

**GATHERED FOR WORSHIP AND WORD:
SCATTERED TO WITNESS TO THE WORLD**

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Advisors:

Sr. Kathleen R. Flood, O.P.

Rev. Heather Murray Elkins, Ph.D.

Carol Lynn Patterson

Drew University

Madison, New Jersey

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ABSTRACT

Gathered for Worship and Word: Scattered to Witness to the World

Carol Lynn Patterson

Calvary Baptist Church, Morristown, New Jersey

This narrative research ministry project sought to enhance the spiritual life of Calvary Baptist Church in Morristown, New Jersey by strengthening the congregation's commitment to witnessing. Calvary's stated mission is *to glorify God by making disciples of Jesus Christ through our commitment to Worship, Word and Witness*. While some members may dedicate time to private devotions, the church gathers corporately for a few hours each week to worship the Lord and study the Word of God. Daily, members of the church scatter into the world, which is chock full of opportunities to witness.

Pre-project congregational interviews and surveys revealed similarities to most 21st Century Christians. The majority of Calvary members were spiritually committed to the concept of witnessing. Yet, very few were actively engaged in the practice of sharing their faith with people they knew.

Through experiential adult education, Church School students were equipped with tools and techniques that would enable them to effectively witness to friends, relatives, associates and neighbors within their circles of influence. The work described herein represents that part of the effort that could be accomplished during the project implementation phase.

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Introduction

New Patterns of Doing Old Things

“Outsiders to faith are drawn first to Christians and then to Christ.”¹

“If we do not change how we do evangelism and mission, we are likely to end up like the foreign tourists who, having failed to learn the language, speak in their own increasingly loudly and slowly in the vain hope of being understood.”²

“How do you deliver an authentic faith into the new cultural situation of the twenty-first century? How do you carry the great wisdom of the past into a post-modern and post-Christian world?”³

The late Baptist missiologist Wendell Clay Somerville saw the church in Antioch as “the ideal blueprint for all future churches.”⁴ He believed it was “characterized by worship, the guidance of the Holy Spirit and a broad outreach.”⁵ Keith Edwin Griswold author of *Becoming a Missional Church in Post-Christendom Suburban America* posits:

Just as individuals grow over time into greater conformity with Christ, churches are on a similar journey toward becoming more fully a part of the Body of Christ – the Church...Our mission from God has always been in the context of changing times

1. Joseph C. Aldrich, *Life-Style Evangelism: Crossing Traditional Boundaries to Reach the Unbelieving World* (Portland: Multnomah Press, 1981), 11.

2. Steve Hollinghurst, “Mission in a New Spirituality Culture” in *The Gospel after Christendom: New Voices, New Cultures, New Expressions*, ed. Ryan K. Bolger (Grand Rapids: Baker Academic, 2012), 173.

3. Robert E. Webber, *Ancient-Future Evangelism: Making Your Church a Faith-Forming Community* (Grand Rapids: Baker Books, 2003), 9.

4. David Emmanuel Goatley, *A Divine Assignment: The Missiology of Wendell Clay Somerville* (St. Louis: Lucas Park Books, 2010), 18.

5. Ibid.

and cultures, and as a result, churches have had to change their approach to the mission.⁶

Ever since the Risen Lord told those disciples in Galilee to “go and make disciples,”⁷ the enduring mission of the Church has been to witness in wider and wider concentric circles for the purpose of making disciples. According to the Book of Acts, the church in Antioch was established as a result of “the hand of the Lord”⁸ being with those who witnessed to Hellenists there. While times have changed since that first century command led to the founding of the church in Antioch, “the hand of the Lord”⁹ continues to guide the universal Church as it seeks to fulfill the enduring mission.

Today, Calvary Baptist Church in Morristown, New Jersey seeks to “glorify God by making disciples of Jesus Christ through... *Worship, Word Witness.*”¹⁰ Like the church at Antioch, Calvary is characterized by worship and guided by the Holy Spirit. Sunday after Sunday and week after week, congregants gather for *Worship & Word*.

The Spirit-led worship experiences are characterized by: an extemporaneous invitation for the Spirit of the living God to fall afresh upon the gathering; spontaneous praise breaking out when worshipers think of the goodness of Jesus; a lively atmosphere where people jump, clap, run, rock, cry and shout; as well as the unscripted call and response that takes place during the proclamation of the Word. However, when Calvary congregants

6. Keith Edwin Griswold, “Becoming a Missional Church in Post-Christendom Suburban America” (DMin diss., Drew University, 2006), 3.

7. Matthew 28:19.

8. Acts 11:21.

9. Ibid.

10. Mission Statement of Calvary Baptist Church, Morristown, New Jersey.

scatter into the world, their broad outreach does not result in “a great number [becoming] believers and [turning] to the Lord.”¹¹

Why Focus on Witnessing?

Although it is doubtful that the late Anglican Bishop Leslie Newbigin ever encountered Somerville, Newbigin’s missiology complements Somerville’s. Whereas Somerville saw the church in Antioch as the ancient model that could carry any Church into the future; Newbigin challenged postmodern churches to contextualize the Gospel into their current cultural settings. His missiology “centers on the Spirit-guided act of witnessing to the truth of the human story, disclosed by God to a chosen community through the Risen Christ.”¹² Newbigin expected worshipers to become witnesses, who are not ashamed of connecting their faith stories to Christ’s story. When combined, the methods of Somerville and Newbigin call for a narrative approach to witnessing.

Therefore, this *Gathered for Worship & Word: Scattered to Witness to the World* contextual ministry project was designed to examine what must be considered – in the specific context of Calvary – to strengthen the congregation’s commitment to witnessing in the world. The purpose of the project was three-pronged: (1) to equip disciples at Calvary for witnessing through lifestyle evangelism; (2) to engage them in a witnessing experience; and (3) to evaluate the equipping process and engagement experience. Equipping occurred in a five-session Church School class entitled *Why Witness*. Engagement happened during the

11. Acts 11:21.

12. Michael T. Heneise, “A Critical Evaluation of Lesslie Newbigin’s Theology of Mission in Light of Western Pluralism,” *Journal of European Baptist Studies* 4 no 2 (January 2004), 40.

practicum period. Participants were surveyed before and after class, as well as after the practicum.

In order to process the information gained from these three steps, the Local Advisory Committee (LAC) was trained in ethnography. They took field notes as participant-observers during instruction and helped interpret survey results.

Behind the Name

In the Book of Acts, when the church scattered, followers of the Risen Christ went from place to place witnessing. As stated above, that's how the exemplary church in Antioch was planted. In *Pastor: Theology and Practice of Ordained Ministry*, William H. Willimon paints a distinctive portrait of the *gathering* and *scattering church*:

The church is a community gathered around the story of God in Jesus Christ as recounted by Scripture... There will be a necessary separation from the world in order that the church may be constituted, attentive, and submissive to the church's account of what is happening in the world in the light of the gospel... All of the church's work and worship could be construed as a response to the Word read, heard and proclaimed... The church gathers, listens, prays, is nourished, not in order to stay forever at the church... Jesus has commanded us to, "go therefore and make disciples of all nations..." (Matt. 28:19). Admittedly, most of Acts appears more concerned with the church's scattering than with its gathering.¹³

Perhaps this is because the Church is scattered more than it is gathered and whatever disciples do while they are in the world becomes their witness for or against their church.

The Project Team

The project leader and doctoral candidate, identified throughout this thesis as the Principal Investigator (PI), is no mere dispassionate, neutral observer. She is an involved

13. William H. Willimon, *Pastor: Theology of Practice of Ordained Ministry* (Nashville: Abingdon Press, 2002), 81, 79, 82 & 88.

member of the church and an invested member of the pastoral team. Consequently, it was her responsibility to guide the congregation along the journey from *what was* to *what could be*.

The PI selected six “persons of maturity, faith and sound judgment”¹⁴ to serve on her LAC. Members of the LAC utilized their influence in the church to support the PI throughout the process of planning, executing and evaluating the project.

Dissertation Description

This thesis begins with a “universal, wide-angle”¹⁵ view of the cultural situation confronting the 21st Century Church in America and drills down with “particular, laser-like focus,”¹⁶ to describe the culture’s effect on Calvary, (Chapter One). Then it offers a detailed description of the ministry context, (Chapter Two).

The biblical/theological underpinning of the project asserts that in addition to “the hand of the Lord,”¹⁷ it is the indwelling Holy Spirit who escorts the church into the world to witness and guides disciples as they do so, (Chapter Three). The methodological summary outlines the steps taken to strengthen the impact of Calvary’s broad outreach, (Chapter Four). “The twin goals of thick description and comparative analysis,”¹⁸ were achieved when examining the project’s impact on the ministry setting, (Chapter Five).

14. Savage and Presnell, 77. See Appendix I page 102 for LAC member profiles and pages 103 – 108 for training materials.

15. Ibid., 11.

16. Ibid.

17. Acts 11:21.

18. Candy Gunther Brown, ed., *Global Pentecostal and Charismatic Healing* (Oxford: Oxford University Press, 2011), 4.

Several insights were gained as project participants moved along the continuum from spiritual commitment to the *concept* of evangelism toward congregational engagement in the *practice* of witnessing to friends, relatives, associates and neighbors, (Chapter Six). Finally, the project and the PI are evaluated, (Chapter Seven).

CHAPTER 1

A CHANGING CULTURE YIELDS A CHANGING CHURCH

“The context for this initiative is provided by the substantial cultural change undergone by Western societies, where postmodernity interfaces with post-Christendom. The culture of the West has grown further and further apart from the culture of the church.”¹

“The dogmas of the quiet past are inadequate to the stormy present. The occasion is piled high with difficulty and we must rise with the occasion. As our case is new, so we must think anew and act anew.”²

“Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight and the sin that clings so closely, and let us run with perseverance the race that is set before us.”
(Hebrews 12:1)

An examination of the context for ministry in the 21st Century, must consider postmodernism. One could argue that postmodernism is, for the most part, a reaction to the heretofore certainty of science as well as the notion of objectivity. In *Narrative Research in Ministry*, Carl Savage and William Presnell opine that “postmodernity appears to have two parents: one creative and the other reactive.”³ They say:

The one parent is a new creative look at the connectivity of all things. The other is reaction to the perceived failures of the modern worldview. Postmodernism is thus the illusive child of creative and reactive modernities.⁴

1. Ryan K. Bolger, ed., *The Gospel after Christendom: New Voices, New Cultures, New Expressions* (Grand Rapids: Baker Academic, 2012), 332.

2. President Abraham Lincoln’s annual message to congress, December 1, 1862.

3. Carl Savage and William Presnell, *Narrative Research in Ministry: A Postmodern Research Approach for Faith Communities* (Louisville: Wayne E. Oates Institute, 2008), 32.

4. Ibid.

This writer is convinced that post-modernism is the incubator that hatched post-Christendom. The demise of Christendom and the challenge it presents the church today is summarized succinctly by Robert Webber in *Ancient-Future Evangelism*:

When Constantine became a Christian in 311 A.D., he put the church in a privileged place. The church gradually made alliances with the state, and the concept of a Christianized state was born. In the United States the state has generally supported the church, and the church in turn has served the state as its chaplain, enjoying a privileged place in society. However that place of privilege is now decreasing due to the impact of secularization and the subsequent rise of numerous religions... The church must recognize the death of the so-called Christian era, affirm that the church now exists in a post-Christian world, and make a commitment to ministry to this world.⁵

In 1963, when prayer was removed from public schools in the United States, religion was privatized. As early as 1964, church attendance had begun to decline with each new generation.⁶ According to the Pew Research Center, among those born before 1946, 51% of the US population attended church. By 1964, that number had decreased to 41%. In 1976, only 34% of the US population was actually attending church. Without the alliance of church and state that created Christendom, Christianity became more of a personal choice than a cultural experience.

In 2013, in an article entitled *Why Nobody Wants to Go to Church Anymore*, Huffington Post blogger Steve McSwain reported, “According to the Hartford Institute of Religion Research, more than 40% of Americans ‘say’ they go to church weekly. As it turns out, however, less than 20% are actually in church.”⁷

5. Webber, 132.

6. In *Nostalgic Postmodernism: Post Modern Therapy Volume 1*, Dr. Lois Shawver asserts that postmodernity began creeping into western society as early as 1950.

7. “Why Nobody Wants to Go to Church Anymore,” Huffington Post, accessed October 2015, http://www.huffingtonpost.com/steve-mcswain/why-nobody-wants-to-go-to_b_4086016.html

Pollsters have discovered that due to “*the halo effect* – the difference between what people tell pollsters and what people actually do”⁸ – American church attendance had been exaggerated for decades. Penny Long Marler, a sociologist who conducted a 2005 study that was published in *The Journal for the Scientific Study of Religion*, stated:

We knew that over the past 30 to 40 years, denominations had increasingly reported a decline in their numbers. At the same time the Gallup polls remained stable. It didn’t make sense.⁹

Frank Newport, Gallup Poll editor-in-chief, concurred with Marler explaining, “Americans tend to over-report socially desirable behavior like voting and attending church and under-report socially undesirable behavior like drinking.”¹⁰

Perhaps those who claim regular church attendance look upon the institution of church with nostalgia and intend to be in worship more often than they actually are. Or, maybe church attendance is at an all-time low in the West because Millennials have a deep suspicion of established institutions and religious dogma.

With less than 20% of the US population regularly attending worship, the influence of the institutional church on culture has waned. The 21st Century church is operating in “that social space where there is a Christian memory, but that memory no longer affects how people make meaning with their lives.”¹¹

8. “Seven Startling Facts: An Up Close Look at Church Attendance in America,” Church Leaders, accessed October, 2015, <http://www.churchleaders.com/pastors/pastor-articles/139575-7-startling-facts-an-up-close-look-at-church-attendance-in-america.html>

9. Ibid.

10. Ibid.

11. Bolger, xxv.

Secularization & Cultural Pluralism

In this postmodern age, the modern concepts of universal truth and public authority are crumbling. Truth has become relative. It is based upon life experience and perception. Authority is to be questioned. Individuals want the freedom to make choices for themselves based upon their own beliefs. According to a recent article in the *Washington Post*, “For the past few centuries, the word ‘belief’ has, in English at least, become shorthand for ‘opinion about’.”¹² America is moving/has moved away from an orientation that includes a Christian dimension for public thought and action. Scripture is no longer authoritative in the proverbial public square. Societal decisions are made by conducting polls that seek public opinion.

In a multicultural society diverse groups coexist with one another while maintaining their own traditions. Societal trends and norms are established as a result of people of many cultures sharing across traditions with one another. This cross-cultural sharing of opinions, experiences and traditions also contributes to new expressions of faith. Many are turning away from traditional church membership and assembling a potpourri of places they like to visit at various times. Others may belong to a particular church but see no need for weekly attendance.

Consumption & Consumerism

One of the factors contributing to waning church attendance is consumption. “Western culture has changed from a culture of obligation to one of consumption.”¹³

12. “Oprah’s New *Belief* Series Shows how Dramatically the Nature of Faith is Shifting,” *Washington Post*, accessed October 19, 2015, <https://www.washingtonpost.com/news/acts-of-faith/wp/2015/10/18/oprahs-new-belief-series-shows-how-dramatically-the-nature-of-faith-is-shifting/>

13. Bolger, xxxiv.

Christians today are making choices based upon their preferences. Gone are the days when the majority of believers¹⁴ felt obligated to faithfully attend church every Sunday.

Technology is another contributing factor. Some choose to livestream when the weather is bad or they are tired. The notion of pressing one's way to church is passé. Consumerism is the stepchild of consumption. The term *consumerism* describes "efforts at fulfillment through materialism, experiences and ephemeral wants and desires."¹⁵ Today's do-it-yourself worshipers have adopted a consumeristic Christianity. They are only as loyal as their options. If there is something better to do on any given Sunday, they will choose to do it. Many of today's Christians attend church when they have the time or inclination to do so.

Does History Determine Destiny?

The people who comprised the congregation of the Calvary Baptist Church of Morristown in the spring of 2015, when this *Gathered & Scattered* Doctor of Ministry project was implemented, would not have been assembled were it not for nine baptized believers in Christ who met in 1889 to consider the possibility of forming a local church.

A predominantly African American church with "pedagogical architecture"¹⁶

14. The term *believer* will be used throughout this thesis as a synonym for Christian. It harkens back to the days when *belief* was a disposition of the heart. According to the *Washington Post* article referenced on the previous page, "Before 'belief' came to mean 'opinion,' it typically referred to devotion or trust. It was an experiential word, and not a philosophical one, that indicated what a 'believer' held dear or loved. Accessed October 20, 2015, <https://www.washingtonpost.com/news/acts-of-faith/wp/2015/10/18/oprahs-new-belief-series-shows-how-dramatically-the-nature-of-faith-is-shifting/>

15. Bolger xxxv.

16. While trends in worship and church design call for a semi-circled shaped sanctuary so that worshipers can see more of mainstage as well be inspired by one another, Calvary's sanctuary is long and rectangular with the pulpit front and center. Drama, music and preaching happen on the 21st Century mainstage. Although Calvary's 20th Century design is not conducive to the worship arts trend, screens have been added to project lyrics, dancers and dramatic performances so those in the back can experience what's happening several rows ahead of them.

in the main sanctuary, Calvary offers Sunday and mid-week worship experiences that blend the traditional (hymns and anthems) with the contemporary (praise & worship with lyrics projected on a screen). In 2005, the congregation adopted the church's current mission statement:

We seek to glorify God by making disciples of Jesus Christ through our commitment to Worship, Word and Witness.

There are almost 2,000 names on the roll. Nearly 1,500 members regularly participate in passionate worship, where the majority of those in attendance gather expecting an encounter with God because they believe God desires to connect with worshipers. Close to 200 of the congregants consistently attend age-appropriate Church School and CSI² classes.¹⁷ Their participation in faith formation ministries demonstrates a commitment to discipleship. Less than 40% of the members reside in Morristown and its vicinity. This makes Calvary a commuting church. Approximately 60% of the congregation commutes 30 minutes or more one-way to attend weekly worship and to study the Word.

Sometimes described as *Bapticoctal* – a combination of Baptist and Pentecostal in worship style – Calvary is a Word-centered church. When the worldview test from James Hopewell's *Congregation Stories and Structures* was administered in conjunction with this author's Doctor of Ministry studies, the majority of the respondents were canonic ("Bible-centered and Bible-believing"¹⁸) and charismatic (enthusiastic about the indwelling Holy Spirit). Not surprisingly, the senior pastor and resident theologian is among the most canonic.

17. The traditional activities of Prayer Service and Bible Study that take place on Tuesday nights were renamed and reformatted in an attempt to contemporize them. The new name CSI² is an acronym for Christians Seeking Instruction (through Bible Study) and Inspiration (through prayer service).

18. James F. Hopewell, *Congregation: Stories and Structures* (Philadelphia: Fortress Press, 1987), 81.

In November of 2015, Calvary celebrated the 25th Pastoral Anniversary of Reverend Jerry M. Carter, Jr., Ph.D., who was called to serve as the church's 14th pastor at the tender age of 25 in 1990. Throughout most of his tenure, the church experienced exponential growth, including an expansion of the facility and the establishment of many new ministries. Collaborative partnerships between lay and pastoral leaders created a nurturing environment for spiritual, numerical and financial growth. The latter two factors were due to: an influx of affluent African American families to the area and the creative presentation of the Word. When surveyed about what drew them to Calvary at new members' receptions, many of those who have joined in the last decade reported gravitating to worship because their pastor in their previous locale sent them to Calvary, they heard about the church from a coworker or they had previously heard Pastor Carter creatively proclaim the Word of God in other venues.

But, sometime between the 15th and the 20th years of the Carter pastorate, numerical and financial growth began to visibly plateau. With corporations closing offices in neighboring towns, corporate executives were no longer being relocated to the area at previous rates and existing members were downsized.¹⁹ A number of families were transferred out-of-state to thriving metropolises where their employers were setting up shop. Others moved to burgeoning cities with sprawling suburbs in search of employment. Some who stayed found themselves either unemployed or underemployed. In either case, these individuals were unable to give at previous levels.

In addition, the changing cultural norms of postmodernism and post-Christendom that were highlighted above (declining commitment to regular church attendance, secularization,

19. When the economy was booming families that were new to the area were hearing about Calvary from engaged members in their places of employment.

cultural and religious pluralism, consumption and consumerism) were contributing to the plateau.

Futuring by Faith

Recognizing that “the way things are is not the way they have to be/had to be/become,”²⁰ the senior pastor invited the leadership of the church to “reimagine church life considering our present challenges.”²¹ In the spirit of the *confronting the brutal facts (yet never losing faith)* principle from Jim Collins’ book *Good to Great*, Pastor Carter convened a visioning session in March of 2014.

Associate ministers, members of the Diaconate and Trustees Ministries and lay leaders of the church’s 42 ministries were asked to partner with the pastor in imagining how the church could look by 2020. Attendees were asked to evaluate the current status of 11 areas in the life of the church and envision how those areas might be developed. This exercise was entitled *Futuring by Faith*.²² It was grounded by the theme scripture – “But as it is written: ‘Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him,” (1 Cor. 2:9 NRSV).

Participants broke out into four groups – blue, red, green and yellow – and were assigned specific areas to assess and address. The blue group was assigned the faith/spiritual formation goals of examining Christian education, increasing the corporate practice of spiritual disciplines and enhancing the weekly worship experiences. The red group was

20. Savage and Presnell, 38.

21. Bolger, xxv.

22. See Appendix II for Calvary Baptist Church *Futuring by Faith* outline listing the 11 areas under examination.

challenged to build and sustain relationships. Their goals were to foster and strengthen relationships among adult believers and establish/nurture relationships between youth and Jesus Christ. The green group was given the areas of technology, stewardship and facilities. Their objectives were to make Calvary a church which makes the fullest use of technology and maximizes giving, saving, sharing and investing.

While various aspects of each of these group's aims are related to church growth and endurance – faith formation (blue), human and divine relationships (red) and the use of technology (green) – the yellow group's work was most relevant to this *Gathered & Scattered* project. They were tasked with evangelism and missions. Their goal was for Calvary to become a church which is intentional and passionate about sharing and spreading the gospel. They designated October as *Friends & Family Month* and planned to: encourage members to bring the unchurched/unsaved to worship and incorporate evangelistic elements into the ministry activities that occurred in October.

The Laborers Were Few

Participation in this initiative was light. Hospitality receptions were held for visitors after each worship experience. With more than 600 attendees at early morning worship and an excess of 800 at the mid-morning service, the largest hospitality reception had 12 guests. In order to press forward from that level of participation in an evangelistic initiative in the fall of 2014 toward planning to implement a church-wide Doctor of Ministry project that would aim to strengthen the congregation's commitment to witnessing in the winter of 2015, the project team employed the psychology of the Stockdale Paradox:

Retain absolute faith you can and will prevail in the end, regardless of the difficulties, AND *at the same time* confront the most brutal facts of your current reality, whatever

they might be.²³

An examination of *Friends & Family Month* revealed that most of the guests were invited by new members. They had just learned five things concerning evangelism in their New Disciples classes: (1) historically, Baptists come from those who believe in a gathered church composed of believers who have been baptized in the name of the Father and the Son and the Holy Spirit; (2) when believers leave the church house, they comprise the scattered church in the world; (3) when people in the world encounter them, they are having an encounter with the church;²⁴ (4) a Christian disciple is one who imitates/duplicates Jesus' behavior; and (5) once the gospel has been received, it must be shared because Jesus commands his disciples to be His witness.

Could Calvary Congregants Become Contagious Christians?

Those who had been part of the church for a longer period of time had previously received evangelistic instruction. In the spring of 2010, aware that today's churches "are sustained and to a great degree experience their significant growth by the degree of outreach in which they engage,"²⁵ the senior pastor offered a lecture series on *Contagious Christianity*. It was based upon a Christian training course designed by Bill Hybels and Mark Mittelberg entitled *Becoming a Contagious Christian*.²⁶ The aim of this six-week study was to prepare

23. Jim Collins, *Good to Great* (New York: Harper Business, 2001), 86.

24. Baptists believe that the church is a visible representation of invisible God.

25. Paige Lanier Chargois, *The Work of the Greeter* (Valley Forge: Judson Press, 2009), 32.

26. The *Contagious Christianity* study was designed by: Bill Hybels, senior and founding pastor of Willow Creek Community Church in South Barrington, Illinois; Mark Mittelberg, a specialist in evangelism and apologetics-oriented outreach; and Lee Strobel, Atheistic Journalist-turned-Apologist. Among church growth gurus, Willow Creek is known as one of the most attended churches in North America.

congregants to be contagious Christians who actively lead others to Christ by clearly communicating the gospel. Hybels and Mittelberg state:

Watching the life of a contagious Christian won't be enough. Somebody has to articulate the gospel to them... In order for this to happen, we must take the initiative and steer discussions toward spiritual topics.²⁷

The most popular feature of the *Contagious* course was a quiz that enabled participants to identify the most natural way for them to discuss their faith based on their personalities and conversation styles.

In the summer following the *contagious* study, the church engaged in an outreach initiative themed *Inside Out*. Congregants were challenged to take what they learned in class outside of the church. They were instructed to contemporize Acts 1:8b by putting themselves in the shoes of the disciples that the risen Lord commanded to be his witnesses in wider and wider concentric circles beginning in Jerusalem (Morristown), spreading to all Judea (Morris County and/or New Jersey), expanding into Samaria (a place where the people aren't like us), and eventually traveling to the uttermost parts of the earth (the rest of the world). This outreach practicum culminated in what Hybels and Mittelberg call *a party with a purpose*. Members were encouraged to invite the individuals they shared their faith with to Family Fun Day, Calvary's annual community cookout. The harvest from the 2010 *Inside Out* campaign was slightly more plentiful than that of *Friends & Family Month 2014*.

Decreasing Complacency & Increasing Urgency

In the winter of 2011, as the seismic shifts in society were beginning to take a more noticeable toll on Calvary, the church embarked upon another book and bible study. This one

27. Bill Hybels and Mark Mittelberg, *Becoming a Contagious Christian* (Grand Rapids: Zondervan, 1994), 137.

was based on *Our Iceberg Is Melting: Changing and Succeeding Under Any Conditions* and the Book of Exodus. The objectives were to: (1) prepare the congregation for change by changing thinking and feelings about change; (2) utilize the fable about tuxedo penguins to show more than tell in the same way that Jesus used parables; and (3) overlay the Scriptural example of how God called the children of Israel to change. In the fable there was a need to decrease complacency and increase urgency in order to get the penguins to want to move from their comfortable iceberg. Likewise, in this post-Christian era of declining church membership, attendance and commitment, there is a need to decrease complacency and increase urgency to inspire Christians to become agents of church growth, disciples' development and kingdom expansion.

The Fruitful Practice of Ministry

In January of 2012, at a leadership development session, the senior pastor reviewed the church's mission statement emphasizing the fact that the church is on mission when it is transforming the world by making disciples of Jesus Christ. He previewed an upcoming church-wide study of *Five Practices of Fruitful Congregations*, a program for transforming stagnant churches into vibrant, growing fruitful ministries. Summarizing the intent of the study, Pastor Carter said the most visible way God draws people into the community of Christ and into relationship with Him is through congregations that practice incarnational ministry. *Five Practices* author Robert Schnase added key adjectives to basic biblical principles to make them incarnational practices of ministry. The transformative practices are: *Radical Hospitality, Passionate Worship, Intentional Faith Development, Risk-Taking Mission & Service, and Extravagant Generosity*. Church leaders (members of the Diaconate and Trustee Ministries and Associate Ministers) were asked to rank Calvary's

implementation of each practice. The lowest score was in the area of *Risk-Taking Mission & Service*, which Schnase defines as, “the projects, the efforts, and the work people do to make a positive difference in the lives of others for the purposes of Christ.”²⁸

After the study was rolled out, in the spring of 2012, *Risk Taking Mission & Service* also scored the lowest amongst adults who regularly attended CSI² on Tuesdays. Yet, the seasoned citizens who attended *Lunch & Learn* noon-day Bible Study on Wednesdays and the youth who attended CSI² scored it the highest.

When accounting for the divergence, senior staff conveyed that a contributing factor could be each group’s level of participation in and/or awareness of the breadth and depth of Calvary’s *Witness & Mission* ministries.²⁹ Many of those who attend *Lunch & Learn* are active in the church’s Missions Ministry. Likewise, the teens who attend CSI² engage in local service projects and attend the *Lott Carey Foreign Missions Youth Seminar* annually.³⁰

Potential Proselytizing from the Pews

In the 1st Century church at Thessalonica when new believers “became imitators of [the apostles] and the Lord... they became an example to all believers... and the word of the

28. Robert Schnase, *Five Practices of Fruitful Congregations* (Nashville: Abingdon Press, 2007), 83.

29. Calvary’s 42 ministries are organized into eight branches. The church’s five outreach ministries fall under the *Witness & Mission* branch. They are: *Emerge*, which nurtures the faith of college students; *Family Promise*, which ministers to the needs of homeless families in our community; *Missions*, which demonstrates the active love of Jesus to those in need through domestic and foreign initiatives; *Prison*, which provides spiritual and social support to those who are incarcerated; *Worship Outreach*, which provides complete worship services at local nursing homes.

30. Lott Carey is a Baptist foreign missions convention. The annual Youth Seminar offers a week of service, learning, worship, and fellowship to young people ages 14 – 24. Calvary sends a group of teens each summer.

Lord sounded out from [them].”³¹ There is evidence that some of the members of Calvary are having similar evangelistic experiences.

In the summer of 2014, to assist this writer with a Doctor of Ministry assignment, the blue group from the *Futuring by Faith* session, which was tasked with faith formation, conducted a church-wide Spiritual Health Assessment.³² In fulfilment of the final project requirement for *Topics in Spirituality*, individuals were asked to rank their level of spiritual maturity on a scale of 1 through 5 under three broad categories. The lowest end of the continuum was 1 (just beginning – new to the faith) and the highest end was 5 (fruitful – a natural outgrowth of my faith/fruit of the spirit). There were specific statements about spiritual practices supporting each of the broad categories.

Under the *Connecting with God* category, respondents’ scored 4.5 on *faithful/regular worship attendance*.³³ Witnessing was rated under the *Connecting with Others* heading, where the high score of 4.7 was on *being equipped to share my faith with others*. Within the *Connecting with Family* category the highest score of 3.3 was on *I am regularly discussing my faith with my family*.³⁴ Based upon these results, the blue group made plans to encourage congregants to take their faith with them into everyday life and to promote the family unit as the first place to share faith.

31. 1 Thessalonians 1:6-8.

32. See Appendix III for the Spiritual Assessment survey.

33. A score of 4 means consistent practice – doing regularly with intention.

34. A ranking of 3 indicates notable progress – growing spiritually.

CHAPTER 2

WHAT IF CALVARY WAS MORE COMMITTED TO WITNESSING?

“Go therefore and make disciples of all nations... You will be my witnesses...”¹

“The most crucial witness to the world is a vital, Spirit-filled local church that is animated by the message of God’s mission. Nothing is more important for evangelism and discipleship than a community of people who have been evangelized by the message of God’s mission to the world and who, through a deep commitment to God and each other, seek to live out their lives in obedience to God.”²

“In *Evangelism Outside the Box* Rick Richardson applies John Wesley’s four-step process of conversion to the postmodern world. The first step in Wesley’s practice was to awaken the souls of the common people. While educated Christians saw Wesley’s open air meeting with coal miners as caving in to the low culture, Wesley led thousands of workers who rarely darkened a church door to Christ. Richardson calls this stage *soul awakening*.”³

Assuming “the role of observing participant, a posture that takes nothing for granted”⁴ while searching for a way to describe the *narrative of concern and/or opportunity* led to an investigation of what was in plain sight. Calvary’s mission statement is prominently displayed in the sanctuary. Members see it whenever the church gathers for worship. It begs the question: How strong is congregation’s commitment to *making disciples of Jesus Christ through [its] commitment to Worship, Word and Witness?*

1. Matthew 28:19a and Acts 1:8b.

2. Webber, 160.

3. Leroy W. Thompson, “Witnessing in Modern Antioch: Beginning the process of transforming a secularized multi-ethnic liberal arts college for Christ through a biblical postmodern model” (DMin diss., Drew University, 2007), 73.

4. Hopewell, 143.

Since nearly 70% of the members (more than 1,000 of 1,500) attend church each Sunday, a strong commitment to worship is apparent. With more than 10% of the membership (approximately 200) attending Church School, there is evidence of a relatively healthy commitment to studying the Word.⁵ Regular attendance at worship and exposure to the Word *deepen* discipleship. Therefore, these two prongs of the three-pronged mission statement appear to be sturdy. Week after week, gathered disciples are being formed in the faith and thereby conformed to the image of Christ. Calvary is committed to Worship and Word.

But, what about the congregation's commitment to Witnessing? It is, according to the Scriptures, God's chosen method for *making* disciples. The church must scatter into the world to witness.

Evangelism occurs not only through the words the church delivers but also through the way the words are embodied and lived out by the church in the world. The church is the habitation of God's dwelling in the world, the instrument of God's voice to witness to God's mission for the world. Here among these people is a people where the lost can be in touch with God's provision for them in Jesus Christ.⁶

Therefore, the last word in Calvary's mission statement – *witness* – encapsulated an opportunity for further scrutiny.

Narrative of Concern

Questions concerning a perceived lack of commitment to witnessing arose approximately a decade ago when members of the pastoral team and diaconate ministry were in the process of crafting the church's vision statement: *To reflect the kingdom of God*

5. The Congress of Christian Education of the National Baptist Convention, USA, Incorporated reports Sunday School attendance among NBCUSA churches in the northeast region averaging between 10 – 15 percent of regular worship attendance.

6. *Ibid.*, 155.

through the expansion of People, Programs and Place. Conversation ensued about how a heightened emphasis on numerical church *growth* might affect overall church *health*.⁷ A certain deacon was concerned that too much emphasis on increasing numbers could morph mission into marketing. With the seventh principle of Baptist doctrine⁸ in mind, this PI began to wonder: *Would this conversation about mission versus marketing be taking place if Calvary's commitment to Witnessing was as strong as its commitment to Worship and Word?*⁹

Last summer, when it was time to “identify a problem in the ministry setting, describe and contextualize it, identify methods and tools to better understand and respond to it, and design an act of ministry [that would] address it;”¹⁰ the need for reconnaissance around witnessing came to mind. As the perceived tension between marketing and mission from the *past* colluded with the plateau in numerical church growth of the *present*, an alternative vision for the *future* was conceived.

Narrative of Opportunity

Members of the LAC agreed with the PI that Calvary was a strong *Worship* and *Word* church with the potential to become an even stronger *Witnessing* church. Albert Winseman, author of *Growing an Engaged Church*, makes the compelling argument that disciples who

7. Lee B. Spitzer, executive director of American Baptist Churches of New Jersey, defines church health as the interior dynamics of church life and relationships. It focuses on how individual members are supporting and cooperating with one another.

8. In *Principles and Practices for Baptist Churches* by Edward T. Hiscox, the seventh point of Baptist doctrine, *The Priesthood of Every Saved Believer* says, “it becomes our responsibility to witness by sharing our faith with others once we have been born again, (Acts 1:8).”

9. In his book, *Making Friends, Making Disciples: Growing Your Church through Authentic Relationships*, Spitzer says mission concerns the church’s relationship to its surrounding community and the world. Therefore, a congregation’s commitment to mission would fuel church growth.

10. Savage and Presnell, 23.

are actively involved in the work of ministry are likely to grow spiritually and to help their churches grow numerically. He illustrates this point by providing the example of Mike, an engaged church member who invited friends to attend church with him. Some of Mike's guests became members of his church. Winesman explains that Mike's faith sharing, or witnessing, not only *deepens* Mike's discipleship; it also *makes* disciples:

Engaged members, like Mike, drive the spiritual health of every congregation in America. The more engaged members there are in your church, the healthier it is. A spiritually healthy church is the good soil that produces fruit in abundance – and engagement is the key.¹¹

The phrase *fruit in abundance* refers to increased church health and growth. While “increased church membership is not the goal of evangelism and missions it is frequently one of the fruits.”¹² The fact that a deeper commitment to witnessing could help Calvary grow spiritually, numerically and financially in the fullness of time made a Doctor of Ministry project on witnessing appealing.

One reason for Calvary's strong commitment to Word, is the Baptist belief in the supreme authority of the Scriptures. Baptists accept nothing but the Bible (as interpreted by Spirit-led pastors and teachers) as their guide in matters of faith and practice. Another is the senior pastor's canonical world view. For two and a half decades, the resident theologian has been preaching and teaching a gospel that is seasoned by his Triune theology of God as:

the supreme personal spirit; perfect in all his attributes; who is the source, support, and end of the universe; who guides it according to the wise, righteous, and loving purpose revealed in Jesus Christ; who indwells [believers] by his Holy Spirit, seeking

11. Albert L. Winseman, *Growing an Engaged Church* (New York: Gallup Press, 2006), 67.

12. Schnase, 99.

ever to transform them according to his own will and bring them to the goal of his kingdom.¹³

Calvary is a Word-centered, Christocentric church. The congregation's commitment to worship is inextricably tied to its view of the triune God. The NBCUSA's second *Article of Faith* states that God is "worthy of all possible honor, confidence and love."¹⁴ Pastor Carter consistently communicates this belief by describing worship as the appropriate response to God's perceived presence. During a church-wide study of United Methodist Bishop Robert Schnase's *Five Practices of Fruitful Congregations*, worship was defined as those times when the people of God gather to deliberately seek an encounter with God in Christ. William Willimon's portrayal of worship as "a gift of Christ who seems to enjoy revealing himself to those who dare on Sunday morning to expose themselves to Him"¹⁵ resonates most with this PI. It reinforces the notion of gathering for corporate worship and scattering to be individual witnesses.

What Is & What Could Be

To bridge the gap between "what is and...what could be,"¹⁶ the PI & LAC began to envision a work of ministry that could enhance the spiritual life of Calvary Baptist Church by strengthening the congregation's commitment to witnessing. The spiritual assessment conducted by the blue group laid a firm foundation for such an endeavor. They wanted to encourage congregants to take their faith with them into everyday life.

13. Herschel Hobbs, *What Baptists Believe* (Nashville: Broadman Press, 1964), 13.

14. National Baptist Convention, USA, Inc. - Articles of Faith, Article II The True God.

15. Willimon, 347.

16. Savage and Presnell, 87.

Recognizing the importance of engagement and understanding that “the Holy Spirit is present in the lives of all believers empowering them to be effective witnesses for Christ,”¹⁷ the fourfold aim of this *Gathered & Scattered* pilot project was to: (1) remind congregants that – as disciples of Christ – they are called and qualified to be his witnesses; (2) equip congregants to confidently and convincingly witness; (3) engage congregants in the missional act of witnessing; and (4) make disciples of Jesus Christ.

Since witnessing is deeply embedded within Baptist theology and it is a key component in Calvary’s mission statement, this church-wide witnessing project was highly contextual. It aligned nicely with “certain elements that have characterized and still characterize Baptist spirituality.”¹⁸ Some of these distinctive points of Baptist doctrine had to be considered in order for this *Gathered & Scattered* project to work at Calvary. According to *The New Westminster Dictionary of Christian Spirituality*, Baptist faith is marked by belief that: (1) personal faith leads to salvation; (2) believers’ baptism is to be performed when a disciple reaches the age of understanding; (3) Christian life is nourished through bible study & obedience to Scripture, prayer, fellowship with believers and service in the kingdom of God; and (4) the gospel must be shared through evangelism & missions.

A Doctrinal Approach to Making Disciples

Historically, urban Baptist churches engaged in grassroots evangelistic campaigns. At designated times during the year members paired up to go door-to-door sharing God’s *plan of*

17. NBCUSA churches believe the Scriptures teach the Holy Spirit takes up residence the lives of those who receive Jesus as their Lord and Savior. Believers are filled with the Spirit (Acts 13:52) and indwelt by the Spirit (Rom. 8:9).

18. Philip Sheldrake, ed., *The New Westminster Dictionary of Christian Spirituality* (Louisville: Westminster John Knox Press, 2005), 142-143.

salvation with sinners so that they might be saved. There are four points to God's plan to save the world through the sending of the Savior: (1) Humanity's Problem – separation from God due to humanity's sinful nature; (2) The Futility of Works – there is nothing sinful human beings can do on their own to bridge the gap between themselves and God; (3) God's Solution – God's love for humanity is so great that God sent Jesus to pay the penalty for humanity's sin and to repair the breach that sin created; and (4) Salvation – those who receive Jesus as Savior by personal faith are reconciled to God, forgiven for their sins, adopted by God as sons and daughters, indwelt by the Holy Spirit and given eternal life in Christ Jesus.

As times changed and cultural norms shifted, an alternative method of evangelism that focused less on sin was introduced. It encouraged Christians to see evangelism as an opportunity to involve strangers and acquaintances alike in the Good News of the Gospel. In support of this effort, many Baptist churches began to teach that the Gospel can be presented in a nutshell by utilizing two New Testament focal texts as bookends: (1) John 3:16 & 17; and (2) 1 Corinthians 15:1-8. When presented together and supported by other passages from the Pauline corpus on faith and redemptive suffering, these two pericopes paint the full picture of salvation. This Good News doctrine declared that presenting either one of the bookend passages on its own would offer a lopsided Gospel. While the Johannine passage speaks of God's love and makes no mention of sin, the Pauline text mentions Christ's death for humanity's sin and is loaded with proofs of the resurrection.

For some reason, neither of these doctrinal approaches led disciples to develop “redemptive relationships”¹⁹ for the purpose of sharing the Gospel. On the one hand, many

19. Joseph C. Aldrich, *Lifestyle Evangelism: Crossing Traditional Barriers to Reach the Unbelieving World* (Portland: Multnomah Press, 1981), 201.

who were in touch with their own imperfections, were afraid to approach people they knew with conversations about sin. On the other hand, there were those who feared they might present the Gospel incorrectly due to unfamiliarity with salvation-specific Scriptures.

A Relational Approach to Making Disciples

While taking a Master of Divinity course on Baptist Polity at Drew Theological School in 2004, this writer was introduced the term *FRANgelism* by Dr. Johnnie G. McCann. He defined *FRANgelism* as evangelism to Friends, Relatives, Associates and Neighbors and stated that he coined the term when he noticed that traditional methods of evangelism were not working at Saint Luke Baptist Church in Harlem. Through study and a series of conversations with his lay leaders, McCann discovered that when disciples of Christ live their faith in authentic relationships, people will eventually ask them questions about their faith. Hearing this observation brought to mind a long-ago sermon by Reverend Matthew Watley that was entitled *Shut Up and Preach*.

Nearly a decade after being introduced to *FRANgelism*, while preparing to teach a course on World Christianity and formulating this *Gathered & Scattered* Doctor of Ministry project on lifestyle evangelism, this author came across a profound declaration about the future of the church. Given the 21st Century's proliferation of new age spiritualities:

If we do not change how we do evangelism and mission, we are likely to end up like the foreign tourists who, having failed to learn the language, speak in their own increasingly loudly and slowly in the vain hope of being understood.²⁰

At the moment when the concepts of *FRANgelism*, demonstrating the Gospel without words and untranslatable evangelistic methods collided it was as if McCann, Watley and

20. Steve Hollinghurst, "Mission in a New Spirituality Culture" in *The Gospel after Christendom: New Voices, New Cultures, New Expressions*, ed. Ryan K. Bolger (Grand Rapids: Baker Academic, 2012), 173.

Hollinghurst had joined in a heavenly chorus. Together, these three men seemed to be channeling Saint Francis of Assisi, who is attributed for having said, “Preach the Gospel at all times and when necessary use words.”

Sharing the Gospel in Word & Deed

The word *witness* is a noun as well as a verb. Not only does it have auditory and demonstrative dimensions; it also has sacred and secular connotations. Therefore, the PI and LAC decided to develop a working definition of this fulcrum word for presentation to the congregation during the introductory phase of the *Gathered & Scattered* project. It was presented in the format of a dictionary entry:

- **Witness**
 - **Noun** – 1. an intentional act of talking to others about Jesus Christ from a personal perspective; discussing what you know to be true. 2. one who testifies about what s/he has seen, heard or experienced first-hand.
 - **Verb** – 1. verbal or non-verbal actions that support drawing people to Christ. 2. to share what you have seen, heard or experienced firsthand.

Schnase identifies witnessing as:

one of the fundamental activities of church life that is so critical that failure to practice it in some form results in a deterioration of the church’s vitality and ability to make disciples of Jesus Christ.²¹

So, this *Gathered & Scattered* pilot project endeavored to equip and engage congregants for/in the act of witnessing through works of ministry “that were researchable and manageable within a certain time frame.”²² The intent was to instill as many members as possible as quickly as possible with the tools and confidence required to see themselves “as

21. Schnase, 83.

22. Savage and Presnell, 80.

missionaries and their social and geographic locations as mission fields”²³ beyond the project’s finite time frame. In order to measure progress and assess success or failure, everyone had to understand the overall objective, which was essentially four-fold: (1) remind congregants that – as disciples of Christ – they are called and qualified to be his witnesses; (2) equip congregants to confidently and convincingly witness; (3) engage congregants in the missional act of witnessing; and (4) make disciples of Jesus Christ.

Discipleship Defined

In addition to understanding what *witness* means, it was also crucial that we define *discipleship* and clarify who *disciples* are. In September of 1999, the International Consultation on Discipleship produced a document that defines *discipleship* as “a process that takes place within accountable relationships over a period of time for the purpose of bringing believers to spiritual maturity in Christ.”²⁴

At the most basic level a disciple is a follower of Christ – one who learns from him.

According to the *Doctrine of Discipleship* in the *Disciples Study Bible*:

“All Christian disciples are God’s fellow workers...A witnessing and serving laity is essential to a functioning and growing church...Disciples of Jesus extend the ministry He began by doing obediently what He commands... Christ exercises His lordship in the lives of disciples through the ministry of the Holy Spirit...Discipleship is a responsible stewardship of personal influence on other persons and society... [It] involves evangelism and missions.”²⁵

In a recent sermon on the importance of remaining a faithful disciple in the face of adversity Reverend Carter told the Calvary congregation, “a disciple is a functioning,

23. Richardson, 132.

24. Webber, 13. The International Consultation on Discipleship was comprised of church leaders from more than 50 countries and close to 90 Christian fellowships and denominations.

25. *Disciples Study Bible*, (Nashville: Holman Bible Publishers, 1988), 1686.

maturing, responsible, reproducing member of the body of Christ.”²⁶ He unpacked that statement by defining: *functioning* as worshipping, studying, praying, loving, giving and fellowshiping; *maturing* as growing; *responsible* as being dependable; and *reproducing* as witnessing.

The Scriptures teach that God is glorified when disciples reproduce. When God is glorified, the church is fulfilling its role as God’s witness to the world. Therefore, this *Gathered & Scattered* project sought to discover what must be considered – in the specific context of the Calvary Baptist Church of Morristown, New Jersey – in order to strengthen the church’s commitment to witnessing.

26. Jerry M. Carter, Jr., sermon *When Things Go from Bad to Worse*, October 4, 2015, Morristown, New Jersey.

CHAPTER 3

IS POSTMODERN EVANGELISM A PROPOSITIONAL OR RELATIONAL ENDEAVOR?

“Scripture testifies that God calls and forms a people who, through its worship and obedience, is itself God’s message and offer to the world.”¹

“Lift Him up by living as a Christian ought
Let the world in you the Savior see;
Then men will gladly follow Him Who once taught,
I’ll draw all men unto Me”²

“And day by day the Lord added to their number those who were being saved.”³

The Triune God of the Bible is a sending God who calls and qualifies witnesses to go into the world for the purpose of making disciples of Jesus Christ. The Creator sends the Redeemer.⁴ The Redeemer, in the person of the Risen Lord: commissions his followers to make disciples;⁵ empowers them with his Spirit to be his witnesses;⁶ promises to be with them as they exercise the authority they have been given to make disciples;⁷ and adds to the

1. Shelldrake, ed., 291.

2. Johnson Oatman, Jr., “Lift Him Up” (No. 411) in *The New National Baptist Hymnal* (Nashville: National Baptist Publishing Board, 1977).

3. Acts 2:47b.

4. John 20:21b.

5. Matthew 28:19a.

6. Acts 1:8a.

7. Matthew 28:20b.

church those that are saved as a result of the church's obedience to Christ's commands.⁸

As delineated above, according to the Scriptures, the principle of reproducible discipleship is the cornerstone of church growth and endurance. A 2012 LifeWay Research survey of 2,930 Protestant church goers confirms that most Christians view the concept of reproducible discipleship as sound doctrine. While it is possible that the halo polling disconnect was in effect; 80% of those who attend church once a month or more said they believe they have a personal responsibility to share their faith.

Church as an Extension of Jesus' Earthly Ministry

The universal Church – the *ekklesia* – is comprised of people who are called by God to be witnesses that call others through their words and their deeds to receive Jesus as their Savior and their Lord. Those who answer the call are to live under his lordship as members of the body of Christ. Those churches that belong to the National Baptist Convention USA, Incorporated (NBCUSA, Inc.) believe that:

The Scriptures teach that a visible Church of Christ is a congregation of baptized believers, associated by covenant in the faith and fellowship of the Gospel; observing the ordinances of Christ; governed by His laws; and exercising the gifts, rights, and privileges invested in them by His Word.⁹

Said another way, the church is a visible representation of the invisible God who sent Jesus, the Christ, into the world. It is an extension of Jesus' earthly ministry. A key point of Baptist doctrine is that believers – once they have been saved and added to the church – are

8. Acts 2:47b.

9. National Baptist Convention, USA, Inc. - Articles of Faith, Article XIV *A Gospel Church*.

responsible for sharing their faith with others through witnessing. Witnessing is how the church, as a perpetual body, continues to grow.

In accordance with John 12:32, when disciples witness, they are essentially *lifting Jesus up* so others may be drawn to him. Yet, *The Great Commission* reveals that it is not enough to simply be drawn to Jesus. Disciples are commanded to “baptize”¹⁰ and to “teach”¹¹ – two things that happen within the context of the local church.

Baptizing & Teaching

Baptism is a rite of initiation. For Baptists, believer’s baptism “by immersion upon the *profession of faith*”¹² is an outward sign of the transformational work that the Spirit of Christ has already accomplished in the heart of the believer. At Calvary baptism precedes the Right Hand of Fellowship, which is the final act of acceptance into full church membership.

Discipleship is an unending act of formation. Ideally, it begins upon entry into the Church and continues throughout the disciple’s life. According to the *Doctrine of Discipleship* in the *Disciples Study Bible*:

All Christian disciples are God’s fellow workers...A witnessing and serving laity is essential to a functioning and growing church...Disciples of Jesus extend the ministry He began by doing obediently what He commands... Christ exercises His lordship in the lives of disciples through the ministry of the Holy Spirit...According to Matthew 5:14-16, discipleship is a responsible stewardship of personal influence on other persons and society... Discipleship involves evangelism and missions.¹³

10. Matthew 28:19b.

11. Matthew 28:20a.

12. Believers’ baptism is performed at the *age of understanding*. At Calvary, once new believers, or converts to the Baptist denomination are able to give a credible profession of their faith in Jesus as personal Savior; they are scheduled for baptism by immersion during a public ceremony. The formula, "In obedience to Christ’s divine command and upon the profession of your faith, (name of candidate) I now baptize you in the Name of the Father, and of the Son, and of the Holy Spirit," is pronounced over each candidate.

13. *Disciples Study Bible*, (Nashville: Holman Bible Publishers, 1988), 1686.

In the new disciples process at Calvary discipleship training begins immediately after a person receives Jesus as their Lord and Savior. During worship, where preaching is central, an Invitation to Discipleship is extended after the sermon. In keeping with Romans 10, those who have been inspired by the preaching they have just heard are invited to enter into relationship with Christ Jesus by coming forward. Once they symbolically give the preacher their hand and God their heart, they become a part of the body of Christ and receive instruction – from faith sharers – about Calvary’s discipleship process. “Following a four-week period of new members’ classes, they are baptized and extended the Right Hand of Fellowship.”¹⁴ At that time they are strongly encouraged to make regular attendance of Church School and Bible Study a habit.

The Perpetual, Cyclic Work of the Church

In *Ancient-Future Evangelism*, Robert E. Webber describes the church as “the habitation of God’s dwelling in the world, the instrument of God’s voice to witness God’s mission for the world.”¹⁵ Webber views Christians as “a people where the lost can be in touch with God’s provision for them in Jesus Christ.”¹⁶

The perpetual work of the Church is a three-fold cyclic process of development that is:

- *missional* – going out to serve others;
- *ecclesial* – partnering with Christ to call others into the church; and

14. The four sessions of New Members’ class are: *Scripture and Salvation; The Church; Polity, Ordinances & Service; and Discipleship.*

15. Webber, 155.

16. *Ibid.*

- *formational* – making disciples who will go out to serve others.

To accomplish these *missional*, *ecclesial* and *formational* tasks Jesus invites his disciples to “fish for people.”¹⁷ Fishing involves catching and releasing. Catching is “attractional [and *ecclesial*] (come and see).”¹⁸ Releasing is “incarnational [and *missional*] (go and be).”¹⁹ Between being drawn and being sent, those who have been caught are taught. They are formed into disciples before they are released to catch and release others.

Ever since the 1998 release of Anglican Bishop Lesslie Newbigin’s book, *Missional Church: A Vision for the Sending of the Church In North America*, various streams of missional theology have begun to spring forth. These streams have created a false dichotomy between so-called institutional, “attractional (come and see)”²⁰ churches and purported emergent, “incarnational (go and be)”²¹ churches. In light of the fact that Scripture shows a Church that is both *attractional* (ecclesial) and *incarnational* (missional) there is no need for various denominational bodies and religious movements to have a modern *either-or* debate about the best method of doing church. One of the aims of this post-modern *Gathered & Scattered* project was to establish a *both-and* dialog between *attractional* (ecclesial) and *incarnational* (missional) methods of ministry by emphasizing the centrality of the *formational* ministry of teaching.

17. Matthew 4:19.

18. Rob Wegner, “Missional in Real Life,” *Outreach*, Jan/Feb 2012, 53.

19. Ibid.

20. Ibid.

21. Ibid.

Lifestyle Evangelism: Living as a Christian Ought

The bookends of attraction and incarnation parallel Jim Peterson's two modes of lifestyle evangelism. Peterson describes *proclamation* evangelism as presenting "the kerygma to nonbelievers in hopes of winning them to Christ."²² He defines *affirmation* evangelism as "the modeling, or incarnating, of the gospel in the life of the Christian."²³ Because Peterson is convinced that non-believers need role models, he insists that "the witness of a life is the secret of successfully reaching the unreachable."²⁴ In his book, *Evangelism as a Lifestyle*, he urges believers to be intentional about establishing relationships with non-believing co-workers, neighbors and associates.

Dr. Johnnie G. McCann, pastor of Saint Luke Baptist Church in Harlem, New York and adjunct professor at Drew Theological School, coined the term FRANgelism to describe what Peterson prescribes. FRANgelism is an approach to lifestyle evangelism that involves witnessing to **F**riends, **R**elatives, **A**ssociates and **N**eighbors, (FRANs). It recognizes that while there are those who are uncomfortable with witnessing to strangers, everyone is called to evangelize to someone. FRANgelism is about making a:

concerted effort to confront unbelievers with the truth about and the claims of Jesus Christ with a view to leading them into repentance toward God and faith in our Lord Jesus Christ and thus into the fellowship of the church.²⁵

This writer is persuaded that Christians are equipped for FRANgelism by: studying Scripture; exposing themselves to the preached Word; seeking God's guidance through prayer; experiencing God's presence in worship and submitting to the promptings of the indwelling

22. Ibid, 207.

23. R. Alan Streett, "Evangelism as a Lifestyle," *Criswell Theological Review* 1 (Fall 1986): 208.

24. Ibid.

25. *Disciples Study Bible*, 1701.

Holy Spirit. With the vicissitudes of life constantly presenting distractions and temptations that could potentially erode the witness of a disciple's life, it is necessary to maintain an intimate relationship with God. Daily devotion, weekly worship and regular Bible study fuel the sanctification process. At Calvary these necessities can be obtained by regularly attending worship on Sundays and Tuesdays, Church School on Sunday and Bible Study on Tuesday or Wednesday. On a broader scale Christ's disciples are called to gather in the church house for worship and to scatter into the world to perform the work of the Lord as witnesses empowered by the Holy Spirit.

The Work of the Holy Spirit

Those churches that belong to the NBCUSA, Inc. believe the Holy Spirit is responsible for "the birth of Jesus"²⁶ and "the birth of the Church."²⁷ The Holy Spirit is also the agent by which humanity, "enslaved by the power of Sin, becomes a new creation in Christ Jesus."²⁸ Believers are "judicially declared righteous the moment they receive Christ as their Savior."²⁹ Becoming a new creation is regeneration. Being declared righteous is justification. The NBCUSA belief that we are immediately made right with God at the moment when faith in Jesus is confessed can best be summed up in the convention's *Articles of Faith*:

We believe the Scriptures teach that the great Gospel blessing which Christ secures to such as believe in Him is *justification*; that justification includes the pardon of sin, and the promise of eternal life on principles of righteousness; that it is bestowed, not in consideration of any works of righteousness which we have done, but solely

26. Matt. 1:18.

27. Acts 2:1 ff.

28. 2 Cor. 3:17.

29. Rom. 3:24-28.

through faith in the Redeemer's blood; by virtue of which faith His perfect righteousness is freely imputed to us of God; that it brings us into a state of most blessed peace and favor with God, and secures every other blessing needful for time and eternity.³⁰

These simultaneous occurrences of being made new and righteous constitute the first stage of the three-stage process of salvation: (1) instantaneous [regeneration/justification]; (2) ongoing [sanctification]; and (3) ultimate [glorification]. Sanctification is the process that occurs as believers – through obedience to the Word of God and the transforming work of the indwelling Holy Spirit – “become more and more like Jesus Christ.”³¹ “The term ‘glorification’ refers to the complete salvation which shall be realized in heaven.”³² The work of sanctification is outlined in the *Articles of Faith* as follows:

We believe the Scriptures teach that *sanctification* is the process by which, according to the will of God, we are made partakers of his holiness; that it is a progressive work; that it is begun in regeneration; and that it is carried on in the hearts of believers by the presence and power of the Holy Spirit, the Sealer and Comforter, in the continual use of the appointed means – especially the Word of God, self-examination, self-denial, watchfulness, and prayer; and in the practice of all godly exercises and duties.³³

Calvary members are taught that the Holy Spirit becomes present in their lives the moment they receive Jesus as their Lord and Savior. Two aspects of sanctification work in witnessing:

- Revelation – inspires believers to receive insight from God; and
- Evangelism - convinces others to receive Christ through believers' witness.

30. National Baptist Convention, USA, Inc. - Articles of Faith, Article IX Justification.

31. 2 Cor. 3:18.

32. Hobbs, 68, 105.

33. National Baptist Convention, USA, Inc. - Articles of Faith, Article XI Sanctification.

Evangelism: An Expression of Missions

When this pilot project was in its infancy stage the project team unanimously agreed to define *evangelism* as “making disciples of Jesus Christ to impact the world in word and deed.”³⁴ This definition, which was developed by the Lott Carey Baptist Foreign Missions Convention, is so aligned with Calvary’s mission statement: *We seek to glorify God by making disciples of Jesus Christ through our commitment to Worship, Word and Witness.*

In its simplest definition, *mission* is a sending. The Missions Ministry at Calvary defines *missions* as demonstrating the active love of God to those in need through local (Morristown), domestic (United States) and foreign (Africa, Haiti, India and Jamaica) programs. Discovering that an international organization dedicated to foreign missions categorizes *evangelism* as an expression of missions validated the LAC’s hermeneutic of biblical *witnessing* as synonymous with 21st Century *evangelism*. “*Missions*, in plural, means the organized effort of God’s people to carry God’s good news to all peoples everywhere and thus fulfill God’s eternal mission.”³⁵ So, whether one is witnessing abroad or next door, *evangelism* occurs when the Holy Spirit empowers God’s people to get involved in God’s work by fulfilling the *Great Commission*.

Since *Gathered & Scattered* is a contextual project at Calvary, it is important to note the senior pastor’s perspective on evangelism. Reverend Jerry M. Carter, Jr. believes there are various aspects to evangelism in the life of the church: evangelistic events (where congregants are encouraged to share the gospel inside and outside of the church); contextual or grassroots evangelism (when church members intentionally witness in the local

34. “Evangelism,” Lott Carey Baptist Foreign Missions Convention, accessed September, 2014, <http://lottcarey.publishpath.com>

35. *Disciples Study Bible*, 1702.

community surrounding the church); and lifestyle evangelism (where the gospel is shared in relationships).

FRANgelism: Sharing the Gospel in Relationships

The LifeWay survey referenced previously revealed that almost 90 percent of the unchurched participants have a close friend who is a Christian. The majority of these respondents – 71%– reported being open to a conversation about the Christian faith. This shows that there are convenient opportunities to FRANgelize. Three quarters (75%) of the unchurched surveyed said they would be willing to listen if their Christian friends wanted to tell them about their faith.

In a sermon entitled *The Gospel According to You*, Reverend Carter once highlighted the fact that there are people in every believers' life who need to hear them talk about their faith. FRANs who are dealing with such issues as hopelessness, purposelessness, addiction, depression and sickness are in desperate need of encouraging, life-changing conversations about God's transforming love. Such conversations can be initiated by believers who are bold enough to share personal testimonies of how faith in Jesus has transformed/is transforming their lives. Webber echoes this sentiment:

“The message of God for this world is one of hope, renewal and restoration. His *Missio Dei* arises out of the heart of the triune God. The story of the triune God rescuing the world from death and restoring life is the central story of the Bible and the story that gave rise to the classical Christian message and mission... In this hermeneutic the entrance to the Christian story is through the work of Jesus Christ. Through him the purposes of God the Father and the work of the Spirit in the church and its worship become clear... The story of Jesus [is] revealed through the incarnation, death, and resurrection. This is the story that evangelizes and makes disciples of Jesus.”³⁶

As a people possessing first-hand knowledge of who God is through personal encounters with Christ, the scattered church has the potential to be an inspiring witness to the world.

36. Webber, 139.

Christ's witnesses have:

- Heard the promises of God;
- Seen God deliver on those promises; and
- Experienced divine presence and power at work in their lives through the Spirit.

Jesus is lifted up when Christians talk about their experiences with him – what they have seen him do for them and what they have heard the voice of God saying to them.

It's Not about Me: It's about Christ's Command

To be ready to witness when opportunities arise, the scattered church must grasp the fullness of the Gospel story and pay attention to the activity of God. In order to tell their own stories in connection with the Gospel story, believers must gather for worship.

Worship is not about *me* and *my* experience; it is about God and God's mission to save humanity and to rescue the world through Jesus Christ's death, resurrection and coming again. All of worship, the gathering of God's people – the preached Word, the thanksgiving at bread and wine, the sending forth – all of it is God's mission.³⁷

When FRANs hear who/what Christ has been for someone they know, he becomes more real to them. In this post-Christian era, the God of one's neighbor in one's lifetime is far more accessible than God of biblical antiquity.

Yet, the LifeWay survey shows that disciples are not witnessing as they should. When church goers were asked how many times they had personally invited an unchurched person to attend church with them, nearly half (48%) responded, "Zero."³⁸

37. Webber, 161.

38. "Churchgoers Believe in Sharing Faith – Most Never Do," Lifeway Research, accessed September, 2015, <http://www.lifewayresearch.com/2012/08/13/churchgoers-believe-in-sharing-faith-most-never-do/>

No Pressure

In spite of the widely held belief that the principle of reproducible discipleship is sound doctrine, many Christians say fear of failure prevents them from witnessing. They are uncertain of their ability to present biblical doctrine. Too often success is viewed as having someone say they want to be saved or they would like to attend church. But, the fact of the matter is when disciples witness, they never know if they are planting (sharing the gospel for the first time) or watering (sharing the gospel with someone who has not yet received Christ or who is need of a church home). For this reason, participants in the *Gathered & Scattered* pilot project were encouraged to discuss their faith with FRANs without focusing on the outcome of their conversations. Rather, they were encouraged to rely on the biblical assurances that: “God does the saving;”³⁹ “Jesus is with them when they witness;”⁴⁰ and “the Holy Spirit empowers them to be effective witnesses.”⁴¹

39. 1 Corinthians 3:6.

40. Matthew 28:20b.

41. Acts 1:8.

CHAPTER 4

CULTIVATING COMMITMENT TO LIFESTYLE EVANGELISM

“The church exists as a story-formed community.”¹

“We are junior detectives working with the Holy Spirit, discovering clues for God being at work, or travel guides on a spiritual journey (rather than sales people seeking to close a deal), or matchmakers in the dating-and-marriage dance between people and God. This reminds us that God is the primary agent in mission and it is our privilege to cooperate with God.”²

“You must start with the heartfelt assurance that not only is your life better now than it was before you knew God, but the lives of others will be better, too.”³

As previously stated, this *Gathered & Scattered* project sought to strengthen Calvary’s commitment to witnessing. The project’s fourfold aim was to: (1) remind a core group of congregants that – as disciples of Christ – they are called and qualified to be his witnesses; (2) equip these congregants to witness confidently; (3) engage them in the missional act of witnessing; and (4) ultimately make disciples of Jesus Christ. This chapter describes what was done to accomplish these goals.

Convening the LAC

In the summer of 2014 to fulfill a requirement for the *Theological Methods & Practice* course, six members of Calvary were carefully selected to work with the PI as the team that would “identify the focus of research, help plan, execute and evaluate it, and remain in

1. Stanley M. Hauerwas, *Vision and Virtue* (South Bend: Fides Publishers, 1974), 46 in *Pastor: Theology of Practice of Ordained Ministry* (Nashville: Abingdon Press, 2002), 166.

2. *Reimagining Evangelism: Inviting Friends on a Spiritual Journey* (Queensway: Scripture Union, 2006) in *The Gospel after Christendom: New Voices, New Cultures, New Expressions*, ed. Ryan K. Bolger (Grand Rapids: Baker Academic, 2012), 133.

3. Hybels and Mittelberg, 138.

reflective theological dialogue⁴ throughout this Doctor of Ministry project. Each member was chosen because of her/his sphere of influence within the church, current ministry assignment and displayed commitment to witnessing.

The very first correspondence to the LAC advised, “The project must arise out of and fit into Calvary's ongoing story.”⁵ When the project was in its embryonic stage, the potential topic for exploration was “the role of the Holy Spirit in witnessing.”⁶ As the initiator of the project, the PI posed such preliminary questions as:

- Of the three areas our church’s mission statement says we are committed to - Worship, Word & Witness - which one(s) attract new disciples to the door?
- What does "witness" mean to some of our "members" who have been with us for a while?
- What does it mean to our newest "disciples" (the last 20 adults baptized)?
- Can our congregation be motivated to be intentional about witnessing? If so, how?
- How might such a transformation change our church?⁷

By way of background, the group was given a brief outline of the PI’s perspective concerning Calvary’s unfolding narrative around the role of witnessing in the process of disciple making:

1. The Senior Pastor’s continual push for a more evangelistic thrust in ministry activities;
2. Leadership’s struggle with the impact that publicly promoting *church growth* could have on *church health*;
3. A guest speaker being invited to share national statistics at our 2011 Leadership Conference showing church attendance decreasing with each new generation;
4. While reading *A Divine Assignment* in preparation for a 2011 missions trip to Kenya, the PI was prompted to examine the impact of Calvary’s inward focus; and

4. Savage and Presnell, 77.

5. Carol Lynn Patterson, email message to LAC, July 27, 2014.

6. Ibid.

7. Ibid.

5. A 2012 church-wide study of *Five Practices of Fruitful Congregations* revealed room for improvement on the practice of Risk-Taking Mission & Service.⁸

In preparation for the initial meeting, the LAC was asked to read a 23-page chapter from *A Divine Assignment*. The book which details the missiology of the late Baptist foreign missionary Wendell Clay Somerville. Entitled *The Missional Church*, the reading was intended to help stimulate their thinking about Calvary as a missional church. LAC members were asked to highlight three phrases that resonated with them. The three quotes that resonated with PI are listed below (in italics):

*Christians with a preoccupation for their local 'church work' were considered 'Jerusalem Christians' by Somerville. He lamented that too many Christians majored in polishing brass around the temple rather than proclaiming the Gospel around the world. He noted that the spread of Christianity throughout the world did not emerge from the intentionality of the church leaders at Jerusalem.*⁹

*Somerville saw the church at Antioch as the model of a great church. This church was characterized by worship, the guidance of the Holy Spirit and a broad outreach. He saw in this church an ideal blueprint for all future churches.*¹⁰

*In a frontal attack on churches that focused inwardly on what he frequently termed, the work of the church, he affirmed: 'The great compassion of Jesus Christ is too big to be contained by us little people in our churches.' He further raised a severe critique: 'Is it true that many of our present-day Christians have erected magnificent churches and cathedrals to simply make them some sanctified Mausoleums where they have buried the Good News within the four walls of their sanctuary that they may enjoy their religion in peace, comfort and serenity? Yes, the Good News has been embalmed with such thoroughness that its mummified corpse has become a valley of dry bones.'*¹¹

8. Ibid. United Methodist Bishop Robert Schanse defines Risk-Taking Mission and Service as “the projects, the efforts, and work people do to make a positive difference in the lives of others for the purpose of Christ, whether or not they will ever be a part of the community of faith.” (*Five Practices of Fruitful Congregations*, 83).

9. Goatley, 15.

10. Ibid., 18.

11. Ibid., 21.

Clearly, Somerville was a missional propagandist, “who possessed certain beliefs and set out to make them known.”¹² Though his candor may have been off putting to some members of the LAC, an examination of Calvary’s predominant inward focus and under-publicized missional activities may have sparked a spirited debate that required “humility, compassion, understanding, respect and sensitivity”¹³ on the part of the PI when advocating a shift toward a more missional, outward focus.

Training the LAC & Identifying the Project

In early August, feedback from Joel Mason, the *Theological Methods & Practice* instructor, indicated that it would be challenging at best to monitor and measure the role of the Holy Spirit. Subsequent one-on-one conversations between the PI and individual members of the LAC focused on the connection in the Scriptures between witnessing and church growth. These talks led the PI to the centrality of witnessing in the emerging Missional Church Movement.

By the time the training session was held in September, the pre-reading assignment had been changed. LAC members were no longer being asked to read 23 pages on 20th Century missiology as though they too were enrolled in the Doctor of Ministry program. Instead, they were given a more contemporary eight-page article by Rob Wegner from *Outreach Magazine* entitled *Lessons in Missional: One Church's Journey*. A pull-out quote from the article reads:

We are changing the scorecard from catching to releasing. The first 20 years of Granger Community Church was about bringing the community into the church. The next 20 years is about sending the church into the community. The church is not a field to be fenced, but a force to be unleashed.¹⁴

12. Edward L. Bernays, *Propaganda* (New York: Horace Liveright, 1928), 22.

13. Savage and Presnell, 77.

14. Wegner, 52.

These are the words of Granger Community Church's Founding Pastor Mark Beeson. The deaconess on the LAC observed that Beeson seems to be taking an either/or approach to ministry. The chair of the LAC pointed to the sharp contrasts between outward versus inward focus in the Somerville's missiology.

The PI then shared *Ten Marks of the Missional Church*¹⁵ by Mark Driscoll. Missional churches are biblical, disciple-making, missionary-making, witnessing and multiplying. At this point, one of the deacons observed that like most ministry fads, the Missional Church Movement has some adherents that lack balance. It was as if he was summarizing Rick Richardson's analysis of "church-growth-oriented evangelicals [who] integrate their emphasis on church growth with an emphasis on every member being a missionary and every social and geographic location and network being a mission field."¹⁶ The deacon believed Beeson was overemphasizing the *releasing* aspects of ministry while deemphasizing the necessary *catching* and subsequent discipling aspects. He stated that that just as Jesus prepared The Twelve before sending them out, the church must prepare disciples to witness through "good old fashioned Christian Education."¹⁷

Affirming the importance of discipling/faith formation, the superintendent of our Church School observed that some things must happen *inside* the church in order for one to be an effective missionary/witness *outside*. The group concurred that there is a need to place equal emphasis on *catching*, discipling and *releasing*. Since "Jesus taught that becoming a disciple

15. "Ten Marks of a Missional Church," Pastor Mark TV, accessed August, 20015, <http://pastormark.tv/2012/08/28/10-marks-of-a-missional-church>

16. Rick Richardson, "Emerging Missional Movements: An Overview and Assessment of Some Implications for Mission(s)." *International Bulletin of Missionary Research* 37, no. 3 (July 2013): 132.

17. PI Field Notes.

is a process that takes place in a continuous way in the worship and community life of the church,”¹⁸ reproducing churches must resist the faddish temptation to decide whether they will be either *catching* or *releasing*.

The committee concluded that Driscoll’s definition of the missional church negates the need to choose between a *catching* or *releasing* approach to ministry. Rather, the effective 21st Century church must take the postmodern *both/and* approach. In his analysis of emerging missional movements Richardson posits:

The difference in orientation between the missional church and attractional churches is fundamental, though the two outlooks are not necessarily mutually exclusive. Churches can and should be scattering and gathering. But missional churches move toward challenging the secular, individualistic, consumer-oriented, therapeutic-style, business-imitating, market-driven, building-dominated church of the West. They seek to model an alternative kingdom community oriented toward service and mission and to be the incarnation-like extension of Jesus’ ministry, values, and presence into the world.¹⁹

The LAC examined *worship*, *word* and *witness* – three key words in Calvary’s mission statement²⁰ – according to Beeson’s and Wegner’s categories. Wegner defines *attractional* as Jesus’ “come and see”²¹ ministry model. He sees *incarnational* as the Savior saying “go and be”²² The table below shows the results of this exercise:

Calvary’s Mission	Beeson’s Metaphor	Wegner’s Ministry Models
<i>Worship</i>	Catching & Releasing	Attractional
<i>Word</i>	Catching & Releasing	Attractional & Incarnational
<i>Witness</i>	Releasing & Catching	Incarnational & Attractional

18. Webber, 22. As stated in Chapter 3, this writer believes, “The perpetual work of the Church is a three-fold cyclic process of development that is: (1) *missional* – going out to serve others; (2) *ecclesial* – partnering with Christ to call others into the church; and (3) *formational* – making disciples who will go out to serve others.” (*Gathered & Scattered*, Chapter 3, page 4).

19. Richardson, 131.

20. As a reminder to the reader the Calvary Baptist Church mission statement is: *We seek to glorify God by making disciples of Jesus Christ through our commitment to Worship, Word and Witness.*

21. Wegner, 53.

22. Ibid.

Although *worship* is first and foremost a gathering, it is also a sending of believers into the world to be Christ's witnesses. While parishioners typically come to the church to hear the proclamation of the *Word* in worship and to study the *Word* in faith formation classes; Baptists believe the Spirit-inspired Scriptures also instruct and empower them to go and make disciples. Christians are commanded by Christ to *witness* when they scatter into the world after being sent forth from worship. Witnessing draws others to Christ.

The meeting ended with the identification of a potential research question: *What would it take for Calvary Baptist Church to become missional?* This question arose out of the church's ongoing narrative around role of witnessing in the process of disciple making.²³

Telling the Story: The Colloquium Process

With the help of the LAC, the PI developed a Topic Outline conceptualizing a project that focused on missiology. In the colloquium, which is a collaborative learning setting with ministerial peers and faculty advisors, the broad scope of the proposed *missional church* project was narrowed. Rather than take on the potentially overwhelming task of trying to change church culture in a semester; the PI was advised to promote *lifestyle evangelism* as one aspect of missiology and record the stories that emerge as project participants practice lifestyle evangelism/commit deeper to witnessing.

News of the refined focus was welcomed by the LAC when it was shared in a second meeting in October. A very helpful modification came from Faculty Advisor Dr. Kathleen Flood. She cautioned that project participants should not be made to feel "pressure to succeed

23. While Calvary's story about witnessing has been unfolding since the church's inception in 1889, it has become more prevalent since the adoption of the mission statement in 2005. The most recent development – before this *Gathered & Scattered* Doctor of Ministry project – was in August when Members of our Church School Leadership Team and the *Futuring by Faith* blue group identified the need for congregants to share their faith in everyday life.

in their witnessing or experience a sense of failure if the person(s) to whom they witness do not receive Christ at that time.”²⁴ Dr. Flood recommended emphasizing that, according to Acts 2:47, it is the Lord who adds to the church. Because the PI had previously been “careful enough to explain her hermeneutical principles”²⁵ to the LAC, this enhancement was overwhelmingly accepted. One of the LAC members recalled a conversation from the initial meeting about the fact that when disciples of Christ witness, they never know whether they are planting, watering or sharing the Good News of the gospel when God decides to give the increase of faith to the witnesser.²⁶

The methodology presented in the Topic Outline called for “pre- and post-class surveys to gauge participants’ perceptions and experiences.”²⁷ With the crystal clear focus on narrative research concerning the congregation’s commitment to lifestyle evangelism in mind, the PI and LAC added ethnographic interviews with a research conversation group (RCG) to the methodology.

Prior to the third meeting of the LAC, the PI sought the advice of a research consultant to draft the aforementioned surveys. In December, during the Prospectus Colloquium, the revised methodology, RCG Informed Consent form and interview questions, student surveys and Church School lesson plans were all approved. This body of work laid a sturdy and secure foundation for the project.

24. Dr. Kathleen Flood, conversation with author, Drew Theological School, October 8, 2014.

25. Savage and Presnell, 63.

26. 1 Corinthians 3:8.

27. See Appendix VII pages 263-264 for Pre-Class Surveys, 276-277 for Post-Class Survey and 291-292 for Post-Witnessing Survey.

Methodology Summary

Step 1 – Introduction (Define witness & emphasize its importance): On January 4, 2015 – the first Sunday in the New Year – the publicity campaign for the project began and continued for eight weeks through March 1, 2015, when the Church School classes ended.²⁸ An invitation to Church School was extended to all adults via an advertisement during the Sunday morning audio-visual announcements. The invitation: defined witness as, “the intentional act of sharing our faith in Jesus Christ with others”²⁹; reiterated the church’s mission statement, “to glorify God by making disciples of Jesus Christ through our commitment to Worship, Word and Witness”; and concluded by stating, “For the next five weeks, our Church School will explore how God is glorified and disciples grow through witnessing.” This succinct message communicated the importance of witnessing in the life of the church. During the entire first quarter, all who attended weekly worship were exposed to it.

Step 2 – Pre-Project Ethnographic Interviews with Research Conversation Group (RCG)³⁰: In light of the narrative research method recommended at the Prospectus Colloquium, qualitative research methods were employed before and after the witnessing course and practicum to determine: (1) what congregants knew about witnessing before the

28. See Appendix IV page 130 for the message communicated to the congregation received from January 4 thru March 1, 2015.

29. The noun form of the working definition devised by the project team. The full definition is provided in Chapter 2 on page 29.

30. See Appendix V pages 209 - 216 for RCG invitation, participants and session notes. Findings will be discussed in Chapter 5.

project; (2) how they felt about lifestyle evangelism; and (3) what they experienced when sharing their faith with a friend, relative, associate or neighbor (FRAN).³¹

In keeping with the policies and procedures set forth by Drew University's Institutional Review Board, it was necessary to obtain the informed consent of RCG members. As a "pastoral researcher seeking to tell people's personal and highly valued faith stories,"³² this writer had to ensure that RCG participants knew "they had a choice, that their participation was voluntary."³³

The RCG was comprised of students and instructors from each of the four adult Church School classes and convened by research consultant Dr. Nancy Lynne Westfield, Drew University. Focus group-style interviews were conducted on January 15, 2015 (a few days before classes commenced on January 18, 2015) and on April 13, 2015 (the day after debriefing conversations were scheduled to take place in class).

Before the classes began, the project team wanted to understand attitudes about and current practices of witnessing/evangelism. Everyone agreed that it would be helpful to confirm, or deny, if the assumption made when identifying the *narrative of concern/opportunity* were shared by project participants. It was assumed that some witnessing was occurring because the church was baptizing new believers on a regular basis.

31. The term FRANgelism is defined in Chapter 3.

32. Mary Clark Moschella, *Ethnography as a Pastoral Practice: An Introduction* (Cleveland: The Pilgrim Press, 2008), 87.

33. Moschella, 89. Paragraph seven of the Informed Consent form specifically stated: Your decision whether or not to participate in this research will not affect your current or future relations with Calvary Baptist Church or Drew University. As stated above, if you decide to participate in this study, you are free to withdraw from the study at any time without affecting those relationships and without penalty.

During the initial conversation about witnessing and its role in disciple making, participants were asked the following questions:

- 1) When you think about evangelism and witnessing, what's the goal?
- 2) What does witnessing taste like, sound like, look like or smell like?
- 3) How does it feel to (to witness)?
- 4) Given what you know about Calvary – witness being one of your church's three methods to make disciples – how would you rate the congregation's effectiveness on a scale of 1 (not effective at all) – 10 (extremely effective)?
- 5) If your congregation were to choose not to put a great deal of resources into witnessing, what would be at stake?
- 6) How do we adjust if it isn't happening?
- 7) How do you know when you did it?
- 8) How do we celebrate it?

Step 3 – Pre-Class Survey:³⁴ At the beginning of session one, adult Church School students were asked to complete a nine-question Pre-Class Survey about their impressions of and comfort level with witnessing in general and lifestyle evangelism specifically. To establish a baseline, students were asked the following questions:

- 1) How *comfortable* do you feel sharing your faith in a conversation with someone you know on a scale of 1 (not comfortable at all) – 10 (extremely comfortable)?
- 2) How *confident* are you about answering questions about Christianity on a scale of 1 (not confident at all) – 10 (extremely confident)?
- 3) List your three *fears* concerning having this upcoming conversation about your faith with someone you know.
- 4) List three *skills or strengths* you possess that would help you in this upcoming conversation about your faith with someone you know.
- 5) What *concepts/information* would you need in order to feel comfortable?

34. Pre-Class Survey results are analyzed in Chapter 5.

- 6) What (if any) impact might **social media** have on your faith sharing conversation on a scale of 1 (no impact) – 10 (total impact)?
- 7a) Do you believe *listening* is an important component in a conversation regarding matters of faith?
- 7b) Do you consider yourself to be a *good listener*? Why? Why not?
- 8) What would *your response* be if the person to whom you are witnessing *rejects* the conversation?
- 9) *Briefly describe* what you would consider to be a *successful* witnessing conversation?

Step 4 – Educating & Equipping (Five-week Adult Church School Course):³⁵ The centerpiece of this *Gathered & Scattered* pilot project was a five-lesson *Why Witness Church School* course on lifestyle evangelism followed by a six-week practicum. In the first class, students were asked to prayerfully identify at least one person in their lives – who had not received Jesus as their Lord and Savior – to whom they could witness during the experiential learning portion of the course. The *Why Witness* course, which is outlined below, was designed to theologically and practically equip participants prior to engaging them in lifestyle evangelism/witnessing.

Session 1 **Introduction of the Study**

January 18 *Define “witness” as it is used in Calvary’s mission statement & state the importance of the term “witness.” Focus specifically on the Lifestyle Evangelism aspect of witnessing.*

Session 2 **Missio Dei & the Great Co-Mission**

January 25 *God sends the church to witness to the world. We are partners with Christ, empowered by the Holy Spirit through prayer. We are not alone when we witness.*

Session 3 **Getting Beyond the Barriers**

February 1 *What prevents us from sharing our faith with people we know?*

35. The six-week practicum was planned to occur during Lent (February 18 – April 4, 2015). It was an essential part of the project with a prerequisite – theological and practical training provided via classroom instruction and role playing.

- Session 4 **FRANGELISM & the Notion of Conversations**
 February 8 *Role playing exercises regarding witnessing to Friends, Relatives, Associates & Neighbors (FRANS) with & without words.*
- Session 5 **Steering Spiritual Conversations: Role Play**
 February 15 *Role playing exercises regarding the power of proclamation (testifying = telling your faith story) & listening to the other's faith story.*
- Debrief **In-class debriefing discussion following the Lenten Practicum**
 April 12 *Students were asked to complete a post witnessing-experience survey.*

*Step 5 – Ethnographic Training:*³⁶ On January 7, 2015, prior to the classes, Church School instructors were invited to an informational session about the Doctor of Ministry project. They were introduced to the LAC, trained in ethnography, provided an opportunity to have input on pre- and post-class student survey questions and advised that observers would be taking field notes during class sessions.

Instructor response at this stage was positive. Those in attendance were enthusiastic about reinforcing the importance of witnessing.

Step 6 – Teacher Orientation: The following week, on January 12, 2015, the PI shared the planned curriculum with instructors. The purpose of the curriculum review session, was to assure instructors that their input was welcomed and ask them to assess the strengths, weaknesses and gaps of the teaching material. One of the reasons *Gathered & Scattered* was conceived and introduced as a pilot project was timing. Due to the nature of the project approval process, material had to be developed before congregants could be surveyed. It was

36. Nancy T. Ammerman, Jackson W. Carroll, Carl S. Dudley and William McKinney, Eds., *Studying Congregations*, (Nashville: Abingdon Press, 1998), 202 - 203. According to this handbook, “the primary discipline of learning about a congregation entails both the observing and the recording of what you see and hear. Once you have learned to be a careful observer, your precise observations need to be entrusted to something more reliable than your memory... What you observe will eventually become a vital piece of the congregational portrait you draw from your research.” Therefore, LAC members were trained in the art and science of taking field notes, provided field notes forms and asked to observe the adult Church School classes during the witnessing instruction. See Appendix VII for the field notes form.

quite possible that teachers would encounter a need to revise the curriculum. This posture of openness and fluidity helped obtain teacher buy-in.

Step 7 – Unplanned Project Disorientation: In spite of positive teacher response, there were foreboding signs of trouble on the horizon. After the first Sunday *Why Witness* announcement during early morning worship, a member of the LAC reported that students in his Church School class had expressed fear of the topic and announced that they would return to class after Easter when all of the “witnessing stuff”³⁷ was over. Later that afternoon, an instructor from a different class cautioned, “this topic is so intimidating that we may experience a drop off in class attendance and very low participation in the practicum.”³⁸ Two weeks before classes were to begin, talk of disinterest and disengagement from two of the four classes was discouraging. However, the project was in process. So, pressing forward was the only option.

Then came a Church School-canceling ice storm on the day classes were scheduled to begin. On January 18, 2015, winter weather caused Calvary to cancel the 7:45 worship experience and gather for worship at 11:15 a.m. The project officially began on January 25. Another, more severe, winter storm on February 15 postponed lesson four. The five-week course spanned seven weeks. Instruction ended on March 1, 2015— two weeks into what was planned to be a six-week practicum period.³⁹

Step 8 – Post-Class Survey:⁴⁰ At the conclusion of the final lesson, participants were asked to complete a nine-question Post-Class Survey assessing comfort, confidence, attitudes

37. Unidentified *Adult III* Church School student.

38. A member of the *Adult II* Church School teaching team.

39. Weather delays extended the five-week period planned for the course to a seven-week time frame.

40. Post-Class Survey results are analyzed in Chapter 5.

and actions concerning discussing their faith with someone they know. To determine if there were any changes as result of the instruction and role-playing, students were asked the following questions:

- 1) How *comfortable* do you feel sharing your faith in a conversation with someone you know on a scale of 1 (not comfortable at all) – 10 (extremely comfortable)?
- 2) How *confident* are you about answering questions about Christianity on a scale of 1 (not confident at all) – 10 (extremely confident)?
- 3) List your three *fears* concerning having this upcoming conversation about your faith with someone you know.
- 4) List three *skills or strengths* you possess that would help you in this upcoming conversation about your faith with someone you know.
- 5) What *concepts/information*, if any, did you learn that will make you feel comfortable?
- 6) What (if any) impact might *social media* have on your faith sharing conversation on a scale of 1 (no impact) – 10 (total impact)?
- 7a) Do you believe *listening* is an important component in a conversation regarding matters of faith?
- 7b) Do you consider yourself to be a *good listener*?
- 8) What would *your response* be if the person to whom you are witnessing *rejects* the conversation?
- 9) *Briefly describe* what you would consider to be a *successful* witnessing conversation?

Step 9 – Practicum (*Lenten Witnessing Experience*): The engaging practicum was scheduled to take place during the six weeks of Lent.⁴¹ A prelude to the quantitative Post-Witnessing Survey and qualitative second session of the RCG, it took place immediately following the equipping instruction. During the five-session course, students were asked to:

41. Based upon class participation and weather delays, the potential existed for 10% of the congregation to witness during the month of March, 2015.

prayerfully identify a FRAN in session one; pray about witnessing to that FRAN each week; given the opportunity to role-play faith-sharing conversations in sessions four and five; and encouraged to have a faith-sharing conversation with that FRAN during the practicum. It was necessary to witness to FRANs because the demonstration aspect of lifestyle evangelism entails living a life that draws others to Christ. Therefore, prior to proclaiming the Gospel in their testimonies, the unspoken witness of *Gathered & Scattered* participants should have paved the way for their faith-sharing conversations.

Step 10 – Post-Witnessing Survey & In-class Debriefing Conversations: Had things gone according to plan, a majority of the participants would have come to Church School on the Sunday after Easter ready to share stories about their Lenten witnessing experiences. But, many who attended class on April 12 had not completed the assignment. The lead instructor for the *Contemporary Adult* class suggested offering a refresher session and giving students more time. While the fact that students did not come in overwhelming numbers prepared to share their stories was disheartening; those who had witnessed in the given time frame were emboldened! Their enthusiasm was motivational. At the end of April, when all classes had collected the post-witnessing survey, almost 30% of the students had discussed their faith with a FRAN.

Step 11 – Post-Project Ethnographic Interviews with Research Conversation Group (RCG)⁴²: To gain deeper insight on the project's impact and to understand what RCG members experienced when sharing their faith with a FRAN after taking the *Why Witness* course, they were invited to a post-project discussion. Since the Pre-Project conversation was

42. See Appendix V pages 218-231 for RCG invitation, participants, debriefing form, classroom and witnessing feedback forms, and session notes. Findings will be discussed in greater detail in Chapter 5. During the pre-project interview, the volunteer group not only articulated a clear understanding of the meaning and importance of witnessing, they also demonstrated a commitment to witnessing.

so promising, the *Gathered & Scattered* project team leader was anxious to hear what this group had to say. Two separate feedback forms were created to assess their classroom and witnessing experiences. The Classroom Experience feedback form asked six questions, five of which were open ended:

- 1) What was most helpful to you?
- 2) What was least helpful to you?
- 3) What was a surprise?
- 4) With regard to the curriculum, please list changes, additions, enhancements or subtractions that you would recommend for the future.
- 5) Please assess your classroom experience on a scale of 1 (not helpful at all) - 10 (extremely helpful).
- 6) What did you discover about your own faith through your classroom experience?

In similar fashion, the Witnessing Experience feedback form asked seven questions about FRANgelism, five of which were open ended:

- 1) How *prepared* did you feel on a scale of 1 (not prepared at all) - 10 (extremely prepared)?
- 2) How *confident* did you feel on a scale of 1 (not confident at all) - 10 (extremely confident)?
- 3) To what extent did your witnessing experience impact your own discipleship. Please rate the impact on a scale of 1 (not impactful at all) – 10 (extremely impactful) & detail the aspects of the encounter that impacted your discipleship. (Be specific.)
- 4) List the witnessing skills you employed. (Be specific.)
- 5) What surprises did you experience?
- 6) What did you discover about your own faith through your witnessing experience?
- 7) What further conversation or education do you need?

When none of the students who attended the Pre-Project RCG Session were able to attend the Post-Project gathering due to other commitments, it seemed as if the PI was standing in the shoes of the host in the biblical parable of *The Great Feast*. (The voice of discouragement asked such questions as: What happened to those who got this project off to such an encouraging start? Did they also fail to witness during the practicum period?) Just like the parable, others – not the originally invited guests – accepted the invitation. Those in attendance – members of the LAC and Church School instructors – provided very helpful feedback on their classroom and witnessing experiences. Findings will be discussed in the next chapter.

Step 12 – Requested Debrief with Church School Instructors: Following the in-class discussions about participants' FRAngelism/witnessing experiences, two of the Church School teachers approached the members of the LAC who had been observing their classes to request a debriefing session on the curriculum. A third instructor approached the superintendent of the Church School, who is also a member of the LAC with the same request. The PI enthusiastically welcomed these requests as an opportunity to share survey results with the instructors and get more feedback on the pilot project. Instructors were asked to: share their teaching styles and various methods of presenting the material; assess the strengths of the lesson plans and supplemental materials; note areas of opportunity for improvement; provide noteworthy student feedback; and offer suggestions for going forward with further instruction on witnessing.

Project Summary

This 12-step pilot project, which ran January through April, brought focused attention to the importance of witnessing. The three-month publicity campaign defined witness and reminded

worshippers that – as disciples of Christ – they are called to be his witnesses. The seven-week *Why Witness* course equipped Church School students to share their faith with FRANS. In March, the subsequent FRANgelism practicum engaged participants in the missional act of witnessing. Already, new believers have come forward as a result of some of the faith-sharing conversations that took place during the project implementation period. As the Holy Spirit continues to water and nurture the seeds that were planted in the lives of those who were impacted by this *Gathered & Scattered* project, we may learn of more fruit. In the meantime, Calvary will continue to emphasize a balanced, post-modern approach to ministry where we gather for *Worship & Word* and scatter to *Witness* to the world.

CHAPTER 5

ASSESSING THE SIGNIFICANCE OF SHARING FAITH STORIES

“Human beings seem to sail along under the power of one set of guiding thoughts and are not likely to change until they are presented with credible and promising alternatives.”¹

“In all God has been faithful to me.
He promised He would never leave me.
My story proves that God can use me.”²

“The soteriological task within Christian theology cannot be carried out without the construction of augmented forms of the story of Jesus, that is, the creation of new versions of the story that include the ongoing experience of the community so that our stories are included in the story of Jesus.”³

The impact of this *Gathered for Worship & Word: Scattered to Witness to the World* narrative research project was much broader than originally anticipated. Instead of affecting only the adults who regularly attend Church School and their FRANs; a wider cross section of worshipers was exposed to the significance of sharing faith stories.

Evangelism deals with proclaiming and demonstrating the Gospel. FRANgelism calls for sharing faith stories with unchurched individuals in one’s circle of influence. Therefore, those who consented to participate in this Doctor of Ministry pilot project were encouraged to imbue at least one relationship within their circles of influence with the good news of the Gospel.

1. Savage and Presnell, 78-79.

2. John P. Kee, “You Don’t Know My Story (Life & Favor)” accessed January 17, 2015, <http://www.songlyrics.com/john-p-kee/life-and-favor-lyrics/>

3. Michael L. Cook, *Christology as Narrative Quest* (Collegeville: The Liturgical Press, 1977), 42.

As the project unfolded and members of Calvary began to see themselves as Jesus' disciples *co-missioned* by him to go into the world as his witnesses, the powerful revelations being shared in the confines of Church School classrooms began to permeate the atmosphere. This chapter explores the project's impact on the people within the ministry setting.

Homeostasis Disrupted

According to *Narrative Research in Ministry*, "homeostasis is the tendency of a system to remain the same and stable."⁴ When conversations about FRANgelism began to take place on multiple levels (amongst laity, amongst leadership, and between leaders and laity), in multiple arenas (the parking lot, the hallway, the restrooms and the Church Office), via multiple modes (face-to-face, on the phone, over email and via social media); Calvary's homeostasis was disrupted. There was so much buzz about the power of using personal testimony to fish for FRANs that the perennial preaching pattern was interrupted.

Typically, the senior pastor spends the first few months of each year preaching a sermon series that unpacks the church's annual theme. It usually begins in January and continues until Palm Sunday. In 2015, for the first time in his 25-year tenure – Pastor Carter changed his preaching paradigm. On the second Sunday in February, instead of encouraging congregants to *Embrace the Not Yet*, the sermons emphasized why disciples ought to witness.

Through the power of the pulpit, everyone – members, guests and live streamers – was exposed to witnessing's worth. After that seismic shift, the teen Church School classes covered the topic of FRANgelism. Middle and high school students were encouraged to

4. Savage and Presnell, 116.

“internalize the mission statement, build their personal testimony and share their faith stories with classmates, neighbors and/or friends.”⁵

Vision & Culture

The *Gathered & Scattered* project team envisioned equipping and encouraging those adults who regularly attend Church School to FRAngelize. In turn, they would share their faith stories with the FRANs. Eventually, some of those FRANs would witness to their FRANs and the good news of the Gospel would continue to spread. But, everything changed when FRAngelism went viral.

In keeping with the principle that “culture trumps vision,”⁶ which is purported by Samuel Chand in *Cracking Your Church’s Culture Code*, Calvary’s culture trumped the project team’s vision. Chand contends:

Culture – not vision or strategy – is the most powerful factor in any organization. It determines the receptivity... to new ideas, unleashes or dampens creativity, builds or erodes enthusiasm, and creates a sense of pride or deep discouragement about... being involved there. Ultimately, the culture of a church shapes... effectiveness and outcomes.⁷

The reader may recall from Chapter One that Calvary is a Word-centered church, where “the proclamation of the Word is the highpoint of the worship experience.”⁸ The outflow of the buzz about FRAngelism – telling your faith story to someone you know with hope of drawing them to discipleship – was powerful enough to propel this project to center stage. On the second Sunday in February, when the text was surprisingly taken from the

5. See the *Why Witness* teen certificate in Appendix IV.

6. Samuel R. Chand, *Cracking Your Church’s Culture Code: Seven Keys to Unleashing Vision & Inspiration* (San Francisco: Jossey-Bass, 2011), 2.

7. Ibid.

8. This is reflected by the pulpit’s elevated, front and center placement in the sanctuary.

Gospel of Luke instead of the Book of Isaiah, the *Why Witness* message was noticeably extended from two scheduled thirty-second announcements to two serendipitous thirty-minute pronouncements. Instead of merely reaching the segment of the congregation that attends Church School, it “miraculously”⁹ reached all of the worshipers. These two ten-fold increases dramatically demonstrated the extent of the project’s impact on the ministry setting.

Analysis of multiple points of data verified that Calvary’s culture was both a help and a hindrance to this pilot project. Those who had attended previous church-wide studies on evangelism (*Contagious Christianity*) and cultural shifts (*Our Iceberg is Melting*) were ready and willing to embrace FRAngelism. Other steadfast *sola scriptura* believers had difficulty assenting to a relational approach to evangelism.

Participant Observation of the Intangible

It has been documented that a majority of Calvary’s members participate in weekly worship. Attendance records substantiate that Calvary has more than 150 members who regularly study the Word in Church School, CSI² and Lunch & Learn.¹⁰ However, when it comes to witnessing, Calvary’s commitment is not objectively verifiable.

Prior to this project prompting a church-wide definition of the term, *witnessing* meant different things to different people. For some, it was the detestable practice of going door-to-door like Jehovah’s Witnesses. For others, when done right, it was sharing God’s plan of salvation and then leading the new believer in the sinners’ prayer. For others, it was saying

9. This writer believes the Holy Spirit prompted the pastor to change his preaching paradigm and views that prompting as a modern day miracle demonstrating the hand of the Lord upon this project.

10. As mentioned in Chapter 1, CSI² is an acronym for Christians Seeking Instruction (through Bible Study) and Inspiration (through prayer service). Classes occur on Tuesday nights. Attendance is comprised mostly of members. *Lunch & Learn* noon-day Bible Study takes place on Wednesdays. It is attended by senior citizens and adults from the community who work in the area.

nothing and living out the Gospel. Still, there were those who viewed giving their testimony about life before Christ and after conversion to Christianity as one step in a multistep witnessing process.

Since witnessing – by its elusive nature – does not always result in new converts coming to Christ and/or church, documentation of its practice is challenging. For these reasons – for many years – many churches placed more emphasis on the quantifiable aspects of ministry. Rather than intentionally making new disciples, churches concentrated on maturing their members. While Calvary was experiencing growth without concerted effort, it followed this common trajectory.

In 2008, with cultural shifts negatively impacting church growth in America, the *Missional Church Movement* emerged and began emphasizing the biblical mandate to make disciples. Three years before the mainline trend, Calvary adopted a three-pronged mission statement to make disciples of Christ through demonstrable commitment to *Worship, Word* and *Witness*.

Every member of the *Gathered & Scattered* implementation team had been a member of Calvary for more than a decade when the project was launched. Therefore, everyone experienced Calvary before and after the missional credo was adopted. In order to systematically study the condition of the ministry setting before, during and after an attempt was made to strengthen the congregation's commitment to *witnessing*; “The twin goals of thick description and comparative analysis”¹¹ were embraced. *Thick description* was obtained by interviewing the RCG before and after the *Why Witness* classes and observing adult learners' classroom experiences. LAC members were trained in ethnography and asked to

11. Brown, 4.

select a class to observe. Data for *comparative analysis* was obtained by administering three surveys.

Forming the RCG

LAC members started observing their respective classes when pre-project publicity began. Instructors afforded them the opportunity to speak to students about this upcoming research project for the dual purposes of: (1) obtaining informed consent; and (2) requesting volunteers for the RCG. Since LAC members had relationships with and the respect of Church School students, the fact that they were extending the RCG invitation accomplished two objectives. It mitigated the perception of pastoral coercion. And, it helped to create a safe space for sharing.

The Blessing of Those Who Understood What Was at Stake

Following the narrative research model provided by Savage and Presnell, RCG participants were encouraged to “objectify the narrative of concern or opportunity as though it were another party to the conversation.”¹² During the initial session they were asked to rate Calvary’s commitment to witnessing on a scale of 1 – 10 with 1 representing a lack of commitment and 10 representing an extreme commitment. The median score of 5.2 confirmed the need for this project. In fact, “the stories, criticisms and explanations given by [RCG] members provided valuable insight”¹³ regarding perceptions about Calvary’s commitment to witnessing.

12. Savage and Presnell, 89.

13. Ammerman, Carroll, Dudley and McKinney, 203.

When asked how Calvary would be affected without witnessing, respondents painted a dire picture, stating:

- Extinction! Future generations would have no attainable role models in the faith.
- Progress is at stake! We would run the risk of stagnation or decline.
- It would fray the very fabric on our congregation.
- People like belonging to a growing church.
- Loss of the sense of renewal that members feel when new believers are baptized.
- Lives would be lost if the seed of the Word wasn't being planted. When the church isn't visible, the community becomes the devil's playground!
- Integrity! How can a church *not* live up to a biblical mandate?
- The church would be living a form of heresy.¹⁴

It was abundantly clear that RCG participants were keenly aware of the need to witness. In fact, they saw faith sharing as a life or death proposition for individuals, the church and the surrounding community.

As the group interview came to close, a young adult stated, “It’s selfish not to share your testimony.”¹⁵ While that would have been a good place to end, an LAC member concurred, “Yes! Let’s all do our homework and spread the Word when we leave church each week.”¹⁶ Those sending instructions were a great place from which to move forward.

The Burden of Doctrinal Perceptions

Pre-Class surveys revealed that many Church School students viewed evangelism as a doctrinal endeavor that required detailed knowledge of the Scriptures. Almost half of the 55 Pre-Class survey respondents thought they would have to be well versed in the Scriptures in

14. See Appendix V pages 213-216 for RCG Session 1 notes. This quote comes from page 215.

15. PI Field Notes.

16. Ibid.

order to witness. They expressed fears about “not [being] versed enough in the Bible, misrepresenting an aspect of the Gospel and having to explain [their] beliefs.”¹⁷

These responses explained the trepidation expressed about the topic after the publicity campaign debuted. Nevertheless, the RCG’s congealed understanding of the church’s mission, the importance of witnessing and what was at stake if Christians failed to witness prompted this writer to hope that the *Gathered & Scattered* pilot project could cultivate a commitment to relational evangelism, or FRAngelism.

Introducing Relational Evangelism to Some & Presenting It to Others

The list of skills and strengths that students believed would assist them in their upcoming faith sharing conversations with FRANs aligned with the resources provided in the curriculum. The four most popular Pre-Class survey responses across classes were:

Helpful Competency	Number of Times Listed
Listening	18
My Testimony	17
Prayer	3
Reliance on the Indwelling Holy Spirit	3

The treatment of these competencies in the curriculum is discussed below along with the information’s impact on students and/or instructors.

Listening

“One of the most important skills in communicating and building relationships,”¹⁸ listening was covered in Lesson Four on *The Notion of Conversations*. Students were

17. See Pre-Class Survey results on pages 265-274 in Appendix VII. These comments come from pages 265 – 266.

18. Tim Cameron, *The Forty-Day Word Fast* (Lake Mary: Charisma House Book Group, 2015), 204.

reminded that FRANgelism encompasses both modes of lifestyle evangelism: (1) the speechless incarnation of love of God and neighbor; and (2) the spoken declaration of the Gospel with the hope of winning others to Christ.

Conversation was defined as “the interchange of ideas and information by spoken words.”¹⁹ The fact that dialog is two-way communication – speaking and listening – was emphasized and basic listening skills were reviewed.

During the pre-class curriculum review session with Church School instructors, there was elation that listening would be covered in depth. One teacher exclaimed, “When teaching evangelism, we often spend so much time on presenting the Gospel that very little attention is paid to hearing what unbelievers have to say.”²⁰ During Lesson Four, a student in *Adult II* revealed, “I am here today because the person witnessing to me listened carefully to my issues and concerns. It made his message attractive to me.”²¹

While no one thought to ask specifically for listening tips on the Pre-Class Survey; when asked what concepts/information they would need to feel comfortable witnessing, some participants made requests that were satisfied with instruction on listening. Samples of pre-class lead-ins are below:

- *Adult I* - Framework for sharing;
- *Adult II* - A basic approach to witnessing;
- *Adult III* - How to sense God’s guiding; and
- *Contemporary Adult* - Effective ways to communicate.

A sampling of Post-Class Survey responses indicates that, before scattering to witness during the FRANgelism practicum, students had acquired an appreciation for active listening:

19. Text taken from the Student Handbook. See Appendix IV page 192.

20. LAC Field Notes.

21. Ibid.

- *Adult I* - You can't learn about the other person if you do all the talking;
- *Adult II* - That is how people know you care about them as individuals. It is also a way to know how you can help them in their situation;
- *Adult III* - It helps me to know what to share to make my story relevant; and
- *Contemporary Adult* - Active listening shows respect, interest and commitment. You can't help if you aren't listening for the right clues.

Their Testimonies

The purpose and power of personal testimony were also covered in Lesson Four.

When students were informed/reminded that their personal encounters with Christ qualify them to witness, they made such statements as: "My fear of witnessing decreased when someone told me that if I stick to telling my story, there will never be a question that I cannot answer," and "Knowing that Jesus is with me, helps me to be confident when I witness."²²

A *Contemporary Adult* student expressed concerned about the danger of placing too much emphasis on one's own story. He disclosed, "I might need to be recommissioned,"²³ and then inquired, "If my life is no different than my FRANs, how will sharing my story be effective?"²⁴ A classmate gently restated the definition of disciples as imitators of Christ and confessed/concurred, "There ought to be more of a difference in most of our lives."²⁵

The instructor used that observation as a segue to the *Building and Sharing Your Personal Testimony* guide, which calls for four essential elements in a personal faith story: (1) *life before* you came to know Christ; (2) *how you came to know* Christ; (3) *life since* you

22. Ibid.

23. Ibid.

24. Ibid.

25. Ibid.

came to know Christ; and (4) a *challenge to the hearer(s)* to measure their own lives, not against yours, but against Christ's.

To demonstrate and illustrate the importance of focusing faith stories on Christ, Pastor Carter's *The Gospel According to You* sermon, which is taken from the Roman centurion's testimony in Matthew 27:54, was provided as an additional resource. It points out that "the Gospel is about: (1) the person of Jesus; (2) the power of God; and (3) the people of the resurrection."²⁶

This 2010 sermon was shared because a member of the LAC immediately recalled it when the project focus was narrowed to lifestyle evangelism. He said it had transformed his approach to witnessing. So, copies of *The Gospel According to You* manuscript were made available to instructors along with compact discs. Immediately, upon receiving the sermon, one of the *Adult I* teachers suggested beginning the course "right here with personal testimony."²⁷ She had been listening to John P. Kee's "You Don't Know My Story"²⁸ on the way to the curriculum review session and was certain that those who listened to the song and the sermon would be compelled to share their faith stories with FRANs.

Inspired by her passion, another gentleman trained in adult education agreed that "testifying early"²⁹ might hook some of the students who stated fears immediately after hearing the advertisement in worship. He believed that "seeing they could do it"³⁰ would be reassuring and recommended role-playing on the first day.

26. Jerry M. Carter, Jr., *The Gospel According to You*, Calvary Baptist Church, March 28, 2010.

27. LAC Field Notes.

28. Lyrics provided on pages 236-238 in Appendix VI.

29. PI Field Notes from curriculum review with Church School instructors before classes began.

30. Ibid.

Other instructors believed their students would benefit from a linear approach that began with discipleship and moved toward FRAngelism. They saw Christ's command to his disciples to witness as foundational. After discussion of the pros and cons of each approach, it was agreed that since the lessons were self-contained, instructors had the flexibility to teach them in the order they deemed best as long as all of the material was covered before the practicum.

Prayer

Lesson One taught that Christian life is nourished through prayer. An *Adult I* student observed, "It is through prayer that God opens doors and provides opportunities for me to proclaim [God's] goodness and grace."³¹

Prayer was also offered as a resource for witnessing in Lesson Three, where students were advised to graciously extend hospitality and practice humility when FRAngelizing. "Henri Nouwen, author of *Reaching Out*, [says]: Hospitality is not to change people, but to offer them space where change can take place."³² In *Journey to Jesus* Robert E. Webber states, "Humility is a quiet, patient evangelism that not only *tells* the way but *shows* the way."³³ This two things – space to change and a demonstration of the Gospel – can only happen in the context of ongoing relationship.

Further, since it is God who saves and the Lord who adds to the church, students were encouraged to bear in mind that: "Jesus prayed for them in his high priestly prayer;"³⁴

31. LAC Field Notes.

32. N. Lynne Westfield, *Dear Sisters: A Womanist Practice of Hospitality* (Cleveland: Pilgrim Press, 2001), 46.

33. Robert E. Webber, *Journey to Jesus* (Nashville: Abingdon Press, 2001), 49.

34. John 17:20.

“prayer invokes the power of the Holy Spirit;”³⁵ and “since witnessing is in keeping with God’s will, they could be sure that God hears and answers affirmatively whenever disciples pray for witnessing power.”³⁶

Lesson Three’s closing prayer, sought God’s guidance in identifying a FRAN to whom students could witness during the Lenten practicum. When the last *Why Witness* class ended on March 1, 2015, everyone prayed that God would be glorified by their personal commitment to witness during Lent.

Reliance on the Indwelling Holy Spirit

Lesson Two on *The Great Co-mission* taught that Christians are commanded to share in Christ’s ongoing mission to make disciples and that God, consequently, sends the Church into the world with the power of the Holy Spirit to witness. Lesson Three, *Overcoming Barriers to Witnessing*, reinforced Jesus’ promises that: “he would always be with believers;”³⁷ “if he is lifted, he will do the drawing;”³⁸ and “he would add to the church those that are saved.”³⁹

Finally Lesson Five on *Steering Spiritual Conversations* stated:

We are empowered by Jesus’ High Priestly Prayer (John 17:20) and the presence of the Holy Spirit (Acts 4:31) to witness and let God provide the increase (1 Cor. 3:6-9).⁴⁰

35. Acts 4:31.

36. 1 John 5:14, 15.

37. Matthew 28:20.

38. John 12:32.

39. Acts 2:47b.

40. See page 196 in Appendix IV.

The PI encouraged instructors to remind project participants that “all of the pressure is on God”⁴¹ so they would not stress about the need to succeed when witnessing to FRANs. At the end of the class and the beginning of the practicum LAC members gave sending instructions:

Prayerfully, each of us has identified *at least one* person in our circle of influence to whom we can witness. When we witness, we never know if we are planting (sharing the gospel for the first time) or watering (sharing the gospel with someone who has yet to receive Christ or who is need of a church home). But, we do know that it is the Lord who does the drawing and the saving.

So there is no pressure on us this Lenten Season. All we have to do is live out *The Great Co-mission* by sharing our story with someone we know.

We’ll come back together in April for follow-up on what your faith sharing conversation was like. Let’s bow for a word of prayer as we are sent in same manner that Christ sent The Twelve.⁴²

Witnessing Perceived as a Relational Endeavor

Post-Class Surveys were administered at the end of Lesson Five. Data analysis indicated that students were beginning to see witnessing as a relational endeavor with doctrinal underpinnings. Fear regarding lack of biblical knowledge decreased significantly. Of the 47 respondents, only nine expressed doctrinal fears. After instruction, fear of rejection topped the list in every class. It was mentioned 12 times. A cross section of responses from the Post-Class survey is provided below:

- *Adult I* - My approach may impact our relationship going forward.
- *Adult II* - I’m afraid of turning them off to God or me.
- *Adult III* - Our work relationship may become awkward.
- *Contemporary Adult* - Friends might avoid me for fear of being judged in the future.

41. See pages 142 and 144 in Appendix IV for notations in the Teacher’s Guide (pages 136 – 151) about the Lord adding to the church.

42. See LAC sending instructions on page 203 in Appendix IV.

Only two of the four competencies listed before the course were named as skills and strengths that would support upcoming faith sharing conversations afterward. Again, *listening* topped the list in all four classes with a total of 13 mentions. While the word *testimony* only appeared nine times, there were 30 allusions to “personal experience with the Lord.”⁴³ Many students indicated their intention to rely on the tools provided in Lessons Four and Five, making the charismatic virtues of prayer and reliance on the indwelling Holy Spirit less popular responses. One respondent overtly recorded “strategies from this lesson series”⁴⁴ as newly acquired skills.

Project participants reported increased comfort levels with sharing their faith stories. When asked to list the concepts/information learned that made them feel comfortable, students replied:

- *Adult I* – How to give God glory in my testimony;
- *Adult II* - We don’t have to concern ourselves with *winning* people to Christ;
- *Adult III* - God gives the increase... It’s not about me; and
- *Contemporary Adult* - The main thing I learned was [that] it’s easier and can be more effective when you talk about your own experiences.

Finally, when asked to briefly describe what would be considered a successful witnessing conversation, one student answered, “Actually witnessing to a FRAN.”⁴⁵ Another replied, “The person listens and gives serious consideration to what has been shared.”⁴⁶ Someone paraphrased the summary of lifestyle evangelism at its best from the end of Lesson Two, stating, “Sharing my story with someone who sees me living a life that is pleasing to God.”⁴⁷

43. See Appendix VII pages 278-289 for Post-Class Survey results.

44. Post-Class Survey response.

45. Ibid.

46. Ibid.

47. Ibid.

Shared Stories about Sharing Stories

By the time all four classes completed their Post-Witnessing surveys, 15 of the 43 conversations were deemed *successful*. Many respondents mentioned utilizing their primary conversation style. All reported sharing their *personal testimony*.

In keeping with the challenges to church growth enumerated in Chapter One, a couple students encountered individuals who had negative impressions of religion due to unpleasant experiences at previous churches. One respondent noted, “The person continues to harbor a distaste for religion as well as a disinterest in church folk.”⁴⁸ Additionally, religious pluralism presented barriers to students in three of the four classes:

- *Adult I* - The person felt *offended* by the idea that there is *only one* path to God.
- *Adult II* - The person had a different faith.
- *Contemporary Adult* – (a) My co-worker is Hindu; and (b) He was a Muslim.⁴⁹

Ironically, when asked to specify what *made them feel most comfortable* during their faith sharing conversations with FRANs, emphasis returned to the *presence/power* of the persons in the Trinity. Apparently, when they witness, disciples rely on prayer and the presence of the Lord.

The second session of the RCG provided “an empirical rendering”⁵⁰ of how Calvary’s multifaceted, fast-paced culture adversely impacted the project team’s vision. When asked to rate their classroom experience, there was unanimous agreement that competing programming agendas interrupted the project’s momentum. For instance, married students

48. See pages 293 – 304 in Appendix VII for Post-Witnessing Survey responses.

49. Ibid.

50. Ammerman, Carroll, Dudley and McKinney, 203.

attended a couples-only elective that was offered during the practicum period. Their concentration on that class diverted attention from witnessing. One of the *Contemporary Adult* instructors insisted, “In-class FRANgelism role playing must continue during the practicum in future iterations of this course.”⁵¹

Mission Accomplished

Calvary’s commitment to witnessing has been strengthened. Church School students were equipped for and engaged in witnessing. There was such excitement about the power of personal testimony that the planned pattern for the presentation of the Word was revised. Many church members embraced FRANgelism as a viable alternative to doctrinal/propositional witnessing, which has lost some of its relevance in this post-modern era of biblical illiteracy and subjective truth. While very few project participants experienced conversions to Christ, no one reported failure. Encapsulating the elusive nature of witnessing, one student stated, “All was not lost when the person was not converted during our initial encounter. I may have planted or watered a seed that will take root in the fullness of time.”⁵²

51. See pages 225 – 231 in Appendix V for RCG Session 2 notes. When the Church School moved onto other lesson topics, there was no longer any mention of witnessing, lifestyle evangelism or FRANgelism during classes.

52. Ibid.

CHAPTER 6

ACHIEVING CONGREGATIONAL ENGAGEMENT

“Here I am telling the story of the story that was told to me, the story that I did not devise on my own, the story that I am still learning to tell – a story named *discipleship*.”¹

“Stories have little interest if they do not in one way or another (even by way of denial or absurdity) address ultimate questions.”²

“At birth human beings embark upon a long process of acquiring the skills and information that will help us survive... Just as important, for human beings, as physical survival is social survival. We are social creatures, and negotiating relationships with other human beings is one of our most compelling, trying and fulfilling endeavors.”³

The ultimate aim of this project was to move Calvary Baptist Church along the continuum *from spiritual commitment to witnessing toward congregational engagement* in making disciples. Congregants were: (1) reminded that – as disciples of Christ – they are called and qualified to be his witnesses; (2) equipped to witness; and (3) engaged in the missional act of witnessing.

As a consequence of implementing this project, the PI discovered that engaged members drive the health of the church. Data analysis revealed that the more engaged members there are in a church, the healthier that church will be. Of the 47 Church School students who FRAngelized, 15 of them deemed their experiences successful, or fruitful. Four

1. Willimon, 28.

2. Michael L. Cook, *Christology as Narrative Quest* (Collegeville: The Liturgical Press, 1977), 49.

3. Herbert Anderson and Edward Foley, *Mighty Stories, Dangerous Rituals: Weaving Together the Human and the Divine* (San Francisco: Jossey-Bass, 1998), 23.

of the encounters resulted in immediate conversions to Christ. In other instances when conversations were described as difficult for various reasons, seeds of the Gospel were still sown. For example, an *Adult III* student shared, “The person kept interrupting me to ask off topic questions. But, I remained patient and steadfast. Hopefully, something got through.”⁴

Since a committed church is a flourishing church, there is no need to choose between church health and church growth. According to Albert L. Winseman, author of *Growing an Engaged Church*:

The spiritually committed go beyond mere belief... They go beyond sound doctrine to actually incorporating the tenets of the faith into their daily lives, and then acting on those beliefs.⁵

Some of the insights acquired while working to strengthen Calvary’s commitment to witnessing are detailed in this chapter.

Reminding the Saints that They Are Sent

Calvary Church School students – and most Baptist learners for that matter – are used to *receiving* the Word. During Sunday morning worship, they are fed. In faith formation settings, they spend most of their time listening. This pilot project created space for a *dialogical* approach to learning.

Although the PI is not the Resident Theologian of the church, she is a member of the team that helps to shape church-wide studies. She was –with the senior pastor’s permission – the architect of this project. As such, she wore the Resident Theologian hat but did not serve merely as a Feeder of the flock. Rather, she was a Listener, Re-director, Equipper and Encourager.

4. LAC Field Notes.

5. Winseman, 59.

Highlighting the significance of listening in the curriculum was a game changer. Instructors and students alike were moved by its prominence. Yet, its impact was probably most meaningful to the PI. The first message heard was, “Equip the saints for the work of ministry.”⁶ This was a stark reminder that *professional* ministers are not called or sent to do ministry by themselves.

Equipping the LAC for this project resulted in them fine tuning not just the project but also the PI. The group process produced a comprehensive curriculum for presentation to Church School instructors first and students next. Seeing and speaking from their varied perspectives, LAC members offered crucial comments along the way. Listening to their input enabled the PI to have a much deeper and broader perception of the narrative of concern/opportunity. Each time the project team gathered helpful adjustments were made to the message and methodology.

For example, it was recommended that witness be defined for/by the project team before attempting to engage anyone else its practice. That suggestion yielded a project glossary, which provided invaluable shared terminology for all project participants. The glossary defined such key terms as: witness, disciple, worship, Word, evangelism, lifestyle evangelism and FRAngelism. Once students realized that all disciples are commanded to witness, they grasped the necessity of the *Why Witness* course.

Lesson One redirected many by defining witness and highlighted its importance. Lesson Two stated, “Christians are *commanded by Christ to share with Him* in His ongoing mission,”⁷ and referenced Matthew 28:16-20. It informed students that God sends the church

6. Ephesians 4:12.

7. See page 187 in Appendix IV for Lesson Two of the Student Handbook.

into the world with the power of the Holy Spirit to witness. Witnessing was described as *fishing for people* – going where the fish are to catch them. After hearing these definitions and commands in close connection to Calvary’s mission statement, one student confessed:

I used to think I was witnessing when I encouraged a member during the greeting portion of worship. Guess that’s faith sharing. I need to get out into the world to witness!⁸

At an instructor’s suggestion, faith sharing was defined in the project glossary. She recalled:

Our *Contagious Christianity* study taught us that faith sharing can happen with anyone, anywhere, anytime. We are defining witness as what happens outside of the gathered church when congregants have scattered into the world.⁹

Building on this important distinction, the PI asked instructors to stress – during the FRAngelism practicum – that:

The unchurched person’s story is to be shared first and foremost. We won’t know what to share unless we listen for questions and concerns. After hearing the other’s story and praying for guidance, it is appropriate to share any mix or combination of personal testimony, Jesus’ story and/or the biblical story – in whatever order seems to fit that particular situation.¹⁰

Framing the *Why Witness* course as a pilot project invited students to help shape the curriculum for future studies on the topic and that they did. Participation in the two role playing sessions was incredible. Just as instructors had predicted, the students asked for more opportunities to practice sharing their testimonies. When reminded that each day presents opportunities to do so, they made it clear they wanted more in-class opportunities before

8. LAC Field Notes.

9. Ibid.

10. Ibid.

witnessing in the world. The three surveys that were conducted gave students incremental opportunities to have input.

With welcomed contributions from the LAC and instructional team, the PI attempted to harness the power of two-way communication – listening and speaking – to stimulate students’ thinking about witnessing and advance their understanding through experiential learning.

Equipping the Saints for the Work of Witnessing

Instructor input was sought before (curriculum preview) and after (debriefing discussion) the *Why Witness* course. Leaders of the Faith Formation Ministry were trained on *Multiple Intelligences* as part of the aforementioned *Spiritual Health Assessment*. So, there was a brief train the trainer session during the pre-class gathering. It afforded teachers the opportunity to think creatively about how they would deliver the material, which was designed to prepare project participants for the practicum.

Heretofore, linguistic teaching and learning had taken place in most adult Church School classes. However, studies have shown that adult learners respond well to bodily-kinesthetic activities, music, intrapersonal connections and interpersonal/group interactions. One instructor chose to use the lyrics of a popular gospel song to highlight the importance of hearing and sharing faith stories. Another added additional role playing opportunities throughout the course. *Contemporary Adult* instructors used short films, PowerPoint presentations and vision boards to engage students. Samples of teacher resources can be found in Appendix F, *Teachers and Their Tools*.

The teaching and learning culture at Calvary contributed positively this project. Instructors and students alike demonstrated a desire to master the material. Students

appreciated being challenged intellectually. Many approached the PI and members of the LAC to express gratitude for being better equipped to witness. A member of the *Adult III* class remarked, “FRANgelism pushes us past intellectually embracing the idea of witnessing. It takes us out into the world to confess Christ.”¹¹

Three tools were provided to enable students to act out techniques for fruitful faith sharing conversations. The first was an introduction to *basic listening skills*, which offered seven tips along with a listening exercise:

- Look people in the face;
- Listen without interrupting;
- Pause before replying;
- Match the tempo of your conversation partner;
- Practice repetition;
- Use questions to help steer dialog; and
- Avoid unnecessary arguments.

Students were encouraged to form pairs, have one partner speak for 60 seconds while the other practiced the listening techniques and then reverse roles. They were then asked to share what it felt like to practice active listening and to be listened to attentively. An *Adult II* learner commented, “I just realized that I am constantly in a state of partial inattention. I must become present in the moment.”¹² Undoubtedly, this is true for many. Someone in *Adult I* said, “If I get nothing else out of this class, I have learned to pay attention to people. That will help me meet their spiritual needs.”¹³

The second tool afforded project participants the opportunity to connect witnessing to their personal lives. It was a *Building and Sharing Your Personal Testimony* guide. In the

11. PI Filed Notes.

12. LAC Filed Notes.

13. Ibid.

process of preparing their testimonies students had to make choices about what to share. They had to reflect upon their life experiences before and since encountering Christ. Preparing the testimony was an intrapersonal learning exercise. Sharing it in class was a cooperative learning experience.

The third tool, an *Identifying Your Conversation Style Assessment*, was included at the suggestion of a member of the LAC. He said taking the assessment during Calvary's previous lifestyle evangelism lecture series put him much more at ease. The Senior Pastor introduced conversation styles to the congregation in the spring of 2010. His *Contagious Christianity* course was based upon *Becoming a Contagious Christian* by Bill Hybels and Mark Mittelberg. For this project, the assessment was lifted from the companion *Participant's Guide*, redesigned so that all of the questions appeared on one page, and printed on carbonless paper so that students could keep their results and the project team could collect the assessments for comparative analysis. While this exercise may have been a review for the small group of Church School students, who also attend mid-week bible study; due to changing demographics and the fact that many members who commute more than 30 minutes only attend church on Sundays, it was new to most.

Facing their Fears

Numerous studies have shown that "introducing the subject of Jesus can produce much stress and nervousness."¹⁴ During the lesson on *Getting beyond Barriers to Witnessing*, students had the courage to speak their fears. They raised more relational than doctrinal concerns. Once the concept of sharing personal testimony with a FRAN was embraced, the focus shifted to social risk factors: how work relationships might be impacted; if authentic

14. Bill Bright, *A Handbook for Christian Maturity* (Orlando: New Life Publications, 1994), 277.

relationships might become awkward after a conversation about faith; and fear of rejection.

When students were informed that a LifeWay research study found:

Despite their bad attitudes toward the church, unchurched Americans are surprisingly open to talking about the Christian faith and, in fact, already know someone who could talk to them about Jesus,¹⁵

they reported being encouraged and embarrassed at the same time. It was encouraging to know their FRANs were open to conversations about faith and embarrassing that, prior to this *Why Witness* course, they had not initiated such conversations. One instructor inquired, “Is this the case because your faith is personal?” That query led into an important discussion on the difference between *personal* (between the believer and God) and *private* (not to be shared with anyone). Future iterations of the course will include this distinction.

The curriculum offered practical techniques and scriptural promises to assuage the most commonly articulated fears. A section in Lesson Three entitled *Barriers to Belief among People We Know* substantiated legitimate concerns and provided ways to ways to overcome them. Students were assured that:

God is already at work, showering His creatures with His *common grace*, and [since] God the Holy Spirit is already at work convicting unbelievers of their need for *saving grace*, believer-priests can have confidence that God has preceded them in mission.¹⁶

While the term *believer-priests* was unfamiliar to most Baptists, it was easy to understand in light of the Baptist doctrine of *the priesthood of all believers*. In addition to the promise that the proselytizing path had already been paved before them, students were reminded that:

The believer’s role, then, is not to do the heavy lifting; God is already doing this. The believer’s role is to discern prayerfully where and how God is working and to come

15. Ed Stetzer, “The Fear, the Herd, the Witness,” *Outreach* (Mar. - Apr., 2008), 108.

16. W. Rodman MacIlvaine, III, “What is the Missional Church Movement?” *Bibliotheca Sacra* 167 no 665 (Jan. – Mar. 2010), 103.

alongside Him in the work He is already doing. This [Missio Dei] theological construct empowers risk-taking faith in the process of fulfilling the mission.¹⁷

In keeping with the theories and practices of the *Missional Church Movement*, Lesson Two presented witnessing as the essential element of God's mission. Lesson Three ended with a closing prayer seeking God's guidance in identifying a FRAN, who not had received Jesus as their Lord and Savior, to whom students could witness during Lent.

The adverse effects that some feared their faith sharing conversation with a FRAN may cause, did not materialize. Conversely, students developed the capacity to "develop redemptive relationships."¹⁸ They learned that lifestyle evangelism "begins with *presence*, moves to *proclamation*, and then on to *persuasion*."¹⁹

Engaging the Saints in Personal Testimony for the Glory of God

The *Gathered & Scattered* FRAngelism practicum was scheduled for the liturgical season of Lent to encourage project participants to "take up [witnessing] instead of giving up something."²⁰ Since 2006, Calvary congregants have been encouraged to reflect upon Jesus' journey to Jerusalem and the cross by increasing their practice of various spiritual disciplines. So, the project practicum fit into that tradition.

All believers, just like the women who discovered the empty tomb on Resurrection Sunday morning, are called to go and tell others the good news of the Gospel. The purpose of this project was to convince participants that disciples are, as James Harnish so eloquently

17. Ibid., 103-104.

18. Aldrich, 201.

19. Ibid., 202.

20. James A. Harnish, *Radical Renovation: Living a Cross-Shaped Life* (Nashville: Abingdon Press, 2008), 11.

states:

...sent to complete the Easter story with [their] story, just as the way other writers tried to complete the end of Mark's Gospel by adding their own experience of the Risen Christ.²¹

In order to confidently and convincingly share their faith with others, believers must recall and recount their own salvation and sanctification stories. Certainly, building a personal testimony helps recollection. However, the stories shared should not begin and end with the self. Testimonies must highlight the transformative power of God because:

while it is commendable to call Christians to be living testimonies of biblical truth, we must confess that we are highly insufficient messages.²²

An *Adult III* student testified during the post-witnessing debriefing discussion that while she had been witnessing to family members for quite some time, she changed her approach after taking the *Why Witness* class. She shared a praise report that “on Palm Sunday, her nephew texted her saying he gave his life to Christ.”²³

Calvary's Continued Commitment to Witnessing

Post-witnessing surveys, the RCG post-project session and the curriculum debriefing discussion all confirmed the need for a sustained commitment to witnessing. There were several suggestions concerning future church-wide initiatives. When an annually recurring FRAngelism elective was recommended, a member of the LAC asked the RCG if it would be helpful to re-offer such a course in the summer and have it culminate with Family Fun

21. *Ibid.*, 57.

22. Eleanor L. Scott, “A Theological Critique of the Emerging, Postmodern Missional Church/Movement.” *Evangelical Review of Theology* 34 no 4 (October 2010), 344.

23. LAC Field Notes.

Day as the “harvest day for FRANs to be in community with Calvary.”²⁴ The response was overwhelmingly positive.

Church School instructors and LAC members resoundingly recommended that future iterations of the *Why Witness* course allocate more weeks for instruction so that entire sessions could be dedicated to role playing. During in-class debriefing conversations, a number of students stated that it would be helpful to have check points throughout the practicum period to reinforce techniques and pray together.

With regard to reaching future post-modern generations with the good news of the Gospel, Elnora L. Scott’s *Theological Critique of the Emerging, Postmodern Missional Church Movement* provides wise counsel. Explaining that adherents of the movement “de-focus the written word and doctrinal statements in favor of relationships and actions”²⁵ she posits that perhaps a relational approach is necessary to contemporize and contextualize the Gospel for those who are learning in school that “*always* and *never* statements on tests can be assumed to be false.”²⁶ Scott continues:

Using absolute statements in evangelism undermines its reception. Furthermore, television shows focusing on forensic investigation have indoctrinated the emerging generation with a ‘burden of proof’ that must extend beyond ‘circumstantial evidence’ (arguments, reason, and propositions) to concrete evidence, such as fingerprints and DNA. So using arguments and reason in evangelism is unlikely to meet the ‘burden of proof’ required by this generation—there must be concrete evidence of transformed lives, spiritual experience, and loving action in community too.²⁷

24. PI Field Notes. Family Fun Day is Calvary’s annual community cook out. It is held on Homecoming Sunday in a park that is walking distance from the church. There is one unified 10 a.m. dress down worship experience that day so people can come to church in their cookout attire.

25. Scott, 342.

26. Ibid.

27. Ibid.

Therefore, the next step in strengthening Calvary's commitment to witnessing will be a church wide study that takes a deeper dive into discipleship. When disciples pattern their lives after Christ, they become effective fishers of people.

CHAPTER 7

EVALUATING THE PROJECT IMPLEMENTATION PHASE

“Postmodern scientists have discovered that we do not live in a world of *mere facts* but interpreted data.”¹

“Reality is intentional, relational and storied.”²

“The capacity of a contemporary congregation to sustain any unified, sharply defined world view has been more frequently questioned than confirmed in recent studies of church life.”³

Congregations are made up of individuals whose stories cause them to interpret data differently. Data, in this instance, is defined as individual facts and items of information. In order for this Doctor of Ministry project to proceed, certain foundational truths were identified by the PI and agreed upon by the LAC: (1) God sends all who receive Christ as their savior into the world to witness; (2) the Holy Spirit empowers Christ’s disciples to witness; (3) there are individuals in every disciples’ sphere of influence who are curious about Christ; and (4) since functional information is most relevant these days, sharing personal testimony is often a more effective witnessing tool than declaring doctrinal statements.

Very early in the agreement process, it became apparent that *witnessing* meant different things to different people on the six-member LAC. That fact prompted a committee

1. Savage and Presnell, 42.

2. Ibid., 44.

3. Hopewell, 83.

member to suggest the composition of a working definition. He asked, “How can we engage others in something we do not agree upon? And, how can we have a conversation if the words we are using mean different things to different people?”⁴ By the time the curriculum was complete, a *Gathered & Scattered* glossary of terms had emerged. When the glossary was shared with the instructional team, *faith sharing* was added as an additional term.

As a by-product of the “configurative coalescence of one story out of many,”⁵ an impactful evangelistic message emanated from the PI, LAC, instructional team, music ministry and pastor. This narrative research project began with the identification of a narrative of concern (plateaued church growth at Calvary), continued with the creation of a narrative of opportunity (what could happen through a commitment to witnessing) and is now concluding with a narrative of change (analysis of what happened when the church heard the rumble and felt the vibrations stimulated by the project).

Evaluative Project Sessions and Steps

The committee was convened nine times during the course of the project. Meetings were held as follows:

1. Initial meeting/committee training – Sept. 22, 2014
2. 2nd LAC meeting/development of project timeline – Oct. 20, 2014
3. 3rd LAC meeting/development of Church School curriculum – Nov. 10, 2014
4. Ethnography Training – Dec. 15, 2014
5. Church School Teacher Training - Jan. 12, 2015
6. RCG pre-project interview – Jan. 15, 2015
7. RCG post-project interview – Apr. 13, 2015
8. LAC/post-project debriefing – May 5, 2015
9. Site Visit – June 16, 2015

4. PI Field Notes.

5. Savage and Presnell, 43.

While there were training sessions on various topics throughout the implementation phase, *Gathered & Scattered* officially began with a training session for the LAC that outlined evaluation criteria. Instead of culminating with the Site Visit in May, the implementation phase was extended through August. The candidate analyzed and organized research results in the summer months and hosted a requested Curriculum Debriefing with Church School teachers.

LAC Evaluation

In preparation for the post-project LAC meeting, the PI disseminated copies of the Project Site Review form. The LAC chairperson combined everyone's responses so that a comprehensive form could be shared with the Faculty Advisor during the Site Visit. The LAC's overall evaluation of the candidate, committee, congregation and continued community impact are excerpted from that form below:

CANDIDATE – We have observed that this timely and relevant work, which was meaningful and beneficial to the church, had a wonderful impact on Carol and her ministry. While coordinating various aspects of the project including Church School classes, data collection and data analysis; she was thoughtful and deliberate. The course's call to share personal testimonies that glorify God caused congregants to connect with Christ's mission.

Prior to the project, the PI was cautioned about impatience. She was advised to trust God and others enough to let the project take its natural course. We watched her deal with weather delays and other unforeseen circumstances with patience. Her tone remained encouraging and engaging.

From start to finish, Carol was prepared, organized, thorough, and focused.

COMMITTEE – There was a good balance of perspectives and personalities on the LAC. Committee members learned a lot from each other. Partnering with Carol on this project caused committee members to be more thoughtful about the mission of the church and broadened their horizons.

CONGREGATION - As a result of sharing personal stories with one another, there is more connectivity amongst church school students. The concentrated focus on FRAngelism resulted in a deeper commitment to witnessing for many church

members. As the Faith Formation team continues to develop courses on witnessing, the church's commitment to it will be strengthened.

CONTINUED COMMUNITY IMPACT - The reach of the project will extend beyond Calvary Baptist Church and the 90-day window. Other churches will be able to implement their own witnessing initiatives using this pilot project as a model.⁶

Candidate's Self-Evaluation

Communication was a key component contributing to the success of this project.

While various stakeholders were informed prior to and updated throughout the implementation phase, there was room for improvement with the instructional cohort.

In preparation for the Project Colloquium, the Senior Pastor was approached about supporting a project aimed at transforming Calvary into a missional church. Upon hearing that the scope was refined to hone in on lifestyle evangelism as a key component of missional ministry; Pastor Carter advocated for a project on contextual evangelism – witnessing in the community surrounding the church. After a discussion about the trajectory he had already begun with the popular *Becoming a Contagious Christian* CSI study, the Senior Pastor embraced the *Gathered & Scattered* FRANGelism initiative. His pastoral support resulted in four sermons on the importance of witnessing:

- A) *What God Says About God* (Isaiah 44:6-8) – Feb. 1, 2015 (10:45 a.m.)
A portion of verse 8 reads, “You are my witnesses.” Pastor Carter preached, “The Lord needs someone to run to the witness stand and testify...”⁷
- B) *A Heart for the Lost: Part 1* (Luke 15:1-7) – Feb. 8, 2015 (7:45 a.m.)
The three points were: (1) scattered sheep; (2) seeking shepherd; and (3) rejoicing God. Pastor Carter charged the congregation saying, “As disciples, who were once lost sheep, we ought to join with God in searching for, saving and securing those who

6. See page 113 in Appendix I for LAC comments on the Project Site Review Form.

7. Jerry M. Carter, Jr., *What God Says About God*, Calvary Baptist Church, February 1, 2015.

are lost. When we share our stories of being brought from lost to found, others will find their place in Christ and His Church.”⁸

C) *A Heart for the Lost: Part 2* (Luke 15:8-10) – Feb. 8, 2015 (10:45 a.m.)

A key quote from this message about the woman searching for her lost coin was, “We don’t know what gifts are in a lost person until s/he is connected to the Creator. We have to witness to discover the gifts God has given people to accomplish God’s purpose. For example, had Andrew not brought Peter to Jesus; who would have preached on the Day of Pentecost?”⁹

D) *How to Reach the Masses* (John 12:32) – Mar. 8, 2015 (7:45 a.m.)

The verse reads, “And I, when I am lifted up from the earth, will draw all people to myself.” The three points were: (1) focus on Christ; (2) embrace the crucifixion; and (3) have confidence in His drawing. During his exegesis, Pastor Carter observed, “To reach and draw the masses, the church must point to the cross, talk about Christ, worship the Risen Savior, love one another and serve the community.”¹⁰

With the proclamation of the Word the highpoint of worship at Calvary, these sermons added immeasurable value to the project. Not only did they reinforce the Church School instruction, they also informed all worshipers that they are to witness. Instructors and students alike were observed integrating points from the sermons into *Why Witness* class discussions.

In addition, collaboration with the Minister of Music helped to reinforce the power of personal testimony. The closing chant one Sunday was an updated version of the spiritual *I Want to Live So God Can Use Me*, which was recorded by the Evangelistic Crusaders in 1965:

I'm gonna live so God can use me
anywhere, Lord, anytime!
I'm gonna live so God can use me
anywhere, Lord, anytime!

8. Jerry M. Carter, Jr., *A Heart for the Lost: Part 1*, Calvary Baptist Church, February 8, 2015.

9. Jerry M. Carter, Jr., *A Heart for the Lost: Part 2*, Calvary Baptist Church, February 8, 2015.

10. Jerry M. Carter, Jr. *How to Reach the Masses*. Calvary Baptist Church, March 8, 2015.

On the last day of instruction, the Unity Choir sang *I Know Something about God's Grace* by Dr. Patrick Bradley & The Westside Baptist Church Mass Choir. The bridge of that song says:

Just one witness
Everybody oughta testify
That you couldn't have made it oh no
Without the grace of God¹¹

These sermonic and musical messages were supplemented by a church-wide publicity campaign featuring weekly announcements about the *Why Witness* classes. Close attention was paid to communication with the pastor, worship planning team and congregation en masse.

The candidate should have been more intentional about communicating with instructors. When weather delays interrupted the Church School schedule, lesson assignments should have been adjusted accordingly. Failure to ensure that this happened in classes that had rotational teaching teams resulted in *Adult I* students being taught out of sequential order. The learning in that instance, however, was that the role playing lessons were virtually standalone and could be taught in the reverse order without adversely affecting instruction.

With four classes happening simultaneously, it was necessary to rely on the instructional team to teach FRANGelism. Since they played such a major role, a late April Curriculum Debriefing Session would have made it possible for instructors' feedback to be included on the Project Site Review that guided discussion during the Site Visit.

While most things went according to plan, there were some unexpected pluses along the

11. Gaye Abruckle, *I Know Something About God's Grace*, accessed March 1, 2015, http://www.invubu.com/lyrics/show/Gaye_Arbuckle/I_Know_Something_About_God's_Grace.html

way. The LAC advised the candidate to trust God and rely on project participants to do their part. LAC contributions exceeded the candidate's expectations. They were insightful, hands on, supportive, encouraging and accountable for their deliverables. Instructors' input enhanced the curriculum. Pastoral support propelled the project beyond the Church School. Although the weather delays were unavoidable, their impact on the teaching schedule was minor.

In conclusion, this collaborative project served to strengthen Calvary's commitment to witnessing.

EPILOGUE

“The church ventures nowhere that the Holy Spirit has not preceded us.”¹

As an evangelical church, Calvary extends an *Invitation to Discipleship* after every proclamation of the Gospel. Those who confess Christ as their Savior attend New Members classes about “the church, its worship, its Scriptures and disciplines.”² While in the class, new believers are encouraged to *assimilate* into the church by identifying their spiritual gifts and exercising them in ministry involvement. When their classes are complete the lifelong process of *discipleship* “into the ethic and lifestyle of faith”³ begins.

Declining Church membership across the globe demonstrates that there is not enough emphasis on witnessing in the traditional Protestant intake process. “The post-Christendom shift is an invitation for our churches to recover our missional formation calling.”⁴ To remain perpetually cyclic bodies of believers, churches must remind congregants that Christians “are a sent people – sent not to conquer in us-versus-them fashion, but sent in a way that reflects the ‘sentness’ of Jesus.”⁵ In order for *discipling*, *assimilation* and *formation* to occur in the gathered church, the scattered church must follow the lead of the Spirit into the world to present the Gospel in word and deed. The symbiotic relationship between evangelism and discipleship demands that there be witnessing, discipling, assimilating and forming over and over and over again and again.

¹ Willimon, 89.

² Webber, 48.

³ Ibid.

⁴ Bolger, 205.

⁵ Ibid.

APPENDIX I

Local Advisory Committee (LAC)

Member Profiles

Member Profiles

Jakki Cobb* – An executive at CIT Group, Inc. Has been a member of Calvary since 1991; currently serves as an Associate Minister, Bible Study facilitator and New Members instructor. Previously led the Evangelism Ministry and updated that curriculum to make it more interactive and practical.

Mable Davis – Executive Director of the Urban League of Morris County. Has been a member of Calvary since 1974; currently serves as Superintendent of the Church School and a member of the Faith Formation committee with responsibility for planning elective courses throughout the year and coordinating Summer Bible Institute.

Carolyn Wright Hopkins* – A family manager and education advocate with extensive civic and public education engagement and experience. Has been a member of Calvary since 1990; has served as a Bible Study instructor/facilitator since 1998; co-chaired the Diaconate Ministry for two three-year terms; continues to serve as a member of the that ministry with responsibility for congregational care and coordination of baptismal initiation rites.

Regenia Moore-Lee* – An accomplished Human Resources leader with vast community involvement. Has been a member of Calvary since 2000. Served on the church's Personnel Committee and coordinated the Music Council prior to moving to Bangkok, Thailand (2006 - 2011). Led worship at the Calvary Baptist Church of Bangkok while residing in Thailand. Graciously agreed to serve as co-chair of our Women of Purpose Ministry upon her return to the United States in 2011.

Stan Prater* – An executive at New Jersey Central Power & Light. Has been a member of the Calvary since 1986; currently serves as a Church School instructor, coordinator of Bible Study Outreach at the Market Street Mission, a member of the Diaconate Ministry, and participates in the Men of Standard Ministry.

Ricky Osborne* – Dean of Students at Frelinghuysen Middle School. Has been a member of the Calvary since 1988; currently serves as a Church School instructor, member of the Faith Sharers Ministry and member of the Diaconate Ministry. Previously served on the Children & Youth Ministry steering committee to revitalize the church's youth offerings.

*Also participated in Research Conversation Group (RCG).

Training PowerPoint Presentation

Doctor of Ministry Project

LOCAL ADVISORY COMMITTEE (LAC)

INITIAL MEETING • MONDAY, SEPTEMBER 22, 2014

thank
you!

From Reverend Carol Lynn Patterson
To

Minister Jakki Cobb • Sis. Mable Davis • Deaconess Carolyne Hopkins
Sis. Regenia Moore-Lee • Deacon Ricky Osborne • Deacon Stan Prater

What is a Doctor of Ministry Project?

- First & foremost a body of work specifically designed to enhance the candidate's competence in ministry
- Simultaneously, aiming to make a significant contribution to the ministry setting
- A collaborative act of ministry designed, planned, executed and evaluated within a specific time period

What Type of Project Are We Doing?

Enhancing the life of our Congregation

- Spiritual nurture
- Equipping laity for ministry

Three Stages

- 1) Development (Fall 2014)
 - Topic Outline, Bibliography, Prospectus Implementation
- 2) Execution (Spring 2015)
 - Project with pre- & post-project research
 - Site visit
- 3) Completion (Fall 2015 & Spring 2016)
 - Thesis, Exit Interview & Graduation

Local Advisory Committee

- The LAC is a select group of people within the Doctor of Ministry candidate's ministry context
- Chosen to work with the candidate to plan, execute and evaluate the Doctor of Ministry Project
- Will participate in: (a) **articulating the narrative** of concern and/or opportunity; (b) **defining the scope** of the project; and (c) **developing the plan** for the project's execution & evaluation

Narrative Research in Postmodernity

SHIFT

- Objective knowledge → Functional information
- “Postmodern scientists have discovered that we do not live in a world of *mere facts* but interpreted data” (p. 42)
- “Reality is intentional, relational and storied.” (p. 44)
 - Congregations are made up of individuals whose stories cause them to interpret data differently.

Source: *Narrative Research in Ministry: A Postmodern Approach for Faith Communities* by Carl Savage & William Presnell

What Is Our Story?

Narrative of Concern/Opportunity

Concern

- Tension between our church’s stated commitment (disciple-making through Worship, Word and Witness) and our current strengths (Worship & Word)

Opportunity

- Strengthen our commitment to Witness

Research

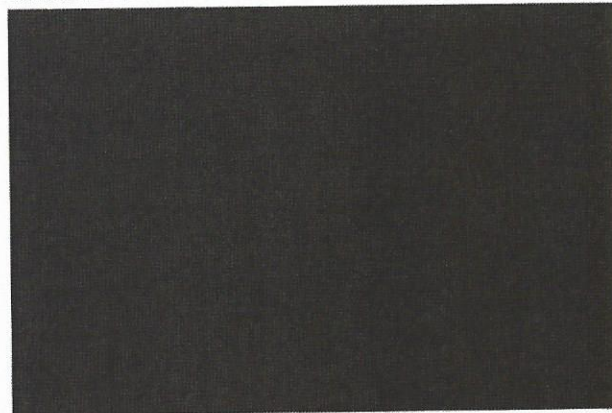
- Uncover the *stories* in our congregation around witnessing

Homeostasis

- “Human beings seem to sail along under the power of one set of guiding thoughts and are not likely to change until they are presented with credible and promising alternatives.” (pp 78-79)
- Presenting *credible and promising alternatives* affects homeostasis
- “Homeostasis is the tendency of a system to remain the same and stable” (p 116)

Source: *Narrative Research in Ministry: A Postmodern Approach for Faith Communities* by Carl Savage & William Presnell

405 The Movie



Project Site Review Form

PROJECT SITE REVIEW FORM
 Doctor of Ministry Program
 Drew University

Name of Candidate:

Rev. Carol Lynn Patterson

Name and Address of the Church:

Calvary Baptist Church

10 Martin Luther King Avenue

Morristown, NJ 07960

Chairperson of the Local Advisory Committee:

Regenia Moore-Lee

Names and Positions of Local Advisory Committee Members, i.e., lay leader, board member, etc.

NAME	POSITION
1. Carolyne Wright Hopkins	Deaconess
2. Ricky Osborne	Deacon
3. Stan Prater	Deacon
4. Jakki Cobb	Minister
5. Mable Davis	Church School Superintendent
6. Regenia Moore-Lee	Women's Ministry Leader

INTRODUCTION

To the Candidate, Advisory Committee, Parishioners, and other interested persons:

Greetings!

By this time you all know of the fine doctoral project which has been developed by your Pastoral Leader with the assistance of the Drew Faculty, the Advisory Committee of your church, and other interested persons. We congratulate you on the vision, hard work, and commitment to ministry which the Project represents. Normally, one of the requirements of the DMIN Program is a **Site Visit** by Drew Faculty to the site where the project has been conducted.

The site visit is a meeting of the candidate, faculty, advisory committee, and church officials for the purpose of critically assessing the progress and accomplishments of the project. This

TO BE ANSWERED BY THE ADVISORY COMMITTEE

1. List the dates when the Advisory Committee has met during the course of the Project.
 1. Initial meeting/committee training – Sept. 22, 2014
 2. 2nd LAC meeting/development of project timeline – Oct. 20, 2014
 3. 3rd LAC meeting/development of church school curriculum – Nov. 10, 2014
 4. Ethnography Training – Dec. 15, 2014
 5. Church School Teacher Training - Jan. 12, 2015
 6. Research Conversation Group Pre-project Session – Jan. 15, 2015
 7. Research Survey Conversation Group Debrief – Apr. 13, 2015
 8. LAC/Post project meeting – May 5, 2015

2. Has the Advisory Committee been trained in its duties and made aware of the nature and scope of this Project? If so, answer “yes”. If not, please explain.

Yes. There were multiple training sessions for various groups.

An overview of the project, process and LAC was provided by the candidate in September of 2014 at the first committee meeting;

Ethnography Training was provided by research consultant Dr. Nancy Lynne Westfield in December of 2014;

Church School Teacher Training was provided by the candidate in January of 2015

3. Have all of the Advisory Committee Members read the Prospectus? (Y/N) Do they understand the purposes, goals, and ministries proposed in the Prospectus? (Y/N). If not, please explain. Yes.

4. What steps in the Action Phase of the Project have been taken? What is the result? (i.e., learning, congregational and personal growth through teaching, preaching, seminars, group activities and celebrations, community outreach, healing of conflicts, increase in cohesion and understanding, spiritual advance, etc.)

- **LEARNING** – The LAC learned about the parameters of the project from Carol at the onset of the project. At subsequent meetings, the LAC learned from each other. The congregation learned through targeted lesson plans delivered by our Church School teachers. The Pastor preached on witnessing - 4 sermons.
- **PERSONAL GROWTH** – Perceptions varied regarding how our congregation was witnessing as a whole. Carol learned there were many methods already being used to witness. She and others on the committee learned to broaden their thinking about witnessing. Church school teachers asked for additional conversations with Carol. *Their request for a debrief; showed their level of interest.*
- **SEMINARS** - teacher training.
- **CELEBRATIONS** - a Calvary Connection article was written to celebrate the church's growth in the area of witnessing.
- **RELATIONSHIPS** - more connectivity; sharing of personal stories.
- **SPIRITUAL ADVANCE** - evident in survey feedback. Students indicated their walk with God has been strengthened. The lesson on the great CO-mission was significant in helping congregants learn that we are to partner with Christ.

5. Have the Advisory Committee and Candidate followed the Prospectus in the implementation of the Project phases so far? (i.e., timetable, meetings, research, leadership recruitment, collaboration, reporting)? (Y/N) If not, please explain.

Yes. The Project Timeline was our guide.

6. Have there been problems, difficulties, or strains which have impeded the progress of the Project? (Y/N) If yes, please explain.

Yes. The winter weather caused classes to be postponed and rescheduled. We could have been more intentional in our communications to teachers when weather delays were present in classes where there are rotational teachers. They taught lessons to their classes based on what was planned vs adjusting based on rescheduled lessons due to the weather. As a result, not all classes were on the same schedule.

It appeared that some students did not want to participate in the practicum/witnessing exercise.

7. What is your overall evaluation of the project and of the impact it is making on the Candidate, the Committee, and the Congregation? Be thorough and document your evaluation with specific observations. Use separate sheets as needed.

CANDIDATE – This was a meaningful project that the church could benefit from. It was timely and relevant. We have observed that this work as had a wonderful impact on Carol. As a result of this church-wide initiative, her impact broadened and she is more focused. Together, we have discovered the depth of members' discipleship. In that specific regard, her project was a gift to the congregation. Carol has been generous with the training. While coordinating various aspects of the project including the committee, classes, research and witnessing; she was thoughtful and deliberate. The classes and the sharing of personal testimonies caused congregants to focus on Jesus' priority. This projects' reach will be broad - beyond Calvary Baptist Church and beyond the 90-day window. The universal Church will have data that was lacking prior to this project. Other Black churches will be able to read about this study and implement their own witnessing initiatives using it as a model. The ongoing dialogue with the team helped Carol grow. We saw her manage this project with patience. Her tone was positive and engaging. Her disposition was seen in a different way.

COMMITTEE - caused us to be more thoughtful about the mission of the church. One member is in seminary and this process has had a tremendous impact on her growth. The members of the LAC were a good balance of perspectives and personalities. We learned a lot from each other. The team was a strong one. Carol assembled a great team through prayer and reflection upon her goals and members skill sets.

CONGREGATION - More connectivity amongst church school students as a result of sharing personal stories. A deeper commitment to witnessing for many.

8. Assess the Candidate's leadership on the Project so far

- a. Has the Candidate taken initiative to educate the Committee, church leaders, and the congregation about the project? (Y/N) If yes, how was that accomplished? Be specific.

Yes.

1. LAC initial training – Sept. 22, 2014
2. Ethnography Training for LAC & Church School Teachers – Dec. 15, 2014
3. Church School Teacher Training re: Curriculum - Jan. 12, 2015

- b. Has the Candidate demonstrated to the congregation the potential benefits of the Project for the life and ministry of the congregation? (Y/N). State what you feel are the strengths and weaknesses of the Candidate's leadership on this project. Be specific.

Yes. We tied the project directly to Calvary Baptist Church's mission statement:

"We seek to glorify God by making disciples of Jesus Christ through our commitment to Worship, Word and Witness."

The purpose of the project was to strengthen the congregation's commitment to witnessing. Our senior pastor preached sermons in support of the curriculum, which supported the church's *raison d'être*.

- c. Has the Candidate guided the Committee's work sufficiently and stayed engaged with the Committee's work process? (Y/N). If not, please explain.

Yes. In between full committee meetings Carol was in contact with individual members. During the Church School classes, feedback forms and field notes kept Carol informed of progress in various classes.

- d. Has the Candidate shared the results of his/her research and involved the Committee in its interpretation for the ministries of the parish? (Y/N) If not, what more can the Candidate do to facilitate this?

TBD

- e. Has the Candidate demonstrated effective and appropriate communications skills in his/her leadership? (Y/N) Do you have any helpful suggestions for improvement?

Yes. Carol was prepared, organized, thorough and focused.

Specific areas where growth was observed:

- Prior to the project, Carol was made aware of her tendency to be impatient with people as she is results-oriented. She was advised to trust others and God enough to let some things go.
 - During this project, we saw Carol do her best, train others and then trust.
9. Please record the substance of any feedback or comments on the Project offered by church members, officials, consultants, or observers who were **not** members of the Local Advisory Committee.

Church School teachers, who were initially concerned that the topic could cause a decrease in class attendance were pleased with the curriculum and became convinced that the topic should be addressed more often.

TO BE ANSWERED BY THE CANDIDATE

- 1 Have you followed the structure and process as detailed in the Prospectus for timetable, meetings, research, leadership recruitment, and collaborative work? Explain.

Yes. While the timeline in the Prospectus was our general guide, it was adjusted by winter weather (snow & ice storms). LAC members were recruited based upon their interest in the topic, their involvement in various aspects of church leadership and their individual skill sets. A research consultant was recruited to ensure proper procedures and assist with data analysis.

- 2 Critically evaluate how well you have been able to fulfill the Project Specifications outlined in your Prospectus.

As stated above, winter weather negatively impacted the execution of our 5-week Church School class. It ended up being 7 weeks. Communication could have been better with the classes that have rotational teaching schedules to ensure that everyone was on the same schedule.

The initial meeting of the Research Conversation Group (RCG) exceeded our expectations. My LAC pushed me to refine the curriculum to include lesson aims for each class and incorporate weekly reviews. These two components helped keep everyone on track – even when the lessons were not taught sequentially in one of the classes. *A debriefing conversation with Church School teachers is an added project component at the Church School teachers' request.*

- 3 What research have you completed for the Project to date? (i.e., reading, ethnographic observations, surveys, interviews, etc.) Please generalize. Do not list books and articles.

Surveys – Pre-class, Post-class & Post-Lifestyle Evangelism Experience

Interviews – with RCG before the “Why Witness?” Church School classes began and after the practicum

Ethnography – LAC members took field notes during the Church School classes

Practical Reading – about the practice of lifestyle evangelism

Technical Reading – on ethnography

- 4 What have you done to involve the congregation in your Project and secure their collaboration with you in meeting its goals? Be specific.

Church-wide Publicity - We publicized the “Why Witness?” adult Church School classes in advance in an attempt to reach members who don’t normally attend Church School.

Curriculum Collaboration with Church School Teachers - Members of my LAC, who are Church School teachers, and I met with the assigned Church School teachers to review the curriculum in draft form. Their feedback was solicited and some of their suggestions were utilized.

Communication with Worship Council - Our worship planning team was informed of the upcoming emphasis on lifestyle evangelism. In support of the Project, our minister of music selected songs with lyrics about witnessing. The closing chant one Sunday – February 22, 2015 – was *I Want to Live So God Can Use Me*. On the day that the final “Why Witness?” lesson was taught – March 1, 2015 – the Unity Choir sang *I Know Something About God’s Grace* by Patrick Bradley. The bridge of that song says:

Just one witness
Everybody outta testify
That you couldn’t have made it oh no
Without the grace of God

Healing, Forgiveness, Salvation, Mercy, Grace

I wouldn’t make it
Without Your grace

Pastoral Support - I met with the Senior Pastor periodically to keep him abreast of the progress of the Project. His support of the effort resulted in four sermons on the importance of witnessing in kingdom building:

A) *What God Says About God* (Isaiah 44:6-8) – Feb. 1, 2015 (10:45 a.m.)
A portion of verse 8 reads, “You are my witnesses.” Pastor Carter preached, “The Lord needs someone to run to the witness stand and testify...”

B) *A Heart for the Lost: Part 1* (Luke 15:1-7) – Feb. 8, 2015 (7:45 a.m.)

The three points were: (1) scattered sheep; (2) seeking shepherd; and (3) rejoicing God. Pastor Carter charged the congregation saying, “As disciples, who were once lost sheep, we ought to join with God in searching for, saving and securing those who are lost. When we share our stories of being brought from lost to found, others will find their place in Christ and His Church.”

C) *A Heart for the Lost: Part 2* (Luke 15:8-10) – Feb. 8, 2015 (10:45 a.m.)

A key quote from this message about the woman searching for her lost coin was, “We don’t know what gifts are in a lost person until s/he is connected to the Creator. We have to witness to discover the gifts God has given people to accomplish God’s purpose. For example, had Andrew not brought Peter to Jesus; who would have preached on the Day of Pentecost?”

D) *How to Reach the Masses* (John 12:32) – Mar. 8, 2015 (7:45 a.m.)

The verse reads, “And I, when I am lifted up from the earth, will draw all people to myself.” The three points were: (1) focus on Christ; (2) embrace the crucifixion; and (3) have confidence in His drawing. During his exegesis, Pastor Carter observed, “To reach and draw the masses, the church must point to the cross, talk about Christ, worship the Risen Savior, love one another and serve the community.”

- 5 Critically assess the impact the Project has had on the congregation so far. Note such things as understanding the Project, affirming its goals, revisioning ministry, response in developing new ministries, theological and spiritual insights, etc. Give examples.

As alluded to in question 2, members of the RCG shared spiritual insights during the initial interview. Several of them understood the importance of evangelism as well as the need to equip the congregation to witness. My initial assumption was that they were more astute than most. After all, they volunteered to serve on the RCG. However, Church School students embraced the subject matter and material. Quite a few expressed a passionate commitment to and/or interest in witnessing. For many, learning that sharing their faith with someone they already know counts as witnessing made this potentially threatening topic inviting.

- 6 Have you run into any problems in carrying out the Project in the parish so far, such as misunderstandings, failures of communication, negative feedback, obstructions to its progress? Please elaborate. Describe the nature of these problems, your interpretation of them, and what you have done to deal with them.

During the pre-project curriculum review session with the Church School teachers a couple instructors said some of the adult students “wanted to return to class after evangelism was over.” Hearing that was disheartening. However, after we reviewed the curriculum and gave the instructors the opportunity to have input, one of them seemed more at ease and believed she might be able to “persuade skeptical students to give it a chance.” Word of mouth among students kept attendance steady – given the weather challenges. Pastoral support via pulpit announcements and sermons attracted some new students.

7. What is your assessment of your leadership of the project so far? What have been the strengths and weaknesses of your leadership?

Strengths – The process outlined in the DMin Manual is the process we followed. A very gifted LAC was carefully selected. The members worked very well together. I received and integrated their recommendations to refine my work. To sure up my weak area – ethnography – an experienced ethnographer was brought on as a consultant.

Weaknesses – The research has been analyzed as it has been gathered. Surveys have been grouped, labeled and dated. They will be reviewed during the latter part of June.

Opportunity – It will be necessary for me to block out time to outline my thesis and analyze the data collected before taking a summer break in August.

8. Critically evaluate the overall quality and effectiveness of the Project so far.

With the exception of data analysis, this project has been well planned and executed. From the Topic Outline, as refined by the faculty in the Project Colloquium, to the Prospectus; LAC members were extremely helpful in sensitizing me to the particularities of our ministry context. Preparing the curriculum with the target audience and previous studies on evangelism that have been offered at Calvary was a plus. In addition the expertise of my research consultant, Dr. Nancy Lynne Westfield, enabled me to design a research project that is both broad and specific. When writing, the thick description gained from the RCG will be supported by LAC field notes and student surveys. Anecdotal feedback and a cursory review of field notes already informs us that Church School students enthusiastically embraced the topic of lifestyle evangelism. Sadly, there was some fall off when it came to the practicum.

9. Please assess the effectiveness of the Faculty Colloquium Leaders in guiding your project. If we have been helpful, we would like to hear about what has gone well. If you have suggestions for improvement, your honest feedback will be very valuable to us in strengthening the DMIN Program.

Dr. Simpson's advice to narrow my topic from the missional church to lifestyle evangelism was inestimable. Sister Flood's insights about the role of the Holy Spirit in witnessing helped me to be conscious of not creating a high pressure project, where participants might end up seeing themselves as having failed.

10. Describe the process you went through to involve the Advisory Committee in the Project. What actually happened in the meetings? How did you go about preparing the committee for their work, supporting them in it, and collaborating with them in developing and implementing it?

One-on-one conversations were held with LAC members to assess their interest in the project and their capacity to serve on the team. A training session was held in September. LAC members read and gave comments on the Topic Outline in preparation for the Project Colloquium. Subsequent monthly meetings were held during the fall semester to discuss potential project components, structure and timing. The LAC reviewed the Prospectus via email and gave feedback via a conference call. We met in person to review the first draft of the "Why Witness?" curriculum. Various members participated in the RCG and Teacher Training sessions. Everyone received training in ethnography. Five of the six committee members observed classes and took field notes from time to time. Their input will be sought once I review the survey results.

FOR THE CANDIDATE AND THE ADVISORY COMMITTEE

Together, please complete the following check lists:

THE PROJECT	POOR	FAIR	GOOD	EXCELLENT
Theological and biblical soundness				*****
Focused and understandable				*****
Realistic goals			****	
Timely progress made			****	
Involved congregation/ministry context				*****
Meaningful to church's/context's ministry				*****
Has evoked positive change in the congregation/ministry context			*****	

THE ADVISORY COMMITTEE

GOALS	POOR	FAIR	GOOD	EXCELLENT
Met often enough to complete the tasks				*****
Understood the project and its goals				*****
Stayed focused				*****
Shared decision making with candidate				*****
Interpreted project to congregation/ministry context			*****	
Kept to the specifications of the prospectus			*****	

THE CANDIDATE

GOALS	POOR	FAIR	GOOD	EXCELLENT
Presented the project well				***** With the help of the LAC
Worked collaboratively with the committee				*****
Demonstrated interpersonal process skills				*****
Based the project on sound biblical and theological foundations				*****
Listened to, accepted and processed criticism and feedback			*****	
Was open to guidance from the committee				*****
Supported the committee's work with guidance, pastoral friendship, and prayer				*****

Thanks so much to the Candidate, the Local Advisory Committee and others who helped to complete this review. Blessings and God's peace!

Please affix signatures below. Keep one copy; return one to a Faculty Leader.

Chairperson(s) Local Advisory Committee:

Regenia Moore-Jee

Candidate:

[Signature]

Date:

6/16/15

APPENDIX II

Futuring by Faith

“FUTURING” BY FAITH I COR. 2:9

1. **MISSION OF CALVARY:** to glorify God by making disciples of Jesus Christ through worship, the Word, and our witness!

In a word: Loving God and Lifting People!

2. **VISION FOR CALVARY:** What do we want our ministry to be looking like within five years? Where are we headed?

A. **Technology/media:** a church which makes the fullest use of technology...

- ❖ make a conscious effort to use social media to “get the word out”
- ❖ make better use of technology in our Christian Education and worship endeavors
- ❖ enhance our website as a tool of evangelism, marketing and information
- ❖ become more intentional about ministry to the “virtual congregation”

B. **Stewardship:** a church which maximizes giving, saving, sharing, and investing

- ❖ increase number of tithers to 75% of the congregation
- ❖ adhere to requirement that all leaders and staff must be tithers
- ❖ set aside money annually for capitol and missional needs
- ❖ ensure thorough communication with congregation in matters of giving, spending, and programming
- ❖ further develop “non-cash” methods of giving....
- ❖ provide more money management guidance for congregation

C. **Relationships:** a church which enables members to form meaningful connections with each other

- ❖ make the church “smaller” in terms of care
- ❖ provide as many small group experiences as possible
- ❖ strengthen members in their life stages (e.g. marriage, parenting, singleness...)

D. Evangelism: a church which is intentional and passionate about verbalizing the gospel

- ❖ ensure that the majority of the congregation receives faith-sharing instruction
- ❖ incorporate an evangelistic slant in all events and ministry activities
- ❖ encourage members to consistently bring the unchurched/unsaved to worship
- ❖ intentionally reach out to the surrounding Latino population

E. Missions: a church that seeks to minister to the whole person and bring justice to society

- ❖ build a community center for Light and Peace Church in Haiti
- ❖ adopt one community issue and stick with it for at least three years
- ❖ provide relief for designated community needs
- ❖ increase the scholarship money raised through Hoops for Hope

F. Youth: a church where young people are introduced to vibrant relationships with Jesus Christ and nurtured in those relationships

- ❖ provide youth with opportunities to serve; inclusive of, but beyond the traditional opportunities (e.g. youth “trustees” and youth “diaconate”)
- ❖ organize youth activities outside of the Morristown area in order to involve a wider youth population
- ❖ solidify youth ministry leadership

G. Worship: a church where worship is rich, exciting, welcoming, and transformative...

- ❖ facilitate a balanced experience of reflection and celebration
- ❖ consider adding a 9:30 service as the ministry grows
- ❖ increase the liturgical dance element in the experience
- ❖ provide a hospitality moment for guests after church
- ❖ increase the size of the band (horns, percussion)
- ❖ continue to “shape” the praise and worship experience

H. Facilities:

- ❖ improve parking accommodations; designate parking for seniors, and for staff who serve on Sundays
- ❖ build new worship space which better facilitates the experience of worship; (e.g. from rectangular to semi-circle), increase lobby and “social” space, increase classroom space

I. Formation: a church where the consistent, creative study of the Word leads to growth...

- ❖ enhance the new members instruction and acculturation
- ❖ periodically connect CSI and church school topics
- ❖ improve the church school experience (changing leadership structure; renaming it...)

J. Spiritual Disciplines: a church where intimacy with God is a priority...

- ❖ increase the interest and attendance in prayer gatherings, e.g.; weekly (CSI), special HIV/AIDS Week of Prayer
- ❖ incorporate some kind of annual corporate fast
- ❖ provide daily & special devotional materials

K. Volunteerism/Service: a church which encourages and facilitates service and involvement

- ❖ create a way to discover the gifts, talents, and interests of new members
- ❖ provide a process to include more people in ministry involvement
- ❖ intentionally mobilize and employ the skills and gifts of the young adult population

APPENDIX III

Spiritual Health Assessment



Please rank the following responses from:

- 1 (just beginning – new to the faith) 2 (need renewal – experiencing a dry season) 3 (notable progress – growing spiritually)
 4 (consistent practice – doing regularly with intention) 5 (fruitful – a natural outgrowth of my faith/fruit of the Spirit)

Connecting with God

I have a growing personal relationship with God through regular devotional and prayer time	1	2	3	4	5
I respond to challenges with peace and faith rather than anxiety and fear	1	2	3	4	5
I avoid using addictive behaviors (food, television, busyness, etc.) to meet my needs	1	2	3	4	5
I am honoring God with my finances (budget) and my personal giving to God’s work (tithing)	1	2	3	4	5
I am faithfully attending Worship on a regular basis	1	2	3	4	5
I come to church prepared to meet God in worship	1	2	3	4	5
I am faithfully attending other opportunities for spiritual growth (i.e. Church School & CSI)	1	2	3	4	5
I am honoring God with my body (exercise, rest and nutrition)	1	2	3	4	5
I intercede for my church family in prayer (pastor, leaders, congregation & ministry activities)	1	2	3	4	5
I feel that I am pleasing God with every dimension of my life	1	2	3	4	5

Connecting with God Total _____

Connecting with Others

I am more loving, merciful & forgiving to others than I was a year ago	1	2	3	4	5
I am resolving conflict with others as Jesus models – forgiveness and positive affirmation	1	2	3	4	5
I refuse to gossip	1	2	3	4	5
I give my time and talent through a ministry at my church	1	2	3	4	5
I support my church family by attending activities that support spiritual growth & fellowship	1	2	3	4	5
I have a relationship with someone that encourages spiritual health and personal growth	1	2	3	4	5
I have a close circle of Christian friends where we pray, support and are there for each other	1	2	3	4	5
I am well equipped to share my faith in Jesus Christ with the power of the Holy Spirit	1	2	3	4	5

Connecting with Others Total _____

Connecting with My Family

I pray with my family at home	1	2	3	4	5
I read the Bible with my family at home	1	2	3	4	5
I am regularly discussing my faith with my family (parents, siblings, spouse, children, etc.)	1	2	3	4	5
I encourage members of my family to share how God is working in their lives	1	2	3	4	5
I am conscious of my role as a parent, grandparent, aunt, uncle or godparent to hand on the faith	1	2	3	4	5

Connecting with Family Total _____

Parents/Guardians – Please continue to assess how you are handing the faith on to the children in your care

I understand that it is up to me to instill & model Christian values in my children	1	2	3	4	5
I make sure that my children attend Worship each week	1	2	3	4	5
I make sure that my children attend spiritual growth classes weekly (i.e. Church School & CSI)	1	2	3	4	5
I look over the lessons they study and try to help them understand and practice their faith	1	2	3	4	5
I take the opportunity to talk with other adults about raising my children in the faith	1	2	3	4	5

Connecting with Family Parent/Guardian Total _____

MY TOTAL SCORE IS _____

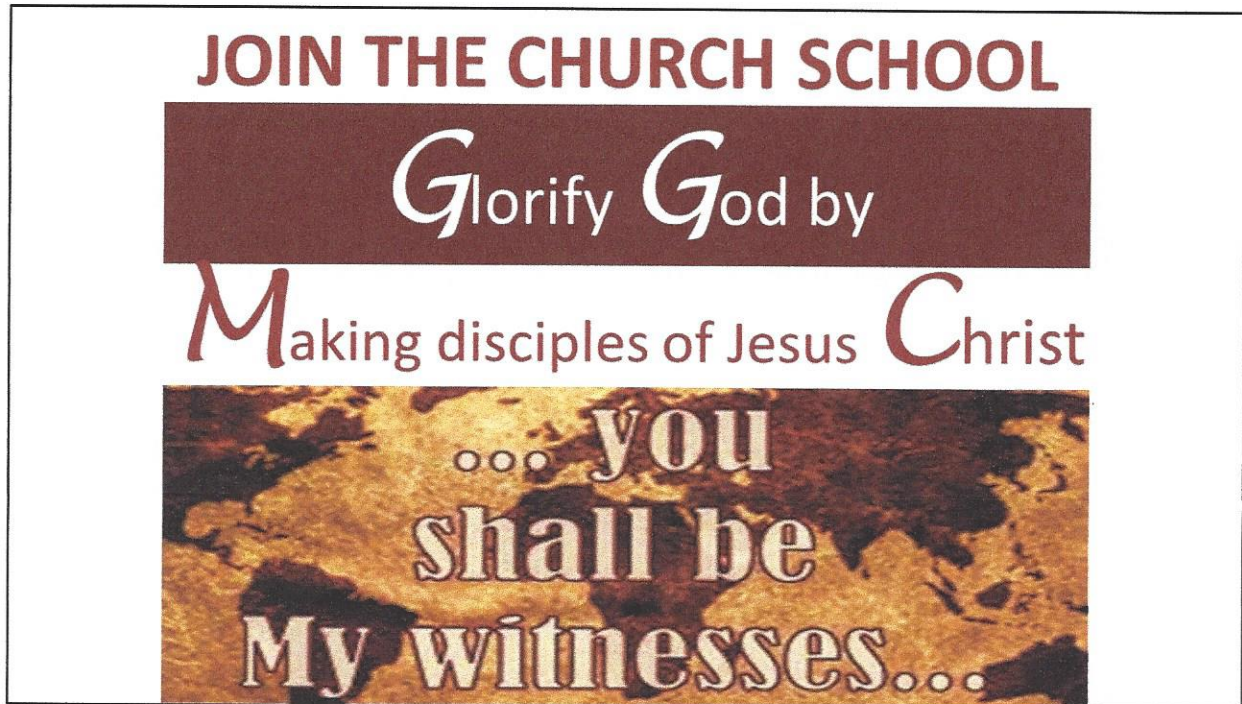
Where are you?					
	JUST BEGINNING 0-23	NEED RENEWAL 24-46	NOTABLE PROGRESS 47-69	CONSISTENT PRACTICE 70-92	FRUIFUL 93-115
PARENTS/GUARDIANS	JUST BEGINNING 0-28	NEED RENEWAL 29-56	NOTABLE PROGRESS 57-84	CONSISTENT PRACTICE 85-112	FRUIFUL 113-140

APPENDIX IV

Why Witness Resources

Church-Wide Publicity Campaign

Publicity Campaign



(The PowerPoint slide above was part of the audio-visual announcements in worship from January 4 – March 1, 2015. This script below provides the content of the accompanying voice over.)

Script

Witnessing is the intentional act of sharing our faith in Jesus Christ with others.

The Calvary Baptist Church exists to glorify God by making disciples of Jesus Christ through our commitment to Worship, Word and Witness,

For the next five weeks, our Church School will explore how God is glorified and disciples grow through witnessing.

Please join us!

Church School Instructor Information

Why Witness? **Description**

The Calvary Baptist Church exists *to glorify God by making disciples of Jesus Christ through our commitment to Worship, Word & Witness.*

Witnessing is the intentional act of talking to others about Jesus Christ from a personal perspective. When disciples of Christ share what they have seen, heard or experienced first-hand; people are drawn to Christ. In a word, witnessing is evangelism.

A Five-Week Church School Course on Lifestyle Evangelism

January 17 – February 15

According to *Five Practices of Fruitful Congregations*, witnessing is “one of the fundamental activities of church life that is so critical that failure to practice it in some form results in a deterioration of the church’s vitality and ability to make disciples of Jesus Christ.” With the importance of witnessing in mind, we will spend the first part of the New Year studying *lifestyle evangelism* – the practice of sharing the gospel with our friends, relatives, associates and neighbors.

Why Witness? • An Overview

Purpose - The purpose of this pilot project (which is being conducted to fulfill Reverend Patterson's Doctor of Ministry degree) is to determine what must be considered – in the specific ministry context of the Calvary Baptist Church of Morristown, New Jersey – in order to move the congregation toward a deeper commitment to witnessing as it used in: the church's mission statement; the tenants of Baptist faith; and the Scriptures. In view of the fact that witnessing is:

one of the fundamental activities of church life that is so critical that failure to practice it in some form results in a deterioration of the church's vitality and ability to make disciples of Jesus Christ;¹

the aim of this pilot program is to equip as many members as possible with the tools and confidence that they need to witness.

Glossary of Key Terms

Ethnography - the systematic study of people and cultures. An ethnography is a means to represent graphically and in writing the culture of a group. The term ethnography has come to be equated with virtually any qualitative research project where the intent is to provide a detailed, in-depth description of everyday life and practice.

Evangelism –the Lott Carey Foreign Missions Convention's defines *evangelism* as: "making disciples of Jesus Christ to impact the world in word and deed."² It is important to note that Lott Carey identifies evangelism as an expression of missions and that in evangelism God uses God's people to get involved in God's work.

It is important to note Pastor Carter's perspective on evangelism. He believes there are various aspects of evangelism at work in the life of our church: evangelistic events (where congregants are encouraged to share the gospel inside and outside of the church); contextual or grassroots evangelism (where we intentionally witness in the local community surrounding the church); and LE (where we share the gospel in relationships).

FRANgelism – is an approach to LE that involves witnessing to **F**riends, **R**elatives, **A**ssociates and **N**eighbors. It recognizes that while there are those who are uncomfortable with witnessing to strangers; everyone is called to evangelize to someone. FRANgelism is about making a:

"concerted effort to confront unbelievers with the truth about and the claims of Jesus Christ with a view to leading them into repentance toward God and faith in our Lord Jesus Christ and thus into the fellowship of the church."³

¹ Schnase, 83.

² <http://lottcarey.publishpath.com>

³ *Disciples Study Bible*, 1701.

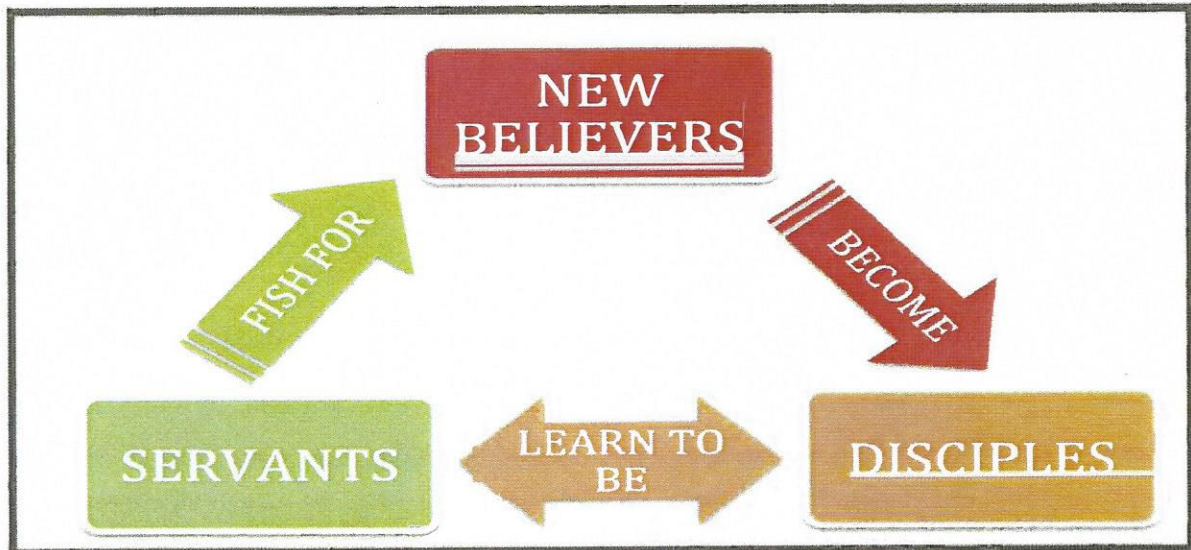
Witness

Noun – 1. an intentional act of talking to others about Jesus Christ from a personal perspective; what you know to be true. 2. one who testifies about what s/he has seen, heard or experienced first-hand.

Verb – 1. verbal or non-verbal actions that support drawing people to Christ. 2. to share what you have seen, heard or experienced firsthand.

Teacher's Guide
Teacher's Resource Guide

Why Witness?



Church School Teacher's Guide

Prepared By Rev. Carol Lynn Patterson
 In Concert with Local Advisory Committee Members
 Min. Jakki Cobb, Sis. Mable Davis, Deaconess Carolyne Hopkins,
 Sis. Regenia Moore Lee, Deacon Ricky Osborne & Deacon Stan Prater
 In Fulfillment Of
Gathered for Worship & Word: Scattered to Witness to the World
 Doctor of Ministry Project

Calvary Baptist Church
10 Martin Luther King Avenue
Morristown, NJ 07960
Dr. Jerry M. Carter, Jr. – Senior Pastor

Church School Leadership Team:
 Mable Davis, Archie Glaspy & Charlee Taylor Hines

From the Desk of the Pastor

January 7, 2015

Dear Church School Teacher,

Thank you for agreeing to take part in this church-wide *witnessing initiative*. While it originated in fulfillment of Reverend Patterson's Doctor of Ministry project, it will ultimately benefit our church.

We are calling it a *pilot project* because some of the academic guidelines require us to do things a little differently than we might if it were solely a Calvary initiative. One of those things is the administration of surveys. Timing is another.

The Doctor of Ministry degree is a practical degree – meaning it is to enhance the student's practice of ministry and thereby benefit the kingdom of God. Yet, at the same time it is a scholarly degree – meaning there is a research component.

Therefore, there will be pre- and post-class surveys as well as a post-Faith Sharing survey after Lent. Please assure your students that there are no right or wrong answers to any of the questions and encourage them to be candid.

Since projects must be implemented during the spring semester with clearly established beginnings and endings, we have chosen the liturgical season of Lent for practical application of the material to be covered during the 5-week "Why Witness?" Church School class on Lifestyle Evangelism.

Let us pray that this *Gathered for Worship & Word: Scattered to Witness to the World* pilot project, which undergirds and supports our church's mission – to make disciples of Jesus Christ through... Witness – will bring glory to God by strengthening our church's commitment to witnessing beyond the season of Lent.

With Appreciation for Your Participation,

Jerry M. Carter, Jr.

Introductory Session: Sunday, January 18, 2015

Lesson Objective: To identify the importance of witnessing and how it helps Calvary accomplish its mission AND to see where students are in terms of witnessing.

- Review & unpack the CBC Mission Statement
- Discuss the importance of witnessing – specifically lifestyle evangelism
- **Please administer the Pre-Class Survey before distributing the handouts**

Our Church's Mission Statement

“We seek to glorify God by making disciples of Jesus Christ through our commitment to Worship, Word & Witness.”

Unpacking our Mission Statement/Defining key words in context

- **Disciple** - follower, learner, imitator of Christ
- **Worship** - Sun. & Tues. weekly; plus special services (i.e. consecration)¹
- **Word** - Church School & Bible Study; plus workshops & retreats²
- **Witness**
 - **Noun** – 1. an intentional act of sharing our faith in Jesus Christ with others from a personal perspective; what you know to be true. 2. one who testifies about what they have seen, heard or experienced first-hand
 - **Verb** – 1. verbal or non-verbal actions that support drawing people to Christ. 2. to share what you have seen, heard or experienced first hand

There are *at least* three aspects of witnessing:

1. *Service* (in ministries at church & organizations in the world)
2. *Message* (proclaiming/speaking & demonstrating/living the Gospel)
3. *Fellowship* (via healthy relationships)

Of these three aspects, this course focuses on **message**/proclaiming & demonstrating the gospel. In a word that's **evangelism**. There are various aspects of *evangelism* at work in the life of our church:

1. *Events* (*internally* - when we are encouraged to expose others to the gospel by inviting them to church; and *externally* – when we, as a church, go out into the community)
2. *Contextual* (intentional witnessing in the neighborhood surrounding CBC)
3. **Lifestyle Evangelism** (sharing the gospel in your circle of influence). **This is our primary emphasis. When we embrace *lifestyle evangelism*, it will help us accomplish our mission. (Review the mission statement.)**

¹ Refer to *Five Practices of Fruitful Congregations*, chapter 2 re: Passionate Worship for further insights about worship & Pastor Carter's *Becoming a Fruitful Congregation* CSI Study, Spring 2012.

² Refer to *Five Practices*, chapter 3 re: Intentional Faith Development for further insights about Word & *Fruitful* CSI Study.

There are two modes of *lifestyle evangelism*: (a) *affirmation*, “modeling or incarnating the gospel in the life of the Christian;”³ and (2) *proclamation*, declaring “the [Gospel] to nonbelievers in hopes of winning them to Christ.”⁴

The Importance of Witnessing

Universally - fundamental to the body of Christ (regardless of denomination)

- Witnessing is “one of the fundamental activities of church life that is so critical that failure to practice it in some form results in a deterioration of the church’s vitality and ability to make disciples of Jesus Christ.”⁵

Specifically for Baptists – Points of **Baptist** Doctrine

- Personal faith
 - Salvation – Rom. 10:9-11
- Age of understanding
 - Believers baptism “upon the profession of faith” – Acts 2:41a, 8:26-38
- Christian life is nourished through⁶:
 - Bible Study (& Obedience to Scripture) - Ps. 119:11; 2 Tim. 2:15
 - Prayer – Lk 18:1; Phil. 4:6; Col. 4:2; 1 Thess. 5:17
 - Fellowship with Believers – 1 Thess. 5:11; Heb. 10:24
 - Service – Mk 9:35, 10:45; Col. 3:23-24; 1 Pet. 4:10
- Share the gospel through Evangelism & Missions – Mt 28:16 -20; Acts 1:8

As disciples of Christ, we are called to be God’s witnesses!

Homework –Begin to internalize our mission statement & review the definition of witness

³ R Alan Streett, “Evangelism as a Lifestyle,” *Criswell Theological Review* 1 Fall 1986, 208.

⁴ *Ibid.*

⁵ Robert Schnase, *Five Practices of Fruitful Congregations*, (Nashville: Abingdon Press, 2007), 83.

⁶ The ways in which Christian life is nourished will be revisited in Lesson 2.

Missio Dei & the Great Co-mission: Sunday, January 25, 2015

Lesson Objective: To understand the Biblical basis for and the benefits of *witnessing*.

- Define *Missio Dei*
 - Share significance of *The Great Co-mission*
 - Discuss how/why God sends the Church into the world
- Review the benefits of *witnessing*

Review from Introductory Session

Our Church's Mission Statement

“We seek to glorify God by making disciples of Jesus Christ through our commitment to Worship, Word & Witness.”

Definition of Witness

- **Noun** – 1. an intentional act of sharing our faith in Jesus Christ with others from a personal perspective; what you know to be true. 2. one who testifies about what they have seen, heard or experienced first-hand
- **Verb** – 1. verbal or non-verbal actions that support drawing people to Christ. 2. to share what you have seen, heard or experienced first hand

Session #2: Missio Dei & the Great Co-mission

Missio Dei

Defined - A Latin Christian theological term that can be translated *Mission of God*.

- The work of the Church⁷ is *part* of God's work in the world.
- While the term has a long and rich theological history, today it refers to *God's sending of the church*.

The Biblical Basis - “Scripture testifies that God calls and forms a people who, through its worship and obedience, is itself God's **message** and offer to the world.”⁸

Note: We are focusing on the **message** aspect of witnessing because the Church is God's *message* to the world. (We have something to say and to share. As witnesses, we testify about what we have seen, heard and experienced – verbally and nonverbally.)

⁷ Capital C Church = the universal church or body of Christ as a whole; lower case c = local/individual churches

⁸ Philip Sheldrake, ed. *The New Westminster Dictionary of Christian Spirituality*, (Louisville: Westminster John Knox Press, 2005), 291.

- God, our Father and the Creator of the world, *sends* Jesus, God's Son and our Redeemer, (John 20:21b). Jesus, our Redeemer:
 - Commissions His followers to make disciples, (Mt. 28:19a);
 - Empowers believers with his Spirit to be His witnesses, (Acts 1:8a); and
 - Promises to stay with us as we exercise our authority, (Mt 28:20b).

The Significance of the Great Co-Mission (Matthew 28:16-20)

The prefix “co-” means with!

Christians are *commanded by Christ to share with Him* in His ongoing mission to “baptize” and to “teach” (verses 19 & 20).

Since these two things happen in the Church, 21st century Christians are called to help Christ grow His Church by sharing the gospel in word and deed. (This is the **message** component of *witness*. When we embrace *lifestyle evangelism*, it helps us live out our church's mission statement and accomplish the *Missio Dei*.)

How/Why God Sends the Church into the World (Acts 1:8a)

With the Holy Spirit to be witnesses

The church gathers for Worship and Word and scatters to Witness to the world. Since the church is **scattered more than it is gathered**, what *disciples* do while they are apart is their *witness* to the world.

“Worship is how the people of God practice their reliance on God... [Through the proclamation] of the [W]ord, we come to understand that the God who has been involved with us since time began is involved with us still... the incarnate Lord... calls us to follow him into the world... Having practiced our priesthood in worship, we go forth to exercise it in our lives, loving and serving the Lord who plays hide-and-seek with us in every face we meet.”⁹

Essentially, congregational worship is analogous to *huddle time*. In worship Christians receive power to *execute plays* on the field of life.

The Benefits of Witnessing – When we witness, we enter into the Missio Dei!

A) *What God accomplishes when disciples witness*

Jesus describes *discipleship* as “**fishing for people**,” (Mt 4:19). Fishing involves *catching* and *releasing*.

Catching is “attractual, (come and see).”¹⁰ It's inviting people to worship... *living a life that invites them to ask you about your faith*. (This is *lifestyle evangelism* at its best.)

⁹ Barbara Brown Taylor, *The Preaching Life*, (Lanham: A Cowley Publications Book, 1993), 68 & 79.

¹⁰ Rob Wegner, “Missional in Real Life,” *Outreach*, Jan/Feb 2012, 53.

Releasing is “incarnational (go and be).”¹¹ It involves disciples going out into the world proclaiming and demonstrating the gospel... witnessing.

Acts 2:47b declares, “And the Lord added to their number daily those who were being saved.” **There is no pressure on us.**

We never know if we are planting (sharing the gospel for the first time) or watering (sharing the gospel with someone who has not yet received Christ or who is need of a church home). But, we do know that it is the Lord who does the drawing and the saving, (**1 Cor. 3:6**)!

*B) Disciples experience **spiritual growth** when then they commit themselves to witnessing through **lifestyle evangelism** because living a life that invites others to ask us about our faith requires reliance on the Lord¹²*

G -- Going to God in prayer (Colossians 4:2)
R -- Reading God's Word (2 Timothy 2:15)
O -- Obeying God (John 14:21)
W -- Witnessing for God (Matthew 4:19)
T -- Trusting in God (Proverbs 3:5-6)
H -- Helping others get to know God (2 Cor. 5:20)

Homework – Continue internalizing our mission statement, review the definition of witness and reflect on what it means to be *co-missioned* by Christ

¹¹ Ibid.

¹² Refer back to Introductory Lesson, page 2, Points of Baptist Doctrine “Christian life is nourished through...”

Getting Beyond the Barriers to Witnessing: Sunday, February 1, 2015

Lesson Objective: To identify barriers to *witnessing* and ways to overcome those barriers.

- Discuss what prevents us from sharing our faith with people we know
- Provide resources for overcoming these barriers
- Utilize the *closing prayer* to ask for God's guidance in identifying *at least* one person in our circle of influence who has not received Jesus as their Lord and Savior – to whom we can witness.

Review of Previous Sessions

Our Church's Mission Statement

"We seek to glorify God by making disciples of Jesus Christ through our commitment to Worship, Word & Witness."

Definition of Witness

- **Noun** – 1. an intentional act of sharing our faith in Jesus Christ with others from a personal perspective; what you know to be true. 2. one who testifies about what they have seen, heard or experienced first-hand
- **Verb** – 1. verbal or non-verbal actions that support drawing people to Christ. 2. to share what you have seen, heard or experienced first hand

Missio Dei & the Significance of Being Co-missioned

- God sends the Church into the world with the Holy Spirit to witness! (**Acts 1:8a**)
- Disciples are not on their own when they witness, (**Matt 28:19,20**).
- Disciples experience spiritual growth when they witness.

Session #3 - Getting Beyond the Barriers to Witnessing

Our Own Barriers - some reasons why we may not witness like we should

Possible personal hindrances

- *Lack of preparation* – Have we ever planned to witness? Prepared for it?¹³
- *Spiritual lethargy* – If we aren't excited about our relationship with the Lord, chances are we won't tell many people about it. We're in this class to intentionally develop our faith. Ask yourself, "Am I a passionate worshipper?"¹⁴
- One of the **biggest** barriers is **fear**...
 - *Fear of rejection* – We're *afraid* that people aren't interested in our faith.
 - *Fear of failure* – We wonder, "What if I get it wrong? What if they don't believe the Gospel?"

¹³ We will write out our testimonies in Session 5.

¹⁴ *Five Practices*, chapters 3 & 2, respectively *Intentional Faith Development* and *Passionate Worship & Fruitful CSI Study*.

Some of the fear is founded... Many of the unchurched don't like/trust the church.

Nevertheless, the unchurched are open to Jesus and conversations about Him.

- They like Jesus and they want to talk about Him with people who know Him!
- So, we don't have to search for strangers... we can talk to the people we know (within our circle of influence) about a person we know, Jesus Christ.

Barriers to Belief among our Friends, Relatives, Associates & Neighbors (FRANs)

Some Common Misperceptions amongst our *Friends, Relatives, Associates & Neighbors (FRANs)* are due to:

- *Poor examples* – previous exposure to naïve, narrow-minded, pessimistic believers
- *Bad teaching* – God may have been presented to them as a disinterested deity or cosmic killjoy
- *Natural fears* – that they will have to give up more than they will gain
- *Intellectual roadblocks* – some have questions about
 - The historical accuracy of the Bible
 - The logic of faith
 - The problem of evil

While there is a great deal of confusion about God and the church among the unchurched, all we are called to do is point people toward Christ and the Church, where God will help them figure things out, (Acts 2:47b)

Presenting the Proper Perspective when Witnessing to FRANs

When we embrace *lifestyle evangelism*, our lives present an authentic view of Christianity and present us with opportunities to share our faith in conversations with *FRANs*.

When witnessing, we should:

- Admit that we once had some misunderstandings about God and the church AND that we're still learning about both
- Encourage FRANs that God can handle their doubts and their questions
- Introduce FRANs to other authentic Christians
- Share our personal testimonies about the goodness and generosity of God
- Invite FRANs to church to hear the Word proclaimed and to Bible Study to get to know more about God and the Scriptures
- Take questions seriously; don't try to have to have all the answers; offer to get the answer and come back with it
- Pray with FRANs and leave them with the promise found in **Jeremiah 29:13**

Resources to Overcome Barriers

Jesus promises His presence!

- *We are not alone when we witness.*¹⁵
 - To be with us (Matt 28:20b)
 - To do the drawing & the adding (John 12:32; Acts 2:47b)
- *We have the power of prayer.*
 - Jesus' High Priestly Prayer (John 17:20)
 - The presence of the Holy Spirit and the Word of God in answer to prayer (Acts 4:31)
 - God's promise to answer prayers in accord with His purpose (1 John 5:14,15)

Closing prayer – Let's ask for God's guidance in identifying *at least* one person in our lives, who has not received Jesus as their Lord and Savior, to whom we can witness.

Homework – Reflect upon our mission statement, the definition of witness and what it means to be *co-missioned* by Christ. Be open to God's answer to your prayer about identifying *at least* one person in your life, who has not received Jesus as their Lord and Savior, to whom you can witness.

¹⁵ Review of Session 2 Scriptures concerning The Great Co-mission.

FRAngelism & Faith Sharing Conversations: Sunday, February 8, 2015

Lesson Objective: To have students see themselves as disciples on a mission for God, “and their social and geographic locations as mission fields” for witnessing.

Review of Previous Sessions

Our Church's Mission Statement

“We seek to glorify God by making disciples of Jesus Christ through our commitment to Worship, Word & Witness.”

Definition of Witness

- **Noun** – 1. an intentional act of sharing our faith in Jesus Christ with others from a personal perspective; what you know to be true. 2. one who testifies about what they have seen, heard or experienced first-hand
- **Verb** – 1. verbal or non-verbal actions that support drawing people to Christ. 2. to share what you have seen, heard or experienced first hand

Missio Dei & the Significance of Being Co-missioned

- God sends the Church into the world with the Holy Spirit to witness! (**Acts 1:8a**)
- Disciples are not on their own when they witness, (**Matt 28:19,20**).
- Disciples experience spiritual growth when they witness.

Getting Beyond Barriers

- There are people in our lives who are curious about Christ.
- While there are many misperceptions about God and the church amongst the unchurched, we are empowered by Jesus' High Priestly Prayer (**John 17:20**) and the presence of the Holy Spirit (**Acts 4:31**) to witness and let God provide the increase (**1 Cor. 3:6-9**).

Session #4 - FRAngelism & Faith Sharing Conversations

Defining Key Terms

Evangelism –the Lott Carey Foreign Missions Convention defines *evangelism* as: “making disciples of Jesus Christ to impact the world in word and deed.”¹⁶

Lott Carey identifies **evangelism** as an **expression of missions**.¹⁷ In **evangelism**, God uses God's people to get involved in God's work.¹⁸

FRAngelism – is evangelizing Friends, Relatives, Associates and Neighbors.

¹⁶ <http://lottcarey.publishpath.com>

¹⁷ *Five Practices*, chapter 4 *Risk Taking Mission & Service & Fruitful CSI Study*.

¹⁸ *Missio Dei*, Session 2

It is a form of *Lifestyle Evangelism* that recognizes there are those who are uncomfortable witnessing to strangers. Since everyone is called to witness to someone, FRAngelism is about making a:

“concerted effort to confront unbelievers with the truth about and the claims of Jesus Christ with a view to leading them into repentance toward God and faith in our Lord Jesus Christ and thus into the fellowship of the Church.”¹⁹

Why Must I FRAngelize?²⁰

Unchurched people don't read the Bible. They're not familiar with the gospel of Matthew, Mark, Luke or John. They need to experience (see and hear) *The Gospel According to You*.

Because you have had a personal encounter with Christ, you are a witness!

- You have seen God do some things
- You have experienced the presence of Jesus and the power God in your life
- You have heard the promises of God and seen them come true for you
- You have first-hand, personal knowledge of who God is

The Gospel is about:

- The person of Jesus
- The power of God
- The people of the resurrection (Church = a visible image of Invisible God)

To come to Christ, people in your life need to experience the Gospel

- They need you to witness (review the definition of witness); share your testimony

Faith Sharing Conversations

Conversation has two meanings:

(1) *Manner of Life/Lifestyle* in Scripture

- OT Hebrew – *derek* = manner, habit, way (Ps 50:23 KJV)
- NT Greek – *anastrophē* = to conduct one's self, behave one's self, live (Eph. 2:3, 4:22 KJV)

(2) Informal interchange of ideas and information by spoken words – conversations involve speaking and listening²¹

Note: When you are a good listener, people enjoy talking to you. They feel valued. Listening is a form of hospitality.²²

¹⁹ *Disciples Study Bible*, 1701.

²⁰ *The Gospel According to You*, sermon by Pastor Carter

²¹ dictionary.com

²² *Five Practices*, chapter 1 *Radical Hospitality*, *Dear Sisters* by Nancy Lynne Westfield, *The Fear, The Herd, The Witness & Fruitful CSI Study*

Basic Listening Skills

- **Look people in the face** – it signals that you are interested in what they have to say and that they have your full attention. Animate your face as they are speaking by smiling, nodding and shaking your head as appropriate.
- **Listen without interrupting** – interrupting signals that you don't really care what the other person has to say and that you believe what you have to say is more important. (Practice pausing for 3 seconds after the speaker is done to be sure they have finished.)
- **Pause before replying** – pausing when a person has finished speaking signals that you are deeply considering what they have just said. It also enables you to produce more thoughtful and relevant responses.
- **Match the tempo of your conversation partner** – bear in mind that fast talkers and slow talkers must intentionally mix. They don't do well together naturally. Try to speak quickly with fast talkers and slowly with slow talkers. (If you are a fast talker, revisit listening without interrupting for help resisting the temptation to speed things up.)
- **Practice Repetition** – repeating back what you have heard in your own words indicates that you are paying attention.
- **Use Questions to Help Steer Dialog** – when you want to know more about something, ask open-ended questions using *what, where, why, how, and when*. When you are seeking a commitment or definite answer, ask close-ended questions that should be answered with yes or no.
- **Avoid unnecessary arguments** – Resist the temptation to argue and prove that you are right. Even if the person admits you are right, they might secretly resent you. While disagreements, can strengthen discussions, be mindful of how often you correct people. In conversations about faith, listen for things that you can affirm.

Homework – If you have identified at least one of the individuals to whom you will witness through prayer, ask God to prepare his/her heart and mind for the upcoming conversation and review the *Preparing a Personal Testimony* handout to begin thinking about what you will say when you witness to this person.

Steering Spiritual Conversations: Sunday, February 15, 2015

Lesson Objective: To prepare for and practice your faith-sharing conversation.

- Please administer the Post-Class Survey before distributing the handouts

Review of Previous Sessions

Our Church's Mission Statement

"We seek to glorify God by making disciples of Jesus Christ through our commitment to Worship, Word & Witness."

Definition of Witness

- **Noun** – 1. an intentional act of sharing our faith in Jesus Christ with others from a personal perspective; what you know to be true. 2. one who testifies about what they have seen, heard or experienced first-hand
- **Verb** – 1. verbal or non-verbal actions that support drawing people to Christ. 2. to share what you have seen, heard or experienced first hand

Missio Dei & the Significance of Being Co-missioned

- God sends the church into the world to witness! (**Acts 1:8a**)
- Disciples are not on their own when they witness, (**Matt 28:19,20**).
- Disciples experience spiritual growth when they witness.

Getting Beyond Barriers

There are people in our lives who are curious about Christ. While there are many misperceptions about God and the church, we are empowered by Jesus' High Priestly Prayer (**John 17:20**) and the presence of the Holy Spirit (**Acts 4:31**) to witness and let God provide the increase (**1 Cor. 3:6-9**).

FRANGelism

We have friends, relatives, associates and neighbors who are un-churched. *Unchurched people don't read the Bible.* They're not familiar with the gospel of Matthew, Mark, Luke or John. They need to experience (see and hear) *The Gospel According to You*.

Session #5 - Steering Spiritual Conversations

Starting Spiritual Conversations²³

Living a Christian life before people paves the way for us to steer conversations toward spiritual matters. How we raise topics of faith depends on our personality. According to *Becoming a Contagious Christian*, there are **three general methods** of starting spiritual conversations. (As you discuss each method, invite students to consider which one best suits their personality and conversation style. Please have the class take the *Identifying Your Style* assessment.)

²³ Bill Hybels and Mark Mittelberg, *Becoming a Contagious Christian*, chapter 10.

- **Direct**
 - Rather than wait for opportunities to introduce the topic faith, this *straightforward* style creates them
 - See Jesus' direct conversation with the Samaritan woman at the well in John 4 (review key verses in 7-26)
- **Indirect**
 - Takes some topic of discussion and utilizes it to turn the conversation toward matters of God, church or faith (see examples below)
 - Business – introduce an element of faith in the answer to a question & plant seeds for future conversation (p. 141)
 - Relocations – ask if the newcomer has found a good church? (p.141)
- **Invitational**
 - Invites people to attend a worship service or church-related event & plans a response in case they decline
 - Graciously accept their decision to come, or not, and ask them about their spiritual heritage/background, “Were you raised with any particular religious point of view?”
 - Leave the person you have invited with a visual reminder to help them show up (an invitation or flyer)
 - Go the extra mile and offer them a ride

No matter which style you choose, remember that in this day and time people are searching for answers – often in the wrong places. As disciples of Christ, we are called to introduce to them Jesus.

Preparing Your Testimony

Now that the students have identified their personal style and at least one person to whom they will witness, have them refer to the Personal Testimony handout to organize/re-organize their testimony for when the opportunity presents itself during Lent for them to share The Gospel According to [Them]. **Remind them that relationship plays an important role in passing faith from one heart to the next.**²⁴

Allow those who are willing to engage in role play...

Closing Prayer – Pray regarding the practical application of *lifestyle evangelism* during Lent

²⁴ *The Fear, The Herd, The Witness*

Debriefing Session: Sunday, April 12, 2015

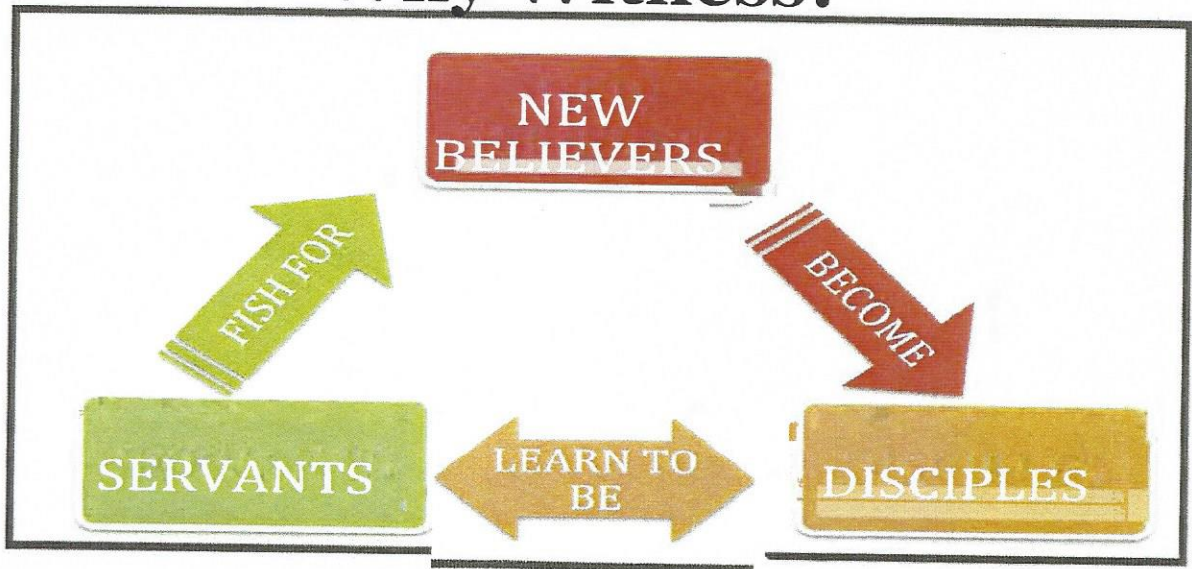
Lesson Objective: To administer the Post-Experience and discuss student's witnessing experiences.

- *Please administer the Post-Faith Sharing Experience Survey before distributing the handouts*

After students have completed the survey, ask them to talk about their faith-sharing conversations in a group discussion.

- To whom did they witness?
- What was the response?
- How did they feel about the experience?
- Lessons learned?
- Will they continue to seek opportunities to share their faith?
- Any insights they care to share?

Why Witness?



Church School Teacher's Resource Guide

Calvary Baptist Church
10 Martin Luther King Avenue
Morristown, NJ 07960
Dr. Jerry M. Carter, Jr. – Senior Pastor

Five Practices of Fruitful Congregations

Radical hospitality

Passionate worship

Intentional faith development

Risk-taking mission and service

Extravagant generosity



Robert Schnase

Five Practices of Fruitful Congregations

Passionate Worship

Review

Passionate Worship is about

- Cultivating a desire to worship the LORD
- Counting our blessings
- Engaging in private devotion prior to corporate worship

An Exposition of Psalm 34

Its Use: Call to Worship

- Directs the mind(s) of the congregation toward God
- Removes distractions from the attention of the congregation
- Invites participation of the congregation in all that will transpire
- Calls for unity amongst all people assembled
- Creates the proper attitude and atmosphere for worship

Its Challenge: Expression

- Show our love for God

Its Categorization: A Cave Psalm

- 1 Samuel 21:10-22:1

Five Practices of Fruitful Congregations

Its Content: Express Yourself

- Perpetual Expression (v. 1a)

- Vocal Expression (v. 1b)

- Beneficial Expression (vv 2, 4, 7-10)

- Communal Expression (v. 3)
 - “Magnify the LORD with me”
 - Psalm 69:30
 - Luke 1:46 – 53a

Our Conversation:

- ① How might we accept the challenge of Psalm 34 to *express* our love for God in worship passionately?
- ② How/when/where should we *make God large*?
- ③ How might my worship change if I am mindful that my *expression* should be *beneficial* to others?

Five Practices of Fruitful Congregations

Exposure to God's Word

“They devoted themselves to the apostles’ teaching and to the fellowship, to the breaking of bread and to prayer.” (Acts 2:42)

Review

“Christ’s gracious invitation through Radical Hospitality invites and welcomes us, and God’s transforming presence in Passionate Worship opens our hearts to Christ’s pardon, love, and grace, creating in us a desire to follow. Growing in Christ requires more than weekly worship though, and it is through Intentional Faith Development that God’s Spirit works in us, perfecting us in the practice of love as we grow in the knowledge and love of God.” (p 63)

Definitions: What does the book say?

Faith Development

“The practice of learning in community gives disciples a network of support, encouragement, and direction as we seek to grow in Christ. As we consciously appropriate the stories of faith with others, we discover that our questions, doubts, temptations, and missteps are not unusual but are part of the journey. We are emboldened to new ways of thinking about God and to new ways of exercising our faith in daily life.” (pp 65 – 66)

Intentional

“... refers to deliberate effort, purposeful action toward an end and high prioritization. It highlights the significance of faith development and contrasts those congregations that take it seriously with those that offer it haphazardly.” (p. 66)

Intentional Faith Development

“... describes the practice of churches that view the ministries of Christian Education... and Bible Study as absolutely critical to their mission and that consistently offer opportunities for people of all ages, interests, and faith experiences to learn in community.” (p 66)

Five Practices of Fruitful Congregations

What does the Bible say?

An Exposition of Psalm 19

✧ *God is revealed through nature (vv 1- 6)*

- Natural revelation reaches every place & every person without audible speech

✧ *God is revealed through Scripture (vv 7-9)*

7^aThe **law** of the LORD is perfect, converting the soul:

7^b the **testimony** of the LORD is sure, making wise the simple.

8^aThe **statutes** of the LORD are right, rejoicing the heart:

8^b the **commandment** of the LORD is pure, enlightening the eyes.

9^aThe **fear** of the LORD is clean, enduring for ever:

9^b the **judgments** of the LORD are true and righteous altogether.

✧ *Our values are revealed through our response to God's Word (v. 10)*

“More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb.”

Five Practices of Fruitful Congregations

Exposure to God's Word: Part II

✠ Nothing develops faith like exposure to God's Word ✠

Intentional Faith Development

"... describes the practice of churches that view the ministries of Christian Education... and Bible Study as absolutely critical to their mission and that consistently offer opportunities for people of all ages, interests, and faith experiences to learn in community." (p 66)

Review of Sermonic Emphasis

The Power of God's Word Mini-Series

1) The Word Has the Power to Cleanse Us

- *An Eviction Notice* (Mark 1:21-28)
 - "shut up & get out"

2) The Word Has the Power to Revive Our Dead Situations

- *The Power of His Word* (Luke 7:11-17)
 - "maybe I need to stop as I'm on my way to bury my dreams and create some space for God to speak... there is life in the Word"

3) The Word Can Have Effect Without Having Physical Presence

- *Virtual Power* (Matthew 8:5-13)
 - "someone who doesn't exist in form can exist in effect"

Five Practices of Fruitful Congregations

What does the Bible say?

An Exposition of Hebrews 4:12

“For the word of God is living and active. Sharper than any double-edged sword, it penetrates even to dividing soul and spirit, joints and marrow; it judges the thoughts and attitudes of the heart.” (NIV)

(1) *Living -*

(2) *Active – energies (from which we get the word energy)*

(3) *Penetrating –*

(4) *Discerning –*

(5) *Exposing -*

SPECIAL REPORT

MISSI

WHAT DOES
THE **BUZZWORD**
THAT HAS
CAPTIVATED
ALL THINGS
CHURCH **REALLY**
LOOK LIKE?

By Rob Wegner

MISSIONAL

in real life

"Missional." For the past decade, the buzzword has been used to describe all things church—missional leadership, missional small groups, missional approach, missional communities. The concept has been written about, studied, argued over, questioned and celebrated. Numerous leaders have even declared it as the approach or "movement" that will take the church into the future.

But as author and missiologist Alan Hirsch points out in the preface to Michael Frost's 2011 book, *The Road to Missional* (Baker), to date the concept has forged a shift in language only: "When everything becomes missional, then nothing becomes missional," Hirsch writes.

Questions abound: What does missional look like in real life? How does a church think and become missional? What is the true kingdom impact? Perhaps those questions are best answered through examples of churches that have embraced the concept and are intentionally walking out "missional" in their various contexts.

For the past 10 years, Granger Community Church in Granger, Ind., has explored, wrestled with and ultimately embraced what it means to be missional. Granger founder and Senior Pastor Mark Beeson's initial vision—to be a mission outpost for the local community—for the church he and his wife, Sheila, planted 25 years ago has laid the foundation for what has ultimately become a church bent on carrying out the mission of Jesus. Granger Pastor of Life Mission Rob Wegner was in the process of writing a book (*Missional Moves*, Zondervan) chronicling the church's 10-year journey to missional when we asked him to pore through the chapters he had recently finished and summarize what this church of 5,000 has learned about becoming and being a missional church. On the following pages, Wegner takes us through some of the missional moves he believes will forge the church of tomorrow.

We are changing the scorecard from catching to releasing. The first 20 years of Granger Community Church was about bringing the community into the church. The next 20 years is about sending the church into the community. The church is not a field to be fenced, but a force to be unleashed."

—Mark Beeson, Founding Pastor,
Granger Community Church

Many of us can feel it in our bones. The holy discontent represented in these statements is churning in so many of us.

We can all agree that God has done truly amazing things through the prevailing models of church growth. And yet, growing numbers of us leading these prevailing models have nagging questions:

- What if we really believed that every member of our church is a missionary?
- What if the seed for world transformation really is planted in the heart of every Christ follower?
- If the primal identity of church is a bottom-up, grassroots movement, what does that mean for a congregation's everyday life?

These questions leave us searching hard for what God has next—not the next greatest program, series idea or fad, but rather an innovation that goes down to the very core of what it means to be the church.

From the very beginning, Granger was planted with an external focus. We were a mission outpost in the then-burgeoning area of Granger, Ind., right in the shadow of Notre Dame. The church just kept growing every year, with a healthy kind of growth—until four years ago. We stopped growing. And it killed us. No one on our team is wired for maintenance. We were determined—no matter what it took—to seek the face of God and find our way forward.

We had no idea the way forward was actually right under our noses the whole time.

STARTING TO SEE CHURCH AS MOVEMENT

During that same season, something was happening in our local and global expression as a church. While we felt stuck in our "Jerusalem," our expression in Judea, Samaria and the ends of the earth was exploding.

Locally, the seeds of what would become a decentralized, grassroots, micro movement of the people of God on mission were taking root in a low-income housing project called Monroe Circle. Two women, after joining a Granger team and experiencing the brokenness of generational poverty in Chicago, came home and began meeting with a handful of kids at a park picnic table. That gathering continued to grow, and more people from Granger began to invest. One team started a Life Basics class for the moms. Another group started working on a community food pantry. One thing led to another, and this micro

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movement exploded.

Then something happened that created an opportunity for church-as-institution and church-as-movement to work together. A run-down building across from Monroe Circle was offered as a gift to our church; the owners had watched the love and compassion of the Granger people. That's when Granger "the institution" stepped in, renovating the building into what would become a million-dollar community center offering a full range of initiatives (education, job placement, food pantry, financial literacy). Simultaneously, this micro movement pulled our attractional organized church out and on mission into the world in a new way.

What was born was Monroe Circle Community Center. In this season of stagnated growth in our church,

the center became a learning lab for us. We rebooted our training based on questions like:

- How can we infuse a certain set of DNA and a few best practices, yet give the people of Monroe Circle as much freedom as possible to adapt that into their setting?
- How do we push the power and authority as far out as we can to the grassroots level?
- How do we avoid falling into the traditional template of church in Monroe Circle?

At the same time, we were also investing in India, which again helped us start to see church as movement. In 2001, our church found a new home there. From the first meeting of 15 people in a run-down YWCA there, over time deep friendships were formed. For the first five years, we worked alongside church planters trained by the Bible League to provide advanced training to help those churches move out of the start-up phase into health and reproduction. Five years in, we began to oversee the church planting directly. Our shared dream was to plant a church in an otherwise unreached village and then equip and empower that church to become the hub for community development. We knew that when the kingdom of God comes to a community, it elevates every single domain of society: health, education, housing, employment, justice, arts, family life and more.

A few years into our church planting initiative, the movement went into multiplication mode. Within 24 months, the average church planted was a reproducing church. In one six-month window alone, more than 250 churches were planted in homes, under banyan trees and in public spaces. These simple churches are not small groups. They're led by ordinary revolutionaries and are fully functional churches that worship, serve, meet, study, do life and lead others to Jesus—together.

Through Monroe Circle and India, we began to learn about church as movement. Our missional imagination was on fire. We began to dream about what could happen if we could find a way to let that convergence define us *wherever we are*. We began to see it—the church as apostolic movement.

Now that we had tasted the fruit of what was pos-

**"WHAT IF
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sible, we had to ask ourselves how it might be possible to plant the seeds of that kind of revolution in Granger.

AWAKENING MISSIONAL IMPULSES

In 2010, we started the wildly collaborative process of writing our church's new vision statement. Up to this point, the changes we made as a church happened within the attractional ("come and see") paradigm. The process of shifting to another paradigm—church as movement—has been something of a phenomenon for us all.

Starting in January 2010, we invited the people of Granger and our community at large into an open source process to reorient our vision around missional imagination and the church as apostolic movement. We began to gather input from as many people as possible to discover ideas, unearth synergy and create ownership for this new vision that will launch the direction of our ministry for the next season. We brainstormed, listened, white boarded, created an online portal and gathered thousands of dreams for how our community could be different if the church was unleashed on mission. Ultimately, the vision went through five revisions, each based on people's feedback on the previous version.

This process gave us endless organic opportunities to affirm our belief that every believer carries within them the potential for world transformation. You could see the missional impulse awakening in people like never before. Passion was unleashed. This led to endless numbers of catalytic conversations that ended up changing the definition of what church is for many people.

At one of the focus groups I led, people stayed for two more hours, saying things like, "I feel God has prepared me my whole life for this very moment," or, "Whatever it takes, whatever it costs, I'm in."

This process built an unbelievable groundswell of grassroots ownership. By the time we officially rolled out the new vision, thousands had been deeply involved. It was met with a standing ovation.

We had changed the systems story for our church.

GETTING THERE

So once we start to see church as movement, how do we as leaders help turn those concepts into reality? What did we do practically? For starters, we knew education was key, so we developed an education plan to move our entire community deeper into the paradigm of missional imagination. Here are some of the highlights:

- We've taken the **executive staff** through the book and videos of Alan Hirsch's watershed book, *The Forgotten Ways*.
- We've mapped an education plan for the **entire staff**. We videotaped these sessions so they could be replicated.
- We've changed the focus of our **annual conference** to cover both attractional and missional concepts. In the past, we focused only on serving other church leaders; now we use it as a training event for our people as well.
- We are developing some **weekend message series** around church

as movement.

- Best of all, we're elevating **stories of our people** who are already living out their missional impulse where God has placed them—from public schools to yoga studios
- We joined the **Future Travelers**, a cohort of pioneering church leaders piloting more missional and incarnational expressions of church via their megachurches. (I'm co-leading two groups per year with Alan Hirsch. Go to Missional.com to learn more.)

By the end of this process, we had a profound sense that our people were truly understanding church as movement and seeing its potential for both our church and their own lives.

MAKING DISCIPLES VIA MISSIONAL COMMUNITIES

These days so much of the missional conversation centers on missional communities. If you're wondering what this idea looks like and how it plays out in real life, you're not alone. Here's how we're defining it at Granger: *a reproducing group of people living together on mission to be the church among an unreached pocket of people*. Most groups are 20 to 50 in size, a smaller church within the corporate church.

It may sound over-the-top, but we believe we have arrived at a curve-jumping moment in the history of the Western church. We believe these movements are indicators of the next great move of God, one of historic proportions.

For most churches, the weekend service is the catalytic engine designed to "power" everything else. In apostolic movement, disciple-making is that engine. Micro environments are the most conducive setting for transformation because they facilitate discipleship through life-on-life relationships in the context of shared mission (rather than programs).

We are learning and firmly believe that missional communities are not the standard visualization of small groups. Any quick survey of church leaders will tell you that most small groups tend toward an insular

focus. They begin and end with the pursuit of community, with mission as a tag-on that becomes an occasional activity.

Over the last few years, Matt Carter, lead pastor of The Austin Stone Church in Austin, Texas, and fellow Future Traveler, challenged the more than 200 small groups in his congregation to make the switch to missional communities. At this point, about 30 percent of those groups have successfully transitioned. On the difference between small groups and missional communities and the tensions resident therein, he says: "We discovered, if you aim for community as the goal, you don't get mission. If you aim for mission as the goal, you almost always get community." Missional communities are about beginning with mission and building a community around it.

To be sure, we don't have it all wired or figured out. We're on this journey with the Future Travelers group, learning from them. The life cycle for apostolic movements in the West is only in the embryonic stage. Yet, by faith, we are fully committed to joining God in discovering what it means for our

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churches to become high-impact, reproducing missional movements.

KINGDOM BREAKING THROUGH

So how are these micro movements and missional impulses building the kingdom? To answer that, we don't have to look farther than Monroe Circle. Ten years ago, the kids there were being crushed under the wheel of generational poverty. Today, for the first time, parents in Monroe Circle are expecting that their kids will go to college. Our family literacy programs are bringing parents together with their kids, pursuing education as a team for the first time. A new vocational training program we rolled out recently has already successfully placed 21 people into jobs.

Not long ago, a local principal, while visiting a kindergarten classroom, noticed that amid the chaos of unruly behavior, there was a pocket of well-behaved, focused children. She discovered that these students had been a part of Granger's mentoring program. That principal sought out the leader of that ministry to discover how the school, our church and the community center we started could partner together more deeply. That's a kingdom breakthrough!

In India, God has released a tidal wave of His Spirit. In the last 10 years, more than 1,000 churches have been planted, some among the most remote of the country's unreached. More than 120,000 people are now a part of this Jesus movement across the world, gathering in more than 1,000 churches. That's the kingdom breaking through.

CHOOSING MISSIONAL AND ATTRACTIVE

Can a church be both attractational and missional? We recognize the dynamic tension between missional and attractational. We believe that God enlivens church as institution, but church as movement is both our biblical origin and our prophetic future. Here's what we've learned as an attractational church that has embraced our missional-incarnational impulse.

First, we've learned that some of the values implicit within the "come and see" model have to be jettisoned for us to seize the vision of church as movement. What needs to change? Let me be brutally honest.

For years, the weekend services have been the organizing factor of attractational churches. We've seen the unintended consequences of that at Granger, and it has broken our hearts. Too many equate evangelism with an invite to a service where a pastor can "do the work" for you. By 2016, we hope our weekend will no longer be a gathering of people who mostly see themselves as simply "going to church." Instead, we hope it will be the large gathering of hundreds of little platoons of people—groups of 20 to 50—who are doing life together all week, being the church in their neighborhood, workplace and community through a missional community.

"WE BELIEVE WE HAVE ARRIVED AT A CURVE-JUMPING MOMENT IN THE HISTORY OF THE WESTERN CHURCH."

By 2016, our new organizing factor will be these small, reproducing missional communities.

Does that mean the weekend services will diminish or become optional? No way. In our view, that would be the opposite of missional. We're still radically committed to an attractational approach on the weekend. These vibrant gatherings fulfill a unique role of celebration, vision-casting and building momentum for the movement. We see the weekend as the gathering space for the scattered church, inviting their friends who are far from God into an incredibly attractational environment. These times of gathering will continue to powerfully shape our identity and strengthen a connection to the larger Granger movement. Imagine all that diversity being unified in worship for the glory of Jesus Christ. What could be more attractive?

More than that, we still live in a culture where the right next step for millions of unchurched people is still attending a weekend service. As powerful and essential as missional communities are, for huge numbers of people they will not be the right "front porch" for them to find their way into the life of the church. The attractational weekend services give people a safe place to walk around the edges before they move further in. Having the institutional connection is just more culturally acceptable to many people. Believe it or not, that means it's incarnational to offer attractational weekend services!

LIVING OUT THE MISSION OF JESUS

The forces that oppose the kingdom of God in this world are not nearly as afraid of pastors as much as they are the notion of every Christ follower simply embodying and contextualizing the mission of Jesus in their lives.

What frightens the forces of darkness is the notion that a man who loves golf and plays with co-workers that would never "come to church" might simply begin loving and serving his golf buddies. He probably also invites them over to dinner or offers for he and his wife to watch their kids so that his friend can have a date night with his wife. He develops enough relational continuity to share about his own walk of faith. Eventually, it results in him going from just "nice guy" to "vital friend." That's what living incarnationally looks like.

This is what can and will happen in a person who understands that God's mission in the world is, in fact, their mission as well. Mission is the "what" and incarnation is the "how." Combine both and you unleash the single most powerful force ever known.

And yet, ask yourself: "As a local church, where do we allocate our time, energy and resources?" For most churches, the vast majority of resources go toward equipping people to support the services and programs led by the staff that happen "in the box." But what if we spent the majority of our resources equipping our people to realize that every Christ follower has already been strategically placed in environments where they

"DOES THAT MEAN THE WEEKEND SERVICES WILL DIMINISH OR BECOME OPTIONAL? NO WAY. IN OUR VIEW, THAT WOULD BE THE OPPOSITE OF MISSIONAL."

are poised to be the best conduit for the Gospel? How do we unleash a movement of ordinary revolutionaries to live out their missional impulse incarnationally—all day, everywhere they live?

At Granger, that process has required a missional move on our part. To ensure people feel valued, encouraged, equipped and connected, we are creating (1) new expectations, (2) new targets and (3) new tools.

(1) New Expectations. Nowadays, we're looking at the ministry infrastructure of Granger as boot camp. Our ministry teams are on the front lines, but more and more, we are encouraging people to realize that our goal for everyone is not "you will serve on an organized ministry team of Granger forever and ever."

Rather, the goal now, for many, is for them to join us for a time in various fields so that they can know what "best practices" look like when they begin to live out their missional impulse. For example, it's entirely possible that God has given you a missional-incarnational impulse to reach the apartment complex where you live. So come with us to Monroe Circle for a season, learn best practices, and then go for it in your setting.

We realized that for a certain number of people, their missional-incarnational impulse will integrate tightly with teams facilitated by our local

THE DIFFERENCES AT GRANGER COMMUNITY CHURCH IN THE NEXT FIVE YEARS WILL BE GREATER THAN THE CHANGES OF THE PAST 25. GRANGER IS NOT JUST AN INSTITUTION OR LOCATION; WE ARE A MOVEMENT OF PEOPLE WHO UNDERSTAND WE ARE JESUS' PLAN TO TRANSFORM AND HEAL COMMUNITIES.

—The beginning of Granger's 2016 Vision Statement

church. We celebrate that! In the military, those who stay in the boot camp environment over time are called drill sergeants. Those who stay long term on our in-house ministry teams are increasingly being asked to take the same responsibility roles.

(2) New Targets. We recognize that it's a little vague to say to people that they should manifest their missional-incarnational impulse just "wherever they are." So in our 2016 vision, we pinpointed

specific areas we call the Domains of Society: health care, art, family, government, business, religion, education, justice. Our hope is that by elevating these "new targets," our people will understand they don't really need us to mobilize them on mission with events because God has already mobilized them into the places where they spend most of their time.

(3) New Tools. Remember this is still new for us. We're shifting into high gear. However, the consummate goal of any incarnational initiative is not that it be "owned" by a church. If every missional impulse expression needs staff and resources from "headquarters," we'll only be able to resource a very few. We'll never become church as movement. That's why we're using our corporate resources to provide universally dividable resources so that everyone can have equal opportunity to succeed. Some of

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the tools we're rolling out:

- **Missional-Incarnational Impulse Training Track** to help people discover and activate their missional-incarnational impulse. It's a bit like the diagnostics you might engage in any church setting (SHAPE, spiritual gifts assessments, etc.), but with a focus on incarnational living instead of volunteer roles.
- **Coaches.** We already have people living out their missional impulse. I'm sure your church does as well. In each domain of society, we will identify successful practitioners as coaches.
- **Centralized Modeling.** By 2016, Granger will identify one grassroots initiative from each domain that we will support as an organized church. We want to illustrate what's possible when an ordinary person says "yes" to their missional impulse.
- **Online Private Network.** We are using a private network called The Table to allow people to connect and network directly for the purpose of community and shared mission.

We're convinced that moving forward is not going to be about developing new programs, but first and foremost, it will be about reframing our story. We need to hear a different story about the church—church as movement—into every culture, every pocket of people. We are convinced that the church in the West is on the verge of massive, category-shifting change. Our times require a different kind of church, an apostolic, reproducing movement where every person is living a mission-sent life and every church is a reproducing church.

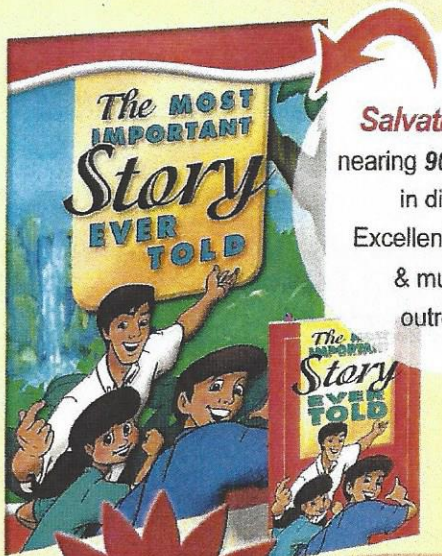
Everyone on our team will tell you we go back and forth between unbelievable excitement and flat-out fear—a holy fear. When we look at this vision, we have this radical, absolute, total dependency on the lordship of Jesus and the power of the Holy Spirit.

Jesus designed the church to be an advancing, undomesticated, revolutionary force to push back the forces of hell. Make no mistake—there is a real sense of inevitability about the triumph of the Gospel and His kingdom, as Jesus speaks these words, "I will build my church, and the gates of hell will not prevail against it." He's absolutely confident about what He can build in you and through your people.

Rob Wegner serves as pastor of life mission at Granger Community Church in Granger, Ind. His upcoming book, Missional Moves, will release at Granger's 2012 conference (in fall 2012). Currently, he's working alongside Alan Hirsch in the Future Travelers cohort, helping megachurches become missional movements. Rob's first book, Share the Well (Share-the-Well-Book.com), co-written with wife, Michelle, captures the holistic church planting movement they helped birth in India.

ONLINE: WiredChurches.com; Missional.com

To read Granger Community Church's 2016 Vision Statement, go to GCCWired.com. To read stories of more people on mission in Granger, Ind., go to OutreachMagazine.com/stories-of-mission. For more missional resources, go to OutreachMagazine.com/missional.

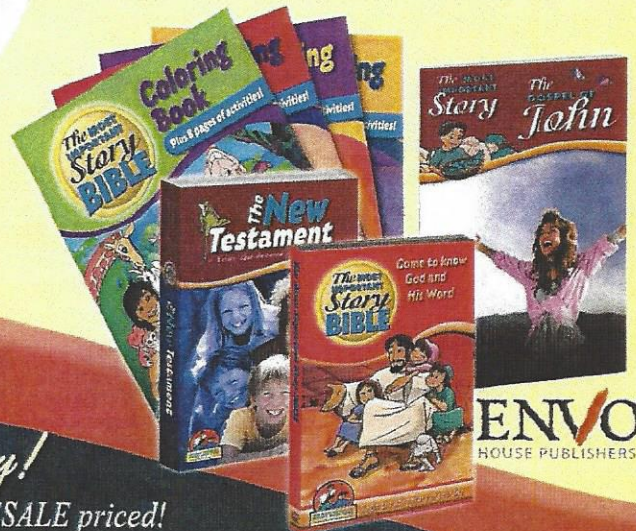


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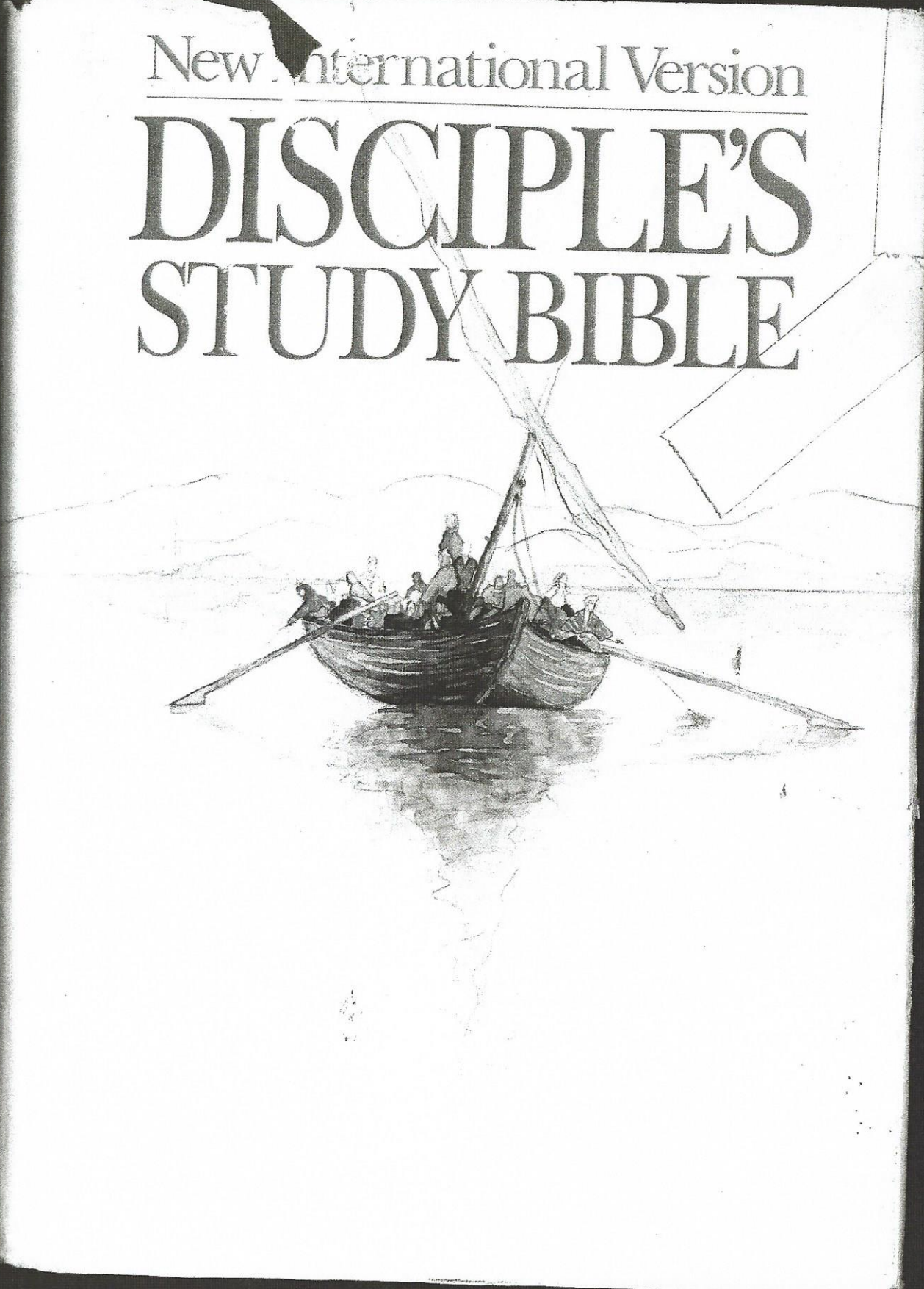
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1701

The Church and the World

SUMMARIES

Summary of the Doctrine of Evangelism

Meaning of evangelism. Evangelism can be defined as a concerted effort to confront unbelievers with the truth about and the claims of Jesus Christ with a view to leading them into repentance toward God and faith in our Lord Jesus Christ and thus into the fellowship of the church. This is our Lord's call when He said, "You will be my witnesses" (Ac 1:8).

The Bible makes it crystal clear that God intends *all* His people to be engaged, one way or another, in the grand task. To be a faithful Christian demands faithful witnessing.

Motives of evangelism. Evangelism brings glory to God, which believers seek to do in all of life. Evangelism flows naturally from believers' love of people. Evangelism represents loving obedience to Christ's commands. These motives lead believers to share the gospel with those who do not know Jesus as Savior.

Reasons for evangelism. Evangelism is necessary because people are lost without Christ, humanity's only hope. Evangelism leads to salvation of people in Christ and thus fulfills God's eternal purpose to create a holy people for Himself. In evangelism, God uses His people, and they get involved in His work.

Theology of evangelism. Evangelism has deep theological roots in God's eternal purpose and love. The ministry, death, resurrection, and return of Christ give content to evangelistic testimony as well as being the theological basis for evangelistic work. We are evangelists because Christ died for us and instilled the resurrection hope in us. God's judgment on sin provides the theological reason for evangelism. All people need to know sinners face judgment eternally without Christ. The alternative is the biblical call to salvation in repentance and faith. The reality of salvation through faith inspires evangelism. The results of salvation in the believer's life give a theological base for personal witness to those who do not know salvation and the new life it brings.

Examples of evangelism. Evangelism occurs in many places in many ways. The Bible tells of mass evangelism, personal evangelism, evangelism through social action, small-group evangelism, and evangelism through teaching.

Practicalities of evangelism. The Bible illustrates the practical work of evangelism. It is a gift of God (Eph 4:11) to be practiced through the church in all areas of society—home, marketplace, and so forth. Evangelism may bring immediate decisions or may be a work of motivation resulting in long-term results. At times direct confrontation is necessary.

Power of evangelism. Human power is not adequate for the evangelistic task. The dwelling Holy Spirit combines with the power of God in the gospel message to produce effective evangelism. Added power comes from the power of the witness's holy life, a holiness made possible in God's power. The power of the Holy Spirit, the gospel, and the holy life give energy to gospel proclamation done for evangelistic purposes.

Study of and commitment to evangelism will thrust us into the arena of spiritual battles and enable us to see great victories through our witness as people come to Christ.

Summary of the Doctrine of Missions

Missions has its ultimate source in God. In simple definition mission is a sending. In biblical sense it refers to God's eternal plan to reach all people of all ages with His offer of

SUMMARIES

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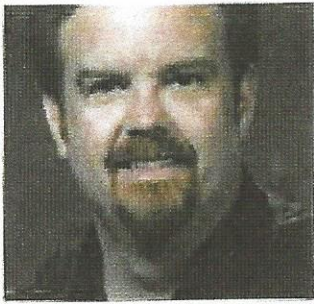
salvation. Missions, in plural, means the organized effort of God's people to carry God's good news to all peoples everywhere and thus fulfill God's eternal mission. Missions was born in the heart of God. His love plan for the world was expressed in His call of Abraham (Ge 12:1-3). The mission of blessing thus was assigned to one people, but its scope has always been all people. This divine concern for all peoples is woven into the entire fabric of the Old Testament (Ps 67:3-4; Isa 42:6-10; 49:6; 66:19).

The scope of missions is all people, nations, and tongues. Missions is a central doctrine running like a golden thread from Genesis to Revelation. It means God sends His people in His authority to carry a message of salvation. Missions is the extension of evangelism to include Christian outreach to every person on earth. Missions calls us to responsibility for all people, especially those we will never see or know.

Missions reveals God's initiative in redeeming the lost. Missions is not a natural human idea or action. It is God's love plan to redeem sinners. This love plan centers on the work of Jesus Christ and offers forgiveness of sin to all people through His name (Lk 24:45-48). God not only took the initiative in providing salvation, but also He took initiative in sending His people out to share the story of salvation. Jesus' Great Commission to missions provides the climax of His ministry and the beginning of Christian missions (Mt 28:18-20; Lk 24:47-48; Jn 20:21; Ac 1:8). Thus God calls His church and its individual members to missions in general and to specific missionary tasks in particular. The command to missions and the call to mission tasks are based on the comprehensive authority of Christ (Mt 28:18). The mission task is an evangelistic one, finding and implementing ways to inform and confront each member of the world's population with the call to salvation through the life, death, and resurrection of Christ. He makes it possible for all peoples to become heirs of God's promises first made to Israel (Ro 1:16; Eph 3:6; Col 1:27). The worldwide missionary effort is possible only because the Holy Spirit empowers it.

God uses human instruments in missions. Missions works through missionaries, people God chooses from local churches and sends across the city or around the world on His mission. Missionaries go because they are filled with God's love and with the desire to glorify Him. Missionaries are not forced to go. They go in free response to God's loving call, following the examples of New Testament missionaries such as Paul and Barnabas (Ac 13:1-5). They go as representatives of the church with the support of the church. Missions is thus a cooperative effort involving God's election, the dedication and support of the church, the individual's free choice and commitment, and the reception by the people whom God prepares for the missionary's coming. The missionary becomes God's ambassador among a new people proclaiming the gospel; ministering to people's needs; sharing God's love in concrete, personal ways; creating fellowship in Christian love; and reconciling people to one another and to God through Jesus Christ.

Missions produces results in history and in eternity. Missions brings new people to join God's kingdom in repentance and faith. It produces changes in people's lives and thus in the life of a society. The fruits of missions will only be known in eternity. Missions is not optional for the Christian or the church today. To be obedient to God is to be missionary. Many persons are not believers because they have never heard the gospel (Ro 10:14-15). To see that they hear is our responsibility as members of the body of Christ.



The Fear, the Herd, the Witness

Fear. It's herding Christians together, and in the process hurting our witness. Let's look at the facts.

Fact 1: The unchurched don't like us. People who are far from God think the church is full of hypocrites. Of course, Christians know what "outsiders" are thinking and are afraid to talk to them because of their negative views.

No conversation, no risk of being put down.

That uneasy feeling (that "outsiders" don't like the Church) is not just a product of our imagination. A new study we've conducted at LifeWay Research, in partnership with the Center for Missional Research, found that 44% of unchurched people say Christians get on their nerves and seven in 10 think the church "is full of hypocrites." (Come to think of it, 44% of Christians get on my nerves too ... and I'm a hypocrite 72% of the time.)

Those numbers came out of two telephone surveys of unchurched Americans we conducted in 2007 with 1,402 people who hadn't attended a religious service in the previous six months. (You can download the full study at Lifewayresearch.com.)

But to counter that bit of bad news—which everybody already knew—we discovered some good news.

Fact 2: The unchurched are open to Jesus and conversations about Him.

While many unchurched people aren't too wild about Christians and the Church, they "like" Jesus (at least as they perceive Him).

Dan Kimball said it; the research affirms it. In fact, 71% of all respondents agreed that "believing in Jesus makes a positive difference in a person's life." Even more interesting: More than half believe Jesus died and came back to life. Two-thirds agree "the Christian religion is a relevant and viable religion for today." And more than three-fourths would be willing to listen if their friends wanted to tell them about their faith.

"Collective fear stimulates herd instinct and tends to produce ferocity toward those who are not regarded as members of the herd." —Bertrand Russell,
1918, Science, mathematics, philosophy and art

Moreover, the survey showed that almost 90% of unchurched Americans say they have at least one close friend who considers himself or herself a Christian. Do those Christians talk too much about their beliefs? Not according to 71% of survey respondents. Despite their bad attitudes toward the Church, unchurched Americans are surprisingly open to talking about the Christian faith and, in fact, already know someone who could talk to them about Jesus.

In other words, we don't have to search for strangers and crank up the courage to talk to them about Jesus. All we need to do is start conversations about spiritual matters with the unchurched people we already know. They're waiting. Alongside our evangelism classes, maybe we need a refresher course on hospitality, a reminder that friendship plays an important role in

passing faith from one heart to the next.

Fact #3: The unchurched are confused about who God really is.

The situation, of course, isn't quite as simple as *they like Jesus but don't like us*. Spiritually, there is a lot of confusion out there and only God can truly open hearts.

More than half of unchurched adults think the God of the Bible is no different from the spiritual beings depicted by the world's other religions. Another 86% think a person can have a good relationship with God without being involved in church. They are confused, but isn't that the point? They're "lost."

So there are some barriers, but rather than building bridges we tend to build larger barriers. We retreat into the comfort of the herd, separating ourselves further.

Far from God, but close to conversation.

What to do? It's pretty simple: If we just start conversations about Jesus and point people to the Gospel, God will take care of the rest. They may be confused about God, but most are open to hearing our beliefs. Though far from God, they are not far from a conversation about God. And that's a great place to start.

Let's break from the herd of 99 to join Jesus in finding the "one."

Biblical Perspective
 Evangelism: Fulfilling Our Commitment to Witness
 By Minister Carol Lynn Patterson

All Christians have the *gift of God*, the indwelling Holy Spirit. We are: born of Spirit, (John 3:6); sealed by Spirit, (Eph 1:13) and; baptized by Spirit, (Eph 4:5). In this sense, all believers are the same. Yet, we all have different *gifts from God*, (1 Cor 12:4). Our spiritual gifts can determine our calling, manner of service or assignment. The Apostle Paul uses the illustration of one body with many members in the twelfth chapter of Romans to inform us that every gift and every assignment is vital to the body, which is the Church. Every member of Calvary has been given a gift from God that our church needs in order to reach its potential. In other words, "Having gifts that differ according to the grace given to us, let us use them," (Rom. 12:6a – RSV).

Yes! All believers are called to use their gifts...not just preachers. While all of us can't sing beautifully in public, play musical instruments skillfully, or teach, all of us are able to tell others about Jesus. We must all fulfill Calvary's mission "To glorify God by making disciples of Jesus Christ through our commitment to Worship, Word and Witness."

Christians are called to be Christ's witnesses. Some believers are gifted with a boldness that enables them to engage in grassroots evangelism, going door to door or standing on street corners and engaging total strangers with the gospel message. We thank God for holy boldness. Not everyone is comfortable with grassroots evangelism, however. Yet everyone's called to evangelize or FRAngelize in some manner. FRAngelism enables those of us who aren't

so bold to reach **F**riends, **R**elatives, **A**ssociates and **N**eighbors for Christ.

Friends – Everybody has a friend that they can invite to worship. When we invite friends to worship, we are offering them an opportunity to accept Christ as their Lord and Savior, (1 Cor 3:6-7).

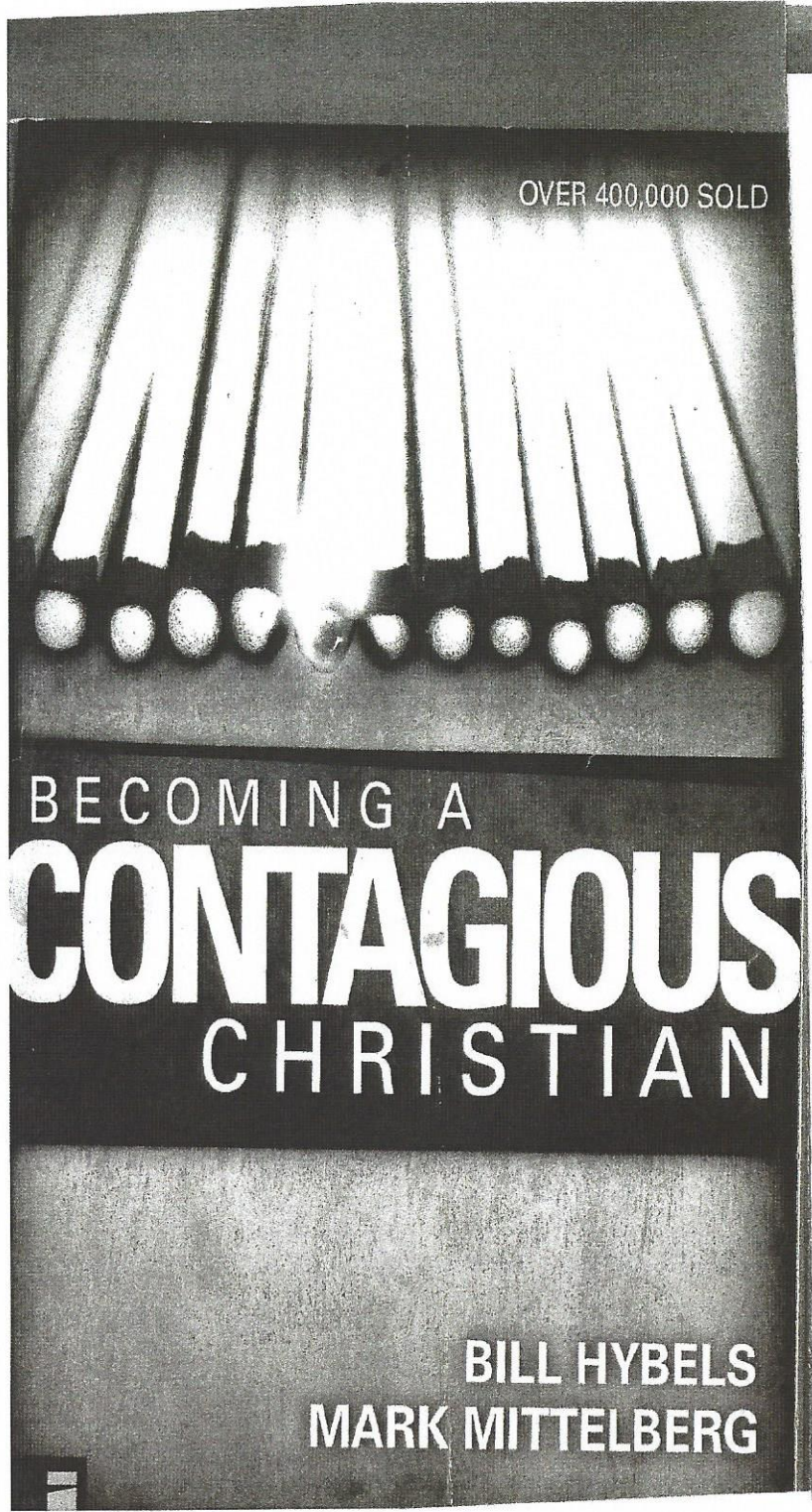
Relatives – God established the institution of the family before He instituted the Church. That's why our families ought to be our first ministry. Reaching our relatives for the cause of Christ is in keeping with the whole counsel of God, (Joshua 24:15, Neh. 4:14, Matt. 15:22, Lk 9:38).

Associates – In addition to our friends and family, there are many people in our sphere of influence. Our barber/beautician, receptionist, babysitter, accountant, mechanic are all associates that can be invited to worship. Wherever we are, we must not cease to share the living Christ with a dying world. While in prison, the Apostle Paul shared the gospel with an inmate named Onesimus, (Philemon 10-11).

Neighbors – For the purposes of FRAngelism, neighbor is defined as one who lives in domestic proximity. We all live near someone. Inviting a neighbor to worship with you could produce amazing results. One of the best biblical examples of reaching out to neighbors is the Samaritan woman in John's gospel who left her water pot by the well and began to FRAngelize her city, (John 4:28-30).

So, you see, you don't have to wait for our next *Everybody Bring Somebody Sunday* to FRAngelize!

OVER 400,000 SOLD



BECOMING A
CONTAGIOUS
CHRISTIAN

BILL HYBELS
MARK MITTELBERG

CHAPTER TEN

STARTING SPIRITUAL CONVERSATIONS

“WHOSE CAB IS THIS ANYWAY? And why are *you* driving it?”

I couldn't help asking that question after noticing that the face of the driver at the wheel didn't match the picture on the taxi's dashboard.

It was Christmas Eve, I was with my family in a southern U.S. city, and we were in this taxi with who-knows-who driving us to our hotel—or so we hoped.

“Oh, it belongs to a friend of mine,” he replied. I thought, *Yeah, that's what they all say.* So I decided to check him out further. I tapped on the time meter and said, “Are you sure this thing is working right?”

“As a matter of fact,” he said, “it's 10 percent off.” Trying my luck, I said, “Well, it's Christmastime—I'll bet it's reading to my advantage, right?”

“Oh, no,” he shot back. “You'll have to pay me 10 percent more than what it's reading.”

I was amazed at the nerve this guy had. First, he was illegally driving someone else's taxi, and now he was trying to con me! After talking with him a little more, I came to the conclusion that my initial impressions were correct: it was going to take a strong, unorthodox approach to get through to a guy like this.

Having noticed his foreign accent, I said to him, "I'm curious. What part of the world are you from?" He responded by naming his home country, which was in the Middle East. So I said to him, "Based on where you're from, I'm guessing that you're a Muslim. Am I right?"

"Yes, as a matter of fact, you are," he said, perking up a bit.

I continued, "So are you a devout Muslim? Is your faith something you take seriously? I mean, do you plan on going to Paradise when you die?" He sputtered and coughed a little, and didn't seem to know quite what to say, so I went on.

"You see, I'm a serious Christian, and I've always wondered something that, well, maybe you could explain to me: Why do you follow the teachings of a dead guy?"

About then he almost swerved off the road. It seemed pretty clear that I had gotten his full attention!

"Huh?" he said. "What do you mean?"

"Well," I said, "I know you worship Allah, and you believe that Muhammad is Allah's spokesman. But he's dead. In fact, we could fly over there right now and see his grave—so why would you follow a dead guy?"

He seemed to be scrambling for words, so I added, "You know, the Bible teaches very clearly that Jesus Christ rose from the dead. My family and I follow someone who is actually alive today."

"Does the Bible really say that Jesus rose from the dead?" he asked. "I tried to read a Bible once, and I didn't see that in there."

"Well, somebody probably gave you one with some pages missing," I said. "I could get you one that has all the pages, and you could read it for yourself. Trust me; it's in there. Jesus is resurrected, Muhammad is dead and, in my opinion, you really ought to think this over!"

When we arrived at our hotel, I was glad we had a few more minutes to talk. I assured him that my purpose was not to question the sincerity of his faith or, for that matter, the idea that Muhammad genuinely believed in what he taught.

But before we parted, I challenged him with the fact that we couldn't both be right. "Five seconds after each of us dies, we're both going to find

How you raise topics of faith will depend on your personality, the subject matter you tend to talk to people about, and your own particular style of evangelism.

out who believed the truth," I told him, "And I'm betting my eternity on the One who came back from the dead."

Can you understand why my wife cringes when I start talking to people about these topics? How a sweet, soft-spoken introvert like Lynne ended up marrying someone like me, I'll never know!

Later in the hotel my daughter, Shauna, said to me, "So what was *that*? Is that what you call *evangelism*?"

It was a question you might be asking as well!

But don't miss the point: regardless of our individual styles, we've all got to be alert, looking for opportunities to talk to people about Christ. And sometimes that will require taking risks, along with the willingness to be creative in how we raise such critically important topics of conversation. The way I did it in that situation was not the only way to do it, and it may not have been the best way, either.

But it was a way that fit me and, as I explained later that evening to Shauna, it was one that seemed appropriate for that taxi driver, given his character and personality. I just don't think anything other than a strong, straightforward approach would have gotten his attention. And who knows, maybe it was used by God to turn this man into a serious truth seeker, one who will end up eventually following Christ. Wouldn't *that* be exciting news?

PUTTING IT INTO WORDS

As we begin this next section, let me remind you of something we discussed earlier: it's not enough to merely have high potency and close proximity; we've got to get to the next step in the formula if we want to maximize our spiritual impact on others. That step is CC, which stands for *clear communication*. We've got to *talk* about our faith, putting spiritual concepts into plain everyday words.

The apostle Paul was adamant about this in Romans 10, where he warned that people won't figure out the message on their own. Even closely watching the life of a contagious Christian won't be enough. Somebody has to articulate the gospel to them by spelling out who God is, what kind of damage our sin has caused, and how each of us needs to receive the forgiveness and life that Christ offers.

But in order for that to happen, we must take the initiative and steer discussions toward spiritual topics. That's where things really get exciting. And it's what this chapter is all about.

Before we go into detail on ways we can start spiritual conversations, I want to caution you about two things. First, only a limited number of the examples I'm about to describe will actually fit you. How you raise topics of faith will depend on your personality, the subject matter you tend to talk to people about, and your own particular style of evangelism.

For example, my approach with the cab driver was natural for me, because I lean toward the confrontational style of evangelism. It is relatively easy for me to get into deeper levels of conversation with strangers, although my talk with the driver likely would have had more impact if I'd had some time to start building a real friendship first.

So as I present various illustrations of how you can begin spiritual conversations, take special note of any you think you could actually use, and write down any other ones that occur to you while you're reading. My primary goal is to stimulate your thinking so that you'll find approaches that uniquely fit you.

Second, before you'll be able to initiate these kinds of discussions, you must start with the heartfelt assurance that not only is your life better now than it was before you knew God, but the lives of others will be better, too, even through the tough times. Without this assurance, it's almost impossible to motivate yourself to take any meaningful action. You'll also need a desire to spread His message that's strong enough to move you to pray regularly for opportunities and then to watch for them throughout each day.

My assumption is that you've read this far because these prequalifiers are largely in place. If, however, you sense a need for a firmer foundation, I'd suggest these activities. Begin by listing some of the benefits of knowing Christ. Then review the promises God makes to us in the Bible for this life and the next. Finally, thank and worship Him for the countless benefits of knowing Him. After doing these things for a while, you'll wonder how anyone could pass up His offer of forgiveness and divine guidance!

Let's look at three methods for how you can steer discussions toward spiritual subjects. We'll call them the direct method, the indirect method, and the invitational method.

The Direct Method

This approach to redirecting conversations does just what it says. It doesn't wait for opportunities to avail themselves; it creates them. The way it works is simple. You straightforwardly raise a spiritual topic and then see

if the person is interested in talking about it. While you don't force anyone to discuss matters of faith, you do open wide the doorway to doing so.

This is the approach I used with the taxi driver when I asked him if he was a serious Muslim. Here is another opener I've often found very helpful, probably because it makes people curious: *"If you'd ever like to know the difference between religion and Christianity, let me know. I'd be happy to talk to you about it."*

This is a modern-day equivalent of what Jesus did in John 4. He piqued the interest of the woman at the well by telling her He could give her living water. She'd never heard of it, but it intrigued her.

I've used this approach while jogging at the health club. I've run up next to individuals I've gotten to know, said it to them, and then run on ahead. They may ignore it, bring it up later, or catch up to me and ask for an explanation. I'm not pressuring them or forcing it upon them. I'm merely checking to see if they're interested.

Sometimes people come back to me and say, "What was that you were saying to me about religion and Christianity? I thought Christianity was a religion." And then I've responded by explaining the central difference that sets our faith apart from other religious systems, using the "Do vs. Done" illustration that I'll detail in the next chapter.

Another fairly direct phrase I've found helpful over the years begins by asking the customary question, "How's it going today?" The person will reflexively say, "Oh, fine," whether things are going great or their life is falling apart. Then I try to discern whether the person seems at all open, and I pray quickly to see how the Holy Spirit might be leading. If all the lights look green, I'll look the person in the eye and say, "Ahh, come on, you can tell me. How's it really going?"

I'm rarely disappointed with their response. Most of the time they start by testing my sincerity: "Are you sure you want to know?" And when I tell them I am, they'll say, "Man, thanks for asking . . ." and they begin to open up. By the end of the conversation, I've almost always found it natural to assure them not only that I care, but that God cares, too, and that I'd enjoy telling them more about Him whenever they're ready.

Before you'll be able to initiate these kinds of discussions, you must start with the heartfelt assurance that not only is your life better now than it was before you knew God, but the lives of others will be better, too, even through the tough times.

Briefly, here are a few other direct conversation starters:

- "I'm curious, do you ever think about spiritual matters?"
- "Who, in your opinion, was Jesus Christ?"
- "What's your spiritual background? Were you taught a particular religious perspective as you grew up?"
- "Do you ever wonder what happens to us when we die?"
- "What do you think a real Christian is?"
- "Where are you heading in your spiritual journey?"

What continually mazes me is how such simple lines can begin a process that ultimately revolutionizes the life of the other person. Don't let the simplicity of these questions cause you to discount their usefulness. They can literally open doorways into eternity.

The Indirect Method

A few years ago, Mark and Heidi were standing in line outside a well-known restaurant in New Orleans. It was a long wait and, being extroverts, they managed to meet most of the people near them. The man right in front of them was particularly interesting. He was in charge of running the lights for a major network television program.

Deciding to take a risk, Mark transitioned the conversation by saying, "You know, since you're a lighting expert, maybe you can explain something to me about some lights we used for a special concert at our church."

As he'd anticipated, Mark didn't see a great degree of interest in the man's eyes, at least so far. But he went on: "You see, we rented these automated lights that are mounted on the stage and move around by themselves, and they project various colors, and sometimes they have laser or strobe effects."

Now the guy's eyes were getting big. "Those are called Vari-Lites, and they're computer-controlled by highly trained technicians. I've never even run them before. . . . Did you say you had one of those in a church?"

Those in the marketplace commonly ask each other, "How's your year going?" But rather than give a standard reply, why not answer with something like this: "Well, financially, okay; family-wise, pretty well; and spiritually, things are great. Which one do you want to talk about?"

Matter-of-factly, Mark replied, "No, we had about thirty of them. They were mounted on motorized set pieces that came down from the ceiling during the program. It was pretty interesting to watch."

By now, this man was fascinated. "That's incredible! What kind of a church do you go to, anyway?"

Mark was wondering if he'd ever ask! He replied, "It's a church that takes a very modern approach to presenting a very old message, which is simply this —" and he went on to briefly explain the gospel.

Before they parted, this man gave Mark his business card so he could mail him a video of the program he'd described. And it all started with a simple comment about some lights in a church!

As this example illustrates, the indirect method takes some element of the discussion topic and utilizes it to turn the conversation toward matters of God, the church, or faith. There's almost no limit to the ways this can be done. With a little planning and practice, almost anyone can master this approach. Here are a few other illustrations:

Business

Those in the marketplace commonly ask each other, "How's your year going?" But rather than give a standard reply, why not answer with something like this: "Well, financially, okay; family-wise, pretty well; and spiritually, things are great. Which one do you want to talk about?"

They may be ready to talk on a deeper level, or they may respond by saying, "Well, let's go back to the financial part. . . ." That's okay; at least you've planted some seeds for future conversations.

Relocations

When acquaintances have recently moved to a new neighborhood, it's natural to ask questions about whether they've found good places to shop, dine out, or get their car repaired. Why not add a query concerning whether they've found a good church? Even if they tell you that they weren't looking, it's a natural lead-in to talking about faith-related topics.

An especially creative example comes from Jim, an attorney I know who moved his law practice to a new location. Since then he's been telling people, "It's great. The office is now only twenty minutes from my house — and just five minutes from the church." Even if out of mere politeness, people often respond by asking him about his church involvements.

Hobbies and Spare Time

When you're talking to someone about your hobbies or what you do in your spare time, it's easy to include some ministry-related activity that you enjoy. For instance, if you work with the sound system at your church, you could say, "Well, on weekends I like mountain biking and working with sound equipment." The automatic response of many people will be to ask for details. Similar approaches could be used in almost any area, whether you work with lighting, construction, decorating, cooking, cleaning, music, teaching, or ushering.

Perhaps you help with the children's program. When talking with friends about their children, it's easy to say something like, "I've found that kids can really be a challenge. What really keeps me on my toes is watching forty of them each weekend." After they pick their jaw up off the floor, you can explain that you're part of a teaching team at the church and mention, "By the way, you should see some of the exciting programs we're doing with the children."

With a little creativity, any ministry role can be described in interesting terms that will create curiosity. And it's a short step to move from talking about your church involvement to the love of God that drives it.

Nature

What about using the wonders of creation to point to the Creator? If you're with some friends at the zoo, it's a simple matter to look at a giraffe and say, "You know, God must have been *laughing* when He made that one. What a great sense of humor He must have!"

Mark used a similar approach once when he was backpacking in the Rocky Mountains and befriended a guy who was camping alone. While hiking together, they noticed the amazing variety of wildflowers along the trail. Mark finally said, "What an imagination God must have, to make so many different shapes and colors of flowers." It was just a simple, benign observation — one that could be agreed with, argued about, or ignored. His friend's response was, "I guess that would make sense if you believed in God, but I don't."

A response like this does *not* spell failure. Remember that the goal is to raise the topic, not to evoke an affirming response. In fact, this situation very much met the objective, because in saying he didn't believe in God, this man had blown the conversation wide open. Remember that Mark

prefers the intellectual style of evangelism, so he *salivates* at the opportunity to talk to an atheist about God!

It was natural for him to say back, "Oh, that's interesting. Why don't you believe in God?" And that brief exchange turned into a conversation that lasted the rest of the afternoon and into the evening — until the campfire died out.

Music

Maybe you follow the music, charts, and you know a lot of the popular songs and performers. That knowledge can easily be utilized to draw attention to contemporary Christian musicians or secular artists who've trusted Christ. Kirk Franklin, Amy Grant, BeBe and CeCe Winans, Michael W. Smith, and the guys in Mercy Me are Christian artists who are known and respected in the music industry. Secular musicians who are open about their faith include Kerry Livgren from the group Kansas, Mark Farner from Grand Funk, country singer Ricky Skaggs, and the popular crossover band Switchfoot.

Another angle is to talk about the message in the lyrics of a popular song that raises spiritual issues, even if it might have been written or performed by a non-Christian.

Sports

This category is similar to the last one, and it has ever-increasing possibilities because so many well-known athletes are becoming Christians. In recent years numerous biographies, articles, and television programs have described this exciting turn of events. In fact, there's now a magazine dedicated to featuring Christian athletes called *Sports Spectrum*.

For Christians who follow sports, it's pretty easy to refer to a recent game or event and tell friends about a particular athlete on the team who's a believer. This will often expand into a wider discussion about what that means. The opportunity can then be furthered by giving them a copy of a book or article

With a little creativity, any ministry role can be described in interesting terms that will create curiosity. And it's a short step to move from talking about your church involvement to the love of God that drives it.

about that athlete, or even an invitation to an outreach event where that person will be telling his or her story.

Shared Struggles

When you find you have areas of difficulty in common with someone, it's the most natural thing in the world to tell that person how you've been helped by wisdom from the Bible, caring Christian friends, or divine intervention. Believers who are in Twelve-Step programs have used this approach for years: "Can I tell you about the higher power who has changed my life?"

This method can be effective, whether it's a major crisis or a relatively minor problem. It might be a lack of communication in your marriage, questions about disciplining your children, or a need for learning to manage food, time, or finances.

You don't have to have the problem whipped. You just need to have found practical help and made some progress. That's enough to warrant turning discussions from the source of the frustration to spiritual solutions that have made a difference for you. For example, "My wife and I have had similar frustrations in our communication patterns. Can I tell you about some biblical principles I've learned that have really had an impact on our marriage?" Or, "I know what you mean about feeling like giving up on your adolescent, but I'd like to show you a book by a Christian counselor whose advice really helped my husband and me get through that era with our kids."

It's been said that misery loves company. I think that's all the more true when that company can point to a source of supernatural assistance.

Holidays

I've noticed throughout my years in ministry that people are often more open to God during the holiday seasons of Christmas and Easter. These holidays provide excellent opportunities to turn conversations toward the spiritual side: "So what about the baby in the manger—do you buy into the idea that He was God's Son?" Or, "It's pretty clear Jesus was no ordinary baby. Why do you think God would go to all the effort of sending His Son to earth?"

At Easter you might ask, "Do you think the Easter celebration is based on fact or fiction?" Or, if you know the person is skeptical about the

resurrection, you could ask, "So what do you think happened to Jesus' body—it clearly wasn't in the tomb by Sunday morning?"

If you know your friends have a church background, you could ask about any memories the holidays evoke. Similar approaches include asking if they think there's really anything good about Good Friday, or what they're thankful for on Thanksgiving, or which kinds of freedom mean the most to them on Independence Day. You might also have a conversation about holiday traditions their families keep, and what those traditions mean to them. These can turn into opportunities to invite your friends to a holiday event at your church or in your community.

Are you getting the idea that we could go on and on listing ideas for many more areas? Good. That means we probably don't need to do so. But you do. You'll need to take the topics you frequently talk with people about and, like the examples above, figure out creative ways to ease into conversations related to your faith.

The Invitational Method

Inviting friends to seeker-oriented outreach events not only encourages them to attend, it can also raise spiritual topics of discussion. Since we know people will often decline, why not just plan for that possibility and be prepared to make the most of it? Graciously accept their decision, but then ask them to tell you about their own spiritual heritage.

Here's an example of how you might respond in that kind of situation: "That's fine, Bob, I know you've got a lot going on right now. There'll be another chance to do something like this together. But you know, I am curious about your spiritual background. Were you raised with any particular religious point of view?" If you make it open-ended and relaxed enough, people will feel free to let you know their perspective—positive or negative—and that can be a great discussion starter.

While we're on the topic of inviting people to events, let me offer a few tips that will increase your chances of success. First, be very careful to select events—whether concerts, plays, movies, church services, or social

When you find you have areas of difficulty in common with someone, it's the most natural thing in the world to tell that person how you've been helped by wisdom from the Bible, caring Christian friends, or divine intervention.

what we have. Then we need to start some spiritual conversations, and find out who's interested.

When you begin this process, I predict you're going to be surprised by how many people are not only open, but genuinely interested. I know, because I'm constantly surprised myself.

One more thing: you might be wondering about what to actually tell people once the conversation is started. Good question! That's the subject of our next chapter, which is probably the most important one in the book.

CHAPTER ELEVEN

MAKING THE MESSAGE CLEAR

THE MOMENT IS INDELIBLY ETCHED in my memory.

Lynne and I were on a sailing trip. After anchoring in a harbor for the night, we got into a conversation with some people who invited us to come to their boat later to spend some time socializing with them and a few of their friends.

We accepted their invitation, and that evening we got into our dinghy and motored over to their yacht. They were a very hospitable group of people, and we enjoyed getting to know them. It soon became clear that they weren't believers. But when in the course of our discussions they asked what I did for a living, none of them seemed taken aback by the fact that I was a pastor of a church. They were just cordial and friendly, and we had a good time talking with them.

It was when we were in the process of leaving that the moment came. Lynne had already climbed down the ladder into the dinghy and I was halfway down myself when one of the people who had invited us aboard said, "Say, Bill, before you leave can you answer a question? I've always wanted to ask a Christian what it means to become one. Could you tell all of us?"

The Benefits of Becoming a Contagious Christian

1. One of the benefits of becoming a contagious Christian is the possibility of correcting some of the spiritual confusion in our society.

2. When we help people to find the forgiveness and leadership of Jesus, what are the benefits:

- to us?

- to others (the ones who are evangelized)?

- to God?

3. The Components of Contagious Christianity

▪ Contagious Christianity is:

- Fueled by _____
2 Corinthians 5:14

- Flows out of _____
John 15:5

- Built on _____
John 1:40,41

- Expressed through _____
Romans 10:14

A _____, _____
I Corinthian 3:6

Telling Your Story (Session 4)

Introduction Statement: Your story matters (I Peter 3:15)

1. Your Story

- A. What was your early spiritual background?

- B. What caused you to begin to consider following Christ?

- C. What realization did you come to that finally motivated you to receive Christ?

- D. Specifically, how did you receive Christ?

- E. How did your life begin to change after you trusted Christ?

- F. What other benefits have you experienced since becoming a Christian?

2. Paul's Story Acts 26:4-23

The Background

A. Before Christ (B.C.) Acts 26:4-11

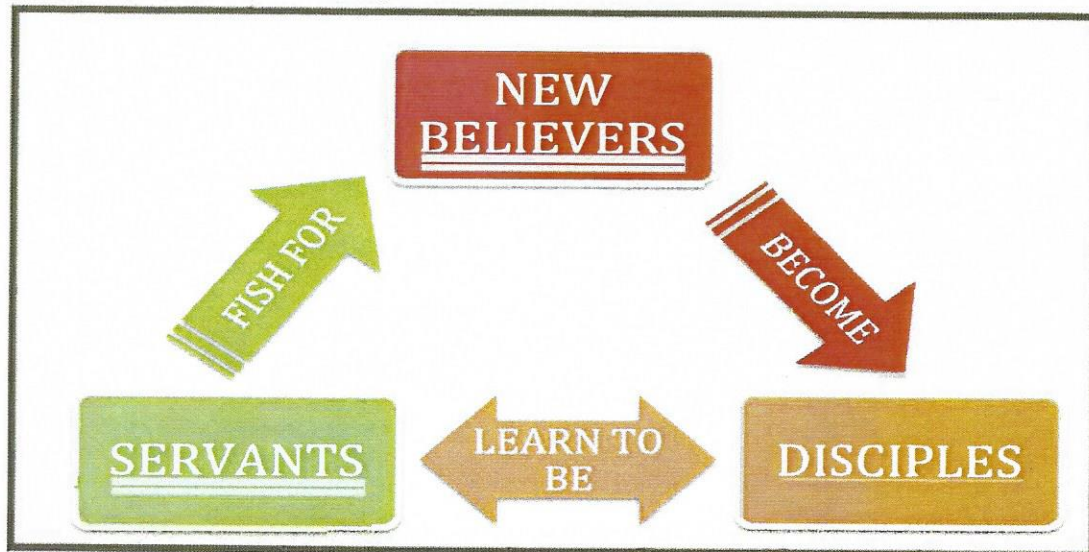
B. Met Christ (M.C.) Acts 26:12-18

C. After Christ (A.C.) Acts 26:19-23

D. The Conclusion: Acts 26:27

Student Resources
Adult Handbook
Teen Completion Certificate

Why Witness?



Student Handbook

Prepared By Rev. Carol Lynn Patterson

In Concert with

Min. Jakki Cobb, Sis. Mable Davis, Deaconess Carolyn Hopkins,
Sis. Regenia Moore Lee, Deacon Ricky Osborne & Deacon Stan Prater

In Fulfillment Of

Gathered for Worship & Word: Scattered to Witness to the World

Doctor of Ministry Project

Calvary Baptist Church

10 Martin Luther King Avenue

Morristown, NJ 07960

Dr. Jerry M. Carter, Jr. – Senior Pastor

Church School Leadership Team:

Mable Davis, Archie Glaspy & Charlee Taylor Hines

Why Witness?

Our Mission Statement

“We seek to glorify God by making disciples of Jesus Christ through our commitment to Worship, Word & Witness.”

Defining/Unpacking Key Words

Disciple - follower, learner, imitator of Christ

Worship – (from Old English *worth-ship*) the service of praise, adoration, thanksgiving and petition directed toward God through actions and attitudes. Christian worship is Trinitarian in form as praise is offered to God through Jesus Christ by the power of the Holy Spirit.*

- In Calvary’s Context – Church School, CSI & special services

Word – the study and proclamation of Scripture (the Word of God)

- In Calvary’s Context
 - Study = Church School & Bible Study; workshops & retreats
 - Proclamation = the preached Word

Witness

Noun – 1. an intentional act of sharing our faith in Jesus Christ with others from a personal perspective; what you know to be true. 2. one who testifies about what they have seen, heard or experienced first-hand

Verb – 1. verbal or non-verbal actions that support drawing people to Christ. 2. to share what you have seen, heard or experienced first hand

There are *at least* three aspects of witnessing:

Service -

Message -

Fellowship -

*Westminster Dictionary of Theological Terms by Donald K. McKim

Why Witness?

This five-week course focuses on the *message* aspect of witnessing.

Evangelism = proclaiming & demonstrating the Gospel.

Three (3) types of *evangelism* at Calvary:

Events –

Contextual -

Lifestyle –

This five-week course focuses on **Lifestyle Evangelism**.

There are (2) modes of *Lifestyle Evangelism*

Affirmation -

Proclamation -

The Importance of Witnessing

Universally – to continue building the body of Christ

Denominationally - Points of **Baptist** Doctrine

- Personal faith/salvation - (Rom. 10:9-11)
- Age of understanding/believers baptism (Acts 2:41a, 8:26-38)
- Christian life is nourished through:
 - Study & Obedience to Scripture (Psalm 119:11; 2 Tim. 2:15)
 - Prayer (Luke 18:1; Philippians 4:6; Colossians 4:2; 1 Thessalonians 5:17)
 - Fellowship with Believers (1 Thessalonians 5:11; Hebrews 10:24)
 - Service (Mark 9:35, 10:45; Colossians 3:23-24; 1 Peter 4:10)
- Share the gospel through Evangelism & Missions (Matthew 28:16 -20; Acts 1:8)

As disciples of Christ, we are called to be God's witnesses!

Why Witness?

Review

“We seek to glorify God by making disciples of Jesus Christ through our commitment to Worship, Word & Witness.”

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Evangelism = proclaiming & demonstrating the Gospel. It is the message aspect of witnessing.

Missio Dei – a Latin Christian theological term meaning *Mission of God*

Scripture testifies that God calls and forms a people who, through its worship and obedience, is itself God’s **message** and offer to the world.

The God we serve is a *sending* God:

- John 20:21b

The Significance of the Great Co-Mission - the prefix “co-” means with!

Christians are *commanded by Christ to share with Him* in His ongoing mission.

- Matthew 28:16-20

How/Why God Sends the Church into the World

With the Holy Spirit to be witnesses

- Acts 1:8a

Why Witness?

The church gathers for Worship & Word then scatters to Witness

“Worship is how the people of God practice their reliance on God... [Through the proclamation] of the [W]ord, we come to understand that the God who has been involved with us since time began is involved with us still... the incarnate Lord... calls us to follow him into the world... Having practiced our priesthood in worship, we go forth to exercise it in our lives, loving and serving the Lord who plays hide-and-seek with us in every face we meet.”*

The Benefits of Witnessing – When we witness, we enter into the Missio Dei!

A) God’s mission is accomplished when disciples witness

- Matthew 4:19 - “**fishing for people**”

Catching - attractational, (come and see)

Releasing - incarnational, (go and be)

- Acts 2:47b, 1 Corinthians 3:6 - **No pressure on us. The Lord adds.**

B) Disciples experience spiritual growth when then they commit themselves to witnessing through living a life that invites others to ask them about their faith

G -- Going to God in prayer (Colossians 4:2)
R -- Reading God’s Word (2 Timothy 2:15)
O -- Obeying God (John 14:21)
W -- Witnessing for God (Matthew 4:19)
T -- Trusting in God (Proverbs 3:5-6)
H -- Helping others get to know God (2 Cor. 5:20)

*Living a life that invites people to ask you about your faith
is lifestyle evangelism at its best!*

*Barbara Brown Taylor, *The Preaching Life*, (Lanham: Cowley Publications, 1993), 68 & 79.

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Evangelism = proclaiming & demonstrating the Gospel. It is the message aspect of witnessing.

God sends the church into the world to witness with the power of the Holy Spirit.

Getting Beyond the Barriers to Witnessing

Our Own Potential Barriers:

- *Lack of preparation* –
- *Spiritual lethargy* –
- One of the **biggest** barriers is **fear...**
 - *Fear of rejection* –
 - *Fear of failure* –

FACT: Unchurched people are open to Jesus & conversations about Him.

They like Jesus and they want to talk about Him with people who know Him!

Why Witness?

Barriers to Belief among People We Know - unchurched *Friends, Relatives, Associates & Neighbors (FRANs)*.

Some of their most common misperceptions about God and church are due to:

- *Poor examples* –
- *Bad teaching* –
- *Natural fears* –
- *Intellectual roadblocks* –
 - Historical accuracy of the Bible?
 - Logic of faith?
 - Problem of evil?

Presenting the Proper Perspective when Witnessing to FRANs

- Admit that we once had some misunderstandings AND we're still learning
- Encourage FRANs that God can handle their doubts and questions
- Introduce FRANs to other authentic Christians
- Share your personal testimony about the goodness and generosity of God
- Invite FRANs to church to hear the Word proclaimed and to Bible Study
- Take FRANs questions seriously; offer to get the answer to questions you can't answer and come back to them
- Pray with FRANs and leave them with the promise found in **Jeremiah 29:13**

Resources to Overcome Barriers

- Jesus' promises - Matthew 28:20b; John 12:32; Acts 2:47b
- The power of prayer - John 17:20; Acts 4:31; 1 John 5:14,15

Closing prayer – Seek God's guidance in identifying a *FRAN*, who has not received Jesus as their Lord and Savior, to whom you can witness during Lent.

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We all have unchurched Friends, Relatives, Associates & Neighbors who would be open to talking about Jesus with someone who knows Him!

We are empowered by Jesus' High Priestly Prayer (**John 17:20**) and the presence of the Holy Spirit (**Acts 4:31**) to witness and let God provide the increase (**1 Cor. 3:6-9**).

FRAngelism & the Notion of Conversations

Evangelism – the Lott Carey Foreign Missions Convention defines *evangelism* as: *making disciples of Jesus Christ to impact the world in word and deed.*

FRAngelism – evangelizing Friends, Relatives, Associates and Neighbors. It encompasses both modes of *lifestyle evangelism*: (a) *affirmation*, “modeling or incarnating the gospel in the life of the Christian;” and (2) *proclamation*, declaring “the [Gospel] to nonbelievers in hopes of winning them to Christ.”

Why Witness?

Unchurched People Need to Experience *The Gospel According to You*

Because you have had a personal encounter with Christ, you are a witness!

- You have seen God do some things
- You have experienced the presence of Jesus and the power God in your life
- You have heard the promises of God and seen them come true for you
- You have first-hand, personal knowledge of who God is

Therefore, you must be a witness... share your testimony

The Gospel is about:

- The person of Jesus
- The power of God
- The people of the resurrection (Church = a visible image of Invisible God)

Faith- Sharing Conversations

Conversation has two meanings:

(1) *Manner of Life/Lifestyle* in Scripture

- Psalm 50:23 KJV
- Ephesians 2:3, 4:22 KJV

(2) Informal *interchange* of ideas and information by spoken words

- Your faith sharing conversation will be dialog that requires two-way communication; speaking and listening.

Homework – Utilize the *Preparing a Personal Testimony* handout to begin thinking about what you will say during your Lenten faith sharing conversation.

Basic Listening Skills

- **Look people in the face** – it signals that you are interested in what they have to say and that they have your full attention. Animate your face as they are speaking by smiling, nodding and shaking your head as appropriate.
- **Listen without interrupting** – interrupting signals that you don't really care what the other person has to say and that you believe what you have to say is more important. (Practice pausing for 3 seconds after the speaker is done to be sure they have finished.)
- **Pause before replying** – pausing when a person has finished speaking signals that you are deeply considering what they have just said. It also enables you to produce more thoughtful and relevant responses.
- **Match the tempo of your conversation partner** – bear in mind that fast talkers and slow talkers must intentionally mix. They don't do well together naturally. Try to speak quickly with fast talkers and slowly with slow talkers. (If you are a fast talker, revisit listening without interrupting for help resisting the temptation to speed things up.)
- **Practice Repetition** – repeating back what you have heard in your own words indicates that you are paying attention.
- **Use Questions to Help Steer Dialog** – when you want to know more about something, ask open-ended questions using *what*, *where*, *why*, *how*, and *when*. When you are seeking a commitment or definite answer, ask close-ended questions that should be answered with yes or no.
- **Avoid unnecessary arguments** – Resist the temptation to argue and prove that you are right. Even if the person admits you are right, they might secretly resent you. While disagreements, can strengthen discussions, be mindful of how often you correct people. In conversations about faith, listen for things that you can affirm.

Building and Sharing Your Personal Testimony

Purpose of a Personal Testimony

Scripture commands that we always be ready to give an answer for the hope that is in us (1 Peter 3:15)

- It is an effective tool for sharing Christ by making others aware of what Christ means in your life
 - It requires no special setting and can be called on whenever and wherever you are.
 - While many deny, ignore, and even reject the Scriptures, it is very difficult for them to deny what you say happened in your life and this gives them cause to stop and think.
 - It can be used when sharing with a single person or a group.
 - It is a short, non-preachy, verbal summary of Christ's power in you.
 - Its authenticity is not based on the hearer's theological knowledge or belief in the Bible, but on what they hear YOU say.
-

Some Practical Pointers for Preparing Your Testimony

- Ask for Godly guidance when preparing and sharing you testimony
 - Write your testimony and review it several times. Be brief and interesting, the testimony is not about you, but Christ in you
 - Include one or two Scripture reference that God used to change your heart and be able to quote them from memory
 - Share your testimony with joy and happiness.
 - Avoid the overuse of religious words such as *saved, convicted, born-again, sin, and glorious*, as these are very often confusing and misunderstood by non-Christians.
 - Avoid references to specific people, churches or denominations, especially in a negative or critical connotation. Avoid an argumentative spirit. Your testimony is not a debate you are trying to win, but a statement of what God has done and is doing in your life.
-

A Basic Outline for Sharing Your Personal Testimony

Organized thoughts make things more clear and help you stay on track. The Christian testimony should follow the basic outline on the next page. The number of sub-points shared in any given situation is determined by many factors such as time, place and occasion.

Getting Started

- In a normal conversation you wait for an opening to graciously turn the conversation from small talk to Christ.
- In a presentation setting, you would simply introduce yourself, say where you are from and that you are happy to be there and then something like "I appreciate the opportunity to share with you what Jesus means to me."

Sharing Your *Life Before* You Came To Know Christ

- The purpose of this section is to establish a point in your life with which the hearer(s) can identify in their own.
 - Explain how your life was before you came to know Christ.
 - Seek to identify with the hearer(s) by speaking of the *personal or emotional challenges* you once faced: lack of peace, lack of purpose, lack of significance, lack of friends, life without any real meaning, fear of death, etc.
 - While avoiding the glorification of sin, identify failed strategies you attempted in order to fill the void in your life (work, hobbies, drugs, marriage, sex, sports, poor choice of friends, etc.).

Sharing *How* You Came To Know Christ

- The purpose of this section is to clearly relate the circumstances God used in your life to bring you to Christ.
 - Discuss the person, circumstance, crisis, event, Scriptures, etc. that helped you understand God's holiness, your sinfulness, Christ's faithfulness and that through trust in Christ your sins were covered.

Sharing Your *Life Since* You Came To Know Christ

- The purpose of this section is to bear witness to the ongoing changes that are taking place in your life since you began to walk with Christ.
 - Share the fulfillment and purpose you have found in Christ.
 - Share the joy of knowing you have forgiveness of sin and eternal life.

Challenging Your Hearer(s)

- End your testimony with a challenge to your hearer(s) to measure their own lives, not against yours, but against Christ's.
 - In a group setting, conclude in prayer asking God to give your hearers "ears to hear and hearts to understand."
 - With an individual, offer to pray with her/him, even ask if there are specific prayer requests.

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We are empowered by Jesus' High Priestly Prayer (**John 17:20**) and the presence of the Holy Spirit (**Acts 4:31**) to witness and let God provide the increase (**1 Cor. 3:6-9**).

Our unchurched FRANS need to experience (see and hear) the Gospel according to us. We must share our testimonies.

Steering Spiritual Conversations

Three (3) general methods for starting spiritual conversations

Direct

- Rather than wait for opportunities to introduce the topic faith, this *straightforward* style creates them

Why Witness?

- **Indirect**
 - Takes some topic of discussion and utilizes it to turn the conversation toward matters of God, church or faith (see examples below)

- **Invitational**
 - Invites people to attend a worship service or church-related event & plans a response in case they decline

No matter which style you choose, remember that in this day and time people are searching for answers – often in the wrong places. As disciples of Christ, we are called to introduce to them Jesus.

Sharing Your Testimony with a *FRAN*

- With the individual you have identified and been praying for in mind, choose a method of conversation and practice sharing your testimony in conversation OR practice listening skills as you observe others in role play

Closing Prayer – Let us pray that this *Gathered for Worship & Word: Scattered to Witness to the World* pilot project will bring glory to God by strengthening our personal commitment to witnessing during the season of Lent.



CHURCH SCHOOL PROUDLY PRESENTS

SAMPLE

WITH THIS WAY WITNESS CERTIFICATE OF COMPLETION

FOR THE INTERNALIZATION OF

OUR MISSION:

WE SEEK TO GLORIFY GOD BY MAKING DISCIPLES OF JESUS CHRIST THROUGH OUR COMMITMENT TO WORSHIP, WORD & WITNESS.

DATE

CHURCH SCHOOL TEACHER

Identifying Your Conversation Style

Assessment

Why Witness?

(Instructions for Completing the *Identifying Your Conversation Style Assessment*)

Being Ourselves & Impacting Others

In Lifestyle Evangelism, there are two **major** parts of sharing our story: (1) how we live; and (2) what we say.

Phase One of our *Why Witness?* Church School classes involved learning more about being co-missioned with Christ to *witness* to the world

Phase Two calls for us to witness to our Friends, Associates, Neighbors and Relatives during the remainder of Lent (Feb. 18 – Apr 4). We need to have a faith sharing conversation with someone in our circle of influence.

Directions for Completing the Assessment

The **Identifying Your Conversation Style Assessment**, which comes from *Becoming a Contagious Christian*, will help your students identify their own/individual conversation style. (Please collect a copy at the end of class.)

Please instruct them to:

1. Read each of the 36 statements and record a number by each one of them that reflects the degree to which they think the statement fits them.

The choices are numbered from 1 to 5, with 1 being the lowest match to who they are and 5 being the highest. **Please post a description of what each number means on the board:**

5.....That's totally me

4.....Pretty much like me

3.....Somewhat like me

2.....A little like me

1.....That's not me at all

2. Carefully transfer the numbers to the scoring grid at the bottom of the page making sure the number for statement 1 is next to #1 and so forth.
3. Total each column. (The column with the highest score is their dominant style.)
They should keep their style in mind when writing out their testimony and thinking about steering conversations to matters of faith.

- 1. In conversations, I like to approach topics directly, without much small talk or "beating around the bush."
- 2. I have a hard time getting out of a bookstore without buying a bunch of new books that will help me understand what people are thinking.
- 3. I often speak out of my personal background or experience in order to illustrate a point I am trying to make.
- 4. I am a "people-person" who places a high value on friendship.
- 5. I enjoy adding or including new people in activities I'm involved in.
- 6. I see needs in people's lives that others often overlook.
- 7. I don't shy away from challenging someone when it seems necessary.
- 8. I tend to be analytical and logical.
- 9. I often identify with others by using phrases like, "I used to think that, too," or "I once felt the way you do."
- 10. People have commented about my ability for developing deep friendships.
- 11. To be honest, I often watch for situations in which someone "better qualified" can explain concepts to my friends.
- 12. I find fulfillment in helping others, often in behind-the-scenes ways.
- 13. I do not have a problem confronting my friends with the truth even if it strains the relationship.
- 14. In conversations, I naturally key in on questions that are holding up a person's understanding or progress.
- 15. When I talk around the locker room or the drinking fountain, people really listen.
- 16. I would rather delve into personal life issues than abstract theoretical ideas.
- 17. It is not unusual for me to attend special events or concerts and bring along a carful of friends.
- 18. I would rather show love through actions than through words.
- 19. I think the world would be a lot better place if people would stop being so sensitive about everything and just speak the truth!
- 20. I enjoy discussions and debates on difficult questions.
- 21. I intentionally share my mistakes and struggles with others when it will help them consider solutions that could help them.
- 22. I prefer discussing a person's life before getting into the details of their beliefs and opinions.
- 23. I tend to watch for worthwhile events to bring people to (such as enriching seminars, retreats, classes, or church services).
- 24. I have found that my quiet demonstrations of love and care sometimes help people open up and become more receptive to what I think.
- 25. A motto that would fit me is: "Make a difference or a mess, but *do* something."
- 26. Often when listening to teachers or TV commentators, I mentally (or even verbally) argue with their positions and logic.
- 27. People seem interested in hearing stories about things that have happened in my life.
- 28. I enjoy long talks with friends, and it doesn't matter much where we are or where we're going.
- 29. I am always looking for a match between the needs and interests of my friends and various books, classes, and programs that they would enjoy or benefit from.
- 30. I think the world would be a better place if people would talk less and take more action on behalf of their friends and neighbors.
- 31. I sometimes get in trouble for lacking gentleness and sensitivity in the way I interact with others.
- 32. I like to get at the deeper reasons for opinions that people hold.
- 33. I am still amazed at how God has worked in my life and I would like others to know about it.
- 34. People generally consider me to be an interactive, sensitive, and caring kind of person.
- 35. A highlight of my week is when I can take a guest with me to a helpful learning event, including church.
- 36. I tend to be more practical and action-oriented than philosophical and idea-oriented.

	Direct	Intellectual	Testimonial	Interpersonal	Invitational	Serving
	#1 ___	#2 ___	#3 ___	#4 ___	#5 ___	#6 ___
	#7 ___	#8 ___	#9 ___	#10 ___	#11 ___	#12 ___
	#13 ___	#14 ___	#15 ___	#16 ___	#17 ___	#18 ___
	#19 ___	#20 ___	#21 ___	#22 ___	#23 ___	#24 ___
	#25 ___	#26 ___	#27 ___	#28 ___	#29 ___	#30 ___
	#31 ___	#32 ___	#33 ___	#34 ___	#35 ___	#36 ___
TOTALS						

Sending Instructions

Why Witness?

Sending Instructions

On behalf of Pastor Carter, I would like to thank you for your faithfulness to Church School and for your interest in living out our church's mission to glorify God by making disciples of Jesus Christ through our commitment to Worship, Word and Witness. As Christ's disciples, we gather for Worship & Word and scatter to Witness to the world.

Because we are scattered more than we are gathered, the aim of this *Why Witness?* Course was to continue equipping you with the tools and confidence you need to witness – to share your story in your circle of influence. All of us have friends, relatives, associates and neighbors who are interested in hearing about our faith journeys.

Had everything gone according to plan, we would have covered these five lessons in five weeks and the course would have been complete on the Sunday before *Ash Wednesday*, which was February 18th.

Ash Wednesday marks the beginning of Lent. Lent is the 40 day period leading up to Resurrection Sunday. During Lent we reflect upon the life, ministry and sacrifice Christ made so that we might be saved. For many, Lent is a time of prayer and fasting. For us, this year, Lent is also a time of intentionally focusing on Lifestyle Evangelism.

Prayerfully, each of us has identified *at least one* person in our circle of influence to whom we can witness. When we witness, we never know if we are planting (sharing the gospel for the first time) or watering (sharing the gospel with someone who has yet to receive Christ or who is need of a church home). But, we do know that it is the Lord who does the drawing and the saving, (1 Cor. 3:6).

So there is no pressure on us this Lenten Season. All we have to do is live out the Great Co-mission by sharing our story with someone we know. ☺

We'll come back together in April for follow-up on what your faith sharing conversation was like.

Let's bow for a word of prayer as we are sent in same manner that Christ sent The Twelve.

Given by LAC Members who served as Field Observers on the last day of instruction, (March 1, 2015) to send project participants into the Practicum.

Calvary Connection

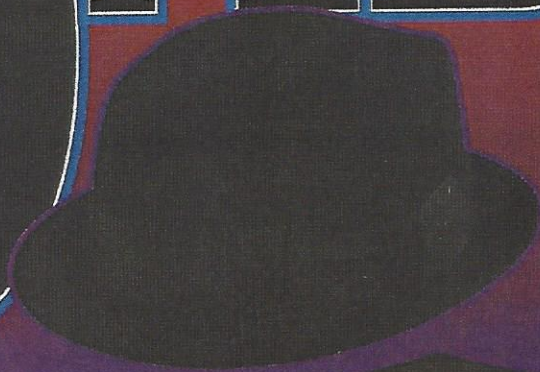
Celebratory Article

SUMMER 2015

CALVARY Connection

CONNECTING YOU AND COMMUNITY THROUGH WORSHIP, WORD, AND WITNESS

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GRADS

GATHERED FOR WORSHIP & WORD: SCATTERED TO WITNESS TO THE WORLD A FAITH FORMATION DOCTOR OF MINISTRY PROJECT

By Reverend Carol Lynn Patterson

"Worship is how the people of God practice their reliance on God... We come to understand that the God who has been involved with us since time began is involved with us still... We experience the incarnate Lord who feeds and forgives and calls us to follow him into the world... Having practiced our priesthood in worship, we go forth to exercise it in our lives, loving and serving the Lord who plays hide-and-seek with us in every face we meet." - Dr. Barbara Brown Taylor

What is a doctor of ministry project?

W First and foremost a Doctor of Ministry (DMin) project is a body of work specifically designed to enhance the DMin candidate's competence in ministry. Simultaneously, the project aims to make a significant contribution to the church where it is implemented. It is a collaborative act of ministry designed, planned, executed and evaluated within a specific time period by the candidate and a Local Advisory Committee (LAC) that works with the candidate to plan, execute and evaluate the project.

What is focus of your Doctor of Ministry project?

Since witnessing is a key component in Calvary's mission statement, my LAC and I agreed that a church-wide witnessing project could be mutually beneficial. When we examined the church's expressed commitment to making disciples of Jesus Christ through commitment to Worship, Word and Witness, we agreed unanimously that Calvary is a strong Worship and Word church with the potential to become an even stronger Witnessing church.

Who serves on your Local Advisory Committee?

I affectionately refer to my LAC as my dream team. It is comprised of: Minister Jakki Cobb, Sister Mable Davis, Deaconess Carolyne Hopkins, Sister Regenia Moore-Lee, Deacon Ricky Osborne, and Deacon Stan Prater; all whom are passionate about various aspects of evangelism.

What is the purpose of your Doctor of Ministry project?

My dream team and I endeavored to determine - through a pilot project - what must be considered in order to move our congregation toward a deeper commitment to witnessing as it used in: the church's mission statement; the tenants of Baptist faith; and the Scriptures. Our purpose was three-pronged: (1) to equip our church family for witnessing; (2) to engage in a Lifestyle Evangelism/FRAngelism, witnessing experience; (3) to evaluate the equipping process and engaging experience.

How did the study of the Scriptures inform the practice of witnessing or deepen commitment to it?

In a five-week adult Church School class -- entitled Why Witness? -- we studied the biblical and theological foundation for witnessing. The God we serve is a sending God. Jesus was sent as Redeemer, (John 20:21b). The Redeemer

commissions His followers to make disciples, (Matthew 28:19a); empowers them with the Spirit to be witnesses, (Acts 1:8a); and adds to the church those that are saved, (Acts 2:47b). For all of this to work, Christ's disciples must gather for worship and scatter to enter into the work of the Lord as witnesses. Hence, the project name: Gathered for Worship & Word: Scattered to Witness to the World.

How did you decide to hone in on lifestyle evangelism?

Evangelism is a very broad and sometimes daunting topic. So, of the various aspects of evangelism at work in the life of our church: evangelistic events (where congregants are encouraged to share the gospel inside and outside of the church); contextual or grassroots evangelism (where we intentionally witness in the local community surrounding the church); and lifestyle evangelism (where we share the gospel in relationships); we decided it would be most effective to continue on the lifestyle evangelism trajectory that Pastor Carter had already begun in our Becoming a Contagious Christian CSI study.

What is FRAngelism?

FRAngelism is an approach to lifestyle evangelism that involves witnessing to **F**riends, **R**elatives, **A**ssociates and **N**eighbors. It recognizes that while there are those who are uncomfortable with witnessing to strangers; everyone is called to evangelize to someone.

What role does personal testimony play in lifestyle evangelism/FRAngelism?

Arguably, personal testimonies are the most important aspect in faith sharing conversations. They are short, non-preachy, stories about Christ's power in us. To borrow a sermon title from Pastor Carter, your personal testimony is The Gospel According to You. People we know want to hear what we have to say. They may not be interested in or impressed by our theological knowledge or belief in the Bible. But, they can appreciate our authenticity when we share our own story. ■

APPENDIX V

Research Conversation Group (RCG) Resources

RCG Session 1
Pre-Project

Why Witness?
Research Conversation
Group



Thurs., Jan. 15 @ 7 p.m.

Conference Room
Morris County Library
30 E. Hanover Ave.,
Whippany NJ 07981

Questions? Email
revclp@calvarybc.org

“We seek to glorify
God by making
disciples of Jesus
Christ through our
commitment to
Worship, Word
and Witness.”

Participant Profiles

Miriam “Ann” Banks - A member of Calvary since 1999, Ann is a member of the Our Daily Bread (Kitchen Ministry) and a parental advisor to the Children’s & Youth Ministry. The mother of a 17-yearold daughter, she volunteers her time serving local youth organizations. She attends the *Adult II* Church School class.

Roger Blissett – A member of Calvary since 2005, Roger sings with the male chorus and co-chairsf the Men of Standard Ministry. He is Vice President and Branch Manager of the U.S. licensed offices of Royal Bank of Canada and Chairman of the Institute of International Bankers. An *Adult I* student, he volunteers with New York City’s Young Men’s Initiative.

Breyton Croom – A member of Calvary since 2002, Breyton is an active participant in the fledgling Young Adult Movement. A junior at Fairleigh Dickinson University, he serves in the Ushers Ministry and sings with the Young Adult Choir. A two-time winner of the Church School Bible Bowl, Breyton attends the *Contemporary Adult* Church School Class.

Susan Croom – Also a member of Calvary since 2002, Susan is Breyton’s mom and Vice President of Croom Video Services, (the company that recorded the RCG sessions). Part of the Good News Nook ministry, she is a regular attendant of the *Adult II* Church School class.

Rachael Fosu – A member of Calvary since ____, Rachael handles Internet security for Euronext. A recently widowed, fully engaged single mother of two sons, she spends her volunteer time mentoring young women for careers in the financial industry. She is a student in the *Contemporary Adult* Church School class.

Deborah Smith – A member of Calvary since 2008, Deborah is a greeter with the Hospitality Ministry. A Human Resources and Payroll Manager, she is an active participant in CSI² and the *Adult III* Church School class.

In addition, LAC members Jakki Cobb, Carolyne Hopkins, Stan Prater and Ricky Osborne participated in the discussion along with <i>Adult I</i> Instructor Sandra Gilyard.
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Research Conversation Group Informed Consent Form

GATHERED FOR WORSHIP & WORD: SCATTERED TO WITNESS TO THE WORLD RESEARCH CONVERSATION GROUP (RCG) CONSENT FORM

1. INTRODUCTION

You are invited to be a participant in a research study about witnessing and its role in disciple making. You were selected as a possible participant because you demonstrate a commitment to worship and the study of the Word. We ask that you read this document and ask any questions you may have before agreeing to be in the study. The study is being conducted by Rev. Carol Lynn Patterson toward the fulfillment of requirements for her Doctor of Ministry project at Drew Theological School.

2. BACKGROUND

The purpose of this pilot project is to determine what must be considered – in the specific ministry context of the Calvary Baptist Church of Morristown, New Jersey – in order to move toward deepening discipleship by equipping and engaging congregants in the Lifestyle Evangelism (LE) aspect of witnessing.

3. DURATION

The length of time you will be involved with this study is January through April of 2015.

4. PROCEDURES

If you agree to be in this study, we will ask you to do the following things:

- Participate in at two group interviews in January and April – potentially one individual interview with a member of the project team;
- Attend a five-week Church School class on Lifestyle Evangelism (LE);
- Participate in a Lenten LE Experience, where you will be asked to witness to someone you know by having a conversation about your faith that employs the techniques you learn in the Church School class entitled *Why Witness?*
- Discuss your faith-sharing experience in an in-class debriefing conversation.

You will not have to do the following things:

- Answer all questions posed to you if you are uncomfortable for any reason
- Remain committed to this project until its completion. (Participants may end their participation at any time without consequence or penalty.)

5. RISKS/BENEFITS

This study has the following risks: the individual(s) you choose to share your faith with may not immediately respond with the desire to be saved. This will not be failure. In keeping with 1 Corinthians 3:7-9, you may be planting the seed of the Gospel or watering a seed that has previously been planted. Only God can give the increase and lead the individual to salvation.

The benefits of participation are: knowledge gained through participation in a pilot project, a deeper understanding of the notion of witnessing and experience in steering conversation toward matters of faith.

6. CONFIDENTIALITY

As a member of the Research Conversation Group (RCG), you will be identified by a number. Permission will be obtained to quote you directly if it is deemed that doing so will be impactful. Otherwise, what is shared in the interviews will be used only in the most general fashion.

7. VOLUNTARY NATURE OF THE STUDY

Your decision whether or not to participate in this research will not affect your current or future relations with Calvary Baptist Church or Drew University. As stated above, if you decide to participate in this study, you are free to withdraw from the study at any time without affecting those relationships and without penalty.

8. CONTACTS AND QUESTIONS

The researcher(s) conducting this study are Minister Jakki Cobb, Sister Mable Davis, Deaconess Carolyn Hopkins, Sister Regenia Moore Lee, Deacon Ricky Osborne, Reverend Carol Lynn Patterson, Deacon Stan Prater and Dr. Nancy Lynne Westfield. You may ask any questions you have right now. If you have questions later, you may contact Reverend Patterson at (973) 267-0136 or revclp@calvarybc.org

If you have questions or concerns regarding this study and would like to speak with someone other than the researcher(s), you may contact Carl Savage at Drew University (973) 408-3000 or csavage@drew.edu

9. STATEMENT OF CONSENT

The procedures of this study have been explained to me and my questions have been addressed. I understand that my participation is voluntary and that I may withdraw at any time without penalty. If I have any concerns about my experience in this study (e.g., that I was treated unfairly or felt unnecessarily threatened), I may contact Dr. Kate Ott, the chair of the Drew Institutional Review Board regarding my concerns at kott@drew.edu or (973) 408-3000.

Participant signature _____

Date _____

Research Conversation Group Session #1 Notes

Attendees:

Principal Investigator – Carol

Moderator – Lynne

LAC Members – Jakki (New Members Teacher/Contemporary Adult Observer); Ricky (9th & 10th Grade Church School Teacher/Adult II Observer); Stan (Adult III Teacher/Adult III Observer); and Carolyne (CSI Facilitator/alternate observer)

Instructor – Sandra (Adult I Instructor)

Church School Students & Classes – Roger (Adult I); Ann, Susan (Adult II); Deborah (Adult III); Rachael, Breyton (Contemporary Adult)

#1) When you think about evangelism & witnessing, what's the goal? (Mission = worship, Word & witnessing) When any church is about witnessing, what is the goal?

Ann - Personal experiences, significant, life-altering

Susan - Telling people outside of church about the gospel of Jesus Christ

Breyton - Young adult used technology/phone to search definition

- Something serving as evidence or proof; Westfield - "I have an experience"
- Public affirmation/not a secret

Debbie - Sharing specific events in my life that changed me due to my faith in Jesus Christ

Racheal - Intent is to connect people with God, draw them to church

Stan - Encouraging others to believe; being a living example

Ann - Words OR actions?

Breyton - Sometimes just planting seeds; sometimes you see results

Jakki - Important to know the level of your audience; establish rapport; earn trust

Moderator – craft, skill, artistry, the more you do it, the better you get

Sandra - Grounded in experience; doesn't really take a great deal of skill to talk about what God has done for you; share your story

Moderator – multifaceted; moments of deep intimacy & privacy ALSO highly public and into a microphone; hard to do wrong; challenging for some; second nature to others; courage is a major component that cuts across the multi-faceted nature of witnessing; fear enters into most things of faith

Roger - Making yourself vulnerable

Breyton - Putting an idea tag on yourself

Racheal - About the person to whom you are witnessing

Is it a spiritual discipline????

#2) In those moments when you are witnessing... (write answers down for discussion later)

#2A) What does witnessing taste like, sound like, look like or smell like?

Stan – scary

Racheal – feels right

Breyton – uniting

Sandra – sacred

Debbie - natural

#2B) How does it feel to (to be witnessing)?

Stan – honored

Carol – giver of a very precious gift

Sandra – empowered by the Holy Spirit

#2C) Given what you know about Calvary – witness being one of your 3-prongs to making disciples – how would you rate the congregation's effectiveness on a scale of 1 – 10 with 10 being the highest?

Roger 2

Debbie 5

Susan 8

Ann 5

Ricky 5

Jakki 4

Carol 5

Racheal 5

Stan 6

"Pass" - Kevin, Breyton, Carolyne & Sandra

#3) If your congregation were to choose not to put a great deal of resources into witnessing, what would be at stake? (In groups)

Group A

Decline in membership

Fray the very fabric on the congregation

HW 😊 (spread the word when you leave church)

"Disruption"

"selfish not to share"

Group B

Progress; run the risk of stagnation or decline

Loss of sense of renewal that members feel when new believers are baptized

EXTINCTION (future generations have no attainable role models)

Group C

INTEGRITY- how can a church not live up to a biblical mandate???

Spiritual maturity

Lives would be lost, if the seed of the Word wasn't being planted

Sandra - If the church isn't visible, the community becomes the devil's playground; no challenges

Group D

The church would be living a form of heresy

Roger – What is the proper metric? Is there a metric?

Racheal – Ask members if they are witnessing? How they are witnessing?

An approach to pluralism – Roger

“I have a brother-in-law who is Buddhist. We used to debate Buddhism versus Christianity. One day the Holy Spirit told me to stop arguing and share what happened to me. When I explained my path to salvation, he just listened to me and responded, ‘I’ve got nothing to say.’ Sharing my story brought about acceptance.”

Moderator – What are some of the challenges or obstacles in ministries of witness? How do you know when you did it? How do we celebrate it? How do we adjust if it isn't happening? Congregation must decide how to measure it. What's the vision of witnessing? Why do we do it? This group has a congealed sense, which is a credit to your level of Christian maturity.

When we talk about witnessing, what do we mean? (If there are certain habits, practices & techniques, I want them) Talk smoothly. Be relaxed. What should I say? How should I say it?

If there are pockets of rigidity; that would be a BIG obstacle

Ann – since a lot of our members are not from this immediate community, it might be most helpful to have various approaches (contextual in local community; lifestyle wherever you are)

Debbie - I love to go to work and re-tell the sermon. That's a form of witnessing. They have the desire to come after I talk with them ☺ Just gotta get them to follow through.

Jakki - Service ministries are forms of witness. Prison Ministry, YES Camp, Sportsense, Soup Kitchen

Moderator – Possibilities, right? Broaden the definition to include ministries of witness

Roger – growth is a good measure; not just numerical but also spiritual

Sandra – consider factors that may account for lack of numerical growth; one is life stage & what drives people

Racheal - young adults may need to be influenced by peers

Breyton – “progress not perfection”

RCG Session 2

Post-Project

Why Witness?

Research Conversation Group

Debriefing Session



Mon. Apr 13 @ 7 p.m.

Mary Room

Calvary Baptist Church
10 MLK Ave., 3rd Floor
Morristown, NJ 07960

Please confirm your attendance
revdp@calvarybc.org

“We seek to glorify
God by making
disciples of Jesus
Christ through our
commitment to
Worship, Word
and ***Witness.***”

Participant Profiles

LAC Members

Carolyn Wright Hopkins – A family manager and education advocate with extensive civic and public education engagement and experience. Has been a member of Calvary since 1990; has served as a Bible Study instructor/facilitator since 1998; co-chaired the Diaconate Ministry for two three-year terms; continues to serve as a member of the that ministry with responsibility for congregational care and coordination of baptismal initiation rites.

Regenia Moore-Lee – An accomplished Human Resources leader with vast community involvement. Has been a member of Calvary since 2000. Served on the church’s Personnel Committee and coordinated the Music Council prior to moving to Bangkok, Thailand (2006 - 2011). Led worship at the Calvary Baptist Church of Bangkok while residing in Thailand. Graciously agreed to serve as co-chair of our Women of Purpose Ministry upon her return to the United States in 2011.

Stan Prater – An executive at New Jersey Central Power & Light. Has been a member of the Calvary since 1986; currently serves as a Church School instructor, coordinator of Bible Study Outreach at the Market Street Mission, a member of the Diaconate Ministry, and participates in the Men of Standard Ministry.

Ricky Osborne – Dean of Students at Frelinghuysen Middle School. Has been a member of the Calvary since 1988; currently serves as a Church School instructor, member of the Faith Sharers Ministry and member of the Diaconate Ministry. Previously served on the Children & Youth Ministry steering committee to revitalize the church’s youth offerings.

Instructor

Archie Glaspy – A certified public accountant and Assistant Superintendent of the Church School, Archie has been a member of Calvary for 18 years. He serves as lead teacher for the *Contemporary Adult* Church School class. In addition, he facilitates Faith Formation seminars.

Student & Alternate Instructor

Patra Brown – A Project Management Professional (PMP), energized by people who strive to change their environment for the better, Patra has been a member of Calvary since 2006. She has been a Church School Instructor for the past several years.

GATHERED FOR WORSHIP & WORD: SCATTERED TO WITNESS TO THE WORLD RESEARCH CONVERSATION GROUP (RCG) DEBRIEFING FORM

1. PURPOSE OF THE STUDY

The pilot project in which you just participated was designed to determine what must be considered – in the specific ministry context of the Calvary Baptist Church of Morristown, New Jersey – in order to move toward deepening discipleship by equipping and engaging congregants in the Lifestyle Evangelism (LE) aspect of witnessing.

2. METHODOLOGY

In this study you were asked to:

- Participate in at least two (at the most 3) individual interviews with a member of the project team in January and April;
- Attend a 5-week Church School class on Lifestyle Evangelism;
- Participate in a Lenten LE Experience, where you were asked to witness to someone you know by having a conversation about your faith that employed the techniques you learned in the Church School class entitled *Why Witness?*
- Discuss your faith-sharing experience in an in-class debriefing discussion; and
- Participate in two group interviews – one in January prior to the Church School class and the other upon completion of the project in April.

3. ADDITIONAL RESOURCES

For more information on the topic of this research, you may want to read *Becoming a Contagious Christian* by Bill Hybels & Mark Mittelberg and/or *Lifestyle Evangelism: Learning to Open Your Life to Those Around You* by Joseph C. Aldrich.

4. CONTACT INFORMATION

If you are interested in learning more about the research being conducted, or the results of the research of which you were a part, please do not hesitate to contact Rev. Carol Lynn Patterson at (973) 267-0136 or Dr. Carl Savage at (973) 408-3000.

Thank you for your help and participation in this study.

Post-Project Feedback Form #1

Classroom Experience

Gathered for Worship & Word: Scattered to Witness to the World

Doctor of Ministry Project

Why Witness? ■ FRANgelism/Lifestyle Evangelism Experience ■
Debriefing Session

Feedback for Classroom Experience

Recall your "Why Witness?" classroom experience. What was insightful or meaningful in preparation for your witnessing/ faith-sharing conversation with a Friend, Relative, Associate or Neighbor (FRAN)?

1) What was most helpful to you?

2) What was least helpful to you?

3) What was a surprise?

4) Were you an Instructor or a Student? (Check One)

With regard to the curriculum, please list changes, additions, enhancements or subtractions that you would recommend for the future.

5) On a scale of 1 - 10 (with 10 being the highest) please assess your classroom experience.

Not Helpful at All

Somewhat Helpful

Extremely Helpful

1 2 3 4 5 6 7 8 9 10

6) What did you discover about your own faith through your classroom experience?

∞ Please write on the back if more space is needed. Thank You! ∞

Post-Project Feedback Form #2

FRANgelism Experience

Gathered for Worship & Word: Scattered to Witness to the World
 Doctor of Ministry Project

Why Witness? ■ FRAngelism/Lifestyle Evangelism Experience ■ Debriefing
 Session

Feedback for FRAngelism Experience

*Recall your witnessing/ faith-sharing conversation with a **F**riend, **R**elative, **A**ssociate or **N**eighbor (FRAN) during Lent. What was insightful or meaningful about the experience?*

1) On a scale of 1 - 10 (with 10 being the highest) how *prepared* did you feel?

Not Prepared at All		Somewhat	Prepared		Extremely Prepared				
1	2	3	4	5	6	7	8	9	10

2) On a scale of 1 - 10 (with 10 being the highest) how *confident* did you feel?

Not Confident at All		Somewhat	Confident		Extremely Confident				
1	2	3	4	5	6	7	8	9	10

3) On a scale of 1 - 10 (with 10 being the highest) to what extent did your witnessing experience impact your own discipleship?

Not Impactful at All		Somewhat Impactful		Extremely Impactful					
1	2	3	4	5	6	7	8	9	10

Please describe the impact. (Be specific.)

4) List the witnessing skills you employed. (Be specific.)

5) What surprises did you experience?

6) What did you discover about your own faith through witnessing?

7) What further conversation or education do you need?

∞ Please write on the back if more space is needed. Thank You! ∞

Research Conversation Group Session #2 Notes

Attendees:

Principal Investigator – Carol

Moderator – Lynne

LAC Members – Regenia (LAC Chair/Adult I Observer); Ricky (9th & 10th Grade Church School Teacher/Adult II Observer); Stan (Adult III Teacher/Adult III Observer); and Carolyne (CSI Facilitator/alternate observer)

Church School Student – Patra (Adult III)

Church School Instructor – Archie (Contemporary Adult)

Discussion Concerning Classroom Experience

Recall your "Why Witness?" classroom experience. What was insightful or meaningful in preparation for your witnessing/faith-sharing conversation with a Friend, Relative, Associate or Neighbor (FRAN)?

7) What was *most helpful* to you?

Regenia (LAC Member & Adult I Observer) – The “Why Witness?” student booklet functioned as a classroom guide. It can also be referenced once the course is complete and their witnessing continues.

Ricky (LAC Member & Adult II Observer) – Attending LAC meetings and helping to create a project that would move our church toward a deeper commitment to witnessing was most rewarding. Listening to the various perspectives on witnessing helped me to see the vastness of evangelism.

Patra (Adult III Student) – The weekly reviews of previous sessions helped to keep everyone together since the weather changed the composition of the class each time. Taking the Conversation Style Assessment engaged us and enabled us to put the concepts to use in class. It was a practice session that prepared me for my FRANgelism conversation.

Stan (LAC Member & Adult III Observer) – The guide to prepare a personal testimony. When people are being asked to tell their story to draw others to Christ, they need help crafting a compelling concise testimony.

Archie (Contemporary Adult Instructor) – Teachers usually learn the most. I enjoyed engaging my fellow teachers in the experience. I challenged them to use their creativity, Christian and personal experiences to present the material. Making

use of media during the sessions provided continuity for the class between sessions. There was a lot of positive feedback from students on content.

Carolynne (LAC Member & Rotating/Alternate Observer) – Compiling the student handbook and observing the way students received and responded to its content. Specifically, student dialog about the points contained in the guide for *Building & Sharing Your Personal Testimony* provided confirmation of the notion of Lifestyle Evangelism.

8) What was *least* helpful to you?

Regenia (LAC Member & Adult I Observer) – There was not enough time to cover the material. Student engagement prevented the instructors from covering all of the lesson content in the hour allocated for class. In addition, the inclement weather interrupted the instruction schedule causing gaps in the learning.

Ricky (LAC Member & Adult II Observer) – The timeframe of five weeks was not long enough to adequately cover the material. Being an observer constrained me. I wanted to participate in class discussions.

Patra (Adult III Student) – The lack of time for role playing using our conversation styles and testimonies. There was a heightened level of curiosity and energy around discovering our styles and sharing our stories. It was disappointing not to put them to use with one another in class.

Stan (LAC Member & Adult III Observer) – Our class only one instructor who lectured the entire time. The left little to no room for student engagement.

Archie (Contemporary Adult Instructor) – The timing of the closing session did not afford us the opportunity to have the greatest impact. There were too many intervening activities that diminished the impact. For example, the Couples for Christ Ministry's Church School class took place at an important juncture of the witnessing project. Had instruction continued on evangelism during Lent, the Easter closeout might have yielded greater results. At least there would have been more participation in the practicum.

Carolynne (LAC Member & Rotating/Alternate Observer) – My own inability to attend all of the classes was frustrating. I would have liked to have seen how each class interacted with the material. Unfortunately, the hour for class is insufficient to dig deeply into these rich principles.

9) What was a *surprise*?

Regenia (LAC Member & Adult I Observer) – Mature Christiana’ perceptions and preconceived notions about witnessing and evangelism

Ricky (LAC Member & Adult II Observer) – The level of student excitement and engagement around the topic of witnessing

Patra (Adult III Student) – There was not enough time in our last class session for everyone to discuss what happened during their FRANgelism conversations. With so little interaction during the class sessions, I did not expect that many students to have results to report.

Stan (LAC Member & Adult III Observer) – Even though students did not appear to be engaged during the lectures, they were. This was evident during the post-witnessing conversation.

Carolyne (LAC Member & Rotating/Alternate Observer) – The engagement of the congregation beyond the Church School classes made it feel like the project went viral. The willingness of students to dig deeper into ways to share their faith with others was evident by the questions asked during class.

10) Please list *curriculum enhancements* that you would recommend for the future.

Ricky (LAC Member & Adult II Observer) – More time for role playing during class would help to bolster confidence

Patra (Adult III Student) – Role playing should have been a *requirement*. It would have broken the monotony of the lectures.

Stan (LAC Member & Adult III Observer) – Allocate more weeks for instruction so that a session or two can be dedicated to role playing.

Archie (Contemporary Adult Instructor) – Either continue instruction during the practicum period or have a period of reorientation for the class before the final session. A written summary on the course as a “parting gift” would be a blessing to the students.

Carolyne (LAC Member & Rotating/Alternate Observer) – Given the amount of material, extend the study for a longer time period.

11) On a scale of 1 - 10 (with 10 being the extremely helpful) please assess your classroom experience.

Median = 8

12) What did you discover about your own faith through your classroom experience?

Regenia (LAC Member & Adult I Observer) – I need to take advantage of more opportunities to witness on a daily basis.

Ricky (LAC Member & Adult II Observer) – I now realize that I may have been missing some opportunities to witness. I will begin to pray for and become more intentional about ceasing moments when they are presented to me.

Stan (LAC Member & Adult III Observer) – I am even more committed witnessing than I was at the outset of this project. Over the years, I have tended to run hot and cold. It is now ingrained into my lifestyle and I will be more consistent.

Archie (Contemporary Adult Instructor) – I have to continually challenge myself to read, study and communicate God's Word as opportunities present themselves. It became apparent to me that my teaching team and students expected me to spiritually guide them through the sessions.

Carolynne (LAC Member & Rotating/Alternate Observer) – I was reminded of how God can use individuals who are cognizant of those in their surroundings and sensitive to the prompting of the Holy Spirit.

Discussion Concerning Classroom Experience

Recall your witnessing/faith-sharing conversation with a Friend, Relative, Associate or Neighbor (FRAN) during Lent. What was insightful or meaningful about the experience?

1) On a scale of 1 - 10 (with 10 being extremely prepared) how prepared did you feel?

Median = 9

2) On a scale of 1 - 10 (with 10 being extremely confident) how confident did you feel?

Median = 9

3) On a scale of 1 - 10 (with 10 being extremely impactful) to what extent did your witnessing experience *impact your own discipleship*?

Median = 8

Please describe the impact. (Be specific.)

Ricky (LAC Member & Adult II Observer) – It showed me that Jesus is using me. He is working through me to save people's lives.

Patra (Adult III Student) – My awareness of my conversations with the person to whom I witnessed is now increased. And, I will be more mindful of my conversations with others.

Stan (LAC Member & Adult III Observer) – It made me want to incorporate witnessing into more conversations and look for different opportunities to witness.

Archie (Contemporary Adult Instructor) – I was able to use this experience as an opportunity to share with others in workplace who are Christians how God can use you to send out His Word and not worry about it returning void.

Carolyne (LAC Member & Rotating/Alternate Observer) – Initially, I was unsure how my sharing was received. Yet, doing so had a positive impact on me.

8) List the *witnessing skills* you employed. (Be specific.)

Ricky (LAC Member & Adult II Observer) – Telling my story and making sure I listened carefully to theirs.

Patra (Adult III Student) – Listened to a co-worker. Suggested Scriptures. Followed up a few weeks later.

Stan (LAC Member & Adult III Observer) – I listened, met the person where they were (looking for a different job – so I shared a lead), then shared some of my testimony

Archie (Contemporary Adult Instructor) – Listened to the person as they testified about their beliefs

Carolyne (LAC Member & Rotating/Alternate Observer) – I started out using an Indirect, Invitational conversation style and shifted to Direct

9) What *surprises* did you experience?

Ricky (LAC Member & Adult II Observer) – With my past sins, that God has chosen to use me as a vehicle to save the lost

Patra (Adult III Student) – She used to ask spiritual questions from time to time. Now she never broaches the subject.

Stan (LAC Member & Adult III Observer) – The person had already accepted Christ but neither attends nor belongs to a church.

Archie (Contemporary Adult Instructor) – Opened the door for future fellowship

Carolynne (LAC Member & Rotating/Alternate Observer) – No visible impact initially

10) What did you *discover about your own faith* through your witnessing experience?

Ricky (LAC Member & Adult II Observer) – That my relationship with God has been strengthened

Patra (Adult III Student) – I am trying to rely more on God and be obedient to the working of the Holy Spirit

Stan (LAC Member & Adult III Observer) – I need to be led by the Holy Spirit while witnessing because the best plan can be changed at any moment

Archie (Contemporary Adult Instructor) – My faith is maturing. I am no longer shy of telling about the blessings of God in my life. I have a Hindu coworker who is very committed to sharing the tenants of his faith. This course has emboldened me.

Carolynne (LAC Member & Rotating/Alternate Observer) – We never know how the Lord will use our efforts... Faith requires patience.

11) What *further conversation or education* do you need?

Regenia (LAC Member & Adult I Observer) – I understand the command to go. I have the tools needed. The material provided and instruction given were excellent. The church should commit to actively evangelize with our mission statement in mind. Regular minders about the importance of witnessing would help weave it into the fabric of the church.

Ricky (LAC Member & Adult II Observer) – Further discussion is needed on which evangelistic approach is most effective “for you” and why. More opportunities to practice would be helpful.

Patra (Adult III Student) – None at this time. Ideally, a refresher should be offered quarterly with opportunities to role play using personal testimony and conversation style. We ought to move away from the Baskins Robbins (flavor of the month) style of learning.

Stan (LAC Member & Adult III Observer) – We should hear from one another about our witnessing experiences, good and bad. It would be good if we used Family Fun Day as a day for everyone to bring someone to whom they have witnessed.

Archie (Contemporary Adult Instructor) – I plan to educate myself on the basics of other beliefs. Knowing why people believe in different philosophies could help me broaden my witness.

Carolynne (LAC Member & Rotating/Alternate Observer) – It would be helpful to revisit the persons to whom we witnessed. It's not over after the conversation takes place. There may be opportunities for mutual encouragement.

APPENDIX VI

Teachers and Their Tools

Church School Instructor Profiles

Teaching Teams

Adult I

Kenneth Edwards – The current chair of the Diaconate Ministry, Ken has been a member of Calvary since 1995. He and his wife have raised four children who attended Church School from the primary class into adulthood.

Sandra D. Gilyard* - A member of Calvary since 1991, Sandra began her teaching ministry in 1992. She is committed to sharing the gospel of Jesus Christ and living a life that draws others to the church.

Al Lee – The current chair of the Trustee Ministry, Al has been a member of Calvary since 2000. While he travels extensively for work, he never misses worship due to the livestream broadcast of the 10:45 Worship Experience.

Adult II

Donald Still – Baptized into the Episcopalian Church, Donald has served as an Elder in the Congregational Church as well as a Deacon in the Presbyterian Church. He has been a member of Calvary since 2008.

Samaria Tillman – A member of Calvary for more than three decades, Samaria's involvement in Christian Education spans more than 25 years. She is an associate minister and head of the church's counseling ministry.

Adult III

Ronald McKoy – An associate minister at Calvary and an adjunct professor at New York Theological Seminary, Ron has been a member of Calvary since 2002. He is a part of the Faith Formation team that plans church-wide studies.

Contemporary Adult

Archie Glaspy* – Assistant Superintendent of the Church School, Archie has been a member of Calvary for 18 years. He serves as lead teacher for the *Contemporary Adult* Church School class. In addition, he facilitates Faith Formation seminars.

Sean Hudson – Sean grew up in the church and has a love for Christian Education. He blends Adult Learning principles (bite-sized and social /collaborative learning techniques) with Scripture to provide his students with a contemporary way of understanding and serving God.

LaShon Whitfield – LaShon has served faithfully in the Music and Christian Education ministries for more than 15 years. She is an avid fan of the Washington Redskins and finds her therapy in cooking, baking, and watching comedies.

*Also participated in Research Conversation Group.

Adult I

Lyrics to *You Don't Know My Story*

JOHN P. KEE***Life & Favor/You Don't Know My Story*****LYRICS***[Speaker:]*

Some people have seen where God has brought you from
 They really don't understand it
 They don't know your story.

[Choir Verse:]

You don't know my story
 You don't know the things that I've come through
 You cannot imagine
 The pain the trials I've had to endure

You don't know my story
 You don't know the day He set me free
 You cannot imagine
 The strongholds and the walls that severed me

[Reprise]

In all God has been faithful to me
 He promised He would never leave me
 My story proves that God can use me
 Deliverance is my testimony
 You don't know -- my story!
 You don't know -- my story.

[Lead 1:]

You don't know my story
 The anguish and the guilt that consume me
 Grateful I can tell it
 For no more shall the shackles condemn me

You don't know my story
 For if you did you would lift up your hands
 So just let me tell you
 By faith you may as well break out and dance.

[Reprise]

In all God has been faithful to me
 He promised He would never leave me
 My story proves that God can use me
 Deliverance is my testimony

You don't know -- my story!
 You don't know -- my story.

[Bridge:]

Through my testimony that the blood of the lamb –
 Delivered again
 Now I have a testimony;
 Favor's upon me

Grace and Mercy, Love and Peace
 Abound
 All in you I've found
 A lord that will not ever leave me
 (He wont forsake me.)

You don't know my story --

[Vamp:]

I'm delivered, here's my story
 Life and Favor upon me He brought me out
 You don't know it, let me tell it
 Life and favor upon me He brought me out

God of Mercy He who loves me
 Life and favor upon me He brought me out
 Oh how wondrous is my story
 Life and favor He brought me out

Can't imagine what I've gone through
 Life and favor upon me He brought me out
 Can't imagine what I've gone through
 Can't imagine.

[Key Change]

I'm delivered, here's my story
 Life and favor upon me He brought me out
 You don't know it, let me tell it
 Life and favor upon me He brought me out

God of mercy He who loves me
Life and favor upon me He brought me out
Oh how wondrous is my story
Life and favor upon me He brought me out

Can't imagine what I've gone through
Life and favor upon me He brought me out
I'm delivered, here's my story
Life and favor upon me He brought me out

(Can't imagine)

Can't imagine what I've gone through
Life and favor upon me He brought me out
God of mercy, He who loves me
Life and favor upon me He brought me out

Oh how wondrous is my story
Life and favor upon me He brought me out
Can't imagine what I've gone through
Life and favor upon me He brought me out

(Heyyyyyy, hey, hey, hey)

Life and favor upon me – *[Repeat Out]*

Contemporary Adult
PowerPoint Presentations

Gathered for Worship & Word: Scattered to Witness to the World

The Importance of Witnessing

January 25, 2015

Doctor of Ministry Project for Reverend Carol Lynn Patterson

AGENDA

CONFIDENTIAL

- OPENING
 - Prayer and meditation
 - Objectives
 - Ground rules (expectation from study)
- Preliminary Survey
- Lesson Presentation

CONFIDENTIAL

WHY WITNESS

» Program Objectives

What this Program Isn't	What this Program Is
<ul style="list-style-type: none"> • Brainwashing sessions on witnessing • Forced training on how to witness on the streets • Creating uncomfortable or compromising situations 	<ul style="list-style-type: none"> • An opportunity to learn • An opportunity to serve • An opportunity to grow

Proverbs 27:17 New International Version (NIV)
As iron sharpens iron, so one person sharpens another.

Christians grow from interaction with one another.

3

CONFIDENTIAL

Why Witness?

ALWAYS BE PREPARED TO SPEAK OF YOUR FAITH!

1 PETER 3: 15

REFERENCE: www.gotquestions.org
Example -- Type in: Evangelize friends and family

4

Why Witness?

CONFIDENTIAL

- Week 1 -- Introduction to witnessing
- Week 2 -- Missio Dei & The Great Commission
- Week 3 -- Getting Beyond the Barriers to Witnessing
- Week 4 -- FRAngelism & Faith Sharing Commission
- Week 5 -- Steering Spiritual Conversations

Gathered for Worship & Word: Scattered to Witness

Why Witness?

February 8, 2015

Which Has More Weight To You...



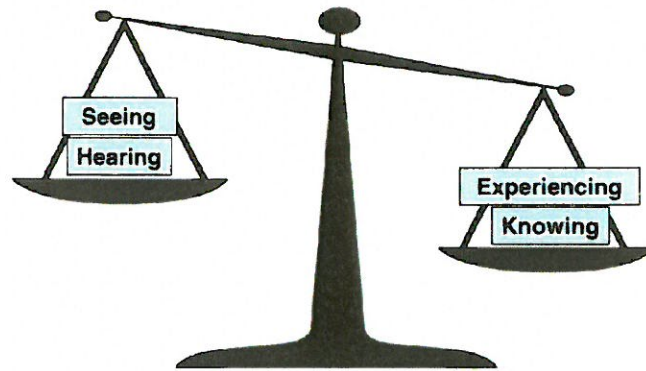
Seeing

Knowing

Hearing

Experiencing

Which Has More Weight To You...



The **best witness** is one that provide an accurate account of events based on 1st hand personal experience

What Is Witnessing for Christ?

Noun:

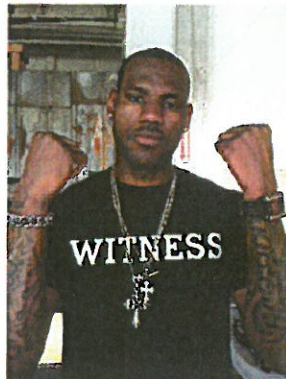
- An intentional act of sharing our faith in Jesus Christ with others from a personal perspective; what we know to be true

Verb:

- Verbal and non-verbal actions that support drawing people to Christ

Is It Witnessing When We...

Is This What We Mean
When We Say Witness?



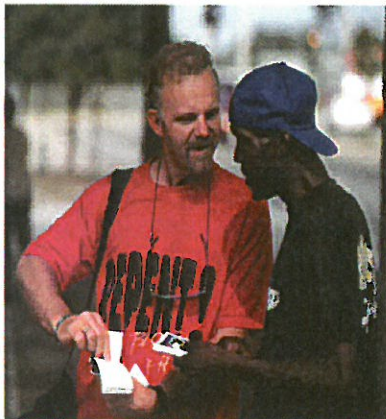
Kevin Durant praying during an NBA game?



What about when
we protest the
mistreatment of
innocent victims?



What About Effective Witnessing...



- Witness is not carrying a big Bible and pestering people
- High pressure sales techniques produce results, but rarely produce loyal customers
- People continue to be "converted" via confrontational evangelism, but the spiritual fallout caused by this tactic is contributing to the downward spiral of Christendom

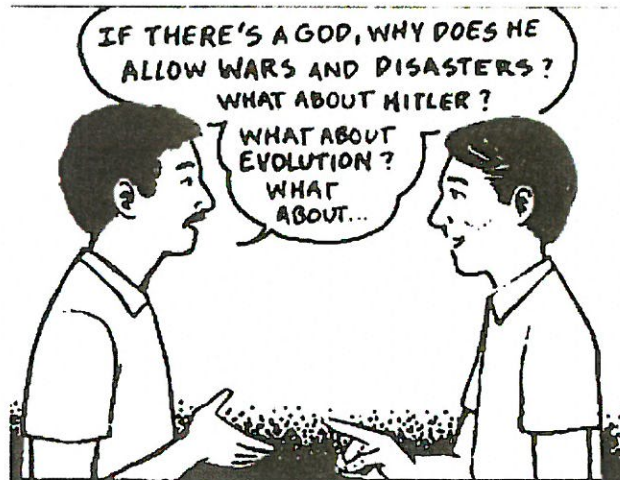
"Let your light so shine before men that they may see your works and honor glorify your Father Who is in heaven" Matthew 5:16

Ok...That's Easy to Say But Not Always Easy to Do...

What Are Some of the Barriers to Witnessing?



Barriers to Witnessing: Lack of Preparation. What If We Get It Wrong



Barriers to Witnessing: Low Spiritual Energy



If We Aren't Excited About Our Relationship With Jesus, Chances Are We Won't Be Compelling When Telling Others About It

Barriers to Witnessing: The Biggest Barrier is Fear

Fear of Failure: What if I Get It Wrong?



Fear of Embarrassment: What if they think I'm some kind of Jesus Freak?



Fear of Rejection: What if I'm not good enough?

Opportunity Cost

What Is The Real Cost Of What If?

- Opportunity Cost is what you must forgo in order to get something:
- If you decide not to go to work, the opportunity cost is lost wages
- Taking a vacation instead of going to a skills building workshop, the opportunity cost is missed chance to get better
- If you decide to throw the ball on the 1 yard line...

What Is the Opportunity Cost of NOT Witnessing

What value are you forgoing?

What benefits do you give away?

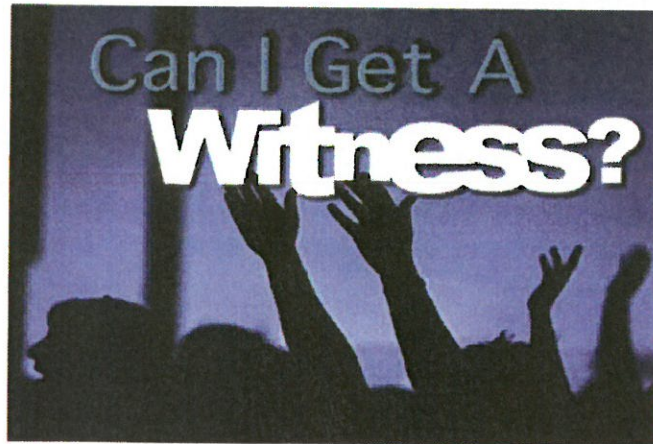
What impact are you choosing NOT to make?

What if no one ever told you about God?

What If Jesus decided to save himself?

Ways to Overcome Barriers

- **Be in a Right Relationship with God...We Are NOT Alone:**
 - Matthew 28:20
 - John 12:32
 - Acts 2:47
- **Prayer:**
 - John 17:20
 - Acts 4:31
 - 1 John 5:14-15
- **Study:**
 - 2 Timothy 2:15



With all that God has done for you and me, it is too much to ask that we tell people about His Grace, Mercy & Salvation

Gathered for Worship & Word: Scattered to Witness to the World

The Importance of Witnessing

February 22, 2015

Doctor of Ministry Project for Reverend Carol Lynn Patterson

Why Witness?

- Week 1 -- Introduction to witnessing
- Week 2 -- Missio Dei & The Great Commission
- Week 3 -- Getting Beyond the Barriers to Witnessing
- Week 4 -- FRAngelism & Faith Sharing Commission
- Week 5 -- Steering Spiritual Conversations

What Is Witnessing for Christ?

Witness

Noun:

- An intentional act of sharing our faith in Jesus Christ with others from a personal perspective; what we know to be true

Verb:

- Verbal and non-verbal actions that support drawing people to Christ

Evangelism

Proclaiming & demonstrating the Gospel. It is the message aspect of witnessing.

Why Witness?

ALWAYS BE PREPARED TO SPEAK OF YOUR FAITH!

1 PETER 3: 15

REFERENCE: www.gotquestions.org

Example -- Type in: Evangelize friends and family

Ok...That's Easy to Say But Not Always Easy to Do...

What Are Some of the Barriers to Witnessing?



Barriers to Witnessing: The Biggest Barrier is Fear

Fear of Failure: What If I Get It Wrong?



Fear of Embarrassment: What if they think I'm some kind of Jesus Freak?



Fear of Rejection: What if I'm not good enough?



Ways to Overcome Barriers

- Be in a Right Relationship with God...We Are NOT Alone:
 - Matthew 28:20
 - John 12:32
 - Acts 2:47
- Prayer:
 - John 17:20
 - Acts 4:31
 - 1 John 5:14-15
- Study:
 - 2 Timothy 2:15

Missio Dei & The Great Co-mission

- Missio Dei – Mission of God
- The Significance of the Great **CO**-Mission (Matthew 28:16-20)



“Commanded by Christ to share with Him”

- G** – Going to God in prayer (Colossians 4:2)
- R** – Reading God’s Word (2 Timothy 2:15)
- O** – Obeying God (John 14:21)
- W** – Witnessing for God (Matthew 4:19)
- T** – Trusting in God (Proverbs 3:5-6)
- H** – Helping others get to know God (2 Cor. 5:20)

FRANgelism

Evangelizing Friends, Relatives, Associates and Neighbors



FRANgelism

"The path of faith is a mystery, because it is impossible to predict who will reject the gospel and who will respond positively."

Good News, Bad News: Evangelization, Conversion and the Crisis of Faith,
Fr. C. John McCloskey and Russell Shaw

Curriculum Debriefing Notes

Why Witness?
Church School Instructors Curriculum Debriefing Notes

Survey Results At-a-Glance

Rankings on a scale of 1 – 10 with 10 being the highest

Class (# of Surveys)	Pre-Class (55)	Post-Class (47)	Post-Witnessing (45)
Comfort sharing faith with someone you know			
Adult I (15)	9	8	8
Adult II (16)	8	8	7
Adult III (10)	8	9	9
Contemporary (14)	8	8	7
Confidence answering questions re: Christianity			
Adult I (13)	7	8	8
Adult II (11)	7	6	7
Adult III (10)	8	8	7
Contemporary (13)	7	7	8
Impact of Social Media on Witnessing			
Adult I (12)	4	3	5
Adult II (13)	4	4	2
Adult III (7)	4	4	3
Contemporary (13)	5	5	3

- Teaching Styles/Presentation Modes
 - **Adult I (Sandra)** Sharing your Godly walk as an innate part of discipleship. Used the John P. Kee song *You Don't Know My Story*. (Lyrics in Appendix I)
 - **Adult II (Don)** Would have changed the order of the lessons. Finds it most effective - when teaching skills-based courses – to engage immediately. Therefore, he would have started with the role playing. He likes to ask creative questions to get people thinking and talking about the lesson aim. Covered what they could given the fact that there was a different composition of students of each week due to winter weather.
 - **Contemporary Adult (Archie)** As lead instructor, I had a good sense of the strengths possessed by each teacher in my Adult Contemporary class. I read all of the prepared materials and then decided which teacher would provide the best teaching approach for each section. This approach

resulted in a more diverse but comprehensive coverage of the materials. I set the tone for the class by first presenting an overview of the class and in each succeeding class a visual presentation was prepared which included an update of the previous sessions.

This approach was effective because there were a few weeks between classes and when we reconvened, having a handout and visual presentation of previous lessons made the class more effective.

- **Contemporary Adult (Sean)** The team teaching approach enabled students to get the material from multiple perspectives - richness. Sessions were very interactive due to: (a) use of PowerPoints; and (b) topic lends itself to interactivity. Lots of experiences and opinions are shared in this class. Discussions focused on the *what* of witnessing and the *why not*.
- **Strengths of the Curriculum**
 - **Adult I (Sandra)** - The material addressed the obstacles to witnessing which allowed me to address the unique personal experience that is associated with giving a testimony. It is not what you have heard from others, it is what you have seen and participated in personally. It is your Godly experience, which can't be disputed. It is your story.
 - **Adult II (Don)** Very worthwhile topic & people were eager to learn. Overall messaging kept everyone focused. Powerful idea to share "your story."
 - **Contemporary Adult (Archie)** - Having a structured set of prepared materials was extremely helpful in guiding the discussions. The materials contained a consistent theme and kept the focus on the main concept of witnessing.
 - **Contemporary Adult (Sean)** Easy to follow and teach from. Progressive & practical. There was a clear overarching aim & specific lesson aims.
- **Areas of Opportunity to Improve the Curriculum**
 - **Adult I (Sandra)** The scriptures were a little repetitive and posed some issues with the Adult class. They like being able to associated specific verses with a particular message each Sunday.
 - **Adult II (Don)** Review order of lessons
 - **Contemporary Adult (Archie)** If the material s were placed on line for easy access by students between classes, this would have been useful, especially since we had a few weeks in between classes.
 - **Contemporary Adult (Sean)** Add application project at end. Grad school practicums in teams. Since there is strength in numbers, consider some

sort of group experience. Leave students with a cheat sheet. (Mable thought of a book mark). Online recaps after each class for those traveling. Record lessons for viewing on demand. *(Many of these students are still forming their beliefs and establishing themselves in the workplace. Hence their stronger concern about perception.)*

- Student Feedback on the Classroom Experience
 - **Contemporary Adult (Archie)** - feedback was very positive. Prepared material was extremely useful. Provided practical guidance. Students appreciated handouts and comprehensive updating of previous lessons.
 - **Adult II (Don)** Topic should be revisited. More consistency would have been helpful. The break between lessons and debrief caused loss of focus.

- Classes on Witnessing in the Future
 - **Adult II (Don)** Offer as an elective going forward
 - **Contemporary Adult (Archie)** Teaching the tenants of effective discipleship would reinforce the importance of witnessing
 - **Contemporary Adult (Sean)** What programs can CBC put in place to influence our outreach? To provide a more structured approach to witnessing?
 - **Superintendent (Mable)** More weeks and more time are needed to adequately cover the topic. Offer the course in the summer of 2016 with Family Fun Day as the harvest.

APPENDIX VII

Research Resources

Field Notes Form

Gathered for Worship & Word: Scattered to Witness to the World

Why Witness? ■ Field Notes

*Please utilize this form for your **field notes each week as you observe** the Adult Church School class you have been assigned. Please record **brief bullet points** (rather than long narratives). Your bullet points need not be grammatically correct. However, they should be complete thoughts.*

Remember to suspend judgment. Do not assess.

Simply observe what you are seeing, hearing and sensing.

Observer's Name: _____ Date: _____

Instructor's Name (If not the Lead Teacher): _____

Please check the class you are observing:

- Adult I (Sanctuary/Gilyard) Adult II (MJFH/Tillman)
 Adult III (MJFH/McKoy) Contemporary Adult (Ruth Rm/Glaspy)

Sample observations include but should not be limited to: reaction to the church school topic; specific feedback given by students; how students and teachers engage with the topic.

Pre-Class Survey

Survey Results

Gathered for Worship & Word: Scattered to Witness to the World

Why Witness? • Pre-Class Survey • Page 1 of 2

Should you need more space when responding to questions 5 & 7 -9,
please write on the back of the page.

Name (optional): _____

- 1)** On a scale of 1 – 10 how **comfortable** do you feel sharing your faith in a conversation with someone you know? (please circle your answer)

Not at All

Somewhat

Extremely

1 2 3 4 5 6 7 8 9 10

- 2)** On a scale of 1 – 10 how **confident** are you about answering questions about Christianity? (please circle your answer)

Not at All

Somewhat

Extremely

1 2 3 4 5 6 7 8 9 10

- 3)** List your three **fears** concerning having this upcoming conversation about your faith with someone you know.

A)

B)

C)

- 4)** List three **skills or strengths** you possess that would help you in this upcoming conversation about your faith with someone you know.

A)

B)

C)

- 5)** What **concepts/information** would you need in order to feel comfortable?

Why Witness? • Pre-Class Survey • Page 2 of 2
--

6) On a scale of 1 – 10 what (if any) impact might **social media** have on your faith sharing conversation?

No Impact (Won't Use It)	Some Impact (One of My Methods)	Total Impact (My Only Method)
1 2 3	4 5 6 7	8 9 10

7a) Do you believe **listening** is an important component in a conversation regarding matters of faith?

Yes (If so, state why below.) No (If not, state why not below.)

7b) Do you consider yourself to be a good listener?

Yes (If so, state why below.) No (If not, state why not below.)

8) What would **your response** be if the person to whom you are witnessing **rejects** the conversation?

9) **Briefly describe** what you would consider to be a **successful** witnessing conversation?

œ Thank You for Your Responses œ

Pre-Class Survey Results

Four adult Church School classes were surveyed during the first of five sessions before instruction began. The number of respondents for each class is as follows:

Adult I – 15 Adult II – 16 Adult 3 – 10 Contemporary Adult – 14

- 1) On a scale of 1 – 10 how **comfortable** do you feel sharing your faith in a conversation with someone you know? (please circle your answer)

Not at All				Somewhat						Extremely
1	2	3	4	5	6	7	8	9	10	

Adult I – 9 very comfortable
 Adult II – 8 quite comfortable
 Adult III – 8 quite comfortable
 Contemporary Adult – 8 quite comfortable

- 2) On a scale of 1 – 10 how **confident** are you about answering questions about Christianity? (please circle your answer)

Not at All				Somewhat						Extremely
1	2	3	4	5	6	7	8	9	10	

Adult I – 7 moderately confident
 Adult II – 7 moderately confident
 Adult III – 8 quite confident
 Contemporary Adult – 7 moderately confident

- 3) List your three **fears** concerning having this upcoming conversation about your faith with someone you know.

Adult I (Not all respondents listed three; some left this question blank)

- May not want to hear (2)
- Not being able to recall Bible verses (2)
- Rejection (2)
- None
- Not versed enough in Bible
- That they argue with me
- Will they be understanding?
- Will they listen?

- May have their own religion (fear of pluralism by a retired person who may have been thinking about contextual evangelism)
- Language barriers (same person who feared pluralism- Mary Lee Foote- contextual evangelism?)
- Don't want to send the person running
- Don't want to oversimplify
- Getting into some minute detail that I don't know
- What they think about me may get in the way
- Misrepresenting aspects of the gospel
- That they may not believe
- Offending them
- Not knowing where they stand spiritually
- Seeming too religious

Adult II (Not all respondents listed three; some left this question blank)

- Knowledge of the Word is not strong enough (8)
- Person may have false preconceived notions
- Person may have had a bad experience with the church (de-churched)
- Might not be taken seriously
- Inability to recall Scripture for their situation
- Knowing the right time to witness
- Getting it wrong
- Being seen as "closed minded"
- Inability to convey information clearly
- Not being able to provide them with what they are seeking
- "Turning person off" by being over zealous
- They know about Bible verses but don't believe
- Judgment/being judged
- Being criticized
- Not being able to meet the person where they are

Adult III (Not all respondents listed three; some left this question blank)

- Turning them off
- Overwhelming them with information
- Not knowing where the person is at in their faith
- Speaking in public about my faith
- Not having an answer to a question
- Having to explain what I believe in my heart in words
- Not saying the correct thing
- Too much pressure

Contemporary Adult (Not all respondents listed three; some left this question blank)

- Not having all the answers (6)
 - Being judged (3)
 - What about when my actions don't align with my faith?
 - Not knowing what to say
 - Hostility from the person I'm witnessing to
 - Confrontation with the person I'm witnessing to
 - Their challenges are hard to refute
 - My answers aren't convincing
 - That they think less of Christianity after our encounter
 - Not being able to recall/cite verses in the Bible
 - The person having expectations of me
 - The person relating to me differently afterward
 - The person might not want to hear anything
 - It might not be the right time
 - Not speaking with conviction; not being convincing
- 4) List three **skills or strengths** you possess that would help you in this upcoming conversation about your faith with someone you know.

Adult I (Not all respondents listed three; some left this question blank)

- Church background (4)
- Study of the Bible (4)
- Listening skills (4)
- My testimony (4)
- Empathy (2)
- Communications skills (2)
- Prayer
- The aid of the Holy Spirit
- Ability to relate to varying circumstances of life
- Friendly/people trust me
- I know what it means to be saved/conviction of my beliefs
- Love, hope
- My own lifestyle; "I live the life & talk about it"
- Directness
- Honesty
- Patience
- Faith
- Blessed

Adult II (Not all respondents listed three; some left this question blank)

- Personal experience/my testimony (7)
- Good listener (6)
- Compassion (4)
- My faith (4)
- Knowledge of the Word (2)
- Indwelling of the Holy Spirit
- Desire to encourage
- Love to talk about God's Word
- My lifestyle; I live a Christ-like life
- Comfortable speaking with people
- I don't judge

Adult III (Not all respondents listed three; some left this question blank)

- Bible knowledge (6)
- Life experiences (3)
- Love people (2)
- Bible reader; faithful study & prayer
- Confident about true goodness of God
- Good communicator
- The blessings my family & I have received
- Understanding that each day is not promised

Contemporary Adult (Not all respondents listed three; some left this question blank)

- I'm a good listener (8)
- Personable (3)
- Knowledge of Scripture (3)
- My testimony (3)
- Prayer
- Relying on Holy Spirit to manage the conversation
- I can relate because I've had lapses in my belief/faith
- Understanding
- Honest
- Approachable
- I am not pushy or overbearing
- I consider all sides of an issue
- I surround myself with faith-filled people... even if they aren't Christian
- Relationship with Christ
- Knowledge of different religions
- My long history with God

- Reasoning skills
- Open-mindedness
- Discerning the “atmosphere”
- Empathy
- Patience
- Confidence
- Ability to clearly articulate my thoughts
- I listen without judging or interrupting
- Understanding of my own faith & beliefs
- My ability to create analogies that facilitate common understanding
- Strong communications skills
- Strong belief – I practice what I preach
- The trust I have developed with others

5) What **concepts/information** would you need in order to feel comfortable?

Note: I was hoping for alignment with curriculum on these answers OR opportunity to gain insight for the future

Adult I (Some left this question blank)

- Study of Scripture (4)
- Scenarios of things to say/role play (2)
- Strong introduction/script
- Trust in the Lord
- Framework for sharing
- Self-confidence

Adult II (Some left this question blank)

- Scriptures to justify my beliefs (3)
- A basic approach to witnessing
- Understanding of the Trinity

Adult III (Some left this question blank)

- The wisdom not to go too far in the initial conversation
- Specific Scriptures for witnessing
- More education on the topic
- How to sense God’s guiding
- Not sure at this point

Contemporary Adult (Some left this question blank)

- How to start a conversation with someone who doesn’t believe (4)
- Helpful tips on what to say (2)
- Things to keep in mind when witnessing

- Deeper knowledge of other “belief systems”
- Effective ways to communicate
- Better understanding of the Word
- How to be flexible during conversation
- Detailed information from the Bible; beyond my personal experience
- I have the information. I just need to use it while following the Holy Spirit’s lead.

6) On a scale of 1 – 10 what (if any) impact might **social media** have on your faith sharing conversation?

No Impact (Won't Use It)			Some Impact (One of My Methods)				Total Impact (My Only Method)		
1	2	3	4	5	6	7	8	9	10

Adult I – 4 not much impact
 Adult II – 4 not much impact
 Adult III – 4 not much impact
 Contemporary Adult – 5 some impact

7a) Do you believe **listening** is an important component in a conversation regarding matters of faith?

Yes (If so, state why below.) No (If not, state why not below.)

Adult I – 14 Yes 1 No

- To hear their current situation
- To get a feel for where the person is
- To get a picture of the person
- Declares an open mind
- To hear their concerns
- To discover pathways to reach them
- To identify their needs & priorities
- To fully understand their perspective; must pay attention to body language
- Paying attention to what they’re not saying is helpful

Adult II – 16 Yes 0 No

- To understand what they need (4)
- You can learn a lot by listening (3)
- To hear their concerns (3)
- To meet the person where they are (2)
- To gain respect & trust
- Sometimes people just need to be heard

Adult III – 9 Yes 0 No 1 Blank

- Listening to others gives me courage to reply
- If I don't listen, I can't reach the person
- Listening gives me a good read on the person
- I need to know about them & their feelings
- You have to get to know people
- It helps you understand where the person is & how you can help them
- Listening is half of conversation

Contemporary Adult – 13 Yes 0 No 1 Blank

- If you don't listen, you can't help the person (2)
- Helps in understanding the other (2)
- Good sales requires listening
- Allows you to determine if the other person understands what you're saying
- Enables me to see if the person is open
- Increases openness
- Lets me know what to share
- How can I meet the needs unless I know what they are?
- Provides insight into the speaker
- Not a dialogue if I'm the only one talking

7b) Do you consider yourself to be a good listener?

- Yes (If so, state why below.) No (If not, state why not below.)

Adult I – 14 Yes 1 No

- It's part of my skill set for teaching
- I am not in a rush
- I don't interrupt others
- The nature of my vocation has trained me to be
- I pay attention to body language and inflection
- Except when I am in need or pain
- Not as good as I'd like to be. I interrupt

Adult II – 15 Yes 0 No 1 Blank

- I could be a better listener (3)
- It is big part of my job (2)
- I listen with my ears, hear & spirit
- Listening & praying helps me to make the right decision about what to say
- Have taken courses on listening & try to employ techniques
- I want to know who other people are
- I listen first. I answer when the person has completed their thought

- I've always been a listener then a speaker
- I listen to feel what the person is experiencing

Adult III – 8 Yes 0 No 2 Blank

- I can recall conversations
- I listen for understanding
- I am older. I have learned to listen.
- I rephrase what I have heard to gain fuller/deeper understanding
- I worked in customer service for 30 years
- Depends on what & who

Contemporary Adult – 13 Yes 0 No 1 Blank

- After the person speaks, I remember what was said
- I enjoy trying to process and understand other people's perspectives
- I like to dig beneath the surface & ask questions to check for & gain understanding
- I actually care what others have to say
- I believe listening makes me smarter
- I enjoy listening to others talk about themselves
- I try to remain "present" in all conversations. I ask follow-up questions to make sure I understand what a person just told me.
- Skills developed in my job
- I validate & acknowledge what others have said
- Sometimes. I have a tendency to answer too quickly at times.

8) What would **your response** be if the person to whom you are witnessing **rejects** the conversation?

Adult I (Some left this question blank)

- Pray for another opportunity to reach the person (6)
- Tell them I'm available if they want to talk more (3)
- Pray for them (2)
- End conversation
- Let them know that I understand their position and ask them to think about our talk

Adult II (Some left this question blank)

- Keep praying for them (4)
- Trust God (3)
- Pray for another opportunity to talk and try to witness through my walk (2)
- Bless them and move on (2)
- Invite the person to church (2)
- Agree to disagree (2)

- Wait, think and rely on previous knowledge

Adult III (Some left this question blank)

- Try again later (2)
- Change the subject
- Tell them Jesus loves them and thank them for listening
- Move on and pray that God will open their eyes
- Leave the door open for them to revisit the conversation
- Try a different approach
- Stop talking
- Agree to disagree

Contemporary Adult (Some left this question blank)

- Not to take it personally
- Wrap it up quickly
- Shake the dust off
- Thank them for listening and wish them a nice day
- Leave it as is for the time being
- Let them redirect the conversation
- Drop the subject
- Ask why they are rejecting; either try to address their objection(s) or encourage them to think about what I said
- Remain prayerful for another opportunity
- Plant the seed and move on
- Tell them that I respect and understand their decision. Leave the door open for further conversation
- Seek opportunities to try again in the future
- Keep living my witness before them to create a context for a more favorable response next time
- Ask why the rejection and/or ask to pray with them

9) **Briefly describe** what you would consider to be a **successful** witnessing conversation?

Adult II (Some left this question blank)

- Leaving the person interested in learning more (3)
- Using my testimony as an example to make it personal (2)
- A natural, not forced discussion of the Bible's relevance to life
- I express who Jesus is, why God sent Him and why we need to accept Him

- Open sharing
- Both agreeing that Jesus is our Lord & Savior
- The person wants to visit worship or Bible Study

Adult III (Some left this question blank)

- When the listener receives the information
- When the person recognizes God is blessing them
- Sharing my testimony
- Brining someone closer to God
- Talking about the grace of God

Contemporary Adult (Some left this question blank)

- Just broaching the subject will get people thinking ☺
- If the person asks, “What must I do to be saved?”
- Sharing a “God moment” with someone
- I am able to share a Word that is received
- When both parties are enlightened – having gained a better understanding of the other person’s perspective
- If they leave with a smile on their face
- When the person feels encouraged or hopeful
- When a person accepts Jesus as their Savior
- Easy going; I state my testimony; I hear their story & perspective
- Someone being interested in hearing my testimony
- One in which some questions are asked during and after the conversation
- Mutual listening & talking, where both parties come away with more information and a better understanding of one another

Post-Class Survey

Survey Results

Gathered for Worship & Word: Scattered to Witness to the World

Why Witness? • Post-Class Survey • Page 1 of 2

Should you need more space when responding to questions 5 & 7 -9,
please write on the back of the page.

Name (optional): _____

- 1) On a scale of 1 – 10 how **comfortable** do you feel sharing your faith in a conversation with someone you know? (please circle your answer)**

Not at All				Somewhat						Extremely
1	2	3	4	5	6	7	8	9	10	

- 2) On a scale of 1 – 10 how **confident** are you about answering questions about Christianity? (please circle your answer)**

Not at All				Somewhat						Extremely
1	2	3	4	5	6	7	8	9	10	

- 3) List your three **fears** concerning having this upcoming conversation about your faith with someone you know.**

A)

B)

C)

- 4) List three **skills or strengths** you possess that would help you in this upcoming conversation about your faith with someone you know.**

A)

B)

C)

- 5) What **concepts/information**, if any, did you learn that will make you feel comfortable?**

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6) On a scale of 1 – 10 what (if any) impact might **social media** have on your faith sharing conversation?

No Impact (Won't Use It)	Some Impact (One of My Methods)	Total Impact (My Only Method)
1 2 3	4 5 6 7	8 9 10

7a) Do you believe **listening** is an important component in a conversation regarding matters of faith?

Yes (If so, state why below.) No (If not, state why not below.)

7b) Do you consider yourself to be a good listener?

Yes (If so, state why below.) No (If not, state why not below.)

8) What would **your response** be if the person to whom you are witnessing **rejects** the conversation?

9) **Briefly describe** what you would consider to be a **successful** witnessing conversation?

œ Thank You for Your Responses œ

Post-Class Survey Results

Four adult Church School classes were surveyed during the first of five sessions before instruction began. The number of respondents for each class is as follows:

Adult I – 13 Adult II – 11 Adult 3 – 10 Contemporary Adult – 13

7) On a scale of 1 – 10 how **comfortable** do you feel sharing your faith in a conversation with someone you know? (please circle your answer)

Not at All			Somewhat				Extremely		
1	2	3	4	5	6	7	8	9	10

Adult I – 8 quite comfortable

Adult II – 7 moderately comfortable

Adult III – 9 very comfortable

Contemporary Adult – 8 quite comfortable

8) On a scale of 1 – 10 how **confident** are you about answering questions about Christianity? (please circle your answer)

Not at All			Somewhat				Extremely		
1	2	3	4	5	6	7	8	9	10

Adult I – 8 quite confident

Adult II – 6 reasonably confident

Adult III – 8 quite confident

Contemporary Adult – 7 moderately confident

9) List your three **fears** concerning having this upcoming conversation about your faith with someone you know.

Adult I (While all respondents answered this question; not all listed three)

- Rejection (2)
- Turning someone off
- My approach may impact our relationship going forward
- Not being taken seriously
- Not being convincing
- My past relationship with the person and their impression of me
- I will not be as effective as I had hoped
- They might say “not now but later”
- They will not understand

- The person may be a know-it-all
- They will come back with a response I can't answer
- Not knowing where a conversation about the truth may go
- Knowledge of Scripture
- They will reject the Word
- Person might not believe

Adult II (While all respondents answered this question; not all listed three)

- Rejection (2)
- Starting the conversation (2)
- Person is not receptive
- Alienation
- Becoming argumentative
- People not believing me; credibility
- What people will think; will they believe me?
- Not being able to answer their questions
- Approaching non-believers
- Turning them off to God or me
- Being inaccurate about the Word
- Inability to readily provide Scripture references

Adult III (Not all respondents listed three; some left this question blank)

- Rejection (2)
- Not at this time
- Unbelief
- Not having immediate answers
- Too many questions
- My words being used against me
- Debates
- I can be too expressive at times
- Who's right or wrong?
- Misunderstandings
- Wasting time to be made a public mockery
- People make judgments based on appearance
- Creating awkwardness in the relationship
- Future impact on work relationship
- The unknown
- Not having Scripture to back up my point

Contemporary Adult (One left this question blank; not all respondents listed three)

- Rejection (6)

- Procrastination
- Causing alienation
- Friends avoiding me for fear of being judged in the future
- Disinterest
- Wimping out if there is disinterest or pushback
- Not being heard/them being unwilling to listen
- My life may not be the best witness
- Vulnerability/exposure
- Re-living the darkness that tested my faith as I share my story
- Doing so at an appropriate time (in the workplace)
- Being told it's an inappropriate time/place
- Making the person uncomfortable
- Will I know what to say?
- What if I can't present a coherent reason to believe?
- Not being fully prepared to answer questions
- Not having an immediate answer to a question
- Giving the wrong answer
- Taking the wrong approach
- Knowing when/how to stop if it becomes about opinions
- Unintentionally pushing someone away from Christ
- Not knowing the Word enough

10) List three **skills or strengths you possess that would help you in this upcoming conversation about your faith with someone you know.**

Adult I (Not all respondents listed three; some left this question blank)

- Listening (2)
- Testimony (2)
- Knowledge of Word/Scripture (2)
- Study of the Word
- What I know about God
- Strong belief
- Faith in the presence of the Holy Spirit
- My relationship with Jesus Christ
- Confidence about my own salvation
- My personal walk
- Personal experience
- It's real to me
- I love the Lord

- Speaking on all aspects of my life (good and bad)
- Kind, soft spirit allows me to share in a non-threatening way
- The feeling of satisfaction in my heart that I have no fear in communicating about faith
- Practice informing people about the Gospel
- Want others to know Christ
- Life skills
- People person
- Experience in presenting
- Being able to communicate effectively

Adult II (While all respondents answered this question; not all listed three)

- Listening (4)
- My personal testimony
- How God has changed my life
- My lifestyle – people perceive me as a godly persons
- My ability to face the bad parts of my life and talk about how God helped me change/get through them
- I know *my* story
- Concern for others
- Desire that they should know Jesus
- Sincerity
- Love to talk about what I believe

Adult III (While all respondents answered this question; not all listed three)

- Listening (3)
- I am sympathetic
- Compassion for others
- Openness
- I am approachable
- I have strong interpersonal skills
- My conversations are interactive
- Can get my point across
- Can make things simple
- My ability to problem solve
- Confidence
- Honesty
- Personal testimony
- Knowing my story
- I know/believe my story

- My understanding of what transpired and changed in my life as result of my relationship with Christ Jesus
- I'm not afraid to share my thoughts and experiences
- I am not ashamed of my faith
- I am a believer
- I am a spiritual being
- Regular attendance at Bible Study

Contemporary Adult (One left this question blank; not all respondents listed three)

- Listening skills (4)
- Interpersonal skills (2)
- Analytical skills (2)
- My ability to communicate effectively
- Very persuasive
- I enjoy pointing out holes in people's arguments
- I'm direct
- Strategies from this lesson series (concepts grasped)
- Confidence from success within my FRAN network
- Power of prayer/preparation (spirituality & concepts; "work like it's all up to us & pray like it's all up to God)
- Sensitivity to opportunities to witness
- Willingness to seek opportunities
- Willingness to give personal testimony
- My testimony
- Willingness to serve others and share my testimony
- My personal journey
- My love of God
- Strong faith in Christ
- I am not ashamed of being a Christian
- I am genuine, personable and caring
- Empathy
- My non-judgmental nature
- Passion
- Knowledgeable of the Word

11) What **concepts/information**, if any, did you learn that will make you feel comfortable?

Adult I (Some left this question blank)

- Listening skills

- Best way to share the Word is through testimony and the way I live my life as well as approach adversity
- God is with us as we witness
- How to give God glory in my testimony
- Tell my story; who can tell my story better than I can?
- How to tell my story in a way that witnesses to others
- Be a witness for the Lord
- No need to be afraid to speak about my personal experience with the Lord
- Waiting for results would make me feel comfortable. I can trust the Lord that a change will come

Adult II (All respondents answered this question)

- Listening techniques (2)
- Witnessing is telling my story (2)
- Focus on personal testimony and living the life
- Our own story is the best way to witness
- Witnessing is my story, which is easy to tell. Don't need to know everything about the Bible.
- It is my story. My testimony can be a light. I don't have to quote any Scripture.
- We don't have to concern ourselves with *winning* people to Christ. Don't interrupt the person to whom I am witnessing.
- Tell the truth. Don't exaggerate.

Adult III (Some left this question blank)

- God gives the increase... It's not about me
- When I witness, the Holy Spirit is working inside of me
- There is nothing to fear
- Witness according to what Jesus has done in my life
- Witnessing does not require me to quote to Scripture
- Speak with FRANs (friends, relatives, associates and neighbors)
- I like the practical information for starting conversations about faith

Contemporary Adult (Some left this question blank)

- There are plenty of opportunities to witness. We just need to be prepared
- I can be most effective using my conversation style!
- The conversation style assessment showed me that I can be an effective witness by being myself!
- I was reminded not to pass up opportunities to witness
- The main thing I learned was it's easier and can be more effective when you talk about your own experiences
- To witness based on my personality and personal experience

- I can be confident my testimony sincerely
- How to approach a nonbeliever
- People receive testimonies to uplift more readily from those they perceive to be speaking with experience. The objective is to spread God's love

12) On a scale of 1 – 10 what (if any) impact might **social media** have on your faith sharing conversation?

No Impact (Won't Use It)			Some Impact (One of My Methods)				Total Impact (My Only Method)		
1	2	3	4	5	6	7	8	9	10

Adult I – 3 little impact

Adult II – 4 not much impact

Adult III – 4 not much impact

Contemporary Adult – 5 some impact

7a) Do you believe **listening** is an important component in a conversation regarding matters of faith?

Yes (If so, state why below.) No (If not, state why not below.)

Adult I – 13 Yes 0 No

- If you're not listening, you're not learning, which misses opportunity to be effective
- Listening to others stops me from thinking about myself
- You must hear other's concerns or questions in order to best communicate
- Helps to better understand and to most appropriately approach
- Listening is surely a part of love and patience
- In listening you might find a way to lead into a conversation about God
- You must listen attentively to find something in your life that you might be able to share that will serve as an example
- You understand more about the other person
- It helps you tailor your response
- Helps to understand where the person talking is in their faith
- Helps you understand/know their issues
- You can't learn about the other person if you do all the talking

Adult II – 11 Yes 0 No

- That is how people know you care about them as individuals. It is also a way to know how you can help them in their situation.
- The conversation is about the other person and not me

- Shows compassion and concern. It's hard to be quiet and listen
- Shows concern
- It gives the other person a chance to tell his/her story and ask questions
- When you listen, you can actually *hear* what the other person is saying/feeling
- By listening you can learn what the people you are speaking to need
- Establishes the need and perspective
- Need to hear the person's concerns and witness directly to them in a way to reach them

Adult III – 10 Yes 0 No

- Listening is an important component in *any* conversation
- To understand what the person is feeling
- It's important to know where people are in their life and speak to those needs
- If we don't listen, we won't know what to say to address the non-believer's concerns
- Helps me answer questions appropriately and effectively
- It helps me to know what to share to make my story relevant

Contemporary Adult – 13 Yes 0 No

- Active listening shows respect, interest and commitment. You can't help if you aren't listening for the right clues
- It is a powerful means of showing someone that what they have to say is important
- Everyone wants to be heard and it's the only way to open hearts and minds
- Listening provides the opportunity to understand where a person is in life
- For understanding
- Listening allows you to determine the correct approach in a conversation
- In order to custom-tailor my approach
- To determine the best approach to take
- To know the mindset of the person I'm witnessing to
- I need to hear why the person is hesitant about building a relationship with God
- To hear their struggles

7b) Do you consider yourself to be a good listener?

Yes (If so, state why below.) No (If not, state why not below.)

Adult I – 12 Yes 1 No

- Experience and training
- Others are free in sharing with me
- It's my preference within a conversation
- Everyone should be given a chance to be heard and understood
- Being a good listener shows that you care about the person
- I have become a good/am becoming a better listener through living and training

- You learn more about the other person
- I am a teacher. Communication is two-way
- Not yet (This person responded *No*)

Adult II – 10 Yes 1 No

- I care what is going on in other people's lives
- I give others more than enough time to speak
- If it were me, I would want someone to *hear* what I have to say
- I understand that people have to talk themselves through some things
- Part of my profession
- It is part of my job
- I've had training in listening
- Lots of practice
- This is something I have learned over the past few weeks, which I am trying to exercise and it's actually working!
- I listen when I have to
- I have to work on not forming my response in my head while others are speaking
(This person responded *No*)

Adult III – 8 Yes 1 No 1 Blank

- I know it validates the speaker
- I could wait a bit before I respond. I'm working on it
- Practice, practice, practice
- I reflect back to the speaker so s/he can tell that I understand what's being said
- A good listener makes a great conversationalist
- *No comment by provided the person who answered no*
- Sometimes (This person neither checked *Yes* nor *No*)

Contemporary Adult – 13 Yes 1 Yes & No

- After the person speaks, I remember what was said
- I enjoy trying to process and understand other people's perspectives
- I like to dig beneath the surface & ask questions to check for & gain understanding
- I actually care what others have to say
- I believe listening makes me smarter
- I enjoy listening to others talk about themselves
- I try to remain "present" in all conversations. I ask follow-up questions to make sure I understand what a person just told me.
- Skills developed in my job
- I validate & acknowledge what others have said
- Sometimes. I have a tendency to answer too quickly at times.

10) What would **your response** be if the person to whom you are witnessing **rejects** the conversation?

Adult I (Some left this question blank)

- Move on (2)
- Smile and begin talking about something else
- Offer to discuss faith again should they reconsider
- I would look for common areas of agreement and come from a different angle
- Try again
- Pray that they might hear later from me or someone else
- Pray for their salvation
- Pray for them
- Say, “May God continue to keep you in His care”
- I don’t know. Probably would feel bad

Adult II (All respondents answered this question)

- I would just keep living my life as an example
- It’s okay. It takes time
- Realizing that I may have been “planting a seed,” I would ask them to consider our conversation
- Pray for them
- Understand that this might have been a good time
- Wish them a good day
- Thank them for listening
- Agree to disagree
- Just leave it as is
- Accept it. Ask myself why it was rejected

Adult III (All respondents answered this question)

- Leave it up to God
- I hope something I said resonates with you
- I just wanted to share something that helps me
- Explain that it was on my heart to share because I care
- Thanks for listening. God bless you
- I would pray God gives me the strength not to take it personally
- I would remember what happened and try to improve my approach later
- No response... I can’t change anyone
- Stop
- Let it go!

Contemporary (One left this question blank)

- Move on (2)
- Acknowledge it and move on
- Glad to have had a chance to share
- I'm fine with rejection. There may be another chance to revisit the discussion
- Thank them for listening and thank God for providing the opportunity
- Agree to disagree and pray for another opportunity
- Ask for a future opportunity and let them know that God is always available
- Ask them to take to time to think about it and/or reconsider
- Leave the Holy Spirit to do His work and pray for them
- It would be okay because some rejected Jesus. Therefore, I should expect it too
- Ask for a specific reason why and see if someone else can address the concern

11) **Briefly describe** what you would consider to be a **successful** witnessing conversation?

Adult I (Some left this question blank)

- Any conversation in which I can share my knowledge of Jesus Christ is successful. God will give the increase.
- That they see themselves as a child of God
- Leaving the conversation mutually enlightened
- We both share the good and bad in our lives
- Getting the person to think about the conversation that took place
- The other person wants to know more
- Acceptance or interest in learning more
- That my witnessing not be in vain
- Hearing the person say they understand
- Tell what the Bible said

Adult II (All respondents answered this question)

- A great “exchange” where both people walk away feeling “new” and “uplifted;” both people benefit
- We listen to and speak with one another
- Somehow the person indicates they want to learn more or investigate further
- The witnessee shows interest by asking questions
- The person sounds interested in learning more about God
- The person is willing to consider
- The *engaged* person asks questions. It will be okay if I don't have the answers!

- When the listener is interested in hearing more about Jesus as a result of seeing/hearing what He's done for me
- Giving my testimony of how God has changed my life
- I typically start with a problem I was having and relate how a sermon or Sunday School lesson helped me solve it or live through it
- When the person hears what Jesus has done so we can be saved

Adult III (All respondents answered this question)

- Sharing my story with someone who sees me living a life that is pleasing to God
- It's not my job to "seal the deal." Just to have a pleasant conversation that does not end too awkwardly
- Getting the message out without either taking rejection personally or stealing the glory of increase from God
- One where the receiver states s/he will think about it. God will do the rest
- A feeling of hope when the conversation is over
- We each share our point of view
- Sharing, asking questions and responding to questions
- The person wants more information than I gave
- One that ends with prayer and a promise of coming to church with me
- Attending and prayerfully joining church

Contemporary Adult (One left this question blank)

- Actually witnessing to a FRAN
- Person listens and gives serious consideration to what has been said/shared
- An opportunity to share a second time and support their growth
- If the topic comes up again, I will know that they are curious
- The person showing interest in wanting to hear more about Christ
- The person saying, "I would like to hear more"
- I am able to let them know that Jesus loves them. We all fall short and can be forgiven
- Bringing them to a new understanding and prayerfully an openness to embracing Christ
- The person moves closer to Christ
- When a change occurs
- An unbeliever confessing belief
- Some give their lives to God
- To have the person convert to Christianity

Post-Witnessing Survey

Survey Results

Gathered for Worship & Word: Scattered to Witness to the World

Why Witness?

Post-Witnessing Survey • Page 1 of 2

Should you need more space when responding to questions 5 & 7 -11,
please write on the back of the page.

Name (optional): _____

- 1)** On a scale of 1 – 10 how **comfortable** did you feel sharing your faith in the conversation with the individual you identified? (please circle your answer)

Not at All	Somewhat						Extremely		
1	2	3	4	5	6	7	8	9	10

- 2)** On a scale of 1 – 10 how **confident** were you answering questions about Christianity? (please circle your answer)

Not at All	Somewhat						Extremely		
1	2	3	4	5	6	7	8	9	10

- 3)** List three **barriers** you faced, if any, during the conversation about your faith with the individual you identified.

A)

B)

C)

- 4)** List three of the **skills or strengths** you possess that helped you in the conversation about your faith with the individual you identified.

A)

B)

C)

- 5)** What **concepts/information** did you learn that made you feel comfortable?

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6) On a scale of 1 – 10 what (if any) impact did **social media** have on your faith sharing conversation?

No Impact (Didn't Use It)	Some Impact (One of the Methods)						Total Impact (The Only Method)			
1	2	3	4	5	6	7	8	9	10	

7) Did you practice **good listening skills**?

Yes (If so, state how below.) No (If not, state how below.)

8) What was **your response** if the person to whom you chose to witness **rejected** the conversation?

9) If you believe your conversation was successful, what were the **signs of success**?

10) Which of the **concepts/skills** acquired in class did you **practice**?

11) As a result of your participation in this pilot project, how has **your commitment** to disciple-making through *witnessing* been strengthened that is to say in what ways have you seen God at work through witnessing?

œ Thank You for Your Responses œ

Post-Witnessing Survey Results

Four adult Church School classes were surveyed during the first of five sessions before instruction began. The number of respondents for each class is as follows:

Adult I – 12 Adult II – 13 Adult 3 – 7 Contemporary Adult – 11

3) On a scale of 1 – 10 how **comfortable** did you feel sharing your faith in the conversation with the individual you identified? (please circle your answer)

Not at All	Somewhat						Extremely		
1	2	3	4	5	6	7	8	9	10

Adult I – 8 quite comfortable

Adult II – 7 moderately comfortable

Adult III – 9 very comfortable

Contemporary Adult – 7 moderately comfortable

4) On a scale of 1 – 10 how **confident** were you answering questions about Christianity? (please circle your answer)

Not at All	Somewhat						Extremely		
1	2	3	4	5	6	7	8	9	10

Adult I – 8 quite confident

Adult II – 7 moderately confident

Adult III – 7 moderately confident

Contemporary Adult – 8 quite confident

5) List three **barriers** you faced, if any, during the conversation about your faith with the individual you identified.

Adult I (Not all respondents listed three; some left this question blank)

- None (3)
- Fear of rejection
- The person felt offended by the idea that there is *only one* path to God
- Preconceptions about Christ
- Preconceptions about Christianity
- Preconceptions about me
- The person was anticipating being judged or preached to
- The person “intellectualized” faith as an idea to be debated

- Being able to listen without interrupting when the individual would first complain about troubles and then start praising God for His goodness

Adult II (Not all respondents listed three; some left this question blank)

- None
- The person had a different faith
- Making sure that my conduct represents God
- Self-exposure
- I was challenged by the witness that my life doesn't have significant adversity (i.e., drug addiction)
- A feeling that perhaps my story paled in comparison to some (my own inhibition)
- Not sure the person understood me
- Individual's doubt and fear
- Fear
- Follow-up felt awkward
- How to encourage a believer who is dealing with guilt about not being able to participate in church and Bible Study due to work; not knowing whether or not to suggest alternative options without knowing her church's philosophy
- Lack of confidence re: Bible facts when questioned
- The person receiving the information wasn't a good listener
- The atmosphere wasn't the most conducive

Adult III (Not all respondents listed three; some left this question blank)

- N/A
- Skepticism
- Initial reticence
- Difficulty connecting on a personal level
- Past resentment toward me
- Challenging to schedule a time to talk
- Didn't know if person was saved
- Criticism

Contemporary Adult (One left this question blank; not all respondents listed three)

- Work environment (3)
 - Inopportune moment
 - Brevity of time
 - Not the best location
 - Risk of violating HR rules at work
- Bad past experiences with church
 - Distaste for religion
 - Disinterested in church folk
- Person's views of Church

- Person's thoughts about the Bible
- Person was Hindu
- He was Muslim
- Person wanted to debate; expected me to *prove* Jesus
- None

4) List three of the **skills or strengths** you possess that helped you in the conversation about your faith with the individual you identified.

Adult I (Not all respondents listed three; some left this question blank)

- Listening (2)
- Testimony
- My blessings from God
- What He has done in my life
- I do my best to keep His commandments
- God answers prayer
- I am a straight-forward, steadfast believer in the Gospel
- Knowledge of Word
- Belief in Word
- Confidence
- Boldness

Adult II (While all respondents answered this question; not all listed three)

- Listening (4)
- Testimony (4)
- Attending Bible Study (2)
- Compassion (2)
- Non-judgmental attitude
- Kindness
- Caring
- Sincerity
- Openness
- Good communicator
- I am comfortable talking to strangers
- I am friendly and not "put off" by appearances or circumstances
- I permitted them to speak freely making only one request – no excessive cursing
- Sharing similar situations with those I witnessed to
- My faith in God
- Belief in Christ
- Preparation and prayer

- No need to “win” the person
- Practice witnessing
- Experience applying Scripture to my life
- Service in ministry
- Attending Church School

Adult III (While all respondents answered this question; not all listed three)

- Listening skills (4)
- My testimony (4)
- My faith (2)
- Their knowledge of events in my life
- Meeting the person where they are
- Engage the person
- Responding positively and lovingly
- Knowledge of Bible verses

Contemporary Adult (While all respondents answered this question; not all listed three)

- My personal testimony (2)
- Boldness(2)
- Friendliness (2)
- Faith (2)
- Intercession – I pray for those to whom I plan to witness
- My trust in the Holy Spirit
- Christian maturity prepared me answer questions
- Relationship with Christ
- Courage to act on God’s Word/Spirit’s prompting
- My ability to discern the right time and place
- My desire for others to have the same blessings, salvation and peace from God
- I love to demonstrate the love of God
- My reputation (before class, most in this class believed their lifestyle could be a hindrance)
- Subtlety
- Persistence
- Calmness
- Openness
- Attentiveness to others
- Communication skills
- My ability to communicate my thoughts to a wide audience
- Belief in the Word
- Knowledge of Bible

5) What **concepts/information**, if any, did you learn that will make you feel comfortable?

Adult I (All respondents answered this question)

- Personal experience is highly appropriate when witnessing
- My testimony can help someone else be strong in the Lord
- If I love God, I have a story to share
- My connection with God gives me something to say about God
- Keep telling others
- That *my* truth can be light
- Since Jesus died for me, I live for Him by spreading the Good News to *anybody* who will listen
- Good ways to start the conversation
- The conversation can start with a smile when others think I should be frowning
- Good ways to keep the door open for future conversations even if the person seems disinterested
- I have help from the Holy Spirit
- God's promise to be with me helped me control my fear
- A very compact and concise description of the Gospel
- I recognize that God expects us to love one another in spite of our differences

Adult II (Some left this question blank)

- Share my own story (2)
- Just share my testimony
- Focus on personal testimony
- Place emphasis on sharing personal testimony
- We are sinners saved by grace; that's what we have in common
- How to talk about what I believe
- Knowledge of Scripture makes witnessing easier
- Learn more about the Word
- Listening carefully
- Most people need someone to "hear" their story; no one chooses a life of hardship; they want to know there is hope

Adult III (Some left this question blank)

- I learned to witness from my personal experience/relationship with Jesus
- Approach people where they are
- Be ready to witness when God presents the opportunity
- Be intentional about witnessing
- Listening made me more effective; I am learning that it may not be as important to be heard as it is to hear
- How I was received after talking made me feel better; It was rewarding

Contemporary Adult (Some left this question blank)

- Knowing that all is not lost if the person is not converted on my initial encounter with them because I have a planted a seed that may take root in the fullness of time
- Don't worry if not perfect; do my best and trust God to do the rest
- Confirmation of the effect of personal testimony
- You can evangelize to friends and associates
- How to overcome barriers
- God is with me to help me overcome obstacles
- The fruit of the Spirit helps me to witness
- Prior to this course, I always thought of evangelism as speaking to non-believers; now I understand that I can also witness to those who profess Christ but don't walk in that belief

6) On a scale of 1 – 10 what (if any) impact did **social media** have on your faith sharing conversation?

No Impact (Won't Use It)	Some Impact (One of My Methods)						Total Impact (My Only Method)		
1	2	3	4	5	6	7	8	9	10

Adult I – 5 some impact
 Adult II – 2 very little impact
 Adult III – 3 little impact
 Contemporary Adult – 3 little impact

7) Did you practice **good listening skills**?

Yes (If so, state how below.) No (If not, state how below.)

Adult I – 8 Yes 0 No 4 Blank

- I asked probing questions and listened intently to the answers
- I was patient
- I allowed the person to break in while I was speaking and asked questions about their questions
- I let the person speak without interruption; did more listening than talking
- I gained an understanding of the person's perspective
- Most of the time; there were times when I couldn't help interrupting

Adult II – 12 Yes 1 No

- I did not talk over the person
- Let the person speak
- Let her explain her feelings and situation

- Allowed person to share their concerns
- Restated what I heard to make sure I understood
- Asked questions for clarification
- I patiently listened without interjecting unless asked a question
- Tried to answer questions succinctly
- Getting better
- Tried to be quiet while she spoke
- *No comment provided* (Respondent answered *No*)

Adult III – 6 Yes 1 Yes & No

- Attentively listened without forming a response and paid attention to body language
- Waited for person to share their whole testimony before responding
- I held my tongue and acknowledged understanding by nodding and affirming expressions
- Let the person share their faith and their reasons for not attending church on a regular basis
- I attempted to “listen between the lines” for unspoken questions/doubts
- I tried. But, at times I found myself thinking of my response (Respondent answered *Yes & No*)

Contemporary Adult – 10 Yes 0 No 1 Blank

- I focus by quietly listening
- I wasn't in a rush; allowed person to express themselves completely
- Listening helped me identify barriers
- I listen carefully so I can respond accordingly
- I let person describe their experience so I could address concerns properly
- I wanted to understand their views on Christianity
- Heard their belief system and priorities
- Repeated what the person said
- Shared information about youth ministry *after* listening to parent's need for teen to have Christian influence

12) What would **your response** be if the person to whom you were witnessing **rejected** the conversation?

Adult I (Some left this question blank)

- N/A (3)
- Prayed for them (2)
- Continued to show love
- Offered that we might speak at another time

- The conversation was not rejected; the idea that there is *only one* path to God was (pluralism)

Adult II (Some left this question blank)

- N/A (5)
- I asked if I could pray with them and then walked away
- Offered words of encouragement
- Accepted that I had done my best
- Felt I did what was needed
- Life is about choices. I respect your choice. You are always welcome to visit my church
- Asked them think about and shared John 3:16

Adult III (Some left this question blank)

- N/A (2)
- Realized it is God's job to help the person receive Christ; I am planting a seed
- Let it go and prayed for them
- Let them know I was open to revisiting the topic

Contemporary (One left this question blank)

- N/A (5)
- Continued the regular aspect of the conversation
- Felt bad and disappointed
- It didn't matter to me
- Thanked them for allowing me to share my faith and wished them well
- God bless you

13) If you believe your conversation was successful, what were the **signs of success?**

Adult I (Some left this question blank)

- We spoke in a good, friendly manner with one another
- They thanked me
- While the person is not "yet" a believer; he did say he would like to talk more
- The person listened to me intently and then committed to "try" God
- The person's answers to my questions showed agreement
- Agreements

Adult II (One left this question blank)

- The individual wanted to continue the conversation
- Appreciation
- Person thanked me and had a sigh of relief

- Person said she received a sense of calm about upcoming brain surgery
- Positive facial expressions
- She said she was encouraged
- They wanted to learn more about Jesus and our worship services
- Showed interest in understanding the Word more
- Accepted invitation to come to church with me
- Asked where I go to church and expressed interest in coming
- She said she was getting herself together to return to church
- Person accepted the Bible I offered
- I don't know

Adult III (All respondents answered this question)

- Saw glimmer in eyes
- The person was able to see their situation from a different perspective
- The person expressed acknowledgment of God's work in their lives I had never heard before
- They continued to listen to me
- They keep coming back for more information
- The individual accepted my invitation to attend church
- The person was open to my invitation to attend Calvary

Contemporary Adult (One left this question blank)

- Openness
- The person was engaged
- The person was inquisitive
- The person asked questions that demonstrated a desire to understand my faith
- While the person's beliefs did not change, they were very receptive in hearing about my beliefs; our conversation helped to strengthen our relationship (opposite of what was feared)
- He thanked me
- She thanked me and said she felt better after our talk
- Said thank you; wanted to continue the conversation and expressed interest in coming to church
- Person suggested visiting church with me
- They accepted Jesus as their Lord and Savior

14) Which of the **concepts/skills acquired in class did you **practice**?**

Adult I (Some left this question blank)

- All of them (2)
- Listened first
- Listening, eye contact & encouragement
- Listening and asking questions to lead the conversation along in a way that was pertinent and personal for the individual
- Access to my circle of influence provides a great opportunity to witness
- I let Jesus do the drawing; lifted Him up by sharing my story

Adult II (Some left this question blank)

- Good listening (3)
- Share my own story (3)
- Telling my own story (2)
- The power of personal testimony
- Most
- Gospel summary
- Just witness when I get a chance

Adult III (Some left this question blank)

- The understanding that my testimony can't be debated
- Told the story of Jesus from my experience
- Told my story using my conversation style (concepts grasped & utilized; mission accomplished)
- I remained open

Contemporary Adult (Some left this question blank)

- Witnessing is a necessary component of discipleship – mine and others (keeps the church rolling on; “faith is a baton to be passed”)
- Power of listening
- Take advantage of opportunities
- FRAN acronym
- Speak with confidence
- Love my neighbor by witnessing
- None

15) As a result of your participation in this pilot project, how has **your commitment** to disciple-making through *witnessing* been strengthened that is to say in what ways have you seen God at work through witnessing?

Adult I (All respondents answered this question)

- God has directed my path while witnessing

- I have always felt internal validation that God is real in my life; witnessing give me external validation
- The urgency of getting the word out has become extremely clear to me; I feel it would be truly awful if someone did not hear the Gospel because God put me in a place to share and I didn't follow through
- To be successful in our church's mission, we must witness; we are the glass through which believers and non-believers see God
- Lifting up God is tell others about Jesus
- I know that people watch my walk with Christ wondering if it's real; since God has given me peace beyond understanding, I'm willing to tell my story
- The Lord helped me so I am willing to help others
- People with whom I have discussed Christ now come to me to begin conversations about the Gospel
- Individuals speaking more openly and freely with me
- Listening gives me discernment to meet people where they are

Adult II (Some left this question blank)

- By seeing what happened to the person I witnessed to
- I experienced joy sharing my faith
- The realization that it is the Holy Spirit that draws one to Christ has made me more confident in witnessing
- My commitment to witnessing was renewed
- I'm more tuned into "cries for help" and I feel emboldened to respond
- The importance of witnessing was brought home
- I feel comfortable telling my story
- I feel it helped me build tools to open myself to sharing
- I need to show more commitment
- My class on Ethics is also about witnessing – indirectly

Adult III (Some left this question blank)

- Person started smiling when I told them about what the Lord has done for me!!!
- More confident about my testimony being the tool I should rely on
- I just need to "plant the seed" by saying something about my belief in Christ and God will "provide the increase"
- Witnessing the joy one has when speaking about the Lord
- I've seen non-believers come to Christ - **BONUS**
- This pilot has provided relevant tools for me to become an effective disciple/witness (sees witnessing as part of discipleship; mission accomplished)

Contemporary Adult (One left this question blank)

- Smiles on people's faces
- Individuals behave differently around me; I see positive signs of change
- I will look for more opportunities to witness
- I now see evangelism as a command – not a request; my commitment is much stronger
- Taking this class has been another positive step in my Christian journey
(These three support the equipping & engaging mission being accomplished)
- It reaffirms what I've been doing and helps to encourage me to continue
- The seed I plant becomes a work in progress
- The seed I have sown may take root – even if I don't get to see the results
- It has increased my knowledge of and approach to sharing the Word of God
- No change; I've been witnessing for years

Purpose was to equip & engaged. Did that. And, brought some souls to Christ in the process!

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