.

Church Development refers to the process of growth from an outreach to a local church and from an established local church to an expanding church, i.e. increasing its membership, and/or an extending church, i.e. planting daughter churches through planned and sustained evangelistic and discipling activities.

Based on the various printed materials and statements approved by the executive Committee, evangelism could be defined as

"the proclamation by word and deed the unbounded love of God for the world that through the Holy Spirit men and women may accept Jesus Christ as Lord and Saviour, commit themselves to Him, and participate in the fellowship and ministries of the church."

Like all other broad definitions such as of education and of stewardship, evangelism includes everything a disciple or a church does.

The broad definition leads to the development of integral evangelization concept. Herein, social action programs such as livelihood projects, relief and rehabilitation programs, community and sectoral organizations, medical and dental missions, ministries to the indigenous people and to the sinned against, the political fora and rallies are all considered as evangelistic activities, together with the traditional concepts and direct approaches. Integral evangelization works for the total salvation of the total person and the whole creation. As such, evangelism is "holistic, incarnational, integral, and liberating."

After a serious reflection, the idea that "evangelism is a response to the mandate of Christ; while social concerns is a response to the need of man" became the prevailing guidepost in program implementation. It does not mean that our understanding about, our conviction in, and our commitment for evangelism has been dropped. Rather, it means giving direct focus on its roles in the light of the church's mission.

Evangelism and Church Development recognizes its roles and functions as a program expression of the Church's Mission, without competing, nor comparing, but work in coordination and cooperation with all other programs units. Its primary concern is to lead the unchurched and the unbelievers to Christ that they may incorporate themselves to the Church and participate in its ministries, more particularly in

discipling others to the Lord. Leading persons to Christ is the goal of the program but not the end of church's responsibilities to persons. Instead it is the time when other units have to play their roles for the development of persons in the community and or persons and communities. In so doing, they can effectively participate in the internal and external ministries of the church.

It is also our utmost concern that churches may continually grow, as growth is a sign of life. In so doing the cycle of disciple-displer-disciple continues, and the instruction of Paul in 2 Timothy 2:1-2 has been concretized and becomes a reality.

THE PRINCIPLES OF CHURCH GROWTH

Course Description : General discussion on the various principles covering all aspects on evangelism from pre-planning to program management to expansion and extension works.

Purpose of Study : To have a basic understanding on the different factors that help a church to grow.

Duration of the Study : One and a half to two (1 1/2-2) hours of presentation and discussion

INTRODUCTION

Church Growth is one of the most desired and much awaited events to happen by the churches and church leaders. Church Growth refers to both qualitative and quantitative growth. Qualitative growth means deepened spirituality, broadened perspectives, heightened theological understanding, and transformation of religious ideas and beliefs to concrete character changes and deeds of love. Quantitative growth, on the other hand means numerical growth of individual members and of churches. They are complementary. An individual or a church that grows qualitatively develops attractive and contagious qualities that he/she/it could do nothing but to multiply himself or itself. And an individual or church that grows quantitative surely develops a more refined character and a healthy spiritual life.

George G. Hunter III in his book *To Spread the Power* enumerated the four distinct ways a church grows. They are as follows:

1. "Internal Growth refers to the growth in depth, quality, or vitality of an already existing congregation."
2. Expansion Growth as the church expands when new members join the flock through biological growth, transfer growth and conversion growth.
3. Extension Growth occurs when a new local congregation is planted usually to reach people that the mother church would like to reach but cannot - because they are too far away geographically or culturally.
4. Bridging Growth occurs when a church sends cross-cultural missionaries across great cultural, linguistic, and (usually) geographical barriers to communicate the gospel and establish a church for a distinct group of people." (pp. 31-32)

Factors that affect growth of a church or principles of church growth are formulated from the experiences of growing churches, either through their own reflections or research work. Thus, these principles are as many as growing churches, which growth writers call in different names or terms.

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The principles presented hereunder come from the books titled "*Church Growth Principles*" and "*To Spread the Power*" by C. Kirk Hadaway and George G. Hunter III respectively, I believe each one of us has principles in mind which provide direction in planning and implementation and even evaluation of any evangelistic endeavor. So, this study is not new. It may provide you additional ideas or at least refresh some of what you know already or resurface what have already been stored.

Hadaway presented "key influences on church growth" which he classified into three categories: critical, helpful and supportive. On the other hand, Hunter discussed the "mega-strategies" or the general strategic principles.

Below are the growth principles in brief.

	Hadaway	Hunter
1. Critical	<ul style="list-style-type: none"> a. Growth-minded church b. Growth minded worker c. Age structure of the congregation 	<ul style="list-style-type: none"> 1. Identifying Receptive People 2. Social networks 3. Entry Points 4. Ministering to People's Need
2. Helpful	<ul style="list-style-type: none"> a. Accommodation b. Sunday School Programs c. Church staffing 	<ul style="list-style-type: none"> 5. Indigenizing Ministries 6. Planning
3. Supportive	<ul style="list-style-type: none"> a. Proximity b. Setting c. Support Activities 	

Let us discuss them one by one

1. *Church Growth-minded church.* Only a growth-minded church has interest in the outside world that they may know Christ and join them in learning, growing and serving people and God. Only the growth-minded church is open to welcome new members from outside.

Growth-minded church develops through well-prepared evangelistic plans which include trainings, methodologies and all others necessary for the efficient implementation of the plans.

2. *Growth-minded worker.* A growth-minded worker is a very important factor for church growth. He must be a person who is interested in developing lay persons' gifts or empowering the laity in multiplying disciples.
3. *Age structure of the congregation.* The church is usually composed of a mixture of ages. But a growing church is not dominated by the elderlies. It should be noted that researches prove that long-term members are less open to changes in the structure of the church and less open to accept newcomers. It is called "pioneers and homesteaders conflict".
4. *Accommodation.* To raise the number of members and visitors attending the Sunday Worship Services, and even Sunday School classes, is to have something meaningful to offer, aside from well-delivered sermons. More than messages, people are encouraged to be in the church through warm fellowship; visitors are treated with genuine concern for one another; opportunities are presented wherein they could use their gifts in serving others, and a good learning atmosphere.
5. *Sunday School programs.* Growing churches usually have a strong Sunday School program for all ages. However, not all churches that have strong Sunday School classes are growing, because the programs are often for nurturance rather than opportunity or room for evangelism. A growth-minded church could develop or organize Sunday School Extension classes primarily for the unchurched.
6. *Church staffing.* A growing church should have adequate and qualified staff to do the growing activities and demands for services. Additional staff should be seen not as luxury but necessity to sustain the growth of the church. Additional staff is based on the number of members and the number or extent of ministries to the people. Growth experts usually suggest 150-250:1 members-pastor ratio or lower. If you really want your church to grow it is a healthy act not to overload your worker which may effect burn-out.
7. *Proximity* -"The closer the distance, the less likely a church is to see growth." The distance should be properly decided by the district or conference depending upon the accessibility. Some prefer one local church per barangay. Others prefer radius by kilometers. Closer distance means narrow field for harvest, and lesser harvest.
8. *Setting.* It refers to two aspects: population and economic status of the community. Places where there are population growth such as existence of housing projects and subdivisions, industrial estates breeding squatter areas, and others, will likely sustain a possible increase of membership. It is a common belief that church growth is encouraged by affluent individuals in the church. But it is not always true since majority of our people are relatively poor which, in reality serves as the much wider field for evangelism or sowing the seed of salvation.
9. *Supportive Activities.* Some of these activities are worship, church planning, lay leadership and emphasis on spirituality. Worship should consider the setting, contents, and the spirit. It means the area should be big enough to accommodate the church-goers and small enough to make it full.

When worshippers are seating close to each other they feel the warmth of relationship. It means we should not build a church that is too big to be filled in the next ten years. It is better to have multiple services in a small church. We also consider the contents: well-prepared and well-delivered sermons, good church music, liturgy that is not mechanical but changing and innovative, and all other elements such as announcements, movements, sound system, cleanliness of chapel and grounds. The spirit of worship should be joyful, expectant, and celebrative.

George Hunter III enumerates the principles as follows:

1. *Identification.* We should first identify the receptive people. Receptivity is not permanent, thus to reach them, while receptive, is an urgent task of the church. And when people are still resistant, we should maintain light presence and test the soil occasionally.

Indicators of receptivity:

- a) Unchurched people who are linked by kinship or friendship networks to the church's active credible Christians.
 - b) People are more receptive to outreach from new groups.
 - c) Identify people with needs the church can minister to Indigenous ministry
 - d) Populations which are open and searching for something
 - e) People experiencing major cultural change
 - f) People where religion is declining
 - g) Population mobility induces receptivity
 - h) The masses are more responsive than the classes
 - i) People who are like the new active members
 - j) People who are dissatisfied with themselves and their lives
 - k) People experiencing important life transitions
 - l) Visitors to a church worship service
2. *Social Networks.* Christian faith spreads both by mass media or by strangers but by persons who are known and trusted by the recipient. And it does not happen in a brief period but usually by stages or process spread over weeks or months.

Guidelines in Prospecting for Evangelism:

- a) Secure the names of undisciplined persons within the social webs of your active credible members. As you win some of them, secure the names of their undisciplined relatives and friends. Insurance under-writers are experts in this technique.
- b) Survey each member every season for undisciplined prospects.

As you reach out to share the gospel, do not attempt to ask for decision in one visit. Be prepared to visit him/her for a half-dozen or more that their responses comes out of a well-thought of decision.

Recognize laypersons who serve as bridges for others in public. Recognition is the most effective continuing strategy to sustain their enthusiasm and involvement.

3. *Entry Points.* The usual entry points are the small recruiting units. Win and Charles Arn prescribed the following steps to start new groups in your church:

- a) Define the target group of people to minister to
- b) Research the target audience and the kind of ministry that will respond to their needs.
- c) Mobilize laypersons who are willing to start the new group(s)
- d) Train the mobilized laity
- e) Begin the recruiting process prior to the first group session
- f) Find an appropriate meeting place
- g) The first few months must be stressed for it is critical to the success of the group.
- h) Keep accurate records of the experiences for reference in starting later groups.
- i) Build in monitoring and evaluation procedures for the first nine months.

4. *Ministering to the People's Needs.* It is obvious that there is a compelling relationship between evangelism and ministries or church's services. Church's ministries provide credibility to our message, as well as concretize the faith of those involved as the gospel incarnates in their personalities transforming their behavior and lifestyles.

Faithful evangelism effecting "redemption and lift" may be the most effective method of liberating people from disadvantage and oppression and for reforming society. Effective movement for justice in any society has to be begin with enough justice-seeking persons.

To identify the target population, determine the needs, wants, and interests of the target population and to develop appropriate services. Philip Koller calls this as the "marketing approach". The steps in marketing approach are:

- a) Gather information about the distinct group of people the church wants to serve through interview, observation and reading relevant materials.
- b) Participatively design appropriate ministries. It means the target beneficiaries are involved in planning and information dissemination.
- c) Communicate the offer of ministry to the target groups through personal invitation and other community media.
- d) Present the ministry and services with the best management, execution and human relations possible, and with evangelical follow-up

5. *Indigenizing the Church Ministries.* To indigenize means to rewrap the gospel with the clothing of their culture. Culture is "the integrated system of learned ideas, behavior patterns, and products characteristic of a society". Culture has numerous learned patterns of behavior known as customs,

has its own ideas categorized as values, attitudes, and beliefs. Values are defined assumptions about what is good and bad. Attitudes are collection of what they are for or against. Beliefs are collection of what they assume to be true or false.

Steps in Planning:

- 1) Church and Community identification
- 2) Situation analysis, both church and community
- 3) Strategic framework of identifying/screening priority programs
- 4) Mission statement. It declares the major direction the church intends to take and the supreme purpose for which the church will exist. It is similar to a slogan. It answers the questions: What? For Whom? Why?
- 5) Objective and Goals
- 6) Strategies refer to the broad actions to take to achieve objectives
- 7) Programs and Activities, usually called tactics
- 8) Operational plans which usually refer to annual implementation plan (ImPlan)

Group Discussion: Guide Questions

- 1) Is your local church growing? or *"plateaud?"* or diminishing?
- 2) Why is your local church *"plateaud?"* or diminished?
- 3) What are the factors that help the church grow?

PREPARING THE CHURCH FOR GROWTH

COURSE DESCRIPTION

It deals on the approaches that may help develop church's awareness on the need for evangelism and will lead the congregation to commit itself to the task of church growth and evangelism

PURPOSE OF STUDY

1. To deepen the participants' commitment to move the local churches to own the task of doing evangelism.
2. To have an idea on how to effectively use the regular church activities and/or introduce/initiate new ones in discipling the church to reach out and share the gospel.

DURATION OF STUDY

One to one and a half hours of input and discussion

INTRODUCTION

The Church of Jesus Christ, which was established at Pentecost uses different images or symbols to describe herself, such as body, salt, light, seed, flock, household, and community. Each image implies the need for quantitative growth. Yet, many of our local churches today in the UCCP are not growing. Some have maintained numerical strength, but are either stunted or plateaued. Others are weakening and suffer from diminishing membership. Some of our growing churches are not developed to become "sending churches", though they know very well that there are places within their area of responsibility which are not meaningfully reached by the gospel. However, we recognize the commitment of some who faithfully and generously support outreach programs.

The problems that confront our local churches today are: summarized in the following questions:

1. Why have local churches lost their interest in doing evangelism and their enthusiasm and zealotry watered down?
2. How could we develop awareness on the need for growth, encourage them to think evangelistically, and re-direct them towards expansion and extension? What activities can be implemented and how should we do them? And how could we put them to motion?

CONTENTS

A. THE NORMAL CHURCH GROWS

As stated earlier, the various church images direct our efforts towards church growth.

The church as a body normally grows. If the body does not grow, there is something abnormal in its system. When a person's brain does not develop as it should be, we call him/her abnormal. When a person's physical body, particularly arms and legs do not develop as they should, we call it dwarfism. And if a person has a defect in any part of his/her body, we call him/her a disabled, or less abled, or otherly abled or differently abled.

A normal infant grows and when properly and adequately nurtured, his/her potentialities are developed to the optimum and become a "gifted child".

The church is the salt of the earth. To say so, we are not only talking about its functions or usages, but expressing our conviction and expectations that it should grow quantitatively, at least in proportion to the population growth. If the church fails to increase numerically, she as salt could not effectively prevent social and moral decay. Society should feel our influence but it could not happen when churches simply maintain their present numbers. And as years pass by, the church becomes less and less useful to the end that it will be good for nothing.

The church is the light of the world. No question about it. But our society today is in the midst of moonless midnight darkness. The world needs a much brighter light. It is not enough that light is in its proper place but there must also be enough light to shine everybody in the house.

The church is the seed of the kingdom. It is planted in the midst of society not only to grow and have widespread branches and leaves where people can enjoy its shadows, but to bear fruit to reproduce or multiply itself. Not to bear fruit is self-serving having much leaves to fertilize itself. Remember, our Lord looks for fruits.

The church is a flock which should increase in number by reproduction. Sheep, cattle, goat, or even chicken which are unproductive are good only to be butchered. The only difference between church and flock is that the flock reproduces only through biological means while church grows through biological, transfer, and conversion.

The church as a household must also grow. First by having a partner from outside the family, and second by reproduction. Also included in the household are househelps. Household grows by conversion, biological means, and transfer. The same is true in the community. Population steadily grows through marriages, and migration.

B. ROADBLOCKS TO CHURCH GROWTH

According to growth researchers, the conditions that prevent the local churches from doing expansion or extension works are:

1. *Spiritual sicknesses.* Some of the churches are spiritually sick of maintenance mentality, inability of leaders to disciple and edify members, spiritual individualism, lack of discipline and creeping universalism.
2. *Plateaued or had reached its peak.* Growth writers say that when a congregation is more than twelve years old, it starts to become less and less interested in increasing its membership through

conversion become more protective of itself and unwilling to accept new members, unless appropriate sustaining activities are formulated and implemented.

Not only once or twice are we challenged or encouraged by the higher judicatories or ecclesial bodies to do evangelism. But oftentimes, some responded negatively such as:

- a. Fight back. When we feel we cannot escape or that we have no alternative, we fight back by trying to deflate the status of our opponents, by joking aggressively; by expressing disapproval of the values, acts, or feelings of others; or by attacking the committee or the problem that it is working.
- b. Run away or systematically avoid the source of the call or challenges by not attending meetings or seminars on evangelism.
- c. Paralysis and indifference. We did not mind the call. We simply shake our heads and mumble.

We often hear the following reasons for non-participation:

- a. Our Church is financially stable. Our membership good enough. We are happy with each other. And our members are qualitatively growing as reflected in their characters. Most of them are respected citizens in their communities. Do we still need qualitative growth?
- b. Today, there are Christian churches even in communist or socialist countries. I think the gospel has been preached to all the world. But as long as there is a child born in this world every day, the gospel has to be preached everywhere and everyday and every moment.

Some of the observable hindrances to growth are the following:

1. Factionalism in the church, either politically or doctrinally based. A church filled with squabbles and quarrels could not attract newcomers. Leaders whose energies are exhausted in trying to outwit one another could not effectively think of a plan for growth.
2. Members with unclear decision for Christ, though they may be active churchgoers, always have difficulty in sharing the gospel.
3. Lack of personal testimony resulting from compartmentalized spiritualities or split-level Christianity. Inconsistencies between the teachings and practice occur. And without a life untainted with worldliness, a person could not speak of the gospel.
4. Church leaders whose efforts are exhausted in maintenance activities. They are seemingly satisfied or feel fulfilled in having good members.
5. Lack of lay involvement resulting from: compartmentalized belief-secular and sacred, compartmentalized Christianity-faith and action, and spiritualized life which means being high on Sunday and worldly in the entire week making them powerless to participate in the ministries to the world.

6. Embracing the principle of “peaceful co-existence”. Many members adopt this position, not only in the church circle but also among the unchurched. Avoiding to rock the boat to promote a “live and let live” position tie members’ tongues from sharing the gospel.
7. Conflict between oldtimes and new members. The former usually feel threatened and uncomfortable if ever and whenever the latter are given opportunity in the leadership circle. Oldtimers usually protect their personal interests and motive — to remain in power. In so doing, oldtimers become hindrances to growth. Wager call it “pioneer-homesteader conflict.”

C. HOW TO DEVELOP AWARENESS IN THE LOCAL CHURCH

We have to preach the gospel “in season and out of season” on the following grounds:

- a. *Our Biblical Mandate.* The Great Commandments and the Great Commission. One of the reasons for our existence is to perform the tasks we are commissioned to.
- b. *The Needs of the World.* The more modernized, the more alienated from each other. Moral decadence is prevalent today and becoming worse everyday.
- c. *Church Vitality.* Reaching congregation is a thriving congregation. “Intensified evangelistic outreach and new member growth ordinarily result in new vitality in worship, stewardship, education, and social concern.”

A local church which has lost its interest or least interested in church growth evangelism has often experience years of not reaching out to the world but concentrated their programs on its internal affairs or maintenance activities. it is “*lullabyed*” by the lightness or easiness of not reaching out and had fallen asleep. To wake her up from a deep sound sleep is our major concern today, the how to’s in putting her into motion once more.

Other churches lose their interest as they change focus from traditional evangelism to witness and service. In the process verbal proclamation of the gospel and confronting people to decide for Christ has been left out.

Below are some of the ways through which I think could awaken the church to get herself involved in sharing the gospel to the unchurched and the unbelievers.

1. Call church growth worker(s). The church worker, primarily the administrative pastor, should be growth-minded. He or she will must think about expansion or extension programs, and becoming a roadblock to growth. The qualities of a mission-minded worker are.
 - a. a leader
 - b. a person of faith
 - c. a good preacher
 - d. a flexible and pragmatic manager
 - e. a hard worker

- f. a person who is willing to share the shepherding function to the laity, which means willing to transfer his/her approach from shepherd type to rancher type of ministry.
2. Preaching in series on why the church exists and about church growth and the roles of the laypeople in the growth of the church.
3. Marketing the idea, both to the church leaders and to the average church members.

In marketing, the worker should discover the people's needs and develop ministries to fit such needs. To know people's needs, a community survey and interview of the people could be done. Findings on community needs and the proposed program of action based on needs could be promoted persuasively through the following activities:

- a. Consultation-dialogue with the functional groups in the local church such as boards and communities. A local church usually has four boards — Board of Elders, Board of Stewards, Board of Christian Educators, and Board of Trustees. Sometimes these boards are divided into committees according to the functions of each.
 - b. Seminars and/or bible studies of recognized organizations. A local church has three recognized organizations: United Church Men (UCM), Christian Women's Association (CWA), Christian Youth Fellowship (Christian Youth Fellowship). Big churches oftentimes have Young Adults (YA) and Young Married Couples (YMC). Every local church has a Sunday School Department, and conduct a Midweek Prayer Meeting Bible Study. Through these organizations and activities, we could develop awareness among church members the need for expansion or extension and encourage them to participate. Topics such as: Medical Mission and Evangelism, Organizations as Recruitment Channels, Evangelism through Sunday School Classes, etc. are suggested.
 - c. Groundworking. This is a technique commonly used by community-organizers and insurance underwriters. It simply means one-on-one sharing with members on the basis, the needs, and importance of evangelism and the challenges confronting them.
4. Modeling and On the Job Training (OJT). The growth worker must have a practical and working knowledge about expansion and extension work. Her or she should serve as a model in sharing the gospel to the unchurched and unbelievers.
 - a. Encourage organizations, board, and other groups to visit inactive members and sympathizers. In a few occasions, do the sharing for the members to observe.
 - b. A sort of periodic evaluation should be held to draw lessons from their experiences and plan for the next visit. Members will likely be encouraged to share the gospel to the unchurched.
 - c. After a few visits with the pastor-worker, the learners will do visitation on their own, under the guidance and supervision of the pastor.

CONCLUDING SENTENCES

Every local church should grow for growing is a characteristic of a normal church. If a local church has fallen asleep, she should be awakened. Our mandate is to awaken them and enliven their interest. We must re-emphasize that roadblocks be broken down. A growth-minded worker should then preach, teach, and demonstrate.

MOBILIZING THE LAITY FOR GROWTH

COURSE DESCRIPTION

It deals on the ground for mobilization and on the activities wherein laypersons could get involved in the task of sharing the gospel to the unbelievers and the unchurched.

PURPOSE OF STUDY

To develop mobilization activities and properly implement them to increase lay participation in the task of evangelization.

DURATION OF STUDY

One to one and a half hours of presentation and discussion

INTRODUCTION

It is indeed very important for church members: (i) to develop awareness on the need for evangelism (ii) motivate them to own the idea of expansion and extension (iii) mobilize them to formulate or adopt an evangelistic program and (iv) support its implementation. Supporting a program may be expressed in two major forms: financial and physical. To support the program financially does not necessarily mean they themselves will participate physically in doing evangelism (though there are times when a person supports the program in both forms). To mobilize finances from a motivated congregation is much easier than to encourage them to participate in doing evangelism. And a worker should not expect that everybody will and should participate. I think ten percent of the active members who commit themselves to reach the unbelievers and the unchurched is good enough. Yet lay participation is not limited to such proportion. The more, the better.

It is still, then, the church worker is and the Evangelism Committee's task to mobilize laypersons to participate in doing evangelism and give flesh to the evangelism plan prepared by the Committee.

CONTENTS

The three major components in lay participation are as follows: (i) mobilizing (ii) equipping, and (iii) sustaining. Mobilizing refers to encouraging members to participate in the task of evangelism or at least in implementing the evangelistic program of the church. Equipping refers to theoretical understanding and practical training done in preparation for the actual implementation of evangelistic activities. Sustaining refers to activities that will maintain or keep the interests of participants alive and enthusiastic.

A. Activities to Recruit Participants

It is assumed herein that an evangelistic program with its varied activities has already been approved by the congregation through the Council as local church program. These evangelistic activities need the active support and participation of the laymembers. Laymembers should be mobilized.

Below are the suggested steps in recruiting laypersons to participate in the growth programs and activities.

1. Sell the idea or promote the program to the congregation through homilies.
2. Present the need for participants through
 - a. direct call from the pulpit
 - b. printed invitation using posters, printed bulletins, dedication of talent form, and others.
3. Participants could be recruited through the following venues:

[1] consultation with boards and organizations

Boards may be called to participate by reminding them of their duties and function as provided for in the constitution and by-laws, and encourage them to be faithful to their calling.

Organizations may be encouraged to participate by thorough explanation about (i) the growth program and activities, (ii) the need for their involvement, and (iii) emphasize on their being the implementing arm of the church.

[2] Prospecting and Invitation

Prospecting could be done through the following:

- a. Observation. The church worker should participate or sit at organizational activities to observe who among them (men, women, youth) are potential evangelists, or process the qualities and gifts appropriate for the task.
- b. Queries among church leaders on whom they could recommend as participants in the various activities.
- c. Review of active members list. There are members who do not participate actively in sectoral activities, who may not be recommended by the leaders. The active members' list may reveal more prospective evangelist.

Invitation to prospects may be done through;

- a. Church bulletin. Invite the general membership to participate in evangelism through printed bulletin.
- b. Call from the Pulpit. The church worker may invite participants from the pulpit. It may or may not be part of the homily.
- c. Personal visitation. All prospects resulting from observation, queries, and membership review should be visited by the church growth worker at home or anywhere with

conductive atmosphere. explain to them the vision, the program and the need of the church for his/her participation, and personally convince him/her to participate in the evangelistic activities of the church including the specific roles therein. A person may be visited for the said purpose more than once.

4. Inform the congregation about the decisions made by the boards, organizations and individuals through church printed bulletins.

B. EQUIPPING

Provide the recruits seminar-training for effective exercise of duties and assigned tasks.

It includes teaching, training and building. Teaching means imparting knowledge, training as imparting skills, and building as imparting characters.

Walter Henrichsen has the following suggestions on the focus and contents of a lay training program:

- a. Impart the basic towards the development of an obedient Christian, which are studying the word, prayer, fellowship and witnessing.
- b. Develop conviction and perspective. A disciple should have a conviction as to what God wants him to do by understanding the biblical principles. And if biblical principles form the basis of what we firmly believe in, then we will be eager to seek for new and better ways of doing them.

Perspective, on the other hand, means the ability to see the end from the beginning, to see the immediate in the light of the ultimate. It has to do with the person's philosophy of life, what is important to him, his sense of values and the things that motivate him. However, it does not exclude methods, techniques, and skills; not either-or-but both-and.

- c. Develop the spiritual gift or gifts. All Christians have gifts, though no Christian has all the gifts. After one has discovered his/her gift (s) through getting involved with people, appropriate training, adequate guidance and wider opportunities should be given him/her to develop such gifts (s) to the optimum. The biblical enumerations of spiritual gifts are illustrative rather than exhaustive. Any talent or ability a person has are God-given and become spiritual when controlled or energized by the Holy Spirit. Having helped a disciple determine his gifts, we could work on how his gifts can be used by God to transform people into the image of God.

Immediately after the commissioning ceremony and providing the necessary orientations, deploy every participant to a specific area for a definite function.

- d. The disciple should become discipler. We believe that the Great Commission was not given to a selected few, but to all believers. Thus all believers can be discipler-makers.

To firm up accumulated theories, the laypersons should be moved to action-reflection-action. In relation to church growth, it is sharing the gospel either for revitalization, revival or evangelism. George Barna in his book *A Step Guide to Church Marketing: Breaking Ground for the Harvest*

(1992) termed it as "marketing". Herein he pointed out the four key marketing considerations as follows:

- a. The Product. It is the relationship with Christ. The Church exists to move the people to relationship with Christ.
- b. The Price is the Commitment. The price a person exacted as he accepted the privileges of having a relationship with Christ is not money but intellectual and emotional commitment.
- c. The Place is wherever we do our business as Christians at anytime of day or night.
- d. The Promotion is our life, speaking the truth in love. We may use advertising, public relations and other activities to create interest in what we are doing to share the gospel, yet what is important and significant is our life living in obedience to the Lord.

C. SUSTAINING

Sustain their participation through various activities that deepen their spiritually, widen their knowledge, sharpen their skills, and develop their personalities, through different modes of incentive giving.

Lay participation must be sustained. Enthusiasm must be enhanced or at least maintained to a certain level. The book *Organizing People for Power* suggested the following to sustain one's participation:

1. ownership of a well-defined vision
2. in-depth and continuing education and training
3. ongoing activities and projects
4. clear organizational structure, rules and policies
5. a core of highly motivated leaders with a deep pro-people commitment
6. stable alliance with other groups and people's organizations

SELECTING TARGET AREA FOR EVANGELISM

COURSE DESCRIPTION

Deals on the processes in selecting the most fruitful target area for evangelism. It includes social investigation.

PURPOSE OF STUDY

To know the different areas of concern as basis in determining receptivity and/or resistance of a particular area.

DURATION OF STUDY

ONE (1) hour theoretical presentation and discussion

INTRODUCTION

Doing evangelism is like swimming. One should not only know how to swim, but know the depth and width of the river he has to cross as well as the volume of air in his/her diaphragm. Without knowing these matters may cause harm to the swimmer.

In like manner, one should not only know the different methods and techniques on evangelism. We should also know the community as well as the local church and its resources.

KNOWING OUR COMMUNITY

A church which desires to grow other than through biological means must have a working knowledge about the wider community to determine which part is resistant and/or receptive to the gospel, the kind of ministry that will meet the needs of the community, the homogeneity and heterogeneity of a particular target group, and the appropriate evangelistic method or methods and techniques to be used.

In the study of a community, a sociologist suggested the following guidelines for social investigation. (If I am not mistaken, the sociologist is Dra. Mina M. Ramirez of Asian Social Institute. The material is part of notes when I studied Pastoral Sociology at ASI in early 80's)

1. The community as an ecological unit. In here we have to look into
 - a. the topographical description, history and population including its classification according to age and gender.
 - b. land area, the sources of income (primary, secondary, tertiary) and the standard of living.
 - c. religious groups in the area
2. The community as a network of relationship. This includes
 - a. The community as a network of relationship. This includes the interpersonal relationship, the lifestyle, kinship and the cultural peculiarities of the people.
 - b. the existing organizations, both government and non-government and the role and extent of influence of each in the life of the community.
 - c. the basic services in the community – health and sanitation, water, electric and others, and the means of communications.
 - d. the decision-makers, not only the elected and appointed officials in the different political units, but also the natural leaders whose great insights may influence the officials.
3. The community as a normative unit. It deals on the
 - a. aspirations of the people
 - b. the levels of education available
 - c. The different religious practices and other socio-religious ceremonies and how they affect the people's way of life.
4. The community attitude towards change

It deals on the technological and scientific advancements that effect cultural changes, the people's awareness on the social, political and economic issues and how they react on them.

5. The community needs and problems

It refers to both the felt and the real needs of the people. Interview of the community leaders will help a lot in pinpointing them.

After having a general picture of the community, the sponsoring church could select specific districts to determine their receptivity or resistance to the gospel. A simple socio-religious survey could be done. (See attached suggested form)

George Hunter III in his book "How To Spread the Power" (1987) presented different kinds of receptive persons which growth workers should consider in drawing a prospect list for their evangelistic planning, as follows;

Indicators of Receptivity

Indicators are the observable conditions or phenomena that frequently precede or accompany the increased responsiveness of the people and the growth of the church.

1. Unchurched people who are linked, by kinship or friendship networks, to the church's active credible Christians.
2. People are more receptive to outreach from new groups and classes than from long established groups and classes. First generation church can attract some people that an older congregation cannot. (This is a situation in the so-called pioneer-homesteader conflict.)
3. Churches grow as they identify people with needs that the church can minister to, either by (a) extending ministries ahead in place or (b) building new ministries.
4. Sometimes, a more indigenous ministry will reveal a people to be receptive.
5. Population in which any religion is growing should be perceived as open and searching for something people are potential receptors of the gospel.
6. People among whom any religion has experienced decline tend to be receptive. "Man is a believer by nature. If faith in old religion fades, he becomes responsive to some new religion – of science, communism, or an updated version of his ancestral cult. He may deify a new leader, his secular civilization, a political party, or Man – but worship he will" (quoting McGavran).
7. A people experiencing a major cultural change tend to be very receptive.

(Some forms of cultural change mentioned are)

- a) decline of traditional values, or change in marriage and family patterns or values, or changes in kinship structures of patterns.
- b) changes in society's political system
- c) major economic changes (that) shaken people's false securities and opened them to the gospel.

8. Various forms of population mobility induce receptivity ... new settlements are strategic centers for planting new congregations.
9. The masses are more receptive than the classes.
10. People who are "like" the people already active in a church — Interview new members to discover what was happening in their lives that made them receptive, the needs they felt at the time, the ministries, groups, experiences and truths that seemed to help, and so forth. Then they find many people like them and make those same ministries, groups, experiences and truths available to them.
11. Personal dissatisfaction with themselves and their lives open many people to a gospel of grace and a second change.
12. Persons experiencing important transitions in life are more receptive than persons in stable periods in life.
13. Visitors to a church worship service are frequently receptive to that church – at least for a short period of time. Visit them within 36 hours and you could expect their return. (pp. 77-86)

A community or an individual is not always receptive or resistant. A person may be receptive today but may be resistant tomorrow, or the other way around. Thus, a growth worker should be keen enough to determine and take advantage of the receptivity period to share the gospel. But when a person or community is resistant to the gospel, it should serve as signal to the worker to plan for an intensive evangelization in the area while maintaining a visible presence with minimal implementation of evangelistic activity. Other ministries to the community, so that when the community turns receptive, implementation of the plan will not be delayed. And to know whether the community is becoming receptive, the worker should do some "soil testing".

SOCIO-RELIGIOUS SURVEY

FATHER: _____ AGE: _____

Educational Attainment : _____

Occupation/Profession : _____

Other Special Skills : _____

MOTHER : _____ AGE: _____

Educational Attainment : _____

Occupation/Profession : _____

Other Special Skills : _____

NAMES OF CHILDREN/ AGES/ STATUS

_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____

How long have you been living in the community? _____ years

Where is your home town? _____

What are the sources of your family's livelihood?

Primary : _____

Secondary : _____

Tertiary : _____

Religious Affiliation: _____

How frequent have you been attending worship services?

- every Sunday on special occasions
 once a month not attending for years

Do you have a Bible or at least New Testament? Yes No

If "Yes", how frequent have you been reading it?

- daily weekly occasionally

Do you want to have Bible Study with your family? Yes No

Would it be possible to hold Bible Study in your house together with others in the neighborhood?

- Yes No

If "No", could you be invited to join a Bible Study sessions to be held in one of your neighbor's house?

- Yes No

Name of Respondent: _____

Address: _____

Title of Reading Materials Given: _____

Interviewer: _____ Date Interviewed: _____

Interviewer's Recommendations: _____

EVANGELISM IN THE CONTEXT OF ECUMENISM

INTRODUCTION:

The United Church of Christ in the Philippines (UCCP) is a Protestant denomination. It was established in 1948 as a result of the organic union of five (5) denominations. It is a united and uniting church, open to all other denominations who adhere to the Statement of Faith and the Constitution and By-Laws of the Church. It is a denomination which strongly advocates and supports ecumenism.

On the other hand, UCCP has adopted a grandiose program: "Discipling the Nation: 2000 by 2000" which focuses primarily, if not solely, on church planting.

In the light of these situations, we may ask the question: Is it possible to do evangelism while promoting ecumenism?

CONTENTS

To tackle the issue, let us first deal with definitions and the level of evangelism and ecumenism.

1. Evangelism is broadly defined as;

"To evangelize is to present Christ Jesus in the power of the Holy Spirit that men shall put their trust in God through Him, to accept him as their Saviour, and serve him as their King in the fellowship of His Church." **Archbishop's Committee of the Anglican Church**

And based on the 1971 UCCP Statement on Evangelism, evangelism may be defined as;

"Evangelism is the proclamation, by word and deed, of the unbounded love of God for the world that through the Holy Spirit men and women may accept and commit themselves to Jesus Christ as their Lord and King, and participate in the fellowship and ministries of the Church."

Evangelism then covers everything of a Christian and of a church life. And by this definition every Christian is doing evangelism. And as such there is no need to make it a program because it is already the totality of our being Christians. This definition is used as an excuse or rationalization for not doing verbal proclamation of the gospel. Personal life is enough. Is it so? I doubt.

In a narrower sense, evangelism is defined as

"Evangelism is the verbal proclamation of the gospel that men and women may be confronted with the gospel and persuaded to accept Jesus Christ as their personal Lord and Saviour and participate in the fellowship of the Church."

By this definition, what primarily means in doing evangelism is verbal proclamation (which usually includes printed), and the primary purpose is to add more members or establish or plant churches.

2. Ecumenism, of course, means the whole inhabited world (from the word oikomene). It, then, means a relationship between and among different groups for a common concern for the well-being of the whole inhabited world.

But relationship with various religious groups varies, which I call levels, such as the following:

1. Bible-based evangelicals, either conservative or liberal
2. Bible-based evangelicals both conservative and liberals
3. Among NCCP member-denominations excluding PIC, PEC, & CAC
4. Among NCCP member denominations
5. Among Protestants (NCCP, PCEC, JIL, INC, SDA, etc)
6. Protestants and Catholics
7. Inter-faith relationship (Christians, Muslim, Buddhist, Indigenous Religious)
8. Faith-Ideology Dialogue

Relationship among churches is often on specific matters such as on religious fellowships, on socio-economic, on social services, or all of them including or excluding doctrinal differences.

3. Proselytism simply means "sheep stealing". Religious leaders should clarify this with the local leaders. There are religious groups or denominations consider all dedicated and/or baptized persons, including infants, as members. Others only consider those who are confirmed or have received adult baptism. Those dedicated or baptized as infants or children but have not received adult baptism or confirmation are not considered as official members. Also, there is the issue of being active or inactive churchgoers.

EVANGELISM IN THE ECUMENICAL CONTEXT

The above discussion shows that in doing evangelism within the context of ecumenism, one should consider the following, which may lead to different approaches.

1. The definition of evangelism we accept. UCCP leadership adopts the broad definition, but as a program cluster, its sole focus or concern is the narrow definition. In the local level, accepted definition varies.

The broad definition encourages or gives way for a person to make an excuse or rationalize non-involvement in the verbal proclamation of the gospel. "My lifestyle is evangelization in itself" or "I am doing evangelism by deeds" or "The growth we are for is qualitative rather than quantitative". Let us answer them one by one.

- a. Evangelization has the element of confronting the prospect with the gospel. Excuses 1 and 2 do not have this element. Negligible number, not to say none, will decide to accept Christ as Lord and Saviour through one's lifestyle alone without verbal sharing of the gospel. This is true also in evangelism by deeds. Even how successful your deeds are for the well being of the people, without verbalizing that Christ is the very foundation of good works and without

inviting them to accept Christ, people may join your movement and do good works but does not necessarily mean they accept Christ or submit themselves to Christ.

- b. Qualitative growth results to quantitative growth; and quantitative growth develops qualitative growth. The book of Acts testifies on this truth. A church person who claims qualitative growth but does not bear fruit in terms of persons or reproduction of his/her own kind is doubtful.

In fact Jesus serves as every Christian's best model in lifestyle, in quality of life, and in good deeds. If such excuses mentioned earlier are valid then, Jesus had made a serious error, i.e. he proclaimed the good news, preaching and teaching in villages and cities, by words.

2. The levels of ecumenism we participate in. The broader the level, the slimmer the opportunity. Conversely, the narrower the level, the wider the opportunity. This is true if our evangelistic objective is to increase the number of membership of our church group or denomination. This means, if the ecumenical level we accept is "bible based, conservatives" only, then all others are prospects on evangelism. And if we accept all religious beliefs are correct and of God, including ideologies, then no one will become a prospect for evangelism.

On the other hand, if our evangelistic objective is not to increase our denominational membership only, but to lead persons to a living relationship to Christ and his Church, then the broader the level of ecumenical relations we accept, the broader our opportunity to share the gospel. It is so, simply because we consider every inactive churchgoer, in whatever/whichever denomination he/she belongs, as a prospect for evangelism, thus a ripe field of gospel sharing. There could be no reason why we could not encourage or at least invite him/her to attend church activities.

3. The categorization of church membership. If we consider that all those listed in the membership roll are excluded in evangelistic prospecting, very few are not listed whether as preparatory or official/communicant members. If only active churchgoers are excluded in prospecting, then we could enlist prospects even from our own local church.
4. The area of operation. In different areas, people (or Christians?) differ in their understanding and acceptance of issues and subjects stated above. Differences in any of them or all of them will also modify planning and implementing programs on evangelism.

CONCLUDING SENTENCES:

In the light of the above situations, our implementation of the Evangelism and Church Development Programs will probably differ from place to place. We must provide continuous educational activities to the local level through the conference on the validity, importance, and advantages of our position, if there is any, on the main subjects – definition of evangelism, levels of ecumenism, and category of membership.

METHODS AND TECHNIQUES ON EVANGELISM

COURSE DESCRIPTION

A study on particular techniques in sharing the gospel by words appropriate to the target area. Practicum is an inseparable component of the study.

PURPOSE OF STUDY

To equip the participants with the necessary skills in personal, group, public, and communication techniques in sharing the gospel.

DURATION OF THE STUDY

- 2 hours theoretical presentation of the course
- 2 hours role playing on the techniques
- half day practicum\
- one (1) whole day study

It is suggested that the study on this subject should be held on the day preceding on evangelistic night.

INTRODUCTION

UCCP adopts two (2) approaches in evangelism based on the theological perspective of the practitioner. They are as follows:

1. *Integral Evangelization*. This was introduced by Bishop Erme Camba. Consistent with the broad definition of evangelism, the approach includes everything in a Christian's life as well as in the church's life. It refers to our total mission. It includes all programs such as the Christian Education and Nurture, Christian Witness and Service, Office of the Clergy and Lay Church Workers, and others and even the lifestyle and conduct of every individual believer.
2. *Evangelism with Integrity and Coherence*. This was introduced by Dr. Everett Mendoza, now the General Assembly Chairperson. It differentiates evangelism with other program expressions though it recognizes that all of them comprises the total mission of the church. Evangelism, in here, refers to the so-called traditional or direct evangelistic methods or specifically the proclamation of the gospel by both spoken and printed words. Evangelism by words is differentiated from evangelism by deeds or witness and service this way: evangelism by words is a response to God's call or the Great Commission, while evangelism by deeds is a response to human needs. However, both are expressions of God's love in us.

METHODS ON EVANGELISM

For our study, we are dealing with the traditional or direct methods on evangelism, which could also be used as part of the integral evangelization.

METHODS AND TECHNIQUES IN EVANGELISM

A. ALIBIS ON NON-PARTICIPATION IN DOING EVANGELISM

1. No prophet is accepted in his own country. (Luke 4:24)
2. Evangelize our own households first before evangelizing others. (John 1:41-42; Mark 5:19)
3. There are those who profess they are Christians, yet live inconsistently with the teachings of the church.
4. Witnessing through our lives is more effective than witnessing by words.
5. Everything we do are all evangelism.
6. Because we may encounter many difficult questions, we should first study the Bible extensively before going out to do evangelism.

We must overcome these alibis so that this study could become worthwhile and meaningful to the church and to our personal life

B. POINTERS ON METHODOLOGIES

1. There are several methods of evangelism from which one may choose to formulate his own which he thinks may become effective in his particular target area if implemented by the church through him.

From Taglucop and Lindholm's "Periscoping: Evangelism At Work (UCCP: 1995)

- a) Pulpit Evangelism, where through sermon and worship in the regular services, converts are won and indifferent Christians reclaimed to a loving loyalty to Jesus Christ.
- b) Education Evangelism, which uses teaching techniques in the church schools, the youth groups, and other organizations that they may grow in grace and in truth as it is in Christ Jesus our Lord.
- c) Personal Evangelism, which is the winning of individuals for Christ by individual Christians.
- d) Public Evangelism, in preaching missions or other evangelistic services where conversions are sought.
- e) Clinical Evangelism, through counselling and conversations.
- f) Child and Youth Evangelism, where life in its most elastic impressionable period is claimed for Christ and His Church.
- g) Group evangelism, in lodge, United Church Men, by which the group through its program become progressive Christian.
- h) Social Evangelism, through a community wide crusade against evils.
- i) Communication Evangelism, through radio, TV, newspapers, carefully written letters, leaflets as the important mediums of expressions.

- j) Family Evangelism, where the attitudes and activities of family life become more and more Christ-like through family devotions, family worship, grace at meals and religious communications.
- k) Fellowship Evangelism, which seeks to nurture the prospective convert in the life and spirit of Christian fellowship.
- l) Cell Evangelism, where a small group of Christians and non-Christians (may be 6 to 12) meets to discuss Christ and the Christian way of life.
- m) Visitation Evangelism, through the organized choosing, training, and sending out of selected workers in teams of two as Jesus did the twelve and the seventy, to people who have contacts with the Gospel and the program of the Christian Church.

From Isabelo Magalit's "How To Share Jesus" (OMF-IVCF Publications, 1975)

- a) One on one Evangelism (Person-to-Person Evangelism or Personal Evangelism)
- b) Open Home - a place where people can feel welcome to go in and out, relax over dinner in a friendly and informal atmosphere, gather around the Scriptures for instruction, receive counsel, and help on life problems, and others.
- c) Evangelistic Bible Study Group - can function almost anywhere in home, on campus, at the office or factory, in hospitals, or even parks.
- d) Parties, social and outing provide the informal and relaxed atmosphere needed for fruitful sowing and reaping. Especially valuable in relation to winning our friends. Family and clan reunions are included here too.
- e) Conference and week-end retreat is an excellent way of following up those who have been previously exposed to the Good News and have shown interest. Camping may also be effective through personal initiative of sharing to friends.
- f) Song analysis is listening to some contemporary records which speak of the concern and the problems of modern men. Under creative leadership these songs can provide an excellent bridge of the Good News.
- g) Commando Evangelism is a group of Christians going out in pairs to present the Good News to strangers on campus, in the park, marketplace, etc.
- h) Visitation Evangelism is going from house to house in the neighborhood, preferably close to the local church, to interest people in the Good News.
- i) Bull sessions in the dormitories and hostels, like debates and symposia, they can demonstrate the integrity and reasonableness of the Christian faith.
- j) Coffee shop Evangelism is providing place where people can congregate (for coffee or tea or coke) and Christians take initiative in starting conversations about the Lord Jesus Christ.
- k) Films, drama, musicals, multi-media presentations, magic shows
- l) Literatures - tract distribution, book sale, evangelistic newspapers and magazines

m) Open air Address

These methods can be classified into three or four general categories as follows:

- a) Personal Evangelism - the methods used in witnessing to individual person (one on one, person to person, clinical, visitation, commando, coffee shop, social gatherings)
- b) Group Evangelism - the methods used in witnessing to a group of persons (education, child and youth, family, fellowship, cell, EBS, Conference-retreat, song analysis, neighborhood bible study, bull sessions, debates, symposia)
- c) Public Evangelism - the methods used in witnessing to the general public (pulpit, public, open air, social)
- d) Communications - the methods to reach the public through the different medium of communication (radio, TV, literatures - tracts, book sales, magazines and newspapers, written letters, films, drama, musicals, multi-media presentations, magic shows, telephone counseling)

2. No method is perfect or most effective. Each has its own advantages and disadvantages.

a. Personal evangelism

Advantages:

1. Easy to establish rapport
2. You can immediately receive feedbacks, and explain further if not fully understood.
3. Your changed life could crystalize the gospel when sharing with someone who know you.
4. Follow-up is much easier
5. Every person can do it though some of us can do better than others.

Disadvantages :

1. Requires ability to explain the Good News with clarity, and not everyone is gifted with such
2. It is not advisable to deal with someone of the opposite sex

b. Group Evangelism

Advantages:

1. Opportunity to demonstrate the beauty and warmth of Christian fellowship
2. Team in ministry could be harnessed
3. Could deal on questions directly
4. Have many avenues

Disadvantages:

1. Require competent and creative leaders that the group may continue and grow
2. Can degenerate into a holy huddle with no outreach because believers are so taken up with their Christian cliques.

c. Public Evangelism

Advantages:

1. Can reach many people in a short period of time
2. It may serve as a time for sowing; reaping will come later

Disadvantages:

1. It may lead members to think that evangelism only means special event, or is mainly the work of evangelists.
2. Conducive to producing highly emotional decisions
3. Follow-up may become a problem because members may think that evangelism ends in the final meeting, if the church is not well oriented before the activity.

d. Communications Evangelism

Advantages:

1. Literature can be read again and again and available even we are not around.
2. Presentations in stage and TV could draw more people
3. Literature may serve as keys to open doors of unbelievers

Disadvantages:

1. You could not explain in case someone has questions on literature received or presentations seen and hear
 2. Relationship is impersonal
 3. Literature can easily be misplaced, or lost.
3. Every method can be used as a method in itself, a preparatory of follow-up to another method, or a partner with another method.

Examples: Literature Distribution

May be followed by personal evangelism or bible study group

May be combined with personal evangelism, followed by public evangelism

Public Evangelism: May be preceded by tract distribution and followed by visitation evangelism or leading bible study group

4. There are several suggested steps in doing evangelism, but none assures bountiful harvest. Effectivity of any method depends on the ability of the evangelist, the responsiveness of the prospect, and ultimately, the work of the Holy Spirit.

C. SUGGESTED TECHNIQUES ON EVANGELISM

1. *PERSONAL EVANGELISM:*

a. Person to Person Evangelism

a.1 Introduce yourself: Who you are, sending church, purpose of visit, etc.

Use any approach that will help in gaining one's confidence, such as those dealing with

F - Family life

O - Occupation

R - Religious life

M - Message or issues (local, national, global)

Well set atmosphere is an edge in presenting the gospel

a.2 Presentation: Present the gospel. Do not be side-tracked by questions. Answer questions graciously but briefly; then continue the presentation.

a.3 Persuade him/her to make decision for Christ

a.4 Answer other objections and misunderstood points tactfully. Encourage the prospect to ask questions.

a.5 Conclusion. Inform the prospect on the joy his/her relatives and friends may have upon knowing his/her decision to follow the Lord.

If you are not able to secure favorable decision, do not close the case. Invite him/her to attend church activities and/or encourage him/her to continue reading the Bible. Give him/her Bible portions or any printed scripture materials.

Make him/her feel the sincerity of your concern for him/her and the whole family.

a.6 Exhortation. Encourage him/her to study the Bible with other believers to grow in grace and knowledge.

a.7 End with prayer with the prospect's approval.

If personal evangelism is being done in places other than prospect's home such as park, restaurant, jeep, airplane, and others, the suggested steps are as follows:

a.1 Greetings/Introduction: Introduce yourself: name, church membership

a.2 Set the atmosphere: knowing his/her name, residence, and others.

a.3 Ask question, make a request, present an idea, or extend invitation which will serve as preparatory to gospel presented.

a.4 Present the gospel

a.5 Encourage the gospel

a.6 Persuade his/her to decide

a.7 Encourage to study the Bible with others believes to grow in faith and knowledge

a.8 Core with a prayer with the priorities discussion.

Be sure you get his names, mailing address or at least the phone number.

Do follow up visit or call the earliest time possible (not later than one week)

b. Visitation Evangelism

- b.1 Secure a favorable environment. Start the conversation on something of interest to the family.
- b.2 Converse with one person at a time. Answer questions from other persons courteously but briefly. Such questions should not divert you from presenting the gospel.
- b.3 Ask question. The purpose of this is to:
 - b.3.1 get the prospect talking
 - b.3.2 get his/her background
 - b.3.3 give God a chance to speak to him/her
 - b.3.4 stimulate his thinking and imagination
 - b.3.5 keep the discussion on one objective – a decision

Questions at the beginning of the interview should not be direct but enough to open up his/her experiences.

Make your question progressive. Direct your questions so that they may lead the person step by step to more important and more decisive issues until the ultimate decision has been reached.

The final question is the pointed question committing the prospect to a decision for Christian discipleship or a transfer of membership.

- b.4 Avoid a "no" answer. Do not ask a leading question to which he/she can give a negative answer. Ask questions to which he agrees in practice and belief, and you will ultimately come to a final question when you ask him/her to give the great answer.
- b.5 Do not argue. There is a difference between arguing and replying to the prospect's real search for truth.
- b.6 Get the decision of the first one ready. Proceed to win your easiest convert first.
- b.7 Do not close too soon. Remember that it is the prospect's decision that we are seeking, and not merely an agreement with ourselves. This decision must be a full commitment on the part of the prospect, and he should be given an ample time to make it with his heart and mind.
- b.8 Close as soon as you can. Whenever a prospect has made up his own mind and is ready to decide.
- b.9 Do your best but do not be discouraged. Sometimes the results are not up to your expectation. We should never be discouraged. If you fail to secure favorable decision, do not be discouraged. Make it open. Invite them to attend church and other sectoral activities.

2. GROUP EVANGELISM: GROUP BIBLE STUDY

It is assumed herein that whoever will lead Bible Study has a clear direction and purpose of the study, and understands the correct attitude expected of a leader in relation to the lesson and lesson plan, including teaching aids.

a. Motivation or getting the learner's interests. It prepares the learners on the flow of the presentation, the direction of the discussion, and the stresses of the lesson. It could be done through the following:

a.1 Telling a story, fable, proverb, song, or poem, use of visuals aids, or thought provoking question related to the topic.

a.2 Present the purpose of the study/lesson

a.3 Present the outline or flow of study including sub-topics of the lesson

b. Presentation of the Lesson Proper

The important points, concepts, and principles are discussed herein, giving adequate explanation on each of them. It could be done through:

b.1 Lecture-Forum

b.2 Text Reading - Forum

b.3 Question and Answer - Forum

b.4 Combination of techniques

c. Application of the ideas in concrete everyday life

c.1 In presenting the principles or ideas, use simple words instead of highfalutin words, or picturesque statements, or pick-out the root word.

c.2 Questions must be concrete

Example: Instead of asking "How sure are you of salvation?" ask "What are your experiences that prove you are saved?"

d. Make the discussion lively by raising questions or encouraging the participants to share examples or instances, and through exchange of ideas about the subject.

e. Summarize and close the topic/study

e.1 Review the important points discussed and stress their importance

e.2 Ask the participants about the effects of the lesson studied in their lives and ideas

e.3 Tell a story, fable, proverb and any other illustration that summarizes the lesson.

3. PUBLIC EVANGELISM (Open Air, Evangelistic Crusades, Pulpit Evangelism, etc.)

Public evangelism must have the following major components. Any of these components should not be left out or neglected for all them are equally important/essential.

A. Preparatories

- a) Plan of Action based on the approved program on evangelism has to be formulated by the Evangelism Committee together with the Pastor in charge of Evangelism and Outreach work. Such POA should be presented to the Church Board or Council for confirmation or to the Executive Committee of the sponsoring body, either cluster/district or conference.
- b) Recruitment of participants for the different areas of work. (See B & C) The more participants, the better.
- c) Skills development on the different areas of work and on the different methods on evangelism to be used in the particular activity, such as;
 - c.1 Tract distribution technique as part of extending personal invitation to the public
 - c.2 Ushering/Welcoming of Attendees during evangelistic crusades or evangelistic nights in the sanctuary.
 - c.3 How to do follow-up activities through home visitation and leading neighborhood bible study groups.
- d) Hiring of film and equipment
- e) Inviting speakers and choral groups
- f) Creation of Committees for technical works such as;
 - f 1. Food committee
 - f 2. Physical arrangement committee
 - f 3. Sounds and lights committee
 - f 4. Security committee
 - f 5. Promotions committee (poster, streamer, flyers, etc.)
- g) Secure permit from the person in authority and seek security assistance from the same.
- h) Orientation of all participants through a general meeting about a day or two before the evangelistic days.

B. Actual Evangelistic Crusade (one or more days according to plan based on need-analysis)

- 1. Tract Distribution and invitation to the public
- 2. Ushering and welcoming of attendees. Guiding them to their seats and assisting in preparing decision cards/slips.
- 3. Film showing
- 4. Evangelistic preaching with altar call
- 5. Singspiration

C. Follow-up Activities

1. The number of prospects based on the decision slips/cards collected should be divided according to the number of follow-up teams and the deployment of households shown in a community map.
2. Orient the teams about their works
3. Conduct visitation or lead Bible study. Duration will be agreed upon by visitation teams. Suggested duration will be from 8 to 12 visits or study sessions.

Hereunder are suggested guidelines in ushering and counseling during evangelistic crusades:

- a. Ushers should be at least an hour earlier than the attendees at the place where the evangelistic crusade will be held.
- b. Start the activity with prayer among ushers and counsellors
- c. Greet attendees warmly and gladly. Guide them to their seats.
- d. On moments when the ushers are not attending to attendees, she/he should talk to visitors to share the gospel using personal evangelism technique. Conversing with attendees will not only eliminate boredom in waiting for the activity to commence, but will serve as an opportunity to share the gospel.
- e. While preaching is going on, take time to ask the attendees if he/she clearly understands the message. Let him/her know that you are willing to clarify matters which are unclear at the moment some other time as you visit him/her at home.
- f. During the altar call encourage the attendee to commit him/herself to the Lord. If he/she is a shy type, accompany him/her.
- g. The ushers and counsellors should have an assessment /evaluation meeting the day following the evangelistic night.
- h. The attendees, particularly those who have submitted their decision cards/slips should be visited in their homes as a follow-up activity. On that occasion we could talk to them in a more serious manner on their experiences in attending the crusade, on their questions, and continue to share the gospel with them. (Please see letter C above for more details.)

4. COMMUNICATIONS EVANGELISM: Literature Distribution Technique

Literature materials may either be a tract, pamphlet, bible portion, book, magazine, letter, or Bible. However, we usually distribute tracts, pamphlets, and Bible portions. Hereunder are a few suggested steps in distributing literature materials:

- a. Be familiar with the literature to be distributed. It means we should read them very carefully and understand the message. For beginners, one or two kinds of literature should be distributed. As a person is continually involved in literature distribution, the kind of literature will gradually increase.

- b. Prepare paper and pencil on which the names of those who received the literature should be written, including the exact address. When distribution is done in a place we are familiar with, it may not be necessary to write the complete names and addresses. We can complete them after the distribution. But when distribution is done in a place we are not familiar with, make sure that complete information is gathered.
- c. On actual distribution
 - c.1 Courteous greetings, introduce yourself and the church you represent in case you are not known to the person you approach.
 - c.2 Inform them about our activity. If distribution is part of the evangelistic crusade, we may invite them. Hand them the literature which they could read during free time. It is better to attend the crusade to hear more.
 - c.3 If someone will ask any question, avoid long discussion for it may disrupt distribution. We can do are (i) Appreciate the question and answer briefly. (ii) If followed with another questions, tell them courteously that you could not comprehensively answer at this moment because of constraint time, but they could understand them more if they will attend the crusade or during a bible study which may be done in the home in the days to come. Then politely bid goodbye.
 - c.4 List down the names and addresses of the recipients, including the questions they raised. But it should not be done in front of the person, as much as possible.

Listing names is very important in evangelism and follow-up work. Information about a person is valuable in the days to come as we do follow-up activities.
 - c.5 For those who will do follow-up work after distribution of the literatures materials, the following steps are suggested:
 - c.5.1 Courteous greetings and introduction of yourself and the church you represent
 - c.5.2 Refresh his/her mind about the literature distribution that was done in the area – the date and the person who hand him/her the literature
 - c.5.3 Ask him/her if he/she is able to read the literature. If read, ask him/her about the message she/he got from it. If not, explain to him/her the message.
 - c.5.4 You may use the personal evangelism technique
 - c.5.5 Leave another literature before leaving. It is a preparatory for another visit which you can inform him/her ahead.

Repeat the process in the subsequent visits.

5. SOME COMMON TEXTS AND TOPICS ON EVANGELISM

These text and topics could be used either in preaching, bible study, or personal evangelism.

- John 3:13-18 - God Loves You
- Romans 3:23; 6:23 - From Death To Life
- John 14:6 - The Only Way
- Ephesians 2: 8-9 - Salvation by Grace, Not by Works
- II Corinthians 5:17-20 - Be Reconciled With God

CONCLUDING WORDS

Evangelism is a practical course which could only be learned when the subjects studied are translated into actions of love and concern for the salvation of others. In this way, disciples continuously multiply.

**Ref: A Training Manual on Evangelism
Evangelism and Church Development
United Church of Christ in the Philippines**