

# MANUAL FOR MISSION AND EVANGELISM

## United Church of Christ in the Philippines

Prepared by the Mission and Evangelism Committee

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### CHAPTER I

#### BIBLICO-THEOLOGICAL FOUNDATIONS OF MISSION EVANGELISM

##### A. Biblical Bases of Mission and Evangelism

1. The mission of the church is a mandate of God to be done by the people of God. Ezekiel puts it very succinctly when he said:

*"If I announce that an evil man is going to die but you do not warn him to change his ways so that he can save his life, he will die, still a sinner (but I will hold you responsible for his death. If you do warn an evil man and he doesn't stop sinning, he will die, still a sinner, but your life will be spared. If a truly good man starts doing evil and I put him in a dangerous situation, he will die if you do not warn him. He will die because of his sins — I will not remember the good he did -- and I will hold you responsible for his death. If you do warn a good man not to sin and he listens to you and doesn't sin, he will stay alive and your life will also be spared."* (Ezekiel 3:18-21 GNB)

The imperative for a believer to be responsible for what happens to his neighbor is clearly articulated by the prophet Ezekiel. We will do well to take seriously this warning of Ezekiel so that evangelism will be our life style as believers and followers of Jesus Christ, today and throughout our life.

2. The mission of God is to create also a humane righteous and just social order where all His creation participate in the development of such social order and where all enjoy the blessings of the "fullness of life" brought about by such divinely mandated social order. This is reflected in what the prophets say:

*"I am making a new earth and new heavens. The events of the past will be completely forgotten. The new Jerusalem I will make will be full of joy, and her people will be happy... There will be no weeping there, no calling for help. Babies will no longer die in infancy and all people will live out their lifespan... — People will build houses and get to live in them — they will not be used by someone else. They will plant vineyards and enjoy the wine — it will not be drunk by others... Wolves and lambs will eat together; lions will eat straw, as cattles do, and snakes will no longer be dangerous. On Zion, my sacred hill, there will be nothing harmful or evil."* (Isaiah 65:17-25 GNB)

*"I hate your religious festivals; I cannot stand them ... instead, let justice flow like a stream and righteousness like a river that never goes dry."* (Amos 5:21-24 GNB)

And Jesus said,

*"I have come in order that you might have life — life in all its fullness."* (John 10:10 GNB)

The deliverance and empowerment of the poor and the downtrodden from their oppressed, deprived, and humiliated condition should be an important component in a humane and just social order.

*"The sovereign Lord has filled me with His Spirit. He has chosen me and sent me to bring good news to the poor, to heal the broken-hearted, to announce release to captives and freedom to those in prison. He has*

*sent me to proclaim that the time has come when the Lord will save His people and defeat their enemies."* (Isaiah 61:1,2. GNB)

*"I have seen how cruelly my people are being treated in Egypt; I have heard them cry out to be rescued from their slave drivers. I know all about their sufferings and so I have come down to rescue them from the Egyptians and bring them out of Egypt to a spacious land, one which is rich and fertile."*(Exodus 3:7,8. GNB)

History testify to the reality that when people could no longer bear the inhumanities inflicted upon them by those in authority, a mysterious hand raises up a leader to deliver them from their servitude.

The healing of the sick is another component of a humane, and just social order. The Psalmist ascribed to God blessings he received.

*"Praise the Lord, my soul ... He forgives all my sins and heals all my diseases."* (Psalm 103:3)

The great portion of the ministry of Jesus was devoted to the healing of peoples' diseases. (Matthew 8:14-17; 8:28-34; 9:1,2, 20-22, 27-31; 12:13-14; 14:34-366; 15:21-28; 17:14-20.GNB)

3. The mission of God is to reconcile people to Himself and to another. Paul avers that:

*"God ... reconciled us to Himself through Christ and gave us the ministry of reconciliation that God was reconciling the world to Himself in Christ, not counting men's sins against them. And He has committed to us the message of reconciliation. We are therefore Christ's ambassadors, as though God were making His appeal through us. Be reconciled to God ... so that in (Christ) we might become the righteousness of God."* (II Corinthians 5: 18-21 NIV)

Jesus presented the two strategic aspects of the mission of the Church when he mentioned the Great Commandment and the Great Commission:

- a. The imperative to love God and fellowmen as the vertical and horizontal dimensions of relationships, which serve as the characteristic hallmark of a restored and empowered person's action towards reconciliation:

*"Hear, O Israel, the Lord our God, the Lord is one; love the Lord your God with all your heart, with all your soul, with all your mind and with all your strength." and "Love your neighbor as yourself."* (Mark 12:29-31 NIV)

- b. The imperative to lead a life style committed to proclaim the Lordship of Jesus Christ and the discipling of all peoples for obedience to God.

*"Go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I will be with you always, to the very end of the age."* (Matthew 28:19-20. NIV)

When Jonah bewailed his fate because God destroyed the tree that gave him shelter, God said:

*"This plant grew up in one night and disappeared the next; you did not do anything for it and you did not make it grow — yet you feel sorry for it! How much more, then should I have pity on Nineveh, that great city. After all, it has more than 120,000 innocent children in it, as well as many animals."* (Jonah 4:10, 11)

God desires that all people should be reconciled to Him and to one another. This is God's mission. This is the mission of the Church, the Body of Christ. This is the mission of every believer and disciple of Jesus Christ.

The mandate to do mission dates back to the time of creation when God said:

*"Have many children so that your descendants will live all over the earth and bring it under their control. I am putting you in charge of the fish the birds, and all the wild animals. I have provided all kinds of grain and all kinds of fruit for you to eat..."* (Genesis 2:28, 29. GNB)

In short, the creation story assigns men and women as people of God to be stewards of the other God-created beings (Genesis 1:27). To God's people rests the responsibility and the authority to attend to the welfare and preservation of all creation as a response to God's mandate.

The Psalmist expressed praise and thanksgiving to God when he recognized God's glorious work and His grace of ennobling man above all other creations when he sang:

*"What is man, that you think of him;  
Mere man, that you care for him?  
Yet you made him inferior only to yourself;  
You crowned him with glory and honor.  
You appointed him ruler over everything you made;  
You placed him over all creation." (Psalm 8)*

The stewardship over all God's creation serves as a salient aspect of the mission of the people of God. It is their participation in the formation of a humane and just social order under God's direction, guidance and control. This becomes their contribution towards ushering in the Kingdom of God.

Due to unscrupulous peoples and nations motivated by selfishness and greed, we witness the wanton destruction of God's creation: eroded land, denuded forests, polluted waters and atmosphere, devastated undersea habitats, extinction of land, sea and air creatures. It behooves us to reflect on our task as worthy- stewards over all of God's creation. If God must be glorified by our stewardship, we must act to end violations of the right of all of God's creation to the fullness of life. It impels God's people to propagate the human race and to preserve natural resources.

## **B. Theological Foundation of Mission Evangelism**

Mission evangelism finds deep rootage in Jesus' message that *"the Kingdom is at hand"*. Jesus, *"preaching the gospel of God"*, says, *"The time is fulfilled and the Kingdom of God is at hand; repent and believe in the gospel."* (Mark 1:14, 15 NIV)

Jesus ministered first in Israel. But the Gentiles were never excluded. He responded with compassion to the trustful entreaties of non-Jews. (Matthew 8:5-10; Luke 7:1-9; John 4:46-53. NIV). In working for the salvation of all Israel, Jesus worked for the salvation of the whole world.

Evangelism finds intimate connection with the person of Jesus Christ. To see and enter the Kingdom of God means to enter the life of faith in Christ (John 3:3-5). This life of faith in Christ will result in a life of communion with Him, which is eternal life (John 3:36). Hence, Christ's very existence has, essentially, a missionary character.

Paul points to Christ as the message of our preaching. He says:

*"... it is not ourselves that we preach; we preach Jesus Christ as Lord and ourselves as your servants for Jesus' sake." (2 Corinthians 4:5)*

When the Church deviates from this message, she ceases to be Christian. For the message that she is to preach to the world is not someone else than the only one mandated to her, Jesus Christ.

The consciousness of a divine mission was fundamental to the life and ministry of Jesus Christ. All the aspects of His redemptive work from the incarnation to the crucifixion were related to the mission received from the Father. He refers to the Samaritans who believe in Him as fields already white for the harvest (John 4:39-31). So the mission refers to the very same mission which the Father and the Son work and rejoice together. Jesus lives entirely from His union with the Father expressed in the unity of will and fellowship in work.

Even during His lifetime, Jesus already asked His disciples to continue His mission (Mark 6:7-11; Luke 9:1-5; Matthew 9:37, 10:16). Even as early as the story of the call in Mark 1:17, the *"follow me"* is complemented by the graphic figure of *"fishers of men"*. This indicated the recruitment of the disciples into the service of evangelization. Jesus did not only send His disciples to spread the good news of what they had *"seen and*

*heard*" but also made them take part in the same authority by which He Himself worked (Matthew 10:7, 8). They served not merely as His messengers but His fellow workers, too.

The commissioning and sending of the disciples did not have a lasting and permanent effect during the earthly life of Jesus. At the crucifixion, the disciples left Jesus. They got ready to go back to their former vocations. It was the resurrection that "*re-grouped*" these scattered disciples. It gathered them into a community filled with hope and geared for action. At this time, Jesus made the disciples into a real missionary community. He commissioned them to continue His work (Matthew 28:19, 20; Mark 16:15, 16; Luke 24:46-49; John 30:21-22). The basis of the missionary commitment involves a personal encounter with the risen Lord and a commissioning by Him with authority and power. The life of Paul as a missionary serves as a typical example. The resurrection serves as a beginning of a new existence, in which the life of Christ becomes the enduring life of the Church for her to continue the mission of Christ.

The Holy Spirit has an indispensable value in the missionary task. Through the Holy Spirit, one encounters the risen Christ and receives the assurance of His presence and power. The commissioning and the giving of the Spirit took place together (John 20:21-22; cf. Matthew 28:18-20). Only when the Holy Spirit comes upon the disciples will they be empowered to do mission (Acts 1:8).

What has been individually received by Christians became corporately assumed by the community of Christ—the Church. Being incorporated into a fellowship, which transcends space and time relationships, the Church assumes a two-fold function: 1) the Church exists for worship, fellowship and mutual edification; 2) witness and service to all mankind and the preservation of all creation. The Church, therefore becomes a fellowship for believers and also a witnessing fellowship to all people about and for Christ.

Lost humanity needs the Church and needs her desperately. Similarly, the Church just as desperately needs lost humanity. From among them shall come those who will become her constituency and her continuity. The moment the Church ceases to reproduce in the lives of others, through a regenerating experience in Christ, she faces imminent demise. The Church can be truly the Church when she does her divinely appointed task in the larger community. The Church that does nothing to share the Word to the world indicates that Christ means little to her. No amount of pious talk could camouflage nor extinguish it.

Doing mission and evangelization make us consider seriously the needs of people. With so much injustice, poverty and suffering, the Church should work towards making the world a better place to live in. Thus, participating in the restoration, empowerment; and reconciliation of all peoples, may serve as the Church's work to help usher in the Kingdom of God.

Related to this concept, the teaching of the Scripture about the second coming of Christ to the evangelization of the world opens up new dimensions to the task of doing mission evangelism. The coming of Jesus Christ and the end of the age will coincide with the preaching of the Word to all the earth. The sure knowledge that the second coming of Christ awaits the fulfillment of the Great Commission should provide impetus for this generation to pour out their life in sacrifice, devotion and commitment to bring the Gospel to the ends of the earth.

## **CHAPTER II**

### **THE MISSION OF THE CHURCH**

#### Introduction

We affirm that the Church's mission is God's mission. It is God's gracious work in reconciling all things to Him, "*both on earth and in heaven*" (Colossians 1:20b).

In sending His Son Jesus Christ, God made His final and culminating saving work. "*God was in Christ reconciling the world unto Himself*" (2 Corinthians 15:19). The focal point of God's mission to reconcile all creation to Him was the life and work of Jesus Christ. As the Word made flesh, Jesus Christ revealed God in His fullness.

Before returning to the Father, Jesus Christ called His disciples and sent them to proclaim His finished work of salvation to the world and promised them the Holy Spirit as an abiding and empowering presence (Matthew 28:18-20).

The mission of Jesus Christ, which He gave to His first disciples continues to be the Church's mission to this day. Jesus enunciated this when He said, "*As the Father hath sent me, so send I you*" (John 17:18 KJV).

### **The Mission of the Church**

The Church is missionary by her very calling. She continues the mission of the Son by proclaiming to the ends of the earth the salvific action of God through Jesus Christ, the Lord of the Church.

The mission of the Church to the peoples of all nations involves all who have responded to the gospel. Like the first men and women, who responded to Jesus' invitation, those who respond today also enter into a personal relationship with Christ. They become participants in His mission. They are not only recipients of God's salvation and heirs of His Kingdom. They also serve as missionaries to others — men and women for others.

Preaching the gospel becomes imperative—a compulsion and a necessity. Not as matter of individual choice. Like Paul, the Christian says, "*Necessity is laid upon me, woe unto me if I preach not the gospel*" (1 Corinthians 9:16 KJV).

The mission of the Church impels all believers to an inescapable task. Individually and corporately, wherever they are, located — in the home, factory, office, school, street, market place, etc. — they must proclaim by word and by deed the good news of Jesus Christ.

No local church, therefore, can escape the commission to proclaim the Gospel of Christ's love for all people. The Church cannot do less. She exists to do mission.

### **The Scope of the Mission of the Church**

The scope of the mission of the Church is in her Jerusalem, in her Samaria and Judea and the whole wide world (Acts 1:8). The Church brings the Gospel of Christ to all peoples and nations. Mission reaches out to preach justice and righteousness, reconciliation and peace among all peoples and among all nations so that God's purpose to unite all things, in heaven and on earth to Him will be fulfilled.

We share with other Christian communions this mission of our Lord. Our participation must show forth His unifying love in mission, "*that the world may believe*" (John 17:21).

We may differ in methods and programs. In this process we may encounter the problem of proselyting. Nevertheless, where there are increasing opportunities for cooperation in mission, we must endeavor to work together. Such activity serves as a witness to the mission of our Lord and Saviour Jesus Christ, our common task.

### **The Nature of the Mission of the Church**

1. The mission of the Church addresses the whole creation. The Church in her mission, recognizes that hunger exists in the human spirit that longs not only for food but also for the Word that gives meaning and significance to life.

While spiritual hunger reflects the highest value and aspiration of human life, physical and mental hungers may also be strong enough to block or even deny it.

The Church, however, recognizes the interwovenness of human needs so that meeting the needs of the spirit can never be enough without attending to the needs of the body and of the mind. Body, mind and spirit must be addressed together in order to serve the whole person.

2. The Church has a mission to identify with the poor, the broken-hearted, the powerless, and the "*sinned against*" of this world. She must be in solidarity with their struggle for identity, for dignity and for fullness of life.

However, the Church must never lose sight of the fact that unless the poor receives the Gospel so that it becomes for them the liberating power that gives release from their poverty, they will remain doubly poor,

doubly hungry, and doubly powerless. They will not only remain, materially poor and wanting in possessions, but also spiritually poor, lacking in hope that springs from the knowledge and love of Christ.

To stress this point, the UCCP Council of Bishops issued a statement on August 21, 1988, thus:

*"Genuine peace comes when justice is served.  
For as long as laborers do not receive just wages,  
For as long as we are politically and economically dominated by foreign nations,  
For as long as we channel more money to the military than to basic social services,  
For as long as the causes of social unrest remain untouched,  
There will be no peace."*

3. A social concern for the poor also implies a balancing concern for the rich and the powerful. If they, too, will receive the Gospel in their hearts, they may become God's instruments in the building of a society marked with justice, equality, love and peace.

*"Command those who are rich in the things of this life not to be proud, but to place their hope, not in such uncertain things as riches, but in God, who generously gives everything for our enjoyment. Command them to do good, to be rich in good works, to be generous and ready to share with others. In this way, they will store up for themselves a treasure, which will be a solid foundation for the future. And then they will be able to win the life, which is true life." (1 Timothy 6:17-19)*

4. The mission of the Church involves a participation in a life and death struggle against spiritual and cosmic powers. Paul wrote:

*"For we are not fighting against human beings but against the wicked spiritual forces in the heavenly world, the rulers, authorities, and cosmic powers of this dark age. So put on God's armor now! Then when the evil day comes, you will be able to resist the enemy's attacks and after fighting to the end, you will still hold your ground ... Do all this in prayer, asking for God's help. Pray on every occasion, as the Spirit leads. For this reason keep alert and never give up; pray always for all God's people. And pray also for me, that God will give me a message when I am ready to speak, so that I may speak boldly and make known the gospel's secret. For the sake of this gospel I am an ambassador, though now I am in prison. Pray that I may be bold in speaking about the gospel as I should." (Ephesians 6:12-20 GNB)*

5. Mission calls for a continuing growth in spirituality within the Church. Mission begins with commitment to follow Christ and to take His cross daily. To follow Christ, there must be an openness to the guidance, direction and empowering force of the Holy Spirit.

At the same time, the Church must continue to be willing to hear the gospel again and again. The Church must continue to grow and mature in the knowledge of Christ and eventually to share her life.

The Church must devote more time in prayer. Prayer serves as the key element in the Church's mission. In prayer, we show ourselves to be a people of faith and hope, confident that God's promises will be fulfilled. In prayer, we are one with the Holy Spirit and in Him we are given the power to continue the mission of the Church until Jesus Christ comes.

As Tennyson puts it,

*"More things are wrought by prayer than this world ever dreams of."*

Furthermore, James says,

*"The prayer of a righteous man has great power in its effects (James 5:16 RSV).*

He also says,

*"If any of you lacks wisdom, he should pray to God who will give it to him; because God gives generously and graciously to all. But when we pray, you must believe and not doubt at all. However, doubt is like a wave in the sea that is driven and blown about by the wind. A person like that, unable to make up his mind and undecided in all he does, must not think that he will receive from the Lord" (James*

*"Some seeds fell among the thorny weeds.  
This means that some people hear the message,  
but their worries, and their love for wealth  
and the pleasures of this life  
keep them from becoming what God  
wants them to be.*

*And some seeds fell on good, fertile soil.  
This means that some people hear the message and obey it completely.  
They continue to trust God, and so they do what God wants them to do."  
(Luke 8:14-15)*

## **CHAPTER III HOLISTIC PERSPECTIVE OF MISSION**

Mission is our participation in the movement of love that flows from the Father, through the Holy Spirit, which got manifested supremely in the person of Jesus Christ. This movement incorporated us in the liberating passion of God's own self.

### **1. The Mission of God is a Proclamation of Life**

Because of sin and the sinfulness of humanity, God's beautiful creation moves toward destruction and death. God, the giver and sustainer of life, prevented such eventuality by sending His Son Jesus to redeem the world. Jesus declared His mission, *"I came that they may have life and have it abundantly."* (John 10:10)

### **2. The Mission of God Starts with People**

Mission starts with the awareness of who people are. Firstly, people are created in the image of God. In such an image of righteousness, dignity, and worthiness, humankind must live. Secondly, people exist in a cultural and religious history. Missiological attempts and efforts must be undertaken in the context of people's experience. Thirdly, people are stewards of God's creation. In view of these, salvific undertakings must consider people as co-laborers with God. Fourthly, people are stewards of God's power. Such divine power present in people must be recognized and be exercised for God's mission to redeem humanity.

Moreover, mission is addressed to people in pain. As Jesus has announced at the beginning of His ministry,

*"The Spirit of the Lord is upon me, because he has appointed me to preach the good news to the poor. He has sent me to proclaim freedom to the prisoners and recovery of sight to the blind, to release the oppressed, to proclaim the year of the Lord"* (Luke 4:18,19; cf. Isaiah 61:1, 2).

### **3. The Mission of God Takes Seriously the Social, Political, Economic, Cultural, Moral, and Spiritual Issues**

The restoration of an individual person to his original wholeness must be taken in the totality of his life. The earthly ministry of Jesus manifests His concern for the whole being of man in all dynamics of life. Thus, social, economic, political, cultural, moral and spiritual issues comprise the important components of our mission and - evangelism program.

### **4. The Mission of God Includes Dynamic Action for the Transformation of Life and Society in the Perspective of the Kingdom**

All missionary endeavors aim to bring newness of life and purpose out of the condition of chaos and purposelessness. Such endeavors stand within the framework of the Kingdom of God where the value of

justice, love and peace abound. In people, with people, by people, among people, and through people, God works to make the entire creation whole again. This can be manifested in the salvation of both the oppressed and the oppressor, wherein they are given back their dignity. The former being able to live as human and not subhuman. The latter being able to live as human and not as superhuman. This salvation comes about with God's power incarnated in people, who work under the direction, guidance and control of the Holy Spirit for justice and righteousness to prevail over injustice and unrighteousness. God's power finds its way to empower the powerless. This action for transformation in the light of the Kingdom of God takes people as participants — people converted from stagnant passivity to dynamic renewing action — so that life in its fullness may become an accomplished reality.

## 5. Mission in the Way of Christ

Faithfulness in carrying out God's mission by and through the Church will always be measured in the examples of Christ, such as:

- in the mission of proclaiming the good news of salvation by word and by deed;
- in His mission of empowering people to live and work as God intended them to be;
- in His mission of reconciling the world unto Himself.

Mission in the way of Christ is, therefore, the salvation of creation in its totality.

The Mission of God as:

1. Proclamation of Life
2. God's Mission with People as Both Subject and Object
3. God's Mission that Seriously Considers the Social, Economic, Political, Cultural, Moral and Spiritual Issues of Human Life
4. God's Mission Encompassing Dynamic Action in the Total (Holistic) Transformation of all Life and Society in the Perspective of the Kingdom of God
5. Mission in the Way of Christ shows the way how the Church will do mission in obedience to the mandate of our Lord and Saviour Jesus Christ, who sent the Church as the Father has sent Him.

The Church, as the Body of Christ, with Him as the Head, continues the task of seeking all peoples, in all of life's situations and conditions, all over the world that they may hear the good news of salvation. The Church becomes the instrument of seeking love to all of God's creation that all of them will believe and under the sovereignty of God.

The Church continues the proclamation of the coming of the Kingdom of God where every human being becomes transformed into a new being in Christ, empowered to become/called God's children, heirs of the kingdom, God's people, God's beloved community, partners in Kingdom-building, ambassadors of Christ, ministers of reconciliation with God and man.

The path to witnessing for Jesus Christ would not be an easy road. The pilgrimage of every Christian and of the whole Church will wind through the highways and byways of daily life. It will be a hard and difficult pilgrimage, where suffering is a daily companion. After all, the way of Christ climaxed at the cross that the whole of creation might be saved. But the denouement comes with the promise of life everlasting in God's own house of many mansions, where love, peace and joy, even God's shalom becomes an eternal fare.

The mission of God, therefore, urges us to a life of commitment and involvement in the service of Christ, the Way, the Truth, and the Life. When the Church, the Body of Christ does mission, it does no other than God's mission.

*When the people who had gathered there saw what had happened,  
they went home disturbed and ashamed.*

*Many of Jesus' friends, including the women from Galilee who followed him,  
stood watching at a distance and they also saw everything that happened.*

*Luke 23:48-49)*



## CHAPTER IV

### PRINCIPLES OF CHURCH GROWTH

Church growth presents a challenge to the mission and evangelization efforts of the Church. In many instances, church growth serves as the measure of success or failure of any missionary or evangelistic enterprise. Some mission evangelism efforts attempt only to increase the statistical figures of the endeavor. Others would emphasize the quality of the communicants and of the newly planted church. Mission evangelism should not take this as an *"either or"* proposition but as a *"both and"* event. We need to have new members and plant new churches. We also need to disciple these new members so that church growth shall have the highest quality possible.

The reasons for church growth have never changed from the time of the apostles to this day. But problems that beset each age have changed. Obtaining situations during apostolic times differ from the present, which we now face. Christians during apostolic times suffered from government suppression, oppression, and deprivation of their human rights. In the Philippines, majority embrace Christianity. As such, they run the government. In some instances, Muslim and tribal Filipino communities decry government neglect and indifference. Conflicts between Muslims and Christians occur not because of religious causes but due to issues rooted in culture and land ownership. Christian Filipinos even indulge in the luxury of sectarian quarrels: Roman Catholics against the Fundamentalists. Mainline Protestants and even Roman Catholics having difficulties with charismatics, who tend to divide the Churches and organize new fellowships out of those they have proselyted. Instead of religious confrontation, Muslims and Christians go into some dialogue that tend to result in mutual respect and understanding each other's faith, as well as being tolerant of one another. Their common problem now lies on how both could have this filtered down from mere discussions among intellectuals into more practical day to day common life among the grass roots people.

Church growth methods also change with the times. The apostles communicated the gospel in more simple ways. Among others, public speaking and hand carried messages sufficed to serve their purposes. Today, with increased population and modern technology, the world has become a global village beset with complex problems. These changes serve as challenges for the church to articulate her mission and evangelism program to meet the needs of the time. Hence, quality and quantity church growth shall become more manifest.

A dynamic church goes into mission evangelism as part of her growth and her maturity in Christ. The Church needs to grow. It grows within a larger community. She lives and works with people in that community to sort out their common problems and build up a transformed and revitalized community under the Lordship of Jesus Christ. Church growth for us would therefore mean not only increase in membership and planting of new churches. It also means the church, identifying with the community where she finds herself in life together context, communicates the gospel while she practices solidarity with their hopes and aspirations for justice, righteousness, love and peace. Mission and evangelism then become holistic, incarnational, integral and liberating.

Church growth also means that the church, as she grows and matures in Christ, facilitates/enables the community, where she exists, to advance and be lifted up in all aspects of human life. After all, people in the community around the church need to know that they belong to the community of the people of God. While still unknown to them, they are also God's children for whom Jesus died that they might be saved. The church grows as she effectively communicates the gospel of salvation in relevant ways to build up people and the larger community around her. In so doing, the church comprehensively ministers and prepares them for becoming communicants and for their continuing discipleship.

R. Daniel Reeves and Ronald Jenson, in their book, *Always Advancing: Modern Strategies for Church Growth*, cite some basic factors involved in principles of church growth. They include:

1. A common Purpose and philosophy
  - a. Self-image
  - b. Specificity
  - c. Strictness

2. Effective leadership
3. A mobilized membership
4. Multiple-level commitments
5. A balance between evangelizing and nourishing
6. Linking the congregation to the community

### 1. **A Common Purpose and Philosophy**

Growing churches clearly understand biblical mandates. These serve as their blue prints for action. They know their mission evangelism objectives as well as what tasks to be done. But in most cases, they do not know how to go about doing and achieving the goal of the task.

A growing church needs to formulate a philosophy of its ministry. She integrates the seven most needed elements of the ministry. These include:

- the pastor
- the congregation
- the community
- the judicatories
- the church's statement of purpose
- program thrusts, and
- problems/priorities.

In order to blend these seven elements of the philosophy of ministry for effective action in the local church, the following should be done: prepare a church profile, analyze her self-image, define the specificity of her mission, and reach decisions about the strictness of its disciplines and restrictions before she can expect to apply its newly-formed philosophy and achieve results.

These three serve as elements of the church profile:

- self-image
- specificity
- strictness

- a. **Self-Image:** Growing congregations possess a clear identity, a positive image that reaches out to the community for solidarity and to include new members. This good self-image is often accompanied by a friendly and contagious attitude that sees neighbors as "*brothers/sisters*" before leading them to be "*believers*". The visitors to the church often will be greeted with smiles and offering the right hand of fellowship.
- b. **Specificity:** Churches, which have learned that God speaks at different times to numerous persons in varied ways, have a stronger philosophy of ministry than those who speak to each other in general or borrowed terms. Calvin described the church as "*a place where the Word is proclaimed, sacraments administered and discipline maintained*". Television preacher Robert Schuller has tailored his reformed theology remarkably with his new definition: "*... a group of joyful Christians happily sharing their glorious faith with the despairing souls of their fellowmen who have never known the joy of Christ*".

All dynamic movements, when analyzed, will show that they have a clearly stated outline of purpose and philosophy focused on encouraging church growth.

- c. **Strictness:** Churches often vary in their attitudes about strictness regarding doctrine, membership, baptism, and service. Each church should know the importance of being aware of her stance.

Examples:

- high membership standards based on aggressive and unapologetic theology
- exclusion of those, who do not conform to the teachings of the church
- expect members to serve readily and to live by strict spiritual and moral values

- encourage church membership and church involvement, but not adverse to having Sunday-only attendees. Something positive gets accomplished when members of the community attend services willingly and regularly. They have the opportunity to share the Word with a larger number of people.

## 2. **Effective Leadership**

Strong, effective leadership serves as the key to continued successful results. When a Church has a pastor, who functions as a pace setter, supported by energetic and Competent staff and lay leaders, that church invariably experiences church growth. Developing such a team of leaders becomes a challenge. Expanding it becomes a never ending effort.

Effectiveness must be a primary consideration in the selection of a leader or leadership philosophy. The pastor as an effective leader must have certain-qualities and talents.

Some qualities and talents, include:

- faith, vision, personal passion for the lost and hard work
- willingness to take a risk
- clearly defined objectives and ability to evaluate candidly the results of his plans and procedures
- A new pastor needs seven to twelve years to energize an established congregation.

## 3. **A Mobilized Membership**

A mobilized membership may be a more important factor in church growth than a strong pastor. Recruitment of members for involvement in the varied functions of the church undergo a process, which usually include:

- Immediate involvement of new Christians with peers.
- Meaningful spiritual nurture and growth.
- Presence of skilled leaders, who know how to transfer responsibilities by inspiring confidence and injecting enthusiasm. Effective mobilizers are highly committed persons driven by compulsion to encourage and to support others.
- Emphasize role specialization. Volunteers get tasks according to their interests, aptitudes, and suitability. They get taught that according to Romans 12, Ephesians 4, and 1 Corinthians 12, God's will for them includes discovering, developing, and using their spiritual gifts in local church ministries.
- "*lapsed members*", who ceased being active in church affairs need proper care and understanding. Usually, they have unmet psychological, emotional and/or rational needs. Programs could be created to revitalize and reactivate.

## 4. **Multi-level Commitments**

A local church should strive for a balanced involvement in all levels/ areas, such as:

- friendship level where the deepest interpersonal relationship get experienced between two or three persons.
- support group level relationships developed among eight to fourteen persons.
- subcongregational level, usually between forty to eighty persons offers further fellowship and a deeper sense of belonging.
- worship level, with no numerical limits, provides spiritual nourishment and unity.

More than any other factors, satisfactory multi-level commitments produce the momentum-building quality of contagiousness.

## 5. **A Balance Between Evangelizing and Nourishing**

To sustain a steady rate of church growth, a balance between conversions and discipleship must be met. For continued church growth, the nurturing of believers towards maturity needs to be balanced with on-going evangelization programs. Concentrated efforts are needed to discover effective, consistent outreach strategies. Do not rely on random or spontaneous evangelism. Planned evangelism, together with purposeful discipleship will encourage church growth.

## 6. Linking the Congregation to the Community

Growing churches should match their resource capabilities with the spiritual and sociological realities and needs in the community. This process involves knowing oneself, knowing one's neighbor, and then bridging the gap.

Growing congregations discover the keys that unlock the doors between themselves and their neighbors. They discover success through research and testing. When programs are successful, strategies can be refined and approaches modified for more effectiveness.

*"Where there is no vision, the people perish,"* says Solomon in Proverbs 29:18. Solid leadership philosophy and a positive church image are necessary for continued church growth. Outside resources, planning, goal-setting, and consistent motivation serve as management tools for this process. If used with wisdom, these procedures produce a challenging, exciting ministry, and transforms the vision of successful church growth into reality.

## CHAPTER V PROCEDURES FOR CHURCH GROWTH

Procedures for promoting church growth vary. Careful analysis and selection should be done in order to determine effectiveness. Planning a church growth program involves major elements, like:

1. Resource Management
2. Composition Awareness
3. Research Procedures
4. Using Consultants
5. Goal Setting
6. Needs Assessment
7. New Unit Strategies
8. Motivation

### 1. Resource Management

Proper management of a church growth program requires a competent leader, who can plan strategies for church growth and manage the program. Edward Dayton suggests an eleven (11) step cyclical plan for managing church growth, which may be employed by local churches. This includes:

1. Definition of the Mission
2. Describe the People in the Community
3. Describe the Task Force for Evangelism
4. Examine Means and Methods
5. Define An Approach
6. Anticipate Outcomes
7. Decide Our Role
8. Make Plans
9. Gather Resources
10. Act
11. Evaluate

The above cycle could be divided into three major sections.

1. Section A. Assessing: Process Nos. 11, 1,2, and 3
2. Section B. Determining: Process Nos. 4 to 6
3. Section C. Implementing: Process Nos. 7 to 10

In using this cycle, issues like setting priorities creates tension between maintenance and innovation. The congregation that would attempt a church growth program must be concerned with the purpose of its existence and the maintenance of the institution that supports the program. A proper balance should be made. It would not always be so. A shift one way or the other may happen. But this should not be allowed indefinitely.

Care should be exercised in making our priorities, specially in the use of our own resources. We must make choices between the options of overseas missions and local evangelization; church renewal and church growth; special ministries: children, youth, singles, adults, senior citizens in the various sectors of society, e.g. waifs and strays, abused children and women, chaplaincy in schools, hospitals, industry, armed forces, etc.

An effective balance in financial allocations should be a factor to ensure adequate funds and appropriate planning of an effective church growth program. It should not compete with other programs like sanctuary construction and maintenance, church staff and personnel, etc.

Church growth planners must have a vision of what the church should be from the immediate, medium range and long-range views. The UCCP has a vision of doubling of our local churches by the end of the century. Hence, we have a "*National Program of Discipling Our Nation*", a.k.a. 2000 By 2000. It means that each local church/congregation must plant at least one local church/congregation by A.D. 2000. This means a minimal increase in membership by at least 100,000. In the planning committee, there will always be conservatives who may not always be at one with planners who have faith and vision. Usually, persistence and optimism win over the too cautious and unbending members.

## 2. **Composition Awareness**

A growth concept that relates directly to effective procedures is the homogeneous unit principle (HUP). In order to describe the way the majority of people become Christians, McGavran developed the axiom. "*People like to become Christians without crossing racial, linguistic, or class barriers.*" (McGavran,1970: 198) Individuals join churches and become responsible Christians in cultural units known as peoples.

It is imperative that churches in urban centers should understand the realities of people movements and homogeneous units. Without such insights, growth efforts can be critically hampered. The cultural composition in the Philippines lends itself to one-on-one evangelism. If this is neglected or ignored, many hidden peoples (slum dwellers, refugees from militarized zones, residents in new subdivisions, migrant minorities, etc.) will not hear the good news of salvation.

## 3. **Research Procedures**

Research can reveal the difference between present realities and future possibilities. Growing churches describe research tools as the "*cutting blades*" of their harvest machinery. Churches which spend considerable time and energy in promoting ineffective evangelism try to harvest without having their cutting blades in place (Engel and Norton:1975;13). Failure to adjust programming, in the light of current knowledge of growth patterns and available research tools, represents a tragic waste of resources.

Soil testing has become a useful procedure. It involves determining areas ripe for high spiritual response. Three regions have proven to have high growth potential:

- (1) growing churches
- (2) people in the process of change
- (3) concentrated areas of rural-urban/industrial workers

Harvest should be based on the number of receptive unchurched persons within a reasonable radius (walking distance or motoring distance, as the case may be).

Receptivity is a primary element in the McGavran gauge known as the resistance receptivity axis. The left end of a horizontal line represents groups with high spiritual resistance, and the right end represents those with high receptivity. Units of people such as factory workers, young single adults, and recent arrivals from the provinces are placed at points along the bar. Those who fall in the middle are considered indifferent. Research has shown that people who are resistant will not respond to any approach, whereas those who are receptive

will respond to nearly any reasonable approach. Most groups fall somewhere between these extremes. Successful church growth strategies should develop programs that will reach the more responsive people. (McGavran, 1970:255-258)

Research procedures should include surveying the community population for size, density, and the capacity for expansion or decline. Life-styles and life-situations also reveal trends and provide a knowledge base for creating effective projects.

#### 4. Using Consultants

Occasionally, when needs arise, professional consultants are available to assist congregations with research and planning. Any decision to use a consultant should be weighed carefully against the need, the availability of internal persons, the overall expense. As professional helpers, consultants are able to offer practical, objective advice concerning the vital signs of church health. Consultants clarify trends, determine needs, and aid congregations in reaching their potential. With services designed to fit any church budget, consultants can bring clarity and harmony to the growth process within a period of one to three years.

The following list of questions is suggested for churches considering the use of a consultant:

- (1) Can our current budget handle the cost of a professional consultant?
- (2) Do we already have people in our congregation who know about advertising, direct mail campaigns, door-to-door canvassing, print-radio-television publicity, and special promotions?
- (3) Should a revival service or an extra week of vacation Bible school or Sunday school contest be experimented first, before we hire a consultant to help us draw new people to our church?
- (4) What particular problem areas would we want a consultant to help us find solutions to?
- (5) Can we find other churches in our area whose leaders can tell us about the results they obtained after hiring an outside consultant?

#### 5. Goal Setting

Goal setting naturally follows trend assessment and precedes programming. Goals aid growth in four major ways:

- a. **They provide direction.** The Apostle Paul said, "*I run in such a way that I might win*" (1Corinthians 9:24-27). He knew where he was going and what his results ought to be.
- b. **Goals inflame imagination.** The Bible, especially the New Testament, is a source book of creative ideas for churches and schools to follow. When faith is applied to goal-setting, God comes on the scene. More than any procedure, churches have been helped most by looking at their graphs, praying, and then setting goals. It is a phenomenon that is partly spiritual and partly rational.
- c. **Goals motivate and direct people away from wandering generalities and toward meaningful specifics.** If the church sets a larger faith goal, God gives more power to meet the need. "*Faith becomes the substance of things (goals) hoped for and the evidence of things not seen*" (Hebrews 11:1). Goals help the statements of purpose and philosophy become unified for something specific. They switch the focus from the past to the future and move congregations in a designated direction.
- d. **Goals expand potential.** If fleas are put in a can with a lid, they will jump up and hit the lid. When the lid is removed, they will still jump only as high as the cover. Tradition is often the lid that keeps the church from expanding its potential. In one church, a singles ministry grew from eight people to 150 in six months because the leaders began to make big plans, pray unceasingly, and act as if God had already met the need.

In addition to outreach goals, internal objectives are necessary. Such things as organizational aims which relate to staff and facilities, and nurture goals which coordinate worship, education and fellowship, and mobilization projects which deal with training and evangelism are all very important. Satisfactory goals must be measurable, manageable and relevant. The acrostic AIMS defines the process well. Goals should be **Achievable, Inspirational, Measurable, and Shared.**

## 6. Needs Assessment

Successful goals should help to define the church's prime objective to meet spiritual needs. According to Robert Schuller, *"The secret of a growing church is so simple— find the hurt and heal it."* (Robert Schuller, 1974:4). This may necessitate changing from a message-based approach to an audience-based one. Both Jesus and Paul used this method, in contrast to the long-winded Pharisees. Paul said, *"I have become all things to all men so that by all possible means I might save some"* (1 Corinthians 9:22. NIV). Audience-directed programs question, *"Is anyone out there listening?"* or *"Do you understand what I am trying to say?"* They avoid general, abstract or irrelevant presentations.

While remaining true to their biblical message, churches which are sensitive to congregational needs will use varied methods to share the message. Following the example of Luther and modern African missionaries, many worship services now use a vernacular Bible translation. To counteract illiteracy rates, Sunday school curricula closely parallel the popular children's program *"Sesame Street"*. One of the major challenges will be how to remain strong in principle while becoming more flexible in programming.

## 7. New Unit Strategies.

When national denominations *"plant"* new churches, their overall growth increases. Afterward, when these individual congregations start their own branch/outreach groups, even more growth occurs.

Successful unit division, whether for extension or expansion purposes, should respect homogeneous groupings. Denominations may start individual ethnic churches (house churches) or develop *"mega"* churches (clusters of subcongregations). Effective leaders in both cases share the same characteristics — they are goal-oriented, highly motivated, and blessed with spiritual gifts.

There are nine basic extension strategies: parenting, satellite, multi-congregational, brothering, colonizing, district team, catalytic, fusion, and task force. Any of these approaches can be used individually or in clusters. Whichever method is used, it is important to create a positive division climate and to select and train enthusiastic leaders.

## 8. Motivation.

Internal and external transformation involve modifying attitudes and behavior patterns of a total system. McGavran concludes that this change comes slowly, not by organizational pressure, but by the dissemination of ideas. Leaders must speak reasonably and progressively when and where it matters. Sociologist Alvin Pitcher recommends such complementary leadership styles as *"the insider"* who persuades and the *"outsider"* who pushes. Pastors, lay ministers, and outside consultants can play a part in church transformation.

Leaders, who wish to innovate change, have to be dynamic, and imaginative personalities who are set aflame with a love like that explained in 1 Corinthians. They also must be skilled in personal relations. By using resources, research, goal-setting and motivation, they are able to face essential issues and determine what to graft, what to create, and what to preserve. With divine help, growth obstacles and weaknesses are overcome, leaving the church alive and healthy.

*They gave him a piece of cooked fish  
and he took it and ate it in front of them.*

*Then he said to them,  
"This is exactly what I told you would happen.  
I said that everything about me  
in the Holy Scriptures must come true."*

*He went on to explain everything to them.  
so that they were able to understand the scriptures.*

*(Luke 24:42-44)*

## CHAPTER VI

### METHODOLOGY OF MISSION EVANGELISM

The Church is a conglomeration of people who differ in many aspects, like race, culture, language, education, sex, creed, ideology, class, etc., but one in Christ.

Since the Church is a living organism, she responds to stimuli, she grows, develops, and reproduces.

For a Church to glow, she must go and grow. If she does not, she dies, as the famous missionary says, "If we don't evangelize, we fossilize." (See Acts 6:7, 12:24)

#### A. Negative

- we have to start from the beginning
- commitment to evangelism is wanting
- seminar or seminary courses in evangelism not adequate.

#### B. Positive

- we already have an existing organization (UCCP)
- we feel the burden to evangelize
- we obey God's mandate

#### Process of Realization of the Vision (An Outline)

I. **Statement of our mission:** Ezekiel 3:18-21; Mark 16:15-18; Matthew 28:19-20; John 20:21

II. **Goal:** 2000 By 2000

#### III. Objectives:

- a) "Arming" the church
- b) "Unleashing" the church
- c) Consolidating the fruits so that they will be integrated into the Body of Christ
- d) Institutionalizing the concept of "reproduction" as integral the of the church.

#### IV. Strategies:

##### A. *"Arming" the Church*

##### 1. Church Discipline

Mission Evangelism must be offered and studied in:

- consultations on mission evangelism
- seminars on mission evangelism
- exposures to mission evangelistic projects
- visitations
- subsequently, disciplined church will disciple other churches (II Timothy 2:2).

##### 2. Lay Leaders Training

##### 3. Development of Christian Education materials

- Sunday school/Bible study materials with emphasis on mission and evangelism (one month)
- Training manual for evangelism
  - i) believers to unbelievers
  - ii) believers to new believers
  - iii) catechism



iv) spiritual strengthening

4. Mission and Evangelism awareness building

Mission and Evangelism Conferences:

- materials informing/updating the whole church on mission and evangelism by/of/for the UCCP
- mission and evangelism offering
- display of outreaches/missionaries/sound slides of the judicatories, e.g. SLJC, etc.
- prayers for missions/missionaries

5. Revival meeting (fraternally related)

6. Participation and involvement in city-wide, ecumenical or interdenominational crusades when feasible or possible

7. Institute of Missionary Medicine -Institute of Missions

**B. "Unleashing" the Church**

(Discipleship: Seminars, Basics of Church Growth, and Church Planting to allow the people of God to use their God-given talents and gifts for the furtherance of His Kingdom.)

1. Public Witnessing

a) Direct

- surveys
- door to door
- visitations
- evangelism Bible studies
- open air campaigns
- tract distribution
- correspondence course, etc.

b) Indirect

- social/medical teams
- film/drama/art/music
- mothers class
- day care center
- mini-library
- adult education/literacy program
- visitation/prayers in hospitals
- prison ministries
- IGP
- calamity /disaster relief

c) Combination of Direct and Indirect Means

d) Others

- ministries to sinned against
- ministries to street urchins: waifs & strays
- orphanages/nursing homes/aged
- comics

2. Person to Person Witnessing

- Various techniques of personal evangelism

**V. Aspects of Church Growth**

A. Quantity

"... added to the church daily as should be saved" Acts 2:47.

"...the churches...increased in number daily" Acts 16:5

"... that ye bear such fruit" John 15:15

#### B. Quality

##### 1. Patience and Perseverance

To stand firm in the face of sufferings and persecutions for Christ's sake. Philippians 129; Matthew 5:11,12; Acts 5:41.

##### 2. Servanthood

To do responsibly for the edification of the saints. Availability and ability harnessed together

##### 3. Stewardship

To give generously for the cause of Christ. 2 Corinthians 9:6:11

##### 4. Human Relations

To love others even if they seem to be unloving to us. "... love your *enemies*." Matthew 5:43-44

#### VI. Suggested Activities for Church Growth

The pastor, being key local church leader, does these:

- a. When appropriate, use materials of the Christ the Only Way Movement (COWM) and others, e.g.
  - CORE
  - LEGS
  - Kennedy: Explosion Evangelism
  - The Four Spiritual Laws
  - Home visitation
- b. When appropriate conduct local revival and evangelistic meetings, at least once a year
- c. When appropriate, try the work of the Open Air Campaigners.

#### VII. Church Growth should Aim at Organizing Churches, which are:

- a. Self-governing - the local church members 'rule and govern the affairs of the congregation based on the UCCP Constitution and By-Laws.
- b. Self-propagating - the local congregation, with the pastor's leadership directs the propagation of the faith without any compulsion except their love for Christ and for all people of the world to be saved.
- c. Self-supporting - The congregation supports with all of her resources, both personal and material, its own program with mission and evangelism having primacy.

#### VIII. Promotion Methods

The Sunday Church School serves as an important department in the local church where mission evangelism can be studied, discussed and planned. It will be well for the local church leadership to use the SCS as a venue to make church members aware of the importance of doing mission evangelism and how each can participate very meaningfully in the program.

##### A. Organizational Studies

The UCCP has mandated organizations: United Churchmen, Christian Women's Association, and Christian Youth Fellowship. These organizations can be effective instruments in the promotion of mission evangelism and church growth programs.

##### B. Sec bra! Fora

Like the UCCP mandated organizations, the various sectors of the local church could be effective instruments for mission evangelism promotions. The student groups, labor, peasants, fishermen, farm

workers, etc. can be the subject and object of mission evangelism with holistic church growth as a major goal.

*"...when the Holy Spirit comes upon you, you will be filled with power, and you will be witnesses for me in Jerusalem, in all of Judea and Samaria, and to the ends of the earth. After saying this, he was taken up to heaven as they watched him, and a cloud hid him from their sight." (Acts 1:8-9)*

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