1989

Developing and Implementing a Training Program in Public Evangelism: for Lay Members of the Hispanic Seventh-day Adventist Churches of the Wisconsin Conference

Miled Modad
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ABSTRACT

DEVELOPING AND IMPLEMENTING A TRAINING PROGRAM IN PUBLIC EVANGELISM FOR LAY MEMBERS OF THE HISPANIC SEVENTH-DAY ADVENTIST CHURCHES OF THE WISCONSIN CONFERENCE

by

Miled Modad

Advisor: Atilio Dupertuis
Title: DEVELOPING AND IMPLEMENTING A TRAINING PROGRAM IN PUBLIC EVANGELISM FOR LAY MEMBERS OF THE HISPANIC SEVENTH-DAY ADVENTIST CHURCHES OF THE WISCONSIN CONFERENCE

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Date completed: June 1989

Problem

A need for increased involvement and training in public evangelism of the Hispanics Seventh-day Adventist Churches in Wisconsin prompts one to discover different methods and ways by which laity could be educated and well-equipped to fulfill their ministry. Many programs for training laity for evangelism have been activated in Latin America, but the notably different cultural conditions of North America suggest that Hispanic people
familiar with Latin American programs may need retraining if they are to be effectively involved in evangelistic work in Wisconsin.

Method

A training program in public evangelism was designed and implemented for a selected group of lay members of the Central Hispanic S.D.A. Church of Milwaukee. They received theoretical and practical instruction during a seven-week evangelistic campaign.

Results

This project, conducted from October through November of 1987, proved effective in the involvement of lay members in public evangelism. Twenty-five new converts were baptized, and a new congregation was organized as a result of lay work. The same program was applied for the church in 1988 and a new congregation of thirty members was organized.

Conclusions

Even though not all church members are gifted with the gift of evangelism, all Christians are called to be witnesses. It is the collective responsibility of all members, ministry and laity alike, proclaim the Gospel to others.
DEVELOPING AND IMPLEMENTING A TRAINING PROGRAM IN PUBLIC EVANGELISM FOR LAY MEMBERS OF THE HISPANIC SEVENTH-DAY ADVENTIST CHURCHES OF THE WISCONSIN CONFERENCE

A Project Report
Presented in Partial Fulfillment of the Requirements for the Degree Doctor of Ministry

by
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APPROVAL BY THE COMMITTEE:

[Signatures]

Atilio Dupertuis, Advisor

Dean,
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Date approved

18 April 1989

Date approved

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DEDICATION

To my wife Patricia,
my daughter Noelia, and my son Esteban
whose love and patience
have made this project possible
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ACKNOWLEDGEMENTS

I want to express my sincere gratitude to those who have contributed, supported, and helped me in the writing and implementation of this project.

My overall sense of gratitude is directed first toward God who has given me the privilege to be His minister and because His infinite love and compassion abound upon me.

I also wish to acknowledge God's people who have been so instrumental in my spiritual and educational pilgrimage, especially the Hispanic Seventh-day Adventist Church of Wisconsin for their willing participation in this project.

I cannot forget the assistance and support I received from my first advisor Dr. Garth D. Thompson, who now rests in the Lord.

My gratitude goes also to Dr. Atilio Dupertuis, chair of my doctoral committee, for his encouragement and wise counsel while guiding me through the writing of this project.

Valuable assistance was also given by Dr. Douglas Kilcher, Dr. Norman K. Milles, and Dr. C. Raymond Holmes, Director of the Doctor of Ministry Program.
Finally, I am especially grateful to my wife Patricia, who patiently spent many hours typing this project, for her love and support.
INTRODUCTION

The last words of Jesus to His disciples before his ascension were: "But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth" (Acts 1:8). These words of Jesus present the magnitude of the task committed to the church.

The proclamation of the Gospel ("evangelism") is the primary function of the church. Only when the church engages in this work does it fulfill its assigned mission and function. Although not all church members have the gift of evangelism, all Christian believers have the responsibility to be witnesses for Christ.

The most surprising reality I faced soon after entering the ministry was that I, alone, was doing the work which belonged to the entire church body. I had often heard different preachers say and read in the books of Ellen G. White that the lay members would finish the preaching of the Gospel; but there I was, working alone, doing it all by myself.

With this concern in mind, I tried several methods by which the lay members could be educated and equipped for greater involvement in the mission of the church.
This project attempts to find a better way to encourage, train, and support the committed Hispanic laity in their efforts to be involved in the mission of the church.

Justification of the Project

Many programs have been successful for training the laity for evangelism in Latin America, but the notable difference in the cultural conditions of North America suggests that Hispanic people familiar with those programs may need retraining if they are to be effectively involved in evangelistic work in Wisconsin. The work of the S.D.A. church among the Hispanic-speaking people in Wisconsin began fourteen years ago. At present, more than 60,000 Hispanic people inhabit the state. During ten of those years, only two small Adventist congregations were formed, the first one in Milwaukee and the second in Racine.

After many conversations and open dialogue with the church members, I discovered that in several evangelistic campaigns conducted for the Hispanics, there was little involvement of the church members in the evangelism. They were mere spectators rather than participants. The work was done almost exclusively by the professional evangelist and his team. It was evangelist


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centered evangelism, and because of this the members of
the church felt that a high rate of apostasy occurred
among the new converts after a public campaign. The
transition from the evangelistic meetings to church
membership was difficult. The rapid departure of the
evangelist and his team once the campaign was over and
the lack of a definite program of spiritual support for
the assimilation of the new members caused a high rate of
apostasy. It is sincerely anticipated that the training
program presented in this project will contribute to a
better and more effective involvement of the Hispanic
church members of Wisconsin in fulfilling God's
commission.

Limitations

This project was written to be apply specifically
to Hispanics living in Wisconsin. It was designed to
describe a training program and to evaluate its results
by testing it in an evangelistic campaign in the city of
Milwaukee, Wisconsin. Though some principles might apply
to other Hispanics in the United States, no attempt was
made to identify the characteristics of all the Hispanics
in this country. The program presented in this project
does not pretend to be "the training program for Hispan­
ics in U.S.A.". It is a simple effort to find a better
way to motivate and involve the Hispanic laity in
Wisconsin.
Definition of Terms

Evangelism: Evangelism is to share the Good News of salvation with others. The church of God has this responsibility, and its members are called to fulfill the role of witnesses through their lives and words. The church must be prepared inwardly and outwardly for this task. Evangelism aims, not only to convert people to Jesus Christ, but to teach them how they can disciple others.

Laity: Laity means the people of God, includes men, women, young people, and all the people of God who have committed themselves to Him.

Biblical Quotations

All Biblical quotations unless otherwise noted are from the New International Version.1

CHAPTER I

THE LAITY IN EVANGELISM

Who Are the Laity

There is no doubt that in the late 1980s the question of "the laity" is being widely discussed in the churches. One might almost speak of an "explosion" of theological writing about the laity. The layman's place and function in the life of the church have become the objects of intense theological reflection. What has caused these sudden and urgent efforts to delineate theologically the status and function of lay people?

Among the reasons that can be given, C. G. Krominga, in his book The Communication of the Gospel through Neighboring, names two: (1) the accelerating secularization of modern life and (2) the relocation of millions of families into suburban developments or urban renewal areas. One must recognize that the new understanding of laity's place in the church and in the world allows the laity to fulfill, as H. Kraemer says, "their special inalienable ministry" and gives a different meaning of the church ministry. The Bible points out


many aspects of the laity and its role in the church as well as in the world. The English term "laity" is derived from the Greek word "laikos" which means: "uneducated masses," "a person who is not a specialist," "a person who knows little about the subject matter" (it is not found anywhere in the Bible). "Laikos" is the adjective of "laos" which means "a body of people" or simply "people." ¹ In the New Testament, "laos" is used over 140 times; and in the Septuagint, the Greek translation of the Old Testament, it occurs no less than 2,000 times. The meaning given to this word is "people," and especially in the Old Testament, laos is often opposed to ethne and expressly designates the people of God, distinct from the gentiles (the goim). ²

The meaning of laity as "the people of God" includes men, women, young people, and all the people of God who have committed themselves to Him.

Laos in the Old Testament indicated the unique relationship that existed between Yahweh and His people. The main passage stressing this special relationship is found in Exod 19:4-7:

You yourselves have seen what I did to Egypt, and how I carried you on eagles' wings and brought you to myself. Now if you obey me fully and keep my covenant, then out of all nations you will be my treasured possession. Although the whole earth is mine, you will be for me a kingdom of priests and a holy


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nation. These are the words you are to speak to the Israelites" So Moses went back and summoned the elders of the people and set before them all the words the Lord had commanded him to speak.

The same concept is repeated in Deut 4 and 7:6-12. God's grace is the source of everything. God has no favorites. He is the God of all people, who does not want any person to be lost but who wishes that all might come to a knowledge of the truth. God is committed to His people, and they to Him, by a covenant or binding promise never broken on His side. Kraemer explains what this covenant meant between God and Israel:

This relation to God rests on a divine covenant, a divine act of election. This act of election created Israel as a people, and had nothing to do with qualities inherent in this small, unimportant people itself. The core of the history of Israel is the dramatic contest between God and this people. It constantly transgresses the Covenant, and as constantly it is called back. The Covenant is an allegiance of mutual loyalty and love, to which God keeps, and even on its disloyalty it remains therefore God's people.1

This theme of the people who are made people by God's call runs throughout the Old Testament. The laos as a whole is God's "possession," chosen not for privilege alone but for the privilege of service. Israel was called from "among all the peoples" to serve as "a Kingdom of priests and a Holy nation" on behalf of the kingdoms and nations of the world. Israel represented God to the world.

In the intertestamental period, according to the Septuagint, the term "people of God" was emphasized in a

1Kraemer, p. 156.
different way. It no longer meant people in the sense of a mass or even in the sense of a populace; but a people in the sense of union, people who are in union. The constant emphasis is laid on the special religious position of Israel, and this is grounded in the fact that this is God's people.\footnote{Kathleen Bliss, \textit{We the People} (Philadelphia, Fortress Press, 1964), pp. 74-75.}

In the New Testament, the term \textit{laos} is applied to the Christian community, Gentiles and Jews: "... As God has said: I will be with them and work among them, and I will be their God, and they will be my people" (2 Cor 6:16). The Christian community is also seen in the New Testament as the true Israel. "It is not as though God's word had failed. For not all are descended from Israel are Israel" (Rom 9:6).

Just as in the Old Testament God chose His people with a special call, so His church in the New Testament is a community "called" out of the world.\footnote{Kraemer, p. 156.} The classical passage on this subject is 1 Pet 2:9: "But you are a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of him who called you out of darkness into his wonderful light."

Paul quotes two passages from Hosea in Rom 9:23-26 which were originally addressed to Israel.

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2Kraemer, p. 156.
What if he did this to make the riches of his glory known to the objects of his mercy, whom he prepared in advance for glory—even us, whom he also called, not only from the Jews but also from the Gentiles? As he says in Hosea: "I will call them 'my people' who are not my people; and I will call her 'my loved one' who is not my loved one' and, 'It will happen that in the very place where it was said to them, "You are not my people," they will be called sons of the living God'."

He sees this prophecy as the conversion of the Gentiles. Here, the Christian Gentiles are, to God, "my people." Throughout the New Testament, emphasis is given to the fact that the church has come into existence, not through the will of man but because God has chosen His own people. Like Israel of old, every person who believes in Jesus enters into a covenant with God as one set apart to serve him in bringing others to receive Christ as Savior. In determining the role of each Christian one needs to reexamine Paul's words in Eph 4:11-12.

It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, to prepare God's people for works of service, so that the body of Christ may be built up...

Here the apostle describes the importance of "perfecting (or equipping) of the saints" for the purpose of fulfilling the work of the ministry. This includes building up the body and reaching the lost for Christ and developing them for their effective ministry for the Lord. Then it is very clear that the laity are all ministers, of whom some are pastors.

From the middle of the third century, the term "laity" has often been used in contrast to the term "clergy". The Greek word for portion, share, or inherit-
ance is "kleros," from which the word "clergy" is derived. "Kleros" was used for the ordained ministers and "laos" described the common believers. The first denotes the role of those who are employed full time in the services of the church; the second defines the role of church members who are not employed by the church.

But the biblical view of the laity is completely different. In the New Testament, the Christian people received the inheritance. The church is God's portion. "Giving thanks to the Father, who has qualified you to share in the inheritance of the saints in the kingdom of light" (Col 1:12) "In him we were also chosen, having been predestined according to the plan of him who works out everything in conformity with the purpose of his will" (Eph 1:11). According to these passages, the church is laity and clergy. All Christians are God's laity (laos), and all are God's clergy (kleros). There is no distinction; laity and clergy are of one status, equally important in the eyes of God. All together make up one fellowship.3 The term "laos" does not refer to a group within the church but to the entire church. It is nowhere used in contrast with others within the church.

1Oscar E. Feuch, Everyone a Minister (St. Louis: Concordia, 1974), pp. 57-58.
2Ibid.
the laity. They are one and the same people. There is no theological distinction between the two. Both are ordained by God to minister and neither is exalted over the other. There is a difference between clergy based upon function (role) not essence.

During the apostasy of the Middle Ages, that the ministry and the lay members were separated by the hierarchical structure of the church. The very early church knew no hierarchy of ministries, no order, no rank.

The separation between clergy and lay people began during the third century and was expressed in various terms by Clement of Alexandria, Origin, Tertullian, and St. Cyprian.1 This separation resulted in the devaluation of the New Testament understanding of the "Priesthood of All Believers".

From the middle of the third century, three groups existed within the church: lay people, clerics, and monks. The lay condition is presented at that time as: "a concession to human weakness . . . the laity concerned in temporal affairs had no part in the sphere of sacred things.2

Once set apart from the general membership of the Body, clerical ministries became increasingly professional. Little by little, the professional ministries

1Congar, p. 3.

2Ibid., pp. 9-10.
arrogated to themselves functions that, in the early
curch, had been the province of all.1

G. Oosterwal develops this point clearly. He
states that the terms laity and clergy in the Bible are
used for one and the same people. According to him,
three important characteristics depict the biblical mean­
ing of the word laity.

1. It is one single and indivisible unit.

2. The biblical word laity is nowhere used in
contrast with other believers in the church (church
officers, ministers), but with those who are outside the
church.

3. The laity are God's chosen ones, chosen for a
special purpose. "God has claimed them for His own, to
proclaim the triumphs of Him who has called them out of
darkness into His marvelous light."2

Now the church is the people of God from all
nations, races, and languages. They were "not a people"
but they become "a people." God made them His people.3
Therefore, the whole church is the "laos," the people of
God, and no differentiation exists between clergy and
laity.

1 Anne Rowthorn, The Liberation of the Laity

2 Gottfried Oosterwal, "The Role of the Laity"
Focus, July-August 1973, p. 3.

3 David Harrey, The Idea of the Laity (Grand
The laity are not merely helpers of the clergy so the clergy can do their job; rather the clergy are helpers of the whole people of God so that the laity can be the church.

**Priesthood of All Believers**

The doctrine of the priesthood of all believers is not Luther's invention. It rests on a solid biblical base both in the Old and New Testaments. This doctrine has been the stimulus for some of the great successful movements in the history of the Christian church.

Luther and the Reformation of the sixteenth century restored the New Testament principle of the priesthood of all believers and started a new era. Luther's understanding of the doctrine of the priesthood of all believers can be summarized into four points: (1) Before God all Christians have the same standing, a priesthood in which one enters by baptism and through faith. (2) As a comrade and brother of Christ, each Christian is a priest and needs no mediator save Christ. He has access to the word. (3) Each Christian is a priest and has an office of sacrifice: not the Mass, but the dedication of himself to the praise and obedience of God and to bearing the Cross. (4) Each Christian has a duty to hand on the Gospel which he himself has received.1

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The problem with this doctrine is that it has been only partially understood by the majority of Christian churches. As E. Trueblood has pointed out:

Most protestants pay lip service to the Reformation doctrine of the priesthood of every believer, but they do not thereby mean to say that every Christian is a minister. Many hasten to add that all they mean by the familiar doctrine is that nobody needs to confess to a priest, since each can confess directly to God. The notion that this doctrine erases the distinctions between layman and ministers is seldom presented seriously and would to some be shocking, but it does not take much study of the New Testament to realize that the early Christians actually operated on this revolutionary basis.1

Protestans, then, have interpreted this doctrine to mean only that every believer has free and direct access to God. While this interpretation is certainly true, it does not express its complete meaning. The priesthood of believers also teaches that every Christian is a priest or minister and thus has a ministry to perform.2 This priestly function include evangelism, visiting the sick, Bible studies, spiritual counseling, and intercessory prayer. All these activities are not reserved only for the clergy; they are a privilege of every believer. It means that every Christian is a priest to every other Christian and to every person.3


The difference, then, between ministers and laity should be considered a difference of function and not of dignity. All believers are "royal priests," chosen of God for a most wonderful mission--to declare the glories of God's grace. Their specific ministries vary. They do not do the same things, but they all work to carry out the mission of the people of God. H. Kraemer reminds that in the doctrine of the "Universal priesthood of believers" there was an attempt to put right the distorted relation of "secular" and religious vocation.1

Priesthood of All Believers in the Old Testament

According to O. Feucht, a unique correspondence stands between the Old Testament and the New Testament regarding the priesthood of all believers.

You also, like living stones, are being built into a spiritual house to be a holy priesthood, offering spiritual sacrifices acceptable to God through Jesus Christ. For in Scripture it says: 'See, I lay a stone in Zion, a chosen and precious cornerstone, and the one who trusts in him will never be put to shame.' Now to you who believe, this stone is precious. But to those who do not believe, 'The stone the builders rejected has become the capstone', and 'A stone that causes men to stumble and a rock that makes them fall.' They stumble because they disobey the message--which is also what they were destined for. But you are chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of him who called you out of darkness into his wonderful light. (1 Pet 2:5-9)

The terms used here are taken from the Old Testament texts as Exod 19:6; Deut 14:2; Ps 118:22; Isa 8:14; and Isa 28:16. The twelve apostles take the place of the

1Kraemer, p. 95.
twelve tribes of Israel to give continuity to "the people of God" (Acts 2:39; 3:25).\footnote{Feucht, pp. 39-40.}

We can also see that God called all His people in the Old Testament "a kingdom of priests" (Exod 19:6) and a "Holy nation" (Deut 14:12); and when two persons who were not priests prophesied in the camp of the Israelites Moses was asked to censure them. Instead, he replied: "I wish that all the Lord's people were prophets" (Num 11:26-30).

Isaiah predicted the New Testament era when all of God's people would be His servants. "And you will be called priests of the Lord, you will be named ministers of our God. You will feed on the wealth of nations, and their riches you will boast" (Isa 61:6).

C. Eastwood argues that three dominant concepts in the Old Testament concern the priesthood of all believers: (1) the people of God, (2) the servants of the Lord, and (3) a kingdom of priests.

Israel was the People of God on three grounds: (1) by divine revelation, (2) by election, and (3) by covenant. Also, the service to which Israel was called had a threefold significance: it was (1) corporate, (2) sacrificial, and (3) royal.\footnote{Cyril Eastwood, The Royal Priesthood of the Faithful (Minneapolis: Augsburg Publishing House, 1963), pp. 1-54.} The kingdom of priests was involved in the three-fold function of priests:
1. to offer sacrifices ("Every high priest is appointed to offer both gifts and sacrifices . . ." [Heb 8:3])

2. to teach the law ("He teaches your precepts to Jacob and your law to Israel" [Deut 33:10])

3. to serve as intercessor ("Every high priest is selected from among men and is appointed to represent them in matters related to God, to offer gifts and sacrifices for sins" [Heb 5:1]).

"All these sacrifices and meditations of the Old Testament were the heart of the economy of priesthood as God prophetically established it in Israel before its fulfillment in Jesus Christ."\(^1\)

These roles have been fulfilled and taken over by Christ the great High Priest. In the New Testament God called the laity to participate in this three-fold function on earth: (1) sacrifices, (2) teaching, and (3) intercession.

**Sacrifices**

What is the nature of sacrifices that are to be offered for the laity? They are to offer themselves. They are to present their bodies as a living sacrifice. "Therefore, I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God, this is your spiritual act of worship" (Rom 12:1).

---

\(^1\)Congar, pp. 123-125.
They are urged to "continually offer to God a sacrifice of praise and to do good . . . for with such sacrifices God is pleased" (Heb 13:15-16).

Teaching

God's people are a kingdom of priests "to declare the praises of Him who called you out of darkness into his wonderful light" (1 Pet 2:9). That priestly service is accomplished by being ambassadors for Christ. "He has committed to us the message of reconciliation. We are therefore Christ's ambassadors, as though God were making his appeal through us. We implore you on Christ's behalf: Be reconciled to God" (2 Cor 5:19-20).

Intercession

The church members are called to offer intercessory prayers for one another for the physical and spiritual needs of people inside and outside of the church. "I urge, then, first of all, that requests, prayers, intercession and thanksgiving, be made for everyone" (1 Tim 2:1). Throughout the New Testament one finds this emphasis regarding the ministry of the laity.

Priesthood of All Believers in the New Testament

The New Testament church understood in all its fullness the doctrine of "universal priesthood"; and because of this, in just a few years Christianity became a well-known religious institution in the great Roman
Empire. The book of Acts contains the best documentation of the priesthood of all believers.

The best-known passage in the New Testament on this topic, as already noted, is 1 Pet 2:9: "But you are a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of Him who called you out of darkness into His wonderful light." This text leads to the inevitable conclusion that the holy and real priesthood mentioned by the apostle is a corporative priesthood. No less than six titles are given to the Christian people in 1 Pet 2:4-10:

1. living stone
2. chosen people
3. royal priesthood
4. holy nation
5. holy priesthood
6. people belonging to God.

According to these titles every Christian is claimed by God, belongs to a holy nation, is set apart for a particular ministry. In other words, all Christians are priests, kings, teachers, or prophets. According to 1 Peter, the new people is formed by the risen Christ "to be a holy priesthood" (1 Pet 2:5).

The high priesthood of Jesus is the foundation of the "holy priesthood" which belongs to the people of God (1 Pet 2:4). Each member of the Christian community is authorized "through Jesus Christ" to exercise personally the priestly privilege. The model for this priestly
ministry is Jesus, the mediator of the new covenant.¹ According to the New Testament, Christ and the Christian community alone are priestly, so priesthood belongs to the church, to all members of the church, lay and ordained alike.

The Acts of the Apostles and Paul's letters mention many people who were essential to the life of the expanding church. They were Priscilla and Aquilla (Acts 18:26); Tryphena and Tryphosa (Rom 16:3)—husband and wife; Stephana's family; Philip's four daughters who prophesied (Acts 21:9); Phoebe, Epenetus, and Mary; Andronicus and Junias; Ampliatus, Urbanos, Stachys, Apelles and the families of Aristobulus and Narcissus; Herodian, Persis, and Rufus and his mother; Asyncritus, Phlegon, Hermes, Patrobas, Hermes, Philologus, Julia, Nereus and his sister, and Olympas; Timothy, Lucius, Jason, and Sosipater; Gaius, Erastus, and Quantus (Rom 16).

The apostle Paul used the title "apostles" referring not only to the original twelve but to others as well (e.g., Rom 16:7). No particular order, rank, or distinction is evident. All that mattered was that they were members of the body.² For Paul, anyone who received Christ received an apostleship as well; "By whom we have


²Rowthorn, pp. 17-18.
received grace and apostleship" (Rom 1:5). Among the early Christians there was amazing evangelistic zeal. As they were confronted with persecution, they scattered throughout the Mediterranean world taking the good news of the Gospel everywhere.

On that day a great persecution broke out against the church at Jerusalem, and all except the apostles were scattered throughout Judea and Samaria. . . . Those who had been scattered preached the word wherever they went. (Acts 8:1,4)

Everyone, including the apostles, went out to witness of their faith. Evidently, among the early church, every believer felt and accepted his/her responsibility to witness. Evangelism was the responsibility of every Christian.

Other passages show the importance of the priesthood of all believers. "And has made us to be a kingdom and priests to serve his God and Father--to him be glory and power for ever and ever! Amen" (Rev 1:6). "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God" (1 Cor 4:1 KJV). The same concept was presented by the apostle Paul in the epistle to the Ephesians where the members of the family of God should build together into a sacerdotal temple (Eph 2:18-22). In summary, one's understanding of the essence of the priesthood of all believers is vital because

1. It removes the conception that the ministry is something different from the laity.
2. The laity as well as the ministry has a vivid consciousness that God Himself has given them a mission.

3. The entire Christian community has the responsibility for the expansion of Christ's kingdom.

4. It ensures the full impact of the entire Christian community upon the non-Christian world.

Therefore, we can be assured that the church is a priesthood and each Christian is a priest.

**Baptism: Divine Ordination to the Ministry**

F. O. Ayres in *The Ministry of the Laity* says:

If you are a baptized Christian, you are already a minister. Whether you are ordained or not is immaterial. No matter how you react, the statement remains true. You may be surprised, alarmed, pleased, antagonized, suspicious, acquiescent, scornful, or enraged. Nevertheless, you are a minister of Christ.

This concept, that at baptism every believer is ordained to the ministry, is nothing new. Tertullian (A.D. 220), an African church father and the first theologian to write in Latin, held that the baptismal "ordination" qualified the recipient of grace to baptize in his turn, for "what is equally received can be equally given."

He stressed the priestly character of baptismal unction when he wrote:

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3 Neill and Weber, p. 31.
Thereupon as we come forth from the laver, we are anointed with the holy unction, just as in the Old Dispensation priests were anointed with oil from the horn of the altar. Whence the term Christus, from the chrism which is the anointing, a name that is now appropriated to the Lord.1

At the same time, for the sake of order, he argued that what was lawful might not be expedient and that laymen should perform the sacrament only in the absence of a cleric.2 Here, it is very clear that the laity, by virtue of their baptism, become participants in the royal priesthood and, accordingly, could baptize in the absence of a cleric.

Luther gave importance to this concept. For him, people are initiated into the priesthood by baptism. "Through baptism we have all been ordained as priests."3 Besides these statements, the most important is the biblical concept. An analysis of the biblical meaning of baptism reveals following connotations:

1. Baptism is the symbolic act to receive forgiveness and washing away of sins (Rom 6:3-6).
2. Baptism is participation in "His death" and in "His resurrection" (Col 2:12).

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1Ibid.

2Ibid.

But, though these meanings are very biblical indeed, none of them apply directly to Christ's baptism. Here one sees another dimension of baptism. When Jesus was baptized, He received His divine ordination to the ministry.

Then Jesus came from Galilee to the Jordan to be baptized by John. But John tried to deter him, saying, 'I need to be baptized by you, and do you come to me?' Jesus replied, 'Let it be so now; it is proper for us to do this to fulfill all righteousness.' Then John consented. As soon as Jesus was baptized, he went up out of the water. At that moment heaven was opened, and he saw the Spirit of God descending like a dove and lighting on him. And a voice from heaven said, 'This is my Son, whom I love; with him I am well pleased'. (Matt 3:13-17)

The voice from Heaven testified, "This is my Son, whom I love"; and the Holy Spirit descended upon Him. The meaning of Jesus' baptism was that thereby He received his divine ordination to the ministry. In the same way, then, being baptized 'into His death' (Rom 6:3) means to participate in the priestly act of Christ at its most crucial point.1

Oosterwal develops the idea that at baptism every believer is ordained to the ministry. He says: "To be baptized in the baptism of Jesus means not only God's confirmation that we are a member of His chosen people, the laity, but also our ordination to the ministry."2

According to William Willimon, "baptism is each Christian's ordination into the priesthood of Christ,

1Eastwood, p. 46.

each Christian's commissioning to share in Christ's work in the world."1

Ellen G. White expresses the same concept with other words:

The Saviour's commission to the disciples included all believers. It includes all believers in Christ to the end of time. . . . All who receive the life of Christ are ordained to work for the salvation of their fellow men. For this work the church was established, and all who take upon themselves its sacred vows are thereby pledged to be co-workers with Christ.2

A close relationship exists between one's baptism, the gifts of the Spirit, and the equipping of the laity for its ministry. Because the believers have been baptized, they have been equipped for service. The Holy Spirit has given special gifts to enable us to be fruitful ministers of Jesus Christ (Eph 4:10-12; Rom 12; 1 Cor 12:7). Jesus promised the Holy Spirit to empower all believers to be ambassadors for Him; then, every Christian is a minister and has a ministry to fulfill.

The idea of God's chosen people called and ordained to be His ministry is for the laity as well as for the clergy. There is no difference in the call. "God has called us and gifted us."3 It is for all the


family of God. Indeed, layman is not somebody who has not studied theology, who is not in full-time Christian service, or who is not ordained. Layman in the biblical sense of this word is also not just a person who in his spare time goes to church or does same voluntary work. He is the church, the "laos," member of God's people; and he serves God full time through his secular job.

Every member of the church, laity as well as clergy, is baptized into the priesthood. This is the role and place of the individual in the Christian community. Thus, when men and women are called of God to be Christians, and are baptized into the church, they are drawn into His royal priesthood.1

Finally, the layman receives the basic ordination at the moment of his baptism. This insistence on the basic ordination of baptism which each believer receives raises the question about the role of special ordination in the church. We can say that the basic ordination of baptism does not exclude subsequent ordination for such special tasks as pastors, elders, and deacons. Some must be set apart for training and for oversight; this is the chief function of every minister.

Therefore, a big responsibility rests upon us all to fulfill the ministries that the Holy Spirit gave when we were baptized in the name of Jesus.

The Ministries of the Church

The New Testament word for church is ekklesia, which means "assembly," and comes from a verb meaning "to

The church is the company of God's people, called out of the world and separated to live for Him. But, as H. Kraemer suggests, the church should always be conscious of the basic fact that it exists primarily on behalf of the world and not of itself. Only by not being or not wanting to be an end in itself does the church arrive at being the church. For this reason God gave the church different ministries to fulfill in the world. O. Feucht distinguished six types of ministries.

1. **Ministry of Proclamation.** Part of ministry is to proclaim as a herald (kerysso—verb, kerygma—noun). It means that preaching was not restricted to the twelve apostles or the seventy, but was given to all the believers (Acts 8:4).

2. **Ministry of Teaching.** To teach: didasko (verb), didache (noun). Jesus, our example, did more teaching than preaching (Matt 4:23).

3. **Ministry of Worship.** To pay homage to: proskyneeo (verb), proskynetes (worshipers). Gathering with other Christians for hearing the Gospel, for prayer, praise, and recommitment, is that ministry which is called the worship service (Col 3:16-17 and Heb 10:25).

4. **Ministry of Witness.** To witness: martyria (verb), martyrion (noun). Every converted Christian is called to be a missionary wherever he/she is stationed in life. Christians are to testify verbally and to exhibit

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1Kraemer, p. 130.
visually that they are followers of Jesus Christ. Christians thus show what they are by how they live and by the goals in their lives.

5. **Ministry of Fellowship.** Two Greek words help to identify Christians and express Christian fellowship: *koinonia* (have communion with: Acts 2:41-42, Phil 1:5); and *agape* (love, affection for: 1 Cor 13, Rom 13:8-10). It is to have communion and love with the Christian family.

6. **Ministry of Service.** To serve: *diakonia* (verb), *diakonos* (noun). All Christians are to gird themselves for service as Jesus did in the foot washing of the upper room. Christians are called to be servants.

This sixfold ministry--to proclaim, teach, worship, love, witness, and serve--is given to all persons by the Holy Spirit.1

According to Kraemer, the church is mission and has a mission. In this mission, all the members, "clergy" and "laity" alike, are equally implied.2 God gave the ministry of reconciliation to all the members of the body of Christ. "For in Christ God reconciled the world unto Himself" (2 Cor 5:17-21). No reference in the Bible indicates that the ministry of reconciliation is the responsibility of the ministry only. The apostle Paul recognized that the people of God are entrusted with this

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1Feucht, pp. 83-89.

2Kraemer, p. 143.
ministry. God has a special purpose for His people. The church is a body under orders from Christ to share the Gospel with the whole world. The Scriptures indicate that when the church is not fulfilling an evangelistic function in the world, it loses its true reason for existence. "You are the salt of the earth. But if the salt loses its saltiness, how can it be made salty again? It is no longer good for anything, except to be thrown out and trampled by men" (Matt 5:13). Under this concept of the mission of the church, laity as well as ministry must be trained to evangelize the world.

**Ellen G. White and the Role of the Laity**

E. G. White gives a very clear indication of the role of laity in the church and in the world. God has committed to the church, not to the ministry alone, the sacred truths for the salvation of lost men. The responsibility is individual as well as collective.

It was the Saviour's purpose that after He ascended to heaven to become man's intercessor, His followers should carry on the work that He had begun. . . . There are some who are willing to go to the ends of the earth in order to carry the light of truth to men, but God demands that every soul who knows the truth shall seek to win others to the love of the truth. If we are not willing to make special sacrifices in order to save souls that are ready to perish, how can we be counted worthy to enter into the city of God?.1

How few have qualified themselves in the science of saving souls! How few understand the work that

should be done in building up the church, in communicating light to those who sit in the darkness! Yet God has given to every man his work.1

"Everyone who has received Christ is called to work for the salvation of his fellowmen."2

Ellen G. White repeatedly calls for a shared evangelistic ministry in which church members and ministers would unite their endeavors. There is no indication in the Scripture that the gift of evangelism was given only to those who were set apart by the laying on of hands as apostles and pastors.

The ministers and the church members are to unite as one person in laboring for the upbuilding and prosperity of the church. . . . The minister's work is the lay member's work as well. Heart should be bound to heart. Let all press forward, shoulder to shoulder. . . . All should be laborers together with God, and then the minister can feel that he has helpers in whom it is safe to trust. The minister can hasten this desirable end by showing that he has confidence in the workers by setting them to work.3

God is not asking ministers to do His work alone. Laymen represent a rich resource for spreading the good news. Also, the inspired words make clear that "It is a fatal mistake to suppose that the work of soul saving depends alone upon the ministry".4


It is apparent that one of the greatest needs of this hour is an awakened laity, aroused to a true sense of the responsibility resting upon it. Therefore, the conclusion is inevitable. The main business of the pastor is not the preparation of sermons as much as the development, whether by sermon or by any other method, of every member in his church into a soul-winner. For this reason, E. G. White points out:

The minister who shall educate, discipline, and lead an army of efficient workers will have glorious conquests here, and a rich reward awaits him when, around the great white throne he shall meet those saved through his influence.1

"The work of God in this earth can never be finished until the men and women comprising our church membership rally to the work, and unite their efforts with those of ministers and church officers."2

To fulfill a shared ministry, E. G. White gives some recommendations that show that the chief function of every minister is to give training to the church members.

"Everyone who receives Christ is to be trained to act some part in the great work to be accomplished in our world."3 It is evident that every church has to be a training school.

1Ibid., 5:308.


Every church should be a training school for Christian workers. Its members should be taught how to give Bible readings, how to conduct and teach Sabbath School classes, how best to help the poor and to care for the sick, how to work for the unconverted.1

The minister is the key to the success of a continuing laymen's evangelistic-training program. He must recognize his main function as trainer and director of his laymen as a soul-winning team. "In every church the members should be so trained that they will devote time to the winning of souls to Christ."2

The same concept is applicable for the new converts which should be instructed to become witnesses as an important part of the Christian life—as much as keeping the Sabbath, as being faithful with tithe, and any other church doctrines. "In laboring where there are already some in the faith, the minister should at first seek not so much to convert unbelievers, as to train church members for acceptable cooperation."3

"The new believers are to be carefully instructed that they may have an intelligent knowledge of the various lines of work committed to the church of Christ."4

Again, one faces the same idea. The minister should give training to all the members in the congrega-


2White, Testimonies for the Church, 6:436.


tion, making them aware of their potential and responsibility to testify for the Lord in harmony with the talents God has given them. The responsibility for leadership and for training the church rests upon the minister, but the obligation for services rests upon all the members.

"The best help that ministers can give the members of our churches is not sermonizing, but planning work for them. Give each one something to do for others. . . . And let all be taught how to work."

Therefore, the main function of the laity is the proclamation of the gospel ("evangelism"). This is the primary mission; and the main function of every minister is to train and guide the members to fulfill the great commission, all together.

**The Gift of Evangelism as Applied to the Laity**

Evangelism is the first supreme mission of God's church. One can ask, What does the word evangelism mean? Strictly speaking, the word means the "proclamation of the Gospel." In this wide sense, the total life of the church is a declaring of the Gospel.

As G. W. Peters says in his book *Saturation Evangelism*:

Evangelism originated in the heart of God by purposing the Gospel, by sending His Son to become the content of the Gospel, by sending the Holy Spirit

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to magnify the Gospel and by creating the church to live and proclaim the Gospel in the energy, power and conviction of the Holy Spirit.1

Evangelism is the singular mission of the church. Whenever the church ceases to be evangelistic, it becomes like a lighthouse without light, or a car without an engine.

Now the question is: Should every church member expect to have the gift of evangelism? According to C. P. Wagner, the gift of evangelism is

The special ability that God gives to certain members of the Body of Christ to share the Gospel with unbelievers in such a way that men and women become Jesus' disciples and responsible members of the Body of Christ.2

The Bible points out that every Christian has some spiritual gifts. "We have different gifts, according to the grace given us . . ." (Rom 12:6). Not all have the same gift, and for the body to be healthy, it is necessary for all these different gifts to be used in concert. Not every church member has the gift of evangelism. On discovering that there is such a thing as a gift of evangelism and, by implication, that not all have it, many Christians breathe a sigh of relief and arrive at a wrong conclusion: "That is a gift I know I do not have, so now I can stop trying to share my faith with my friends."


This is the wrong conclusion. Those who think this way are failing to distinguish between spiritual gifts and Christian roles. It is true that only certain people have the gift of evangelism, but all Christians are called on to fulfill the role of witness. In other words, it is our collective responsibility to proclaim the Gospel to others.1

Each believer has been endowed with at least one gift that equips and enables him/her to do the work of witness. E. G. White remarks:

The church of Christ is God's appointed agency for the salvation of men. Its mission is to carry the gospel to the world. And the obligation rests upon all Christians. Every one, to the extent of his talent and opportunity, is to fulfill the Saviour's commission.2

C. P. Wagner comments the same thought:

Every true Christian is a witness for Jesus whether he or she has the gift of evangelism or not. Furthermore, every Christian needs to be prepared to share his or her faith with unbelievers and lead them to Christ. This is the Christian's role.3

God gave these gifts to His people to bear witness in the world, equipping and enabling the church.

E. G. White helps with this interesting comment:

Many have excused themselves from rending their gifts to the service of Christ because others were possessed of superior endowments and advantages. The opinion has prevailed that only those who are especially talented are required to consecrate their


3Wagner, p. 173.

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abilities to the service of God. It has come to be understood by many that talents are given to only a certain favored class, to the exclusion of others, who, of course, are not called upon to share in the toils or the rewards. But it is not so represented in the parable. When the master of the house called his servants, he gave to every man his work.  

Therefore, it is clear that: (1) Although not all church members have been gifted with the gift of evangelism, all Christians are called upon to fulfill the role of witness. (2) Every believer has received some kind of gift for the accomplishment of God's mission in the world. (3) The key to success in today's evangelistic endeavors is the involvement of a greater number of the laity in the work of soul winning.

1White, Steps to Christ, p. 84.
CHAPTER II

SOCIO-CULTURAL CONTEXT FOR EVANGELISM
AMONG HISPANICS IN WISCONSIN

Demographic Study of the Community

The information presented in this chapter is drawn mainly from data available from the 1980 Census of Population and Housing. Very little additional data on Hispanics are available since 1980. The Demographic Services Center of the Wisconsin Department of Administration is preparing projections of the Hispanic population by age and sex for the year 1990. However, no data more current than 1980 are available on economic, educational, social, or housing conditions. The Bureau of the Census reports that 62,972 Hispanic origin or Hispanic persons resided in Wisconsin in 1980. Most Hispanics live in the urban areas of seven southeastern counties: Milwaukee, Racine, Waukesha, Kenosha, Dane, Walworth, and Sheboygan. (See figs. 1 and 2) Hispanics in Milwaukee are concentrated on the near south side. An additional center of concentration is on the north side.

1Most of these statistics have been taken from the Bureau of Census of Population and Housing, 1980. Hispanics in Wisconsin (Madison, Wisconsin: University of Wisconsin, 1985).
Fig. 1. Hispanics by county in Wisconsin
Fig. 2. Hispanic population in Wisconsin
Hispanics on the south side include greater numbers of persons of Mexican ancestry; while those concentrated on the north side are more likely to be of Puerto Rican heritage. Cubans live further from the center of the city, and other Hispanic groups are dispersed throughout the city and the suburbs. (See fig. 3)

The Hispanic population can be divided into four sub-groups which represent four distinct ethnic identities. These are: Hispanic Americans, Mexicans, Puerto Ricans, and Cubans. In Wisconsin, the largest proportion of Hispanics is of Mexican heritage (65% or 41,000 persons—include Mexicans born in USA), followed in equal proportion by the Puerto Ricans and other Hispanic groups—for instance: Guatemalans, Panamanians, Nicaraguans, etc. (17% or 10,500 each). The Cuban group is much smaller, about 1,000 persons, representing only 1.6 percent of all Hispanics. (See fig. 4)

In terms of geographic distribution, Puerto Ricans are the most highly concentrated group of Hispanics with 77 percent residing in Milwaukee County. This county also contains the largest proportion of the other minority groups, but not in concentrations as great as the Puerto Ricans: 49 percent Cubans, 42 percent Mexicans, and 34 percent other Hispanics living in Milwaukee County.

The group of Mexican heritage is much more dispersed than Puerto Ricans residing in metropolitan and non-metropolitan counties.
Fig. 3. Hispanic population in Milwaukee.

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Fig. 4. Heritage of Hispanics in Wisconsin.
The county with the second largest concentration of Mexicans is Racine (15%). About 74 percent of Wisconsin Hispanic urban residents reside in central cities. Hispanics are largely metropolitan dwellers, concentrated in the largest cities. Only 17 percent live in the suburbs. The smallest proportion of urban Hispanics (9%) live in the small towns of Wisconsin. (See figs. 5 and 6)

**Socio-Cultural Characteristics of the Spanish People in Wisconsin**

**A Historical Overview**

It is difficult to determine exactly when the first Spanish-speaking person established permanent residence within the borders of what is actually now Wisconsin. Spanish-speaking explorers probably reached the upper Mississippi and Wisconsin rivers before the eighteenth century, but such adventurers have gone largely unrecorded. On the other hand, abundant evidence demonstrates that trappers, traders, and sailors were frequent visitors during the period, 1762-1808.1 Population counts by the United States government from 1850-1910 show that few individuals had migrated to Wisconsin from Spain or from Spanish-speaking countries in the western hemisphere. Those enumerated came mostly from Mexico. Among the Spanish-speaking, foreign-born community, natives of Mexico continued to be dominant

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Fig. 5. Type of residence for total urban population in Wisconsin.
Fig. 6. Type of residence for Hispanic urban population in Wisconsin.
until the 1950s, when many Puerto Ricans began to settle in the state. From 1952 to 1964, Wisconsin farmers participated in the Bracero program, an arrangement whereby they could obtain workers from Mexico if there were no other farmhands available. Some workers came to Wisconsin from Mexico, but most were Hispanic Americans from the southwestern United States. By the 1970s diverse and better-paying job opportunities had resulted in greater numbers of Mexican-Americans living in such urban communities as Milwaukee, Kenosha, Racine, and Waukesha. From 1950-1952 many Puerto Ricans were recruited to Milwaukee directly from their native island. A survey to determine why island residents had migrated to Milwaukee (conducted by Dr. Rudolph Morris of Marquette University), determined that many of the immigrants had followed spouses, relatives, or friends who were already living in the city. Some Spanish-speaking people began to emigrate from Cuba in the early 1960s.

The small number of Cubans remained relatively stable until 1980, when citizen-sponsors in Wisconsin helped scores of refugees, mainly male, find housing and employment after being held at Ft. McCoy, a military compound in Juneau County.1

Families and Households

The Hispanic average family is larger than the average family of the overall Wisconsin population (3.9

1Berry-Caban, pp. 1-5.
compared to 3.3 persons; see fig. 7). Mexican families slightly tend to be the largest, followed by the Cubans, Puerto Ricans, and other Hispanics. The Hispanic population has a greater proportion of younger persons, while the total Wisconsin population has a greater proportion of older persons.

A young population generally results from high fertility rates, and the population of Hispanic origin is characterized by the highest fertility rates in the United States.

**Marital Status by Sex**

As can be expected because of its youthful age structure, a larger proportion of the Hispanic population is single (38% of Hispanic males and 31% of females as compared to 31% and 25%, respectively, in the total population). (See fig. 8) Significantly, a higher proportions of both male and female Hispanics are separated or divorced than within the total population.

The greatest difference occurs within the female groups where 12 percent of Hispanic women are separated or divorced compared to 7 percent in the total female population. Only a small proportion of Hispanic persons are widowed, compared to the total Wisconsin population.

**Education**

Years of school completed is utilized as a good indicator of socioeconomic status, since it predicts income levels and reflects general level of living.
Fig. 7. Average number of persons in total and Hispanic families by heritage in Wisconsin.
Fig. 8. Marital status for total and Hispanic population in Wisconsin.
In the 1980 census, Hispanic adults reported fewer years of school completed than the total Wisconsin population. Only 38 percent of Hispanics reported having only an elementary-school education, compared to 18 percent of Wisconsin adults overall. (See fig. 9) Of all the Hispanics, Mexicans and Puerto Ricans completed less school than the total Hispanic group: only 16 percent and 15 percent, respectively, achieved some college. Also, larger proportions of each group obtained only elementary-level school. The Cuban population contrasts sharply with other people of Hispanic heritage. Only 12 percent of this group have not graduated from high school, and 39 percent are college graduates. The Cuban group consists mainly of professionals, managers, and other highly educated people.

Language Spoken

The 1980 census asked whether people spoke a language other than English at home. In Wisconsin, only 2.3% persons of Hispanic origin person do not speak English at all. On the other hand, 39 percent of the Hispanics speak only English at home. The younger the age group, the higher the proportion speaking English only at home. Bilingualism occurs more frequently among the older age groups. In general, the older the person, the more he/she speaks both languages at home (English/Spanish); 43 percent of the children (ages 5 to 13) speak both languages at home compared to 69 percent of adults.
Fig. 9. Years of school completed by persons 25 years and over comparing total population of Wisconsin with those of Hispanic heritage.
These statistics probably reflect the fact that many older adults are foreign born, or of the first native born generation and thus use the Spanish language more in their homes. (See fig. 10)

**Poverty Status**

Almost one of five Hispanic persons, or 11,500, are living below the poverty level in Wisconsin, compared to 9 percent of the total state population.

Portage County has the highest percentage of Hispanics living in poverty (41%), followed by Milwaukee, Kenosha, Dane, and Jefferson counties. The counties with 10 percent to 19 percent of Hispanics in poverty are: Walworth, Racine, Sheboygan, Manitowoc, and Brown. (See fig. 11)

A higher percentage of Puerto Rican families are living in poverty as compared to Mexicans, Cubans, and other Hispanic groups.1

**Religion**

Most of the Hispanics in Wisconsin are of the Roman Catholic religion, at least nominally. I. Lucas says in his book "The Browning of America":

For Hispanics, religion is a personal thing. The institutional church does not necessarily relate to their religious experience. Being a Catholic is a set of beliefs, rituals, relationships, and even

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behaviors. But it does not necessarily include full participation in an organized church, with structures, authority, and obligations.1

For this reason, most Hispanics would answer "Are you a Catholic?" with a simple Yes. Hispanics can therefore be said to be religious, but at the same time "unchurched." There is also a difference between the Catholics from Mexico, Cuba, and Puerto Rico. J. S. Olson analyzed these differences in his book: Catholic Immigrants in America. Mexican Catholics have a folk Catholicism which is blended with European and Indian traditions. Their most sacred religious devotion is to the Virgin of Guadalupe, inseparably connected to the indigenous past.

Religious life among Cuban immigrants was even more complex. Cubans were more committed to the Catholic church, more likely to attend Mass as a family, to contribute financially, and to obey pastoral teachings. Unlike Mexico, where few Africans settled, Cuba had large plantations and large numbers of slaves. Among large numbers of Puerto Ricans and Cuban blacks, religious beliefs revolved around syncretic Afro-Catholic rituals.

The largest of the Afro-Cuban and Puerto Rican religions was Santeria. Santeria cults mixed selected Catholic rituals with African mythology.2


2James S. Olson, Catholic Immigrants in America (Chicago: Nelson Hall, 1987), pp. 147,167.
Fig. 10. Language spoken at home by age for Hispanics in Wisconsin.
Fig. 11. Percentage of Hispanics living in poverty. (Counties with fewer than 400 Hispanics are not included)
Besides the Catholic church, the Mexicans and Puerto Ricans in Wisconsin apparently are attracted to the Protestant churches, especially to the Pentecostal congregations which through their music and informal worship appeal to their emotions. In the Pentecostal churches they find a sense of belonging, a feeling of acceptance; they are able to worship according to their own cultural context.
CHAPTER III

METHODS FOR ADULTS EDUCATION

Adult Education

As noted in chapter 1, the responsibility of the pastor working with lay members is to provide the essential training so they are able to do their task in the best possible manner. According to A. Beavan, "The strength of a minister may be measured not so much by the work he can do as by how much he can get others to do."1

Eph 4:12 says that Christ gave the church leaders—apostles, prophets, evangelists, pastors, and teachers—to prepare God's people for works of service, so that the body of Christ may be built up . . . ; therefore, the chief responsibility of the leaders of the church is to educate, to give training to the laity. As E. G. White remarks: "Ministers should be educators who understand and appreciate the needs of humanity. . . ."2

As pastors consider training the church members, they have to think in terms of adult education, and adult education must give consideration to the fact that the youth are part of the adult group. When adult

2White, Testimonies for the Church, 6:302.
education is mentioned, many adults respond with the question, "Go back to school?." Even though they are not going back to school, the church should be a training school for them. If we as pastors want them to learn, we must have a plan. However, before any plan for adult education can be implemented, some general characteristics, common to adulthood, must be recognized. We must consider three main periods in adult life.

Young Adulthood

The period of early adulthood usually brings the beginning of a commitment to a career, the beginning of marriage, and, sometimes, the beginning of parenthood. During young adulthood, the major efforts of activity are external; that is, they are directed at the social world: beginning a family, finding a job, or achieving an intimate relationship with a marital partner, children, or other persons. Overall, young adulthood is a busy period. The early 20s are so full of such major tasks as getting established as an adult, starting a family, and embarking on a career that there is little time for reflection. Early adulthood years go from the 18 through the 40 year old. General trends in personality development during young adulthood include: the gradual stabilization of the self-concept, interpersonal flexibility, humanization of values, and the expansion of caring.1

1Dorothy Rogers, The Adult Years (Englewood Cliffs, New Jersey City: Printice-Hall, 1982), pp. 35-84.
Middle Adulthood

When does middle age begin? This question is difficult to answer primarily because middle adulthood is not marked by any specific biological changes. According to some authors, middle age is that period of life from approximately 35 to 40 years of age, when many individuals reach peak levels of social, personal, and economic performance, through 60 years. This period is peaceful and exciting. People feel more autonomous and less burdened with the responsibilities of parenthood, career, and family establishment. An important arena for the demonstration of adult competence is community activities. One of the primary themes of personality development in adulthood is the attempt to achieve an integrated sense of self in the face of the many differentiated roles an adult is expected to play. Another task of this stage is to reassess and restructure interpersonal relationships. Friends and loved ones seem to be valued more. Money and status now appear to be down-played as involvement with others assumes a higher priority.¹

Older Adulthood

The common age given for the beginning of later adulthood is 65 years, the age of retirement. Older adults vary more in biological and behavioral functioning than young and middle-aged adults. One of the most

common myths about older adults is that large numbers of them live in institutions such as hospitals for chronic diseases, nursing homes, or mental institutions. Another is that older adults grow inflexible and conservative. Some people continue to change until the very end of their lives. Older people are often viewed as feeling lonely and rejected by younger generations. It is true that a social barrier exists between the generations; however, age segregation may be as much the preference of older as of younger people. Another myth is that older people are unproductive, even when some older individuals are as productive as they ever were. Most older people have quite positive traits such as mellowness and kindliness. The later years are also characterized by a review and awareness of past experiences and unresolved conflicts. Older people have a nostalgic attachment to familiar objects, perhaps their home, pets, etc. They have a sense of legacy, too, a need to leave something behind when they die. As time goes on, older people become more egocentric, self-preoccupied, and increasingly anxious to meet personal needs.

**Basic Adult Needs**

It is very important to consider the basic needs of adults. According to H. C. Coiner, there are certain basic needs which human beings have in various degrees throughout life.

1Rogers, pp. 271-296.
The Need for Recognition and Acceptance

Adults want to be known as persons in their own right, to be related to others and accepted as they are. Adults need to feel that there are people who recognize them as individuals of worth. They appreciate knowing that others like them and that they are accepted by their friends.

The Need for Protection and Security

No one is entirely independent of others. Social needs are met when a person is secure and successful in his/her human relationships. Adults also need security and protection.

A lack of a sense of security affects the attitude, personality, and general well-being of most adults.

The Need for Affection and the Feeling That Somebody Cares

Adults do not need the same kind of love and affection that children need, but they do need to believe that there are people who care about what happens to them.

The Need for Worthy Purposes and Goals

In order for life to have meaning, adults need to find reasons for living, working, and doing everyday tasks.
The Need for New Experiences and Opportunities to Grow

The average adult has considerable curiosity moving him to learn more about the world in which he lives. Most adults enjoy having new experiences, seeing new sights, meeting new people, trying out new ideas.

The Spiritual Needs of Adults

The emotional and social needs of adults may be met in the personal relationships which they establish and maintain. One must remember, however, that the deepest needs of the human being are supplied on the spiritual level, the level of a man's relationship to God.1

Characteristics of Adults Learners

The first questions to raise in discussing adult-learning theory are: Do adults learn in ways significantly different from those of children? Is the learning process the same for adults and children? While adult learners possess some of the same characteristics that children learners manifest, some crucial differences exists.

M. Knowles is the most prominent proponent of andragogy, the art and science of helping adults to learn. He distinguishes andragogy from pedagogy, the art

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1Harry G. Coliner, Teaching the Word to Adults (Saint Louis, Missouri: Concordia Publishing House, 1962), pp. 22-25.
and science of helping children to learn. The concept of andragogy is premised on four important points regarding adult psychology. M. Knowles articulates them as follows:

1. Their self-concept moves from one of being a dependent personality toward being a self-directed human being. Adults are more self-directing and independent than children in learning.

2. Adults accumulate a growing reservoir of experience that becomes an increasingly rich resource for learning.

3. Adults' readiness to learn becomes oriented increasingly to the developmental tasks of their social roles. Adults are ready to learn because it is voluntary. They want to learn without any pressure.

4. The time perspective of adults is present-oriented while that of children is future-oriented. The orientation of adults is towards problem solving, while that children subject oriented.

Adults want to learn to solve or address a particular problem and are more satisfied with their learning if it applies to their everyday experiences—if it is practical. Adults are oriented toward problem-solving because they are faced with certain developmental tasks stemming from the roles they assume or want to assume in

their families, work, and society. When one works with adult learners, according to M. Wilson, one has to remember that

1. Adults need to participate actively in the learning process.
2. Adults have a good deal of experience, and that experience is a major resource for learning.
3. Adults need to be free to explore resources in the light of their own interests.
4. Adults learn when they are solving problems or making decisions.
5. Adults learn when their own need, curiosity, or hunger impels them in a particular direction.
6. Adults resist and avoid situations where they are treated like children.
7. Adults want learning to be practical, relevant, related to life as they are.
8. Adults do not learn well when they feel threatened or are self-conscious.
9. Adults want to be respected and affirmed.
10. Adults are not children.
11. Adults commit themselves to learning when they share responsibility for planning and carrying out an experience.
12. Adults participate for many reasons: growth, relationships, skills, etc.
13. Adults want to learn, to become more competent.
14. Adults can have fun while learning.\footnote{1}

Characteristics of Hispanic Adults

Since this project applies to Hispanic adults in Wisconsin, it is important to consider their distinctive peculiarities.

1. Most Hispanics are immigrants from Latin America. When they arrive in the United States, they receive the impact of new socio and cultural patterns; i.e., secularism and materialism, which may consider the cause for religious apathy, and which are stronger in USA than in Latin America. However, the Hispanic people are profoundly religious. V. Elizondo describes them with these words: "They are religious in the sense of living out a personal relationship with their God who is the source of life."\footnote{2} Although they do not have a deep knowledge of religion, they are very sensitive to any religious topic.

2. Three major characteristics contrast the Hispanic personality with that of the average American. E. A. Nida, in his book Understanding Latin Americans, describes them as:

a. Authoritarianism versus individualism

b. Idealism versus realism

\footnote{1}{Marlene Wilson, How to Mobilize Church Volunteers (Minneapolis: Augsburg Publishing House, 1983), pp. 63-64.}

c. Masculinity (machismo) versus femininity (hembrismo).

The last one, masculinity, is said to be demonstrated not only by the man's sexuality, particularly extra marital, but by domination over the affairs of his family and especially of his wife.

3. For Hispanics the family remains the basis of society. It is there that the Hispano finds himself/herself realized. The concept of family includes more than just the mother, father, and children; it includes the extended family as well--all the relatives (los parientes), mothers-in-law (suegras), fathers-in-law (suegros), aunts (tias), uncles (tios), and even cousins-in-law (primos poli-ticos). The godparents (madrinas/padrinos) also are considered part of the family. The person sponsoring a child at baptism becomes his lifelong godparent (padrino/madrina).1 The elderly (los ancianos) are another part of the family. An anciano is one who has advanced in wisdom and understanding. Generally, the Hispanics have a deep veneration for the elderly; ancianos are not looked upon as a burden, and even though they might physically be a burden, they are considered a personal blessing upon the home in which they live.2 Thus, H. Ulibarri suggests that to the Hispanic adult the family can be used as a motivational

2Elizondo, pp. 258-269.
structure. For this reason, more emphasis must be on people and group relationships than on individuality.

Thus, anyone who is an educador of Hispanics must be sensitive to personal friendship, family ties, and traditional relationships.

4. The low level of educational attainment is the main reason for the poverty problem among Hispanics. The population of Hispanic families living in poverty in Wisconsin is 17 percent, almost three times greater than that of the total population of Wisconsin, according to the 1980 Census of Population. H. Ulibarri claims this low level of education and the poverty in which Hispanics live produces a fear of want. Their total concern revolves around two factors: (1) "How long will I be able to keep my present job?" and (2) if unemployed, "When will I get a job?" This fear of want helps to explain their present orientation of life. For this reason, Ulibarri suggests, adult education it is very important to Hispanics to show them the "usefulness" of all tasks.

Methods and Theories of Motivation of Volunteers

In the context of training and motivating laity, the greatest questions are: Why are some congregations dynamically involved in mission and ministry while others


2Ibid., p. 80, 98.
seem to have difficulty responding effectively to Christ's mission at all? Why are some congregations effective and efficient in the performance of Christ's mission while others have difficulty maintaining even minimal performance levels?

The simple answer is motivation. There are a number of misconceptions about motivation. One most common misconception is that the people are waiting to be motivated.

According to G. D. Lewis, "The Dimension of Intentionality," nobody is lazy except in carrying out another person's ideas. Many ministers ask, "How can I motivate my church members?" What they mean is: "How can I get people to do what I think they ought to do or what I want them to do?" The answer is: "You cannot motivate anybody." Every person is already motivated to work toward his or her goals, not the minister's or anyone else's.1

Now, we are ready to define what motivation is. Motivation, according to Schoun, "is the desire, which subsequently controls a person's energy, to achieve those goals which will satisfy one's needs."2 According to this definition, each person's goal is to fulfill his needs. Goals come before behavior; goals are

1Quoted by Benjamin Schoun, Seminar in Training and Motivation of the Laity for Ministry (Berrien Springs, Michigan: Andrews University, 1987), pp. 25-44.

2Ibid., p. 27.
anticipated. To motivate people one has to understand their needs. People are self-motivated toward things that meet their needs.

Three of the more important motivational theorists are F. Herzberg, A. Maslow, and D. McClelland. These three men stress the internal needs of a person. They assert that to understand the human motivation and behavior, one must also understand the nature of human needs.

F. Herzberg, for example, says that it is the work itself that motivates people. He suggests five factors that are motivators:

1. A sense of achievement
2. Challenge
3. Increased responsibility
4. Recognition
5. A sense of growth and development.1

Maslow's well-known theory of the hierarchy of needs states that the relative potency of human needs moves from the strongest potency at the base of the pyramid, to the least potency at the top. Each individual has various levels of needs, and as one satisfies one need level, he/she move up to the next. His/her hierarchy moves from lower to higher through five stages of needs:


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1. Physiological
2. Safety and security
3. Social and belonging
4. Status and esteem
5. Self-actualization and fulfillment.

McClelland says that persons have three basic needs:

1. The need for achievement
2. The need for power
3. The need for affiliation.

He points out that motives start in the mind, for thoughts determine how we talk and act; in other words, how we think determines how we act. The need for achievement is to excel in relation to competitive or internalized standards. The need for power is the need for control—to have influence over others. And, finally, the need for affiliation is the need for warm, friendly relationships. Some educators and ministers have the misconception that in order to motivate people they must resort to some unethical approaches such as:

1. Coercion or manipulation. This puts people on the spot by giving them only two choices, one of which is very undesirable, such as threats, pressure, etc.

2. Lying. This may include falsifying or fabricating information, making promises that cannot be

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2Litwin and Stringer, p. 8.
kept, unrealistic descriptions of benefits, and hiding from the public the real intent or motive.

3. Guilt. Experimental research has shown that guilt is a powerful motivator, people are more susceptible to influence when they feel guilty. But very negative long-term effects may result from using guilt as a motivator. These include:
   a. Avoidance. One tends to elude people or things that make him/her feel guilty. By using avoidance in connection with God, one may make people avoid God, the church, and the pastor.
   b. Devaluation. This is the tendency to lose those who make one feel guilty.
   c. Little internal commitment. A person motivated by guilt acts on an external basis. He/she does things without really wanting to, to pay a debt.
   d. Psychological problems. A heavy use of guilt creates internal psychological disturbances, lack of self-esteem, insecurity, etc. L. E. Schaller says: "Perhaps the most effective means of creating passivity in a congregation is to use guilt as the basic motivating force."1

4. Fear. The use of fear can produce an unpredictable avoidance caused by mental pain.

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5. Rewards. The promise of a reward appeals to selfishness or impure motives of service.

"Theory X"

Many times the leaders of previous generations have motivated lay people through such traditional approaches as guilt, manipulation, rewards, etc.

D. McGregor, in his book *The Human Side of Enterprise*, describes this under the known Theory X.

1. The average human being has an inherent dislike of work and avoids if he can.

2. Because of this human characteristic of dislike of work, most people must be coerced, controlled, directed or threatened with punishment to get them to put forth adequate effort toward the achievement of organizational objectives.

3. The average human being prefers to be directed, wishes to avoid responsibility, has relatively little ambition, and wants security above all.1

"Theory Y"

D. McGregor proposed that a better approach would be to motivate people by encouraging commitment through participation, the satisfaction of self-actualized needs, and the acceptance of responsibility. He describes this approach as the "Theory Y."2


2Ibid.
1. The expenditure of physical and mental effort in work is as natural as play or rest. The average human being does not inherently dislike work. Depending upon controllable conditions, work may be a source of satisfaction and be voluntarily performed, or a source of punishment and be avoided if possible.

2. External control and the threat of punishment are not the only means for bringing about effort toward organizational objectives. Man will exercise self-direction and self-control in the service of objectives to which he is committed.

3. Commitment to objectives is a function of the rewards associated with their achievement. The most significant of such rewards, e.g., the satisfaction of their ego and self-actualization needs, can be direct products of efforts directed toward organizational objectives.

4. The average human being learns, under proper conditions, not only to accept but to seek responsibility. Avoidance of responsibility, lack of ambition, and emphasis on security are generally consequences of experience, not inherent human characteristics.

5. The capacity to exercise a relatively high degree of imagination, ingenuity, and creativity in the solution of organizational problems is widely, not narrowly, distributed in the population.

6. Under conditions of modern industrial life, the intellectual potentialities of the average human being are only partially utilized.
Therefore, leaders cannot create self-motivation in other people. Motivation must come from within. However, we can create the climate, the atmosphere that can lead to motivation.

God has already motivated us by setting the right climate so the motivation could take place. He has provided the most powerful reasons for us to act. These reasons are:

1. God's love
2. Salvation in Christ
3. Forgiveness of sin
4. Sonship
5. The conviction that Christ is with us.

These reasons should motivate people to be more useful to the Lord.

Psychological Principles for the Training Program of Volunteers

The voluntary work in the church begins with the members that respond to the climate Christ has set before them. It should be a natural consequence of being part of the people of God. In fact, the church cannot exist without it.

Even though this should come spontaneously in the Christians' lives, in order to enhance this voluntary work one must consider some psychological principles.

H. H. Naylor has suggested several of these principles for the volunteer training program. She states: "The feeling of being in tune with the whole is of prime
importance to a volunteer on the job."1 She quotes the following summary on volunteer motivation by J. D. Phillips, President of Hillsdale College, Michigan.

"If you want my loyalty, interests and best efforts, remember that . . .
1. I need a sense of belonging, a feeling that I am honestly needed for my total self, not just for my hands, nor because I take orders well.
2. I need to have a sense of sharing in planning our objectives. My need will be satisfied only when I feel that my ideas have had a fair hearing.
3. I need to feel that the goals and objectives arrived at are within reach and that they make sense to me.
4. I need to feel that what I am doing has a real purpose or contributes to human welfare--that its value extends beyond my personal gain.
5. I need to share in making the rules by which, together, we shall live and work toward our goals.
6. I need to know in some clear detail just what is expected of me--not only my detailed task but where I have opportunity to make personal and final decisions.
7. I need to have some responsibilities that challenge, that are within range of my abilities and interest, and that contribute toward reaching my assigned goal, and that cover all goals.
8. I need to see that progress is being made toward the goals we have set.
9. I need to be kept informed. What I am not up on, I may be down on. (Keeping me informed is one way to give me status as an individual).
10. I need to have confidence in my superiors--confidence based upon assurance of consistent fair treatment, or recognition when it is due, and trust and loyalty will bring increased security."2

M. Wilson agrees with these concepts. In her book How to Mobilize Church Volunteers, she points out what volunteers repeatedly have said about what they want and what they need.


2Ibid.
1. To be involved in planning and evaluating the program in which they participate.

2. To receive training and supervision to enable them to do that task well.

3. To receive recognition in a way that is meaningful to them.

4. To be regarded as persons of uniqueness.

5. To be accepted as a valued member of the team.1

Now, the most difficult thing is to understand the motivational dynamics: one's attitude toward life, job, others, etc. It is evident that there are forces which influence and determine one's decisions.

Schindler-Rainman and Lippitt described the forces that support "Yes" decisions and the forces which inhibit "Yes" decisions and support "No" decisions.

Motivational Dynamics
To Volunteer or Not to Volunteer2

| Forces supporting "Yes" decisions | Forces inhibiting "Yes" decisions and supporting "No" decisions |

Forces from Inside Self
(Own Forces)

It sounds interesting

It sounds like routine work

1Wilson, p. 47.

I want to get out of my "box", away from daily routine boredom. I owe my time and energy to my family.

What they are doing is very important. I do not feel I have any skill that is needed.

They really need and want me. I am scared of what I might get into.

It is a chance to learn new skills. I might not do well at it.

It is a chance to learn things that would help me grow. I think I am too old for that.

It could help me with my personal life. The last time I said Yes it was a waste of my time.

I have gotten a lot of help. Now it is my turn to repay. It might tie me down at times—I would want to be free to do other things.

It is a critical need; I have got to do my part. I need to earn extra money in my spare time.

I need something to do. It is unpopular; I will be involved in conflict.

I will have a chance to really influence what happens.

When working with volunteers in the church one cannot ignore these forces which can support right decisions.
Also, one must recognize that the church members as volunteers have certain characteristics; they are:

1. The volunteers are not paid.
2. They choose to belong or not.
3. They have no independent authority; hence, coercion possible.
4. They need a sense of common purpose.
5. They cannot be fired.

The implications of these characteristics are:

1. The power lies with the people.
2. Consultation is better than promotion (to enhance ownership).
3. Leaders must use persuasion (not coercion, remuneration).
4. The pastor functions as an enabler (equipper/organizer).
5. The pastor needs to know the needs of the people and their gifts.

With these characteristics of the church as a volunteer organization in mind, leaders should use the following principles to design any training program that might include the laity.

1. Harmonize satisfaction of personal needs with the satisfaction of church needs.
2. Allow ownership of goals by the volunteers.
3. Establish achievable goals.
4. Use a participatory process in planning and decision making.
5. Apply and give recognition of unique individual gifts.

6. Use positive, honest, open recruitment techniques.

7. Convey clear expectations and job descriptions.

8. Provide adequate training to develop a sense of competence.

9. Be willing to trust volunteers with responsibility and power.

10. Maintain effective management ties and adequate support in a reliable, well-administered program.

11. Ensure communication and report progress and results.

12. Present an evaluations of programs.

13. Give appropriate rewards.

Summary

The basic responsibility of every minister is to educate and train the members in his/her congregation by making them aware through education of their witnessing potential and responsibility.

When one works with adult learners, one has to remember that adults need to participate actively in the learning process. Adult motivation consists of identifying and supplying goals and objectives, giving reasons for doing things. This self-motivation results from setting goals for oneself. In helping church members to
identify and establish goals for themselves, they become more motivated. Furthermore, all such goals have to be compatible with the goals of the local church.

The best way to motivate is to encourage commitment through participation, decision making, and the acceptance of responsibility. Christian service is an opportunity for a person to achieve fulfillment of his highest needs. A church can do many good things, but there are some things a church must do if it is to achieve its mission. Training the church members is one of these priorities.

The only way a church can have an effective education, outreach, and mission program is through an efficient training program. This training program must use the principles of adult education, adult motivation, and the psychological principles of volunteerism developed in this chapter. These principles are common and applicable to all adult human beings. A specific witnessing program for Hispanic adults in Wisconsin must include these principles as well as taking into consideration the socio-cultural characteristics.

The main function of the church is to help its believers become aware of the particular ways in which they can witness; and the principal activity of the minister is to train and guide the church members.
CHAPTER IV

DESIGN FOR A TRAINING PROGRAM

This chapter is the heart of this project. Realizing that the church members are very important in the fulfillment of the great commission, I attempt here to build a program which will train the laity to do the job of evangelism. Certainly when the laity are given instruction and prepared for their tasks, they will feel more comfortable doing those tasks for which they have been trained.

A good training program is composed of both theoretical and practical aspects. It is best to give a small amount of instruction and then have time for practice.

In this chapter, I present the theoretical aspects which was given to a group of lay members for seven weeks. Simultaneously, during these seven weeks the practical aspects of this program, an evangelistic campaign in the city of Milwaukee, was underway.

The training program included five major themes: (1) Spirituality in lay evangelists, (2) evangelistic preaching, (3) personal evangelism, (4) the planning and organizing of an evangelistic campaign, and (5) new converts and the church family.
LESSON 1

SPIRITUALITY IN LAY EVANGELISTS

This lesson will help you to

1. Identify spirituality as the quality of life in a Christian believer
2. See Jesus as the perfect example in spirituality
3. Recognize the importance of the pastor's spiritual life
4. Provide direction in how the people can prepare themselves spiritually to do the work of evangelism
5. Exercise the spiritual discernment as a sign of spiritual maturity
6. Practice the twelve classic spiritual disciplines.

Section 1

The Balance between Action and Reflection in our Spiritual Life

I decided it would be best to begin with spirituality before introducing any discussion about mobilization of the laity. As spiritual leaders, what we are it is more important than what we do. Early in my ministry, I discovered that a spiritual leader first of
all must be a spiritual person. Pastors and lay members committed to the work of the church need to keep a balance between action and reflection, between being engaged with the task of ministry and spiritual relationship with the Lord. E. W. Bauman clearly explains this balance. He states:

... one of the most striking things about the life of Jesus is the vital balance he maintained between the inward journey and the outward journey. The inward journey is the journey to the center of our own being where we make a direct connection with God's Spirit within us. The outward journey is the journey of work and ministry in which we make a connection with persons in the world around us. Both are essential. Without the inward journey we tend to become lifeless and ineffective. Without the outward journey we tend to become stagnant and self-centered. ...1

This balance is important in order to cultivate a living faith in Christ and have a positive influence upon others. E. G. White pointed out: "Without a living faith in Christ as a personal saviour it is impossible to make our influence felt in a skeptical world. We cannot give to others that which we do not ourselves possess."2

The same thought appears many times in the Bible. The apostle Paul wrote two letters to Timothy; in the first he called Timothy a "man of God" (1 Tim 6:11) and in the second one, he exhorted him to "preach the word... and... do the work of an evangelist" (2 Tim 4:2, 5). It is significant that the order given in those


passages by Paul implies the concept that before one can discharge the task as a preacher of the Gospel, he/she must be known as men (and women) of God.1

Sometimes we are afraid to talk about spirituality because we do not want to be misunderstood as charismatic, mystics, or monastics. These misconceptions of spirituality come from the superficiality in which most Christians are living. In a time when "superficiality is the curse of our age,"2 we confront a crisis of faith which is being reflected everywhere.

There is a crisis of piety, a crisis of faith. Too many people have only a speculative and not an experimental knowledge of the truth of faith. The reality of God has become hypothetical even for many who call themselves Christians.3

In the midst of this reality we need a different style of evangelism and lay evangelists. The difference should be marked by having spirituality involved in this evangelism and in the life of the evangelists.

Section 2

Spirituality

What does spirituality mean? What are the basic spiritual qualities of a lay evangelist? These are two


important questions. Spirituality does not consist of what one does not do, but of what one does. It is not suppression, but expression. Spirituality is that quality of life in the Christian believer, and certainly in the spiritual shepherd, which glorifies and pleases God. All Christian services depend on it.

For R. J. Hauser, spirituality is "our effort with grace to become what we have been created by the Lord to be".1 Urban T. Holmes pointed out that "God created human beings with the capacity for relationship with Himself ... Spirituality is a disposition and a potentiality for that relationship".2 The Bible over and over calls us to a deep spiritual life.

For this reason I kneel before the Father, from whom his whole family in heaven and on earth derives its name. I pray that out of his glorious riches he may strengthen you with power through his Spirit in your inner being, so that Christ may dwell in your hearts through faith. And I pray that you, being rooted and established in love, may have power, together with all the saints, to grasp how wide and long and high and deep is the love of Christ, and to know this love that surpasses knowledge— that you may be filled to the measure of all the fullness of God. Now to him who is able to do immeasurably more than all we ask or imagine, according to his power that is at work within us. . . (Eph 3:14-20).

"Therefore we do not lose heart. Though outwardly we are wasting away, yet inwardly we are being renewed day by day." (2Cor 4:16). Everyone may reach


this spiritual renovation through a deep relationship with God.

Section 3

Jesus, the Perfect Example in Spirituality

The life of our Lord is a perfect example of spirituality. His life was completely involved in prayer and in close relation with His Father. He never permitted his busy program to crowd out His time with His Father even though His life was crowded with labor such as no other man ever knew. He carried greater responsibility than ever man before or since has carried. Yet the Saviour maintained a devoted communion with His Father that enabled Him to live as no man has ever lived. The practice of prayer in the life of Jesus was essential. The Gospel of Luke has several passages about Jesus in prayer.

1. Luke 3:21. Jesus prayed at His baptism: ". . . And as he was praying, heaven was opened."

2. Luke 6:12. Jesus prayed immediately prior to the calling of His disciples: "One of those days Jesus went out to a mountain side to pray, and spent the night praying to God."

3. Luke 9:18. "Jesus was praying in private and His disciples were with Him. . . ."

4. Luke 9:29. Jesus prayed on the occasion of His transfiguration: "As he was praying, the appearance of his face changed. . . ."


There is no doubt that spirituality is the essential component of the Christian life which gives sense and purpose to the Christian's mission in this world. This spiritual life has certain characteristics or qualities. In his book Liberating the Laity, R. P. Stevens suggests three pressing needs in spiritual leadership today: spiritual depth, spiritual discernment, and spiritual discipline.

Section 4

Cultivating a Deep Relationship with God

As seen in the life of Jesus, a life of regular and faithful prayer is essential to one's personal, spiritual relationship with God. The knowledge and experience of God comes from a life of prayer and the study of His revelation. The true knowledge of God begins with God Himself and not with human knowledge. Sometimes we limit the knowledge of God to our own subjective experience, but God transcends our experience. The apostles were convinced that God was God whether they experienced

Him or not. The apostle Paul admonishes: "Pray without ceasing" (1 Thess 5:17). "Unceasing prayer is the unbroken union of the soul with God, so that life from God flows into our life, and from our life, purity and holiness flow back to God".1 This unbroken union of the soul with God is the depth relationship which we have to cultivate daily.

It is not always necessary to bow upon your knees in order to pray. Cultivate the habit of talking with the Saviour when you are alone, when you are walking, and when you are busy with your daily labor. Let the heart be continually uplifted in silent petition for help, for light, for strength, for knowledge. Let every breath be a prayer.2

When we turn to God instinctively for help and guidance at all times and in all places, only then have we learned what it is to pray without ceasing. The one thing that lay evangelists cannot neglect is prayer. God can still use those who are lacking in education, those who are lacking in ability, but it is impossible to use those who neglect prayer in their personal lives. Prayer has always been and continues to be the means by which God and His people unite to change the world.

Section 5

Spiritual Discernment

The spiritual discernment spoken of in the Bible is a gift which helps Christians to discern what is good and true in the world: "to one there is given . . . to

1White, Steps to Christ, p. 98.

another miraculous powers, to another prophecy, to another distinguishing between spirits . . . " (1 Cor 12:10). The Greek term diakrino used here is a compound word, dia meaning "through" and krino "to judge". So the root meaning of the word is to make a distinction, decision, or judgment.

The exercise of spiritual discernment is a sign of spiritual maturity. "The man without the Spirit does not accept the things that come from the Spirit of God, for they are foolishness to him, and he cannot understand them, because they are spiritually discerned" (1 Cor 2:14). "But solid food is for the mature, who by constant use have trained themselves to distinguish good from evil" (Heb 5:14). According to these passages, through the exercise of the spiritual discernment, it is possible to distinguish good from evil, holy from profane. In the world where we live today, sex, money, and fame are the obvious hazards to every Christian; but Christians who have trained themselves in the path of spiritual discernment overcome all these temptations.

How can we cultivate our spiritual discernment? The answer to this question has a close relationship with the third spiritual need.

**Section 6**

**Disciplines of True Spirituality**

If we consider the church as God's appointed agency for the salvation of men, then evangelism is the
singular mission of the church. Laity as well as pastors are involved in this mission.

For the significance of this mission, I suggest in this project the practice of the twelve classic spiritual disciplines which R. Foster mentioned in his book *Celebration of Discipline*. This disciplines might be a help to ministers and laity to balance their spiritual life.

R. Foster divides these disciplines into three categories: (1) the inward disciplines: meditation, prayer, fasting, and study which may help us in our inner growing; (2) the outward disciplines: simplicity, solitude, submission, and service, which can prepare us for a better service; and (3) the corporate disciplines: confession, worship, guidance, and celebration, which can give us the true meaning of the fellowship with others and with God, based on mutual love.

These spiritual disciplines are not ways of finding God; rather they are ways of making ourselves available to the seeking Father.

They call us to move beyond surface living into the depths. They invite us to explore the inner caverns of the spiritual realm. They are intended for our good, to bring the abundance of God into our lives.

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1Foster, pp. 1-9.
2Stevens, p. 161.
3Foster, pp. 1-8
The disciplines of the spiritual life help us link the whole of our lives attempt to learn and do the will of God through the guidance of the Holy Spirit.
LESSON 2

EVANGELISTIC PREACHING

This lesson will help you to
1. Recognize the importance of preaching the Word of God
2. Identify the nature of preaching in the New Testament
3. Distinguish the elements that make a sermon an evangelistic sermon
4. See the importance of a Christ-centered approach in the presentation of every sermon
5. Identify the basic needs of the human being and the preaching topics to meet those needs
6. Preach in a clear and simple manner
7. Preach with conviction and with a sense of urgency.

Section 1

Preaching the Word of God

The church can develop many activities to win souls to the Lord, but we cannot forget that without "preaching the word" it is impossible to fulfill the great commission. "Go into all the world and preach the good news to all creation" (Mark 16:15). Paul wrote long
ago: "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe" (1 Cor 2:21).

It is doubtless true that to some people preaching may appear little more than foolishness, but it continues to be the medium which God uses to save the world.

We are never to forget that Christ teaches through His servants. There may be conversions without the instrumentality of a sermon. Where persons are so situated that they are deprived of every means of grace, they are wrought upon by the spirit of God and convinced of the truth through reading the word, but God's appointed means of saving souls is through "the foolishness of preaching".1

"The preaching of the Gospel is God's chosen agency for the salvation of souls."2

"The world will not be converted by the gift of tongues, or by the working of miracles, but by preaching Christ crucified."3

Section 2

The Nature of Preaching in the New Testament

Four words help us understand the nature of preaching in the New Testament: proclamation, witness, teaching, and prophesying.

1White, Testimonies for the Church, 5:300.
2Ibid., 5:87.

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**Proclamation**

Preaching is proclamation. It is the presentation of a message of good news. The Greek words for proclamation are: *kerygma* (news, declaration, proclamation of the victory), and *euaggelizo* (to announce good news). The messenger is the *keryx* (the herald, the one who brings the message). The word denoting what the messenger does in giving the message is *keryssein* (to proclaim). The messenger brings good news.

**Witness**

Preaching is witness. The Greek word for witness is *martyria* (to give testimony). Before Jesus' ascension, he reminded his disciples that everything written about Him in the Old Testament had to be fulfilled, meaning specifically His crucifixion and resurrection, and the preaching of repentance and forgiveness of sins in his name. Then Jesus declared, "You are witnesses of these things" (Luke 24:48). "But you will receive power when the Holy Spirit comes on you, and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth" (Acts 1:8).

**Teaching**

Preaching is teaching. When the apostle Paul pointed out the lists of special ministries given to persons in "the body of Christ," one category is "pastors and teachers" (Eph 4:11), probably referring to one and the same function. The Greek word for teach is *didache*. 

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We cannot draw a sharp line between *kerygma* and *didache*. The Bible says that Jesus "opened his mouth and taught (edidasken)" (Matt 5:2). In the great commission Jesus said: "... teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age" (Matt 28:20).

**Prophesying**

Preaching is prophesying. The Greek word for prophesying is *propheteuo* (pro=in front and phemi=to speak). It means giving a message perceived to meet a present need. According to Paul, prophesying is: edification, exhortation, and consolation. "But everyone who prophesies speaks to men for their strengthening, encouragement and comfort" (1 Cor 14:3).

With this emphasis, preaching becomes most personal. Dialogical spirit, if not actual exchange, takes over. An "I-thou" relationship between preacher and hearer prevails.1

**Section 3**

**Elements of Evangelistic Preaching**

The art of preaching is a broad subject and cannot be covered in its entirety here, but we want to discuss two questions about evangelistic preaching. The first one is: What is evangelistic preaching? A. Blackwood says that

The sermon that saves the soul brings the hearer face to face with the Son of God and moves him to accept Jesus as Saviour and Lord. In every soul-winning message there is a note of urgency, "Now is the accepted time".1

F. D. Whitesell described evangelistic preaching as "preaching at its best." He said:

Preaching adapted to the highest ends of the gospel, turning men from sin and darkness to salvation and light. Evangelistic preaching is preaching with mission, an immediate and all-important mission, winning a verdict in favor of all the Lord Jesus Christ. The evangelistic sermon is an all-out effort to bring the lost to Christ. A devotional or inspirational sermon, with an evangelistic kite-tail attached, is not an evangelistic sermon. A sermon with a mild evangelistic strain or color running through it, is not an evangelistic sermon. These sermons may be good and perfectly appropriate for many occasions, but such preaching ought not to be called evangelistic preaching.2

V. L. Stanfield defined evangelistic preaching as "the proclamation of the good news concerning the redemptive acts of God in Christ, by one who experientially knows Jesus Christ, in order to lead others to receive Christ as the saviour and their Lord".3 Therefore, the true evangelistic preaching brings a person face to face with Jesus Christ, where one must say Yes or No to Jesus.

The second question which we must answer is: What are the elements that make our sermons an evangelistic preaching?

1Andrew W. Blackwood, Evangelism in the Home Church (Nashville: Abingdon-Cokesbury Publisher, 1942), p. 70.


Christ centered

The evangelistic message itself, whatever its style, centers in Jesus Christ. "For we do not preach ourselves, but Jesus Christ as Lord, and ourselves as your servants for Jesus' sake" (2 Cor. 4:5). "Day after day, in the temple courts and from house to house, they never stopped teaching and proclaiming the good news that Jesus is the Christ" (Acts 5:42). The whole message turns on what is done with Jesus. Every doctrine is presented as a manifestation of the love of Jesus. E. G. White counsels the evangelist: "Lift up Jesus, you that teach the people, lift Him up in sermon, in song, in prayer . . . Let the science of salvation be the burden of every sermon, the theme of every song." 1

A Christ-centered approach is important in the presentation of every doctrine. Jesus was first in the preaching of apostle Paul. "When I came to you, brothers, I did not come with eloquence or superior wisdom as I proclaimed to you the testimony about God. For I resolved to know nothing while I was with you except Jesus Christ and Him crucified" (1 Cor 2:1-2). "May I never boast except in the cross of our Lord Jesus Christ, through which the world has been crucified to me and I to the world" (Gal 6:14). According to E. G. White, we must present Christ as our saviour in our preaching. She says:

1White, Evangelism, p. 185.
Theoretical discourses are essential, that people may see the chain of truth, link after link, uniting in a perfect whole, but no discourse should ever be preached without presenting Christ and Him crucified as the foundation of the Gospel.1

That is why the measure of a sermon's power is the degree to which it exalts the Lord and makes the audience aware of His claims upon their lives.

**Biblical**

Evangelists were commissioned to "preach the word" (2 Tim 4:2). In Jesus' prayer in John 17:14, He said, "I have given them your word." Our preaching should be characterized as biblical preaching. Evangelists do not have the right to preach human ideas instead of the word of God.

Ministers are not to preach men's opinions, not to relate anecdotes, get up theatrical performances, not to exhibit self; but as though they were in the presence of God and of the Lord Jesus Christ, they are to preach the Word.2

Biblical preaching gives authority to the message. It is through the word which the mind is illuminated. "All scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness" (2 Tim 3:16).

*May we, like Jeremiah, say: "But his word is in my heart like a fire shut up in my bones" (Jer 20:9). Only then will there be authority and power in our preaching.*

1Ibid., p. 186.

2Ibid., p. 207.
With Knowledge of Human Problems

The basic problems of the human heart are universal. Preachers must be aware of certain common problems as they preach:

1. Sense of guilt
2. Sense of emptiness
3. Sense of loneliness

These basic problems produce needs that must be satisfied. While it is true that our approach to preaching the Gospel may change from one culture to another, we must preach the same truth in the context of that culture. For this reason we must know as much as possible about the group to whom we are preaching and understand their needs. Preachers must pray to the Lord to help them in the preparation of sermons that could meet those needs.

In a Clear and Simple Manner

The Gospel is profound, so profound that the human intellect can never fully probe its depths. But the truth is also simple, so simple that a child can understand it. "The status of the Lord are trustworthy, making wise the simple" (Ps 19:7).

One of the secrets of Jesus' ministry was the clarity in His preaching. This is why "The large crowd listened to him with delight" (Mark 12:37). Preaching with clarity and simplicity means to preach in such a way
that the people can understand. Also, it means the use of familiar illustrations and repetitions.

There are many who want to know what they must do to be saved. They want a plain and clear explanation of the steps requisite in conversion, and there should not a sermon be given unless a portion of that discourse is to especially make plain the way that sinners may come to Christ and be saved. They should point them to Christ, as did John and with touching simplicity. Their hearts aglow with the love of Christ, say "Behold the lamb of God, which taketh away the sins of the world".1

With Conviction

It is important to believe in what we preach.

There is a living power in truth, and the Holy Spirit is the agent that opens human minds to the truth. But the ministers and workers who proclaim the truth must show certainty and decision. They are to go forth in faith, and present the word as though they believed it.2

Evangelistic preaching in the best sense of the word is preaching marked by conviction and sincerity. This conviction comes from the Holy Spirit in our heart. The experience of Pentecost should be our experience, if we want to preach with power and authority.

With a Sense of Urgency

This sense of urgency is expressed in the tone of the preacher's voice, in the light of his eyes, and in the very movements of his body--in all he does and says and is. Some one may be listening who will never hear the truth again. We never know if we will ever have

1Ibid., p. 188.
2Ibid., p. 169.
another chance to preach the Gospel. With authority from the Bible, we have to present the dangers of delay in making a decision to accept Jesus as a personal Savior.

**An Evangelistic Sermon with a Coherent Arrangement**

There are eight steps in the arrangement of a sermon which also are applicable for an evangelistic sermon. The eight steps are:

1. Determine the subject
2. Select the theme
3. Formulate the proposition
4. Establish a transitional sentence
5. Develop main divisions
6. Amplify the main divisions
7. Formulate an introduction
8. Formulate a conclusion

After choosing an appropriate subject and theme, the evangelistic preacher must seek to formulate a preposition. The preposition is the sermon condensed into one sentence. It is the thing which he wants to prove, the core of the whole sermon. The transitional sentence is the key sentence that characterizes each main division of the sermon. The main divisions are the body of the evangelistic sermon. The subject under consideration should be adequately developed. After the body of the evangelistic sermon is arranged with logical main points and subpoints, the preacher is ready to formulate the introduction. The introduction ought to capture the
attention of the people. It has to be brief, life-related, and direct. The last part of an evangelistic sermon is the conclusion—the recapitulation of the main points of the message. The conclusion makes it possible for the hearer to respond to the invitation or appeal. The invitation or appeal is essential in every sermon, it gives an opportunity to the congregations to act positively upon what the preacher has proclaimed from the word of God.
LESSON 3

PERSONAL EVANGELISM

This lesson will help you to
1. Give the real value of personal evangelism
2. See in Jesus, the Apostles, and the early church examples in personal evangelism
3. Distinguish techniques of personal evangelism
4. Apply some practical suggestions of what "to do" and what "not to do" while doing personal evangelism
5. Learn how to give personal Bible studies.

Section 1

Importance and Definition of Personal Evangelism

Personal evangelism is the most effective way of preaching the Gospel. It is the way for one person to share the truth with another. For E. G. White, personal and public evangelism are equal in importance. She says: "Of equal importance with public effort is house-to-house work in the homes of the people." 1

There is a tendency to identify evangelism exclusively with a big public evangelistic campaign, but even in those campaigns, personal evangelism plays a vital

1 Ibid., p. 429.
part. "People are not saved as nations, churches, classes, or families, but as individuals."1 Mass evangelism is very important and necessary, but it will never take the place of personal evangelism. Souls are not saved in groups. Soul winning is a personal, individual work.

What is personal evangelism? It is face-to-face encounter with a person, a family, or a small group in Bible study. This kind of work is an indispensable requisite for success in evangelism.

R. H. Woolsey points out that in every evangelistic campaign the following words should be written largely: "Visiting in the homes is at the heart of a successful effort."2

In every evangelistic campaign there are many things to do. One must advertise meetings, preach sermons to awake interest, and try different ways to get people come to hear the word of God. But one must also get into the homes to help the people understand the Bible.

E. G. White says: "We are not to wait for souls to come to us, we must seek them out where they are. When the word has been preached in the pulpit, the work


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has just begun. For this reason, every well-planned evangelistic campaign is preceded by a good training program for visitation, Bible study, and personal work.

Section 2

Jesus, the Apostles, and the Early Church
Examples in Personal Evangelism

The most powerful biblical impetus to personal evangelism is Jesus' model.

In the command to go into the highways and hedges, Christ sets forth the work of all whom He calls to minister in His name. The whole world is the field for Christ's ministers. The whole human family is comprised in their congregation. The Lord desires that His word of grace shall be brought home to every soul. To a great degree this must be accomplished by personal labor. This was Christ's method. His work was largely made up of personal interviews. He had a faithful regard for the one soul audience. Through that one soul the message was often extended to thousands.

Examples of Christ in Personal Evangelism

Jesus as a personal evangelist has no peer. He is the supreme teacher and example. Jesus set the example, not only in purity and life, not only in obedience, faith, and loyalty, but also in what to do and how to do it. For instance, consider the following examples:

1. His dialogue with the sinful woman of Samaria (John 4:5-26).


2Ibid., p. 229.
3. His approach to Nicodemus, a trained and scholarly Pharisee (John 3:1-21).

4. His one-to-one miracles, for example:
   b. The healing of the centurion's servant (Luke 7:1-10).
   c. The healing of Peter's mother-in-law (Mark 1:29-31).
   d. The healing of the daughter of the ruler of the synagogue (Matt 9:18-26).
   e. The curing of the woman with an issue of blood (Mark 5:25-43).

The one on one basis of most of His miracles indicate that Jesus' ministry was person centered. His model is the pattern and design for every Christian. He is not simply "a" model, He is "the" model in personal evangelism.

"Christ in His teaching dealt with men individually. It was by personal contact and association that He trained the twelve. It was in private, often to but one listener, that He gave His most precious instruction."1

The Bible shows how the Master made the approach to hearts and how He led from point of contact to that of inquiry, then conviction and instruction until the soul was won.

We can see also in the work of the apostles a perfect model of personal evangelism (Peter visiting Cornelius, Acts 10). Acts 8 records the story of Philip, the deacon, who was led by the Holy Spirit to give witness to the Ethiopian.

Paul's model is the most vigorous. He began preaching immediately after his dramatic conversion (Acts 9:20-22). The early church was powerful in personal evangelism.

"Day after day, in the temple courts and from house to house, they never stopped teaching and proclaiming the good news that Jesus is the Christ" (Acts 5:42). The Bible contains many other examples that underline the importance of personal evangelism. God reminds us:

Everyone who calls on the name of the Lord will be saved. How, then, can they call on the one they have not believe in? And how can they believe in the one of whom they have not heard? And how can they hear without someone preaching to them? And how can they preach unless, they are sent? As it is written, How beautiful are the feet of those who bring good news!. (Rom 10:13-15)

In other words, blessed are those who are doing personal evangelism.

Section 3

Techniques of Personal Evangelism

The combination of public evangelism and personal work plays a very important role in the process of the follow-up of the work with interested people. The following steps should be considered:

1. Get names of interested persons.
a. Names from church members before the effort starts.

b. Names from correspondence courses.

c. Names from attendance cards.

d. Names from literature-request cards.

e. Names from "True and False" quizzes.

2. Group names and addresses of interested persons, they are grouped according to the districts which have been marked on the map of the city. It is important to keep a permanent record of the interested persons.

3. Schedule visitation. The visitation in an effort of forty-five consecutive nights must be done in a progressive system.

   a. First week of visitation.

      i. Personal contact begins.

      ii. The main purpose is to keep the people coming to the meetings.

      iii. The visit should be brief and tactful.

   b. Second week of visitation.

      i. Personal Bible Study begins.

      ii. Give two or three Bible studies, depending on interest.

   c. Third to fifth week of visitation.

      i. The Bible studies continue.

      ii. Counsel in personal needs.

   d. Sixth to seventh week of visitation.

      i. Obtaining decisions.
II Preparing for baptism.

4. What "to do" while visiting an interested person.
   a. Ask questions. When the person talks, we are able to understand his background.
   b. Show interest in the home. Inquire about the children, other relatives, etc.
   c. Be friendly.
   d. Get the whole family involved.
   e. While visiting, suggest that radio or T.V. set be turned off.
   f. Be a good listener.
   g. Make the "student" feel important.
   h. Be sincere in all you do and say.

5. What "not to do" while visiting an interested person.
   a. Do not argue.
   b. Do not use a "take it or leave it" approach.
   c. Do not interrupt one who is raising an objection. His opinion is important to him.
   d. Do not shut the door of mercy by giving the impression that one is lost without a positive decision.
   e. Do not suggest that the problems of the "student" are less important than those of someone else.
f. Do not give the impression of being in a hurry.
g. Do not lose your temper or your patience.
h. Do not stay for refreshments after the decision is secured.
i. Do not talk about joining the church in the presence of friends.
j. Do not condemn a person's past life; give him hope for a better future.
k. Do not appear overanxious to get decisions.

6. Giving the Bible study.
   a. Be on time.
   b. Join in greetings and friendly conversation as an introduction.
   c. Use opening prayer.
   d. Supply every "student" with a Bible. It holds the interest in Bible studies.
   e. Answer the person's questions with the Bible (always keep the dynamic: the man asks, the Scriptures answers).
   f. Give personal application of the truth.
   g. Take decision to live according to that truth.
   h. Have a closing prayer.

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1See Appendix A for a serie of suggested Bible studies particularly prepared for Hispanics.
7. Meet objections with Scripture, and be prepared to meet a person's objections or excuses with the Bible.1

1See Appendix B for a partial list of Biblical texts to meet certain common excuses.
LESSON 4

PLANNING AND ORGANIZING AN EVANGELISTIC CAMPAIGN

This lesson will help you to

1. Identify the different factors that should be carefully planned before an evangelistic campaign (budget, selection of correct meeting place, spiritual preparation of the church, selection of evangelistic team, preparation of advertisements, organization and instruction of the different committees, etc.)

2. Distinguish the three important stages of the proclamation period (introductory, indoctrination, decision)

3. Give special care and training to the new members.

In an evangelistic campaign several factors should be carefully planned and rightly organized. For a better organization, I divide the campaign into three periods: preparation, proclamation, and consolidation.

Section 1

Preparation

The preparation time should begin at least six months before the proclamation period and includes the following elements:
1. Prepare the evangelistic campaign budget.

This budget should include all possible expenses and possible income (from the local church, Conference, etc.).

a. Possible expenses

- Rent for hall or land
- Electricity, air conditioning
- Advertising
- Books, Bibles
- Films rental
- Children evangelism material
- Miscellaneous

b. Possible income

- Local church commitment
- Conference help
- Other contributions

2. Select right place for the meetings. First, choose the city and then the area to be evangelized. Every city has its own peculiar problems. In the selection of the place, several factors should be taken in consideration.

a. The reputation of the area
b. Easy access for Hispanics
c. The place (tent, church building, or hall)
d. The cost of the rent.

3. Conduct a survey to discover the needs of the Hispanics in the chosen area. Several weeks before the opening, the church members could contact every home in the area with a questionnaire allowing the people to choose the topics that interest them.

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1See Appendix F for an example of the budget for the North Milwaukee evangelistic campaign.
4. Begin public relations with the Hispanic television, radio, journals, etc.

5. Plan spiritual preparation of the church by the evangelist and local pastor.
   a. Conduct a week of prayer (one month before the initiation).
   b. Hold a day of fasting and prayer (the Sabbath before the initiation).
   c. Plan revival meetings (a week before).

6. Recruit and train the evangelistic team. The group is recruited on the basis of those who believe in the importance of evangelistic outreach and are voluntarily committed to fulfill the Great Commission.

7. Prepare the territory through:
   a. Literature distribution.
   b. Television and Radio programs.
   c. Personal visitation of the church members.
   d. Five-day plan to stop smoking.

8. Prepare printed advertisements.

9. Organize and instruct the different committees which may include:
   a. Finance committee.
   b. Reception committee.
   c. Usher committee.
   d. Music committee.
   e. Platform committee.
   f. Bible study committee.
   g. Prayer committee.
   h. Transportation committee.
   i. Equipment committee.
   j. Telephone committee.
   k. Secretarrial committee.
   l. Handbill committee.
10. Select the campaign slogan.

11. Determine the length of the campaign. Decide how many nights per week and for how many weeks the campaign is going to last. (In this project, I suggest the every-night plan for forty-five nights.)

12. Select the order of the subjects. This has to be prepared before the proclamation period, keeping in mind the results of the survey, the religious background of the predominant culture, and the number of meetings per week. In this project, I suggest the presentation of non-controversial topics following strong doctrinal subjects. For example, if one night the topic is about the second coming of Jesus, the subject for the next night could be "Education of Your Children."

Section 2

Proclamation

The proclamation period begins on the date set. The length of this period depends on the chosen plan. As mentioned before, for this project I choose the every-night plan for seven weeks.

Although it is very hard and tiring for the preacher, this plan opens more possibilities to interested people, since they can attend the meetings at their convenience. The proclamation period can be divided into

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1See Appendix C for a list of subjects which were presented in the evangelistic campaign among Hispanics in Milwaukee, Wisconsin.
three important stages: introduction, indoctrination, and decision.

**Introductory Stage**

Keeping in mind the Roman Catholic background of the Latin American people, this campaign can begin with subjects that will raise their interest. Subjects they want to hear. During this period we have to create three important bridges. The first is to create a step-by-step confidence in the evangelist as an interesting speaker. This means focusing first on building good relationships with the people by presenting topics to meet their needs (for example: family problems, health, stress, etc.). The second stage is to create confidence in God, the Creator. The third is to create confidence in the Bible as the Word of God.

**Indoctrination Stage**

During the indoctrination stage we have to present all the doctrinal subjects with the purpose of leading the listeners to become converted to Christ and His teachings.

**Decision Stage**

During the decision stage we can present subjects which will bring listeners to a positive decision or action in favor of the doctrines of the church. Through all the proclamation period we must never lose the importance of personal work. The entire evangelistic team is organized and assigned to personal visitation in
different areas. The personal work must be done in a progressive way, leading the people step by step from where they are to where God wants them to be.

**Assimilation**

Assimilation is a challenging time. Special care and training is needed for the new members. The next section of this chapter outlines the steps in assimilating new members into the church family.
LESSON 5

THE NEW CONVERTS AND THE CHURCH FAMILY

This lesson will help you to

1. Define a program of spiritual nature and assimilation of the new members

2. Identify some practical suggestions for the consolidation of the new converts

3. Recognize the continuing struggles of the new converts between the "old nature" and the "new nature"

4. Give encouragement and training to the new members.

Section 1

The Importance of the Assimilation of New Members

In this section I discuss one of the most important periods for the new converts. First of all, both pastors and laity need to be aware that baptism is not the end of the evangelistic effort. Baptism must not be the end of the new convert's spiritual experience.

In the immediate post-baptism experience, a definite program of spiritual nurture, assimilation, and integration of the new members into church fellowship must be continued. Until the new convert is fully assimilated and integrated into the membership, the
evangelistic effort is incomplete. In his ministry, the 
apostle Paul took seriously the consolidation of the new 
converts.

You are witnesses, and so is God, of how holy, 
righteous and blameless we were among you who believ-
ed. For you know that we dealt with each of you as a 
father deals with his own children, encouraging, 
comforting and urging you to live lives worthy of 
God, who calls you into his kingdom and glory. (1 
Thess 2:10-12)

"We sent Timothy, who is our brother and God's 
fellow worker in spreading the gospel of Christ, to 
strengthen and encourage you and your faith" (1 Thess 
3:2) He preached, taught, confirmed, exhorted, and com-
mended the new believers to the Lord.

The counsels of E. G. White pointed out the 
importance of the consolidation period.

When men and women accept the truth, we are not 
to go away and leave them and have no further burden 
for them. They are to be looked after. They are to 
be carried as a burden upon the soul, and we must 
watch over them as stewards who must render an 
account.1

Section 2

Practical Suggestions

The new converts are like "babies" in their new 
life in Christ. "Like newborn babies crave pure spirit-
ual milk, so that by it you may grow up in your salva-
tion" (1 Pet 2:2). And like all babies, they must have 
care and nourishment until they have reached spiritual 
maturity. J. L. Shuler suggests twelve practical points 
that ought to have a place in the assimilation period:

1White, Evangelism, p. 345.
1. Visit the new members.
2. Have a particular care for any who may be absent on Sabbath.
3. Absorb the new converts into the church family.
4. Maintain a continuous interest in the spiritual welfare of every new convert.
5. Get the new members to read Adventist literature regularly.
6. Make sure every convert is enrolled in the Sabbath School.
7. Place the young people in church schools and in the Missionary Volunteer Society.
8. Assign the converts a place in one of the missionary bands of the church.
9. Encourage new members to attend the Sunday night evangelistic meetings.
10. Exercise careful oversight to lead the converts to be faithful tithe payers.
11. Establish in the lives of the new converts the habits of daily prayer, study of the Bible, and working for others.
12. Enlist the converts at once in a Bible training course.1

Many new converts become confused when they experience the potential for evil that continue within them even after baptism—the struggle between the "old"

1Shuler, pp. 256-265.
nature and the "new" nature. They need our help to understand the reality of the two natures, that one is always struggling against the other. As long as we are in this world we must fight this battle daily. New believers must learn that temptation is not sin, that all are tempted, even Christ, but victory is possible through faith. Confession and acceptance of forgiveness immediately after we fail keeps our relationship with God. "If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness" (1 John 1:9).

We have to help new converts to discover their gifts and equip them for ministry. Every new convert is gifted by the Holy Spirit. Discovering, developing, and using those gifts are vital functions of the church.

We also have to give them encouragement and training so they can work for others. Just as a growing baby needs exercise, so the new members need to be active in order to help their spiritual life. All Christians do not have the gift of evangelism, but all are called to be witnesses. Sharing one's faith with others is the responsibility of every Christian.

The responsibility of the local church with the new members is significant. The solid concept must be established that the consolidation and assimilation of the new converts lay upon all the "older" members.

Those who have newly come to the faith should be patiently and tenderly dealt with and it is the duty of the older members of the church to devise ways and means to provide help and sympathy and instruction.
for those who have conscientiously withdrawn from other churches for the truth's sake, and thus cut themselves off from the pastoral labor to which they have been accustomed.

The church has a special responsibility laid upon her to attend to these souls who have followed the first rays of light they have received; and if the members of the church neglect this duty, they will be unfaithful to the trust that God has given them.1

This admonition makes clear to older members that taking care of new members with love and patience is their duty. They are also responsible for being examples to the new members. "Let the older member be an example to those who have recently come into the truth".2

One good idea is to assign a spiritual friend of the church to care for and take a special interest in each new member. This spiritual friend should visit the new member at home at least once a week to pray, study the Bible, and give spiritual support.

Conducting another short evangelistic campaign is also a very useful element in the assimilation of the new converts.3 "After the first efforts have been made in a place by giving a course of lectures, there is a really greater necessity for a second course than for the first".4 This gives new converts the opportunity to bring their friends and relatives to the meetings.

1White, Evangelism, p. 351.

2Ibid., pp. 112-113.

3See Appendix D for a short second Evangelistic Campaign, immediately after the first one, for the new converts' assimilation.

4White, Evangelism, p. 334.
CHAPTER V

PROJECT EVALUATION

The purpose of this project was to design and implement a training program in public evangelism for lay members of the Hispanic S.D.A. churches of Wisconsin. As a part of the project, the lay members were actively involved in an evangelistic campaign. This last chapter develops an evaluation of the practical aspects of this project. Four important concerns are presented: (1) a brief history of the evangelistic campaign, (2) degree of involvement and attitudes toward the training program and the evangelistic campaign, (3) benefits to my personal ministry from this project, and (4) some specific recommendations and conclusions which could be helpful to the church and for any one who wants to use this project.

Evangelistic Campaign in the North Side of Milwaukee

In May 1987, I was invited by the Wisconsin Conference of the S.D.A. to work as an evangelist for the Hispanic-speaking people of Wisconsin. At the time, I was studying at Andrews University, and as soon as I knew of my new responsibility, I began to consider the possibility of combining two important ideas: (1) an evangelistic campaign in the city of Milwaukee with the
involvement of the lay members and (2) the required project for the D. Min. program.

I went to Milwaukee to get acquainted with the area and, especially, with the Central Hispanic S.D.A Church. I participated in several church-board meetings, and this provided good opportunity for me to meet the lay members and to listen to their opinions regarding an evangelistic campaign. After several meetings, the board and I determined to conduct an evangelistic campaign in the fall of the same year.

**Recruitment**

The first step in the preparation of that campaign was the recruitment of lay members to be actively involved. After a series of three sermons on the Joy of Sharing Christ (based on chapter 9, "The Work and the Life," of *Steps to Christ*, and preached on September 11 and 12, 1987), I made a call to the congregation. Two groups answered positively.

The first group of thirteen lay members became the evangelistic team; the second group of thirty-five lay members were to serve as their time allowed. These were all members of the Central Hispanic S.D.A. Church of Milwaukee, a church with a total membership of 132.

Both of the groups were recruited on the basis of their belief in the importance of evangelistic outreach. For them, the Great Commission was not an option or merely one among many wishes of our Lord. It was supremely important for them that every Hispanic in Milwaukee be
given the opportunity to get to know Jesus. The recruitment techniques that were of great value, were:

1. Be as specific and honest as possible, in the appeal.
2. Do not take time just because it is offered.
3. Match the person to the job.
4. Do not lie about the time involved.
5. Do not necessarily consider a negative answer as lack of commitment.
6. Offer a variety of options.
7. Keep a positive attitude--do not beg.
8. Trust (risk) starting people in new jobs.
9. Plan and allow rest periods.
10. Give people the big picture of their task.

The evangelistic team recruited through these techniques for this particular project were:

1. Alvarez, Alejandro (Mexican, factory worker, 20 years old, five years in the church)
2. Alvarez, Manuel (Mexican, factory worker, 18 years old, five years in the church)
3. Alvarez, Ramiro (Mexican, factory worker, 27 years old, seven years in the church)
4. Arce, Wilfredo (Puerto Rican, accountant, 47 years old, six years in the church)
5. Lopez, Carmen (Puerto Rican, housewife, 48 years old, eleven years in the church)
6. Lozano, Elder (Mexican, factory worker, 30 years old, four years in the church)
7. Lozano, Juanita (Mexican, factory worker, 33 years old, four years in the church)
8. Mares, Javier (Mexican, tanner, 34 years old, three years in the church)
9. Mares, Ernestina (Mexican, cook in Mexican restaurant, 30 years old, three years in the church)
10. Monteagudo, Virgilio (Cuban, social worker, 45 years old, six years in the church)
11. Monteagudo, Neisy (Cuban, factory worker, 40 years old, six years in the church)
12. Pastrana, David (Puerto Rican, hair stylist, 31 years old, four years in the church)
13. Pastrana, Jeany (Puerto Rican, housewife, 24 years old, four years in the church)

The persons chosen were willing to give the necessary time to be trained and to learn how to reach souls for the Lord. They participated willingly throughout the forty-five days of the campaign. For all of them, it was the first time they participated in such a program. The campaign gave them the opportunity to develop the gifts the Lord had given them.

Even though the Hispanic S.D.A. Church of Milwaukee has always been an evangelistic church, its members have supported other campaigns financially, but they had not been involved as a team in a public crusade. The tendency had been: "Let the paid professionals do the work." As a result, they became mere spectators rather
than participants. This experience differed from the past ones for it was centered in the church rather than on the professional evangelist. It did not depend on the evangelist's ability and performance but upon the personality and activity of the team.

Before the meetings began, and in order to prepare the church spiritually, the following activities were developed: (1) Week of Prayer from September 19-26 by the evangelist, (2) a Sabbath of fasting and prayer on October 10, (3) two revival meetings on the night of October 9 and the morning of October 10, and (4) personal visitation of all church members by the local pastor, the elders of the church, and the evangelist. The visitation, which began one month before the campaign, gave opportunity to pray with the members and to present to them the necessity of having a closer relationship with the Lord.

Our goal was "Consecrate yourselves, for tomorrow the Lord will do amazing things among you" (Josh 3:5). This preparation gave the church members and, especially, the team a new dimension of the ministry that belongs to the laity as God's chosen people.

Meanwhile, the two groups of lay members and I prepared the residents in the area through personal visitation, Bible studies, and dialogue in order to discover the needs of the Hispanic families. The target area was selected by the church board of the Central Hispanic S.D.A. Church. We also sought a place to be
used as the evangelistic center. We found a commercial hall, within easy access for the Hispanic community, located in one of the main streets of the north side of Milwaukee.

The meetings began on October 17, 1987 and continued for the following forty-five evenings. Each meeting lasted 1 1/2 hours, with a well-organized and attractive program. The following activities were included:

1. Cultural film
2. Welcome and announcements (by two team members)
3. Special music (instrumental music, solos, musical groups formed by church members)
4. Gifts (books, magazines, records)
5. Questions and answers (about the topic presented the night before)
6. Opening prayer (by the evangelist)
7. Evangelistic sermon (by the evangelist)
8. Final announcements (by a team members)
9. Closing prayer (by the evangelist)

The order of the sermon subjects appear in Appendix C. The people's interest was revealed by their attendance. Even though the meetings were held every evening, the average attendance from Monday through Friday was between forty and fifty (non-Adventists) and from sixty to seventy (non Adventists) during the weekends. Attendance of church members ranged between 60 percent to 80 percent of the church membership each week.
The evangelistic team made a significant contribution to this crusade. Twenty-five new converts were baptized, all of them prepared by the team (some prepared as many as five and others prepared just one). A new congregation was organized as a result of the hard work of the lay team.

Since the establishment of the Hispanic S.D.A. Church in Milwaukee ten years ago, this new group was the second church to be organized. The excitement of seeing the birth into the God's Kingdom of a new congregation could not be compared to any other experience in the programs of the church.

Degree of Involvement and Attitude toward the Training Program and the Evangelistic Campaign

The preparation and training of the lay members who were engaged in the campaign were a very important part of the crusade. Simultaneously with the campaign, a training program was conducted for the thirteen members of the team. Continued throughout the seven weeks, three sessions were held per week: Wednesdays (after the meeting), Saturdays (at 2 P.M.), and Sundays (at 2 P.M.). The evangelist was the instructor. Each training session included:

1. 15 minutes of meditation and inspiration
2. 45 minutes of instruction

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1The five topics that appear in Chapter IV of this project were presented through the seven weeks of training, during the 45 minutes of instruction.
3. 30 minutes for exchange of experiences, distribution of names, and reports of visitation.

After each session, all the members of the team participated in the practical aspect of this program with the following activities:

1. House-to-house visitation
2. Bible studies
3. Counseling about personal needs
4. Distribution of flyers
5. Prayer groups
6. Transportation of visitors
7. Child evangelism
8. Ushers

A summary of these activities is as follows: (1) the door-to-door distribution of 6,000 flyers, (2) the giving of more than one hundred Bible studies weekly, (3) the visitation of more than 150 homes weekly, (4) an estimated eighty hours weekly spent in personal visitation, (5) the prayer groups functioning in one room of the hall and directed by several team members for 1 1/2 hours daily, and (6) the daily transportation of fifteen to twenty persons.

In order to determine the team's attitude and experiences toward the training program and the evangelistic campaign, a questionnaire was given to them when the campaign ended.

The questionnaire consisted of twenty-three questions. These enabled me to evaluate the attitude of the
laity in this program. The English version of the ques-
tionnaire is given bellow; the original Spanish version
is in Appendix E.

Questionnaire on Attitude toward Participation
of the Lay Members in the Evangelistic
Campaign of North Milwaukee

Place an X above the number that most closely repre-
sents your personal opinion on the following
questions.

1. Did your participation in this program, improve your
daily devotional life? (prayer, study of the Bible, 
closer relationship with God).

POOR 1 2 3 4 5 6 7 EXCELLENT

2. Did the program give you more knowledge and courage
to evangelize?

POOR 1 2 3 4 5 6 7 EXCELLENT

3. Did the program give you personal satisfaction in
seeing people coming to the church because of your
involvement?

POOR 1 2 3 4 5 6 7 EXCELLENT

4. Was the duration and sequence of the classes (1 1/2
hrs., three times in the week, through 7 weeks),
enough for you?

POOR 1 2 3 4 5 6 7 EXCELLENT

5. Are you willing to participate and to encourage
others to get involved in a future program?

POOR 1 2 3 4 5 6 7 EXCELLENT

6. How do you evaluate the preparation of the area
before the campaign?

POOR 1 2 3 4 5 6 7 EXCELLENT

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7. What do you think about the spiritual preparation of the church?

POOR ___             EXCELLENT
1 2 3 4 5 6 7

8. What was your involvement in the campaign?

POOR ___             EXCELLENT
1 2 3 4 5 6 7

9. Please evaluate the organization and instruction of the team.

POOR ___             EXCELLENT
1 2 3 4 5 6 7

10. How was the cooperation and unity of the team?

POOR ___             EXCELLENT
1 2 3 4 5 6 7

11. How do you feel about the spirit of prayer and consecration of the team?

POOR ___             EXCELLENT
1 2 3 4 5 6 7

12. What do you think of the publicity and advertisement of the conferences?

POOR ___             EXCELLENT
1 2 3 4 5 6 7

13. Was each night's program satisfactory?

POOR ___             EXCELLENT
1 2 3 4 5 6 7

14. What is your opinion of the presentation and sequence of the subjects?

POOR ___             EXCELLENT
1 2 3 4 5 6 7

15. How do you rate the participation of the audience in the meetings?

POOR ___             EXCELLENT
1 2 3 4 5 6 7

16. How do you evaluate the personal visitation program?

POOR ___             EXCELLENT
1 2 3 4 5 6 7

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17. Was the indoctrination of the new believers handled appropriately? (Bible studies)

POOR ________ EXCELLENT

1 2 3 4 5 6 7

18. Was the children's evangelism satisfactory?

POOR ________ EXCELLENT

1 2 3 4 5 6 7

19. What is your opinion about the length of the campaign? (45 days)

POOR ________ EXCELLENT

1 2 3 4 5 6 7

20. How would you define the assimilation and consolidation of the new members?

POOR ________ EXCELLENT

1 2 3 4 5 6 7

21. Please evaluate The Spiritual Friend program, allocated to the consolidation of the new members.

POOR ________ EXCELLENT

1 2 3 4 5 6 7

22. How well did the new members participate in the church activities?

POOR ________ EXCELLENT

1 2 3 4 5 6 7

23. What is your opinion on holding a less intensive campaign after the intensive 45 days of the campaign?

POOR ________ EXCELLENT

1 2 3 4 5 6 7

This relatively short questionnaire was unsophisticated and easy for lay members to complete. It was intended only as an indicator of the perceptions of the laity on the training program and the evangelistic campaign. It was given out on a Tuesday night after prayer meeting; respondents were allowed the necessary time to answer the questions and return the questionnaire the same evening.
The numbers of the scale were interpreted as follows: 1: poor; 2-3: weak; 4-5: average; 6: good; and 7: excellent. The results were between the numbers 6 and 7 (good and excellent). It was difficult for the lay members to be objective and precise answering the questionnaire because of the following: (1) Personal relationship with the evangelist, (2) Their complete involvement in the project, and a (3) Cultural characteristic, Hispanics find complex to answer negatively to questions formulated for their pastor. The answers to the questionnaire revealed that the over-all program had been a satisfactory experience for lay members. After the proclamation period (45 days), and when the consolidation and assimilation of the new converts began, the team members became even more involved in the following activities:

1. Participation in spiritual activities (prayer meetings, days of fasting, and personal study of the Bible).

2. Missionary work (three Revelation Seminars conducted by lay preachers, personal visitation, Bible studies, and distribution of literature).

3. Preaching at the church services. (As the church pastor, I am presently preaching only one Sabbath per month, the other Sabbaths are taken up by lay members.)

4. Spiritual support to the new members through the Spiritual Friend plan (once a week the spiritual
friend visits the new member in his/her home to pray and study the Bible and give him/her spiritual support).

5. Helping the new members get involved in the church activities. (The team members are training the new members to work in the church as deacons, Sabbath school teachers, children's teachers, and community services' assistants.)

**Benefits to My Ministry**

Even though this project was designed to help the laity of the Hispanic S.D.A. Church of Wisconsin, I have received some personal benefits:

1. It gave me a better understanding and a higher appreciation of the ministry that belongs to the laity.

2. It helped me to better comprehend the socio-cultural context of the Hispanics in Wisconsin.

3. It helped me find better and more efficient ways to recruit, train, and assist the laity in their involvement in evangelistic work. The laity will accept responsibility for ministry when they are trained and are given opportunities to use their skills. Ministers must remember that their appeals should be as specific and honest as possible, that they have to offer a variety of options, and that a negative answer the first time does not mean a lack of commitment.

4. It taught me, as a pastor, to delegate more responsibility to lay members and to trust their work.
5. It helped me realize that evangelistic success depends not so much on my abilities as upon the involvement of the laity.

6. It convinced me more than ever that in order to be a spiritual leader I first must be a spiritual person.

Conclusions and Recommendations

The following conclusions and recommendations are derived from the analysis and application of this project.

Although not all church members have the gift of evangelism, all Christians are called to fulfill the role of witnesses. It is collective responsibility of both ministers and laity to proclaim the Gospel to others. God does not ask ministers only to do this work; the laity represents a large resource for spreading the good news. It is the minister's responsibility to give instruction and training to the members of the congregation, making them aware of their witnessing responsibilities. This training program should include new converts.

As a result of having the laity actively involved in a project similar to this one, I learned that the spiritual health of laity might be improved. Some indications of spiritual growth include higher attendance at the prayer meetings and Sabbath worship services, increased desire for personal study of the Scriptures, and more time for fasting and prayer. Thus by making
disciples outside the church, we were at the same time making disciples inside the church. A program like this one gives to the laity a new understanding of themselves as ministers in the church of God.

When working in a socio-cultural Hispanic context, one must be sensitive to some special cultural peculiarities: extended family, personal friendships, traditional relationships, and the authoritarianism of the male in the home. One should also remember that Hispanics are not oriented to abstractions, whatever is presented to them must be of a practical value and properly illustrated.

In despite of the positive results of the campaign, some changes need to be made which I believe would significantly strengthen this type of project. (1) Spend more time training the laity before the campaign. In this project the lay members were trained simultaneously with the campaign and, therefore, they received little instruction. This could be improved by giving instruction at least six weeks before the campaign starts. (2) A follow-up on the training experience should include additional support. This was not done in this project, but I concluded that the training of the laity does not end when the campaign ends. On the contrary, lay team members need supplementary training and still need support. (3) More time needs to be dedicated to joining the instructors when they visit interested persons. Because of a busy schedule, I did
not find enough time to visit and it was very frustrating. I would suggest that the evangelist must reserve afternoons for visitation purposes. (4) Better use could be made of the media. Hispanic radio, television, and newspaper, used when the campaign started, had poor results. This may be improved by starting media advertising six weeks in advance. (5) More fellowship activities should be planned knowing better now the cultural context of the Hispanics in Wisconsin, I strongly suggest that these activities be included in an evangelistic campaign.

Even though this project was developed for Hispanics, I would like to point out that witnessing is the responsibility of God's people all over the world, no matter what the difference in race or language may be. The Lord has His people in the world to proclaim the good news of His Second Coming, and evangelism is one of the supreme ways to do it. The key to the success in the fulfilling of that mission is based on the involvement of laity and ministers working together.
APPENDICES
APPENDIX A

LIST OF SUGGESTED BIBLE STUDIES

FOR HISPANICS IN GENERAL
Lista de Estudios Bíblicos

Esta es una lista de los temas doctrinales que los instructores bíblicos siguieron en el adoctrinamiento de las personas interesadas. Cada uno de estos estudios bíblicos fue presentado en forma de bosquejo.

Pre Bautismales

1. La Palabra de Dios
2. La Oración
3. La Trinidad
4. Jesucristo, Nuestro Salvador
5. La Segunda Venida de Cristo
6. Señales del Fin
7. El Milenio
8. El Origen del Mal
9. Justificación por la Fe
10. Obediencia por la Fe
11. El Espíritu Santo
12. La Sagrada Ley de Dios
13. El Sabado
14. La Iglesia Verdadera
15. El Verdadero Bautismo
16. Dos Ceremonias Necesarias
17. La Santificación del Cristiano
18. Un Buen Mayordomo
19. Las Tres Realidades (El Estado de los Muertos)
20. El Santuario Celestial
21. El Don de Profecía
22. Cielo Nuevo y Tierra Nueva

Post Bautismales

23. Sirviendo al Señor
24. Las Dos Leyes
25. Daniel 2
26. Daniel 7
27. "No dejando de congregarnos"
28. El Matrimonio y la Familia Cristiana
29. La Profecía Más Larga de la Tierra
30. Síntesis de los Sucesos del Fin
List of Bible Studies

This is a list of the doctrinal topics that the Bible instructors followed in the indoctrination of the persons interested. Each one of these Bible Studies was presented in the form of outline.

Pre baptismal

1. The Word of God
2. The Prayer
3. The Trinity
4. Jesus, Our Saviour
5. The Second Coming
6. Signs of the Times
7. The Millennium
8. The Origin of the Evil
9. Justification by Faith
10. Obedience by Faith
11. The Holy Spirit
12. The God's Holy Law
13. The Sabbath
14. The True Church
15. The True Baptism
16. Two Important Ceremonies
17. The Christian's Sanctification
18. A Good Steward
19. The Three Realities (State of the Dead)
20. The Heavenly Sanctuary
21. The Gift of Prophecy
22. The New World

Post baptismal

23. Serving the Lord
24. The Two Laws
25. Daniel 2
26. Daniel 7
27. "Not forsaking the assembling"
28. Matrimony and Family
29. The Largest Prophecy
30. Summary of the Last Events
APPENDIX B

PARTIAL LIST OF BIBLICAL TEXTS GIVEN THE LAY INSTRUCTORS TO ANSWER CERTAIN COMMON OBJECTIONS
Meeting Objections with the Scripture

1. Objection: "I am a great sinner."
   Answer: 1 Tim 1:15; Heb 7:25; Isa 1:18

2. Objection: "I am afraid a cannot hold out."
   Answer: Jude 24

3. Objection: "I cannot leave my church."
   Answer: Rev 18:4; John 10:26-27, 12:42-43; Matt 7:22-23

4. Objection: "My pastor and my friends advise me against this."
   Answer: 1 Kgs 13:1-26; Acts 4:19, 5:29

5. Objection: "My husband, wife, father, mother, brothers, and sisters will oppose me."
   Answer: Matt 10:36-37; Luke 14:26-27

6. Objection: "My friends will make fun of me."
   Answer: John 15:19; Mark 8:34; Jas 4:4

7. Objection: "It will cause trouble and division in my home."

8. Objection: "People will talk about me."
   Answer: John 17:14; Luke 6:22-26; Prov 29:25

9. Objection: "If I keep the Sabbath, I will lose my job."
   Answer: Matt 16:25-26, 6:33; 1 Tim 4:8

10. Objection: "It is so inconvenient to keep the Sabbath and follow these doctrines."
    Answer: Matt 10:38, 16:24

11. Objection: "I am waiting for my husband/wife/friend, so we can accept the truth together."
    Answer: Ezek 14:20, 18:20; Rom 14:12

12. Objection: "I will wait until I have the right kind of feeling."

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13. Objection: "I cannot live up to this teachings."
   Answer: 2 Cor 12:8-9; John 1:12

14. Objection: "I am not good enough yet."
   Answer: 2 Cor 8:12

15. Objection: "There is one thing (movies, jewelry, tobacco, etc.) that I cannot give up."

16. Objection: "Not right now."
   Answer: Prov 27:1-2; 2 Cor 6:2; Heb 3:13; Isa 55:6; Gen 6:3
APPENDIX C

LIST OF SUBJECTS PRESENTED IN THE EVANGELISTIC CAMPAIGN FOR HISPANICS IN MILWAUKEE
Lista de los Temas Presentados en la
Campana Evanglistica para los
Hispanos de Milwaukee

1. Es posible ser feliz?
2. Felicidad en el hogar
3. Delincuencia juvenil
4. Como enfrentar y resolver nuestros problemas
5. La astrologia y la Biblia
6. Como preparar el presupuesto familiar
7. La salud mental
8. Daniel 2
9. La educacion de los hijos
10. Los valores del cristianismo
11. Nuestro cuerpo y nuestra salud
12. La segunda venida de Cristo
13. Jesus, nuestro Divino Salvador
14. Podemos hablar con Dios
15. La Biblia
16. El amor y la gente joven
17. El origen del pecado
18. Alcoholismo
19. Por que Jesus murio en la cruz?
20. Como llegar a ser verdaderos cristianos
21. Senales de la venida de Cristo
22. Los diez mandamientos
23. El fin del mundo
24. Senales de la segunda venida de Cristo
25. El milenio
26. Salud mental
27. Importancia de la obediencia
28. El sabado
29. Sexo
30. La ley y la gracia
31. Por que el domingo?
32. Los siete sellos del Apocalipsis
33. Tres importantes senales del fin del mundo
34. El dia del Senor (como guardar el sabado)
35. Como dejar de fumar
36. El camino de la salvacion
37. Una nueva vida en Cristo
38. El bautismo cristiano
39. El poder de la fe
40. El estado de los muertos
41. La verdadera iglesia
42. La mayordomia cristiana
43. Vida saludable
44. Una paz genuina
List of the Subjects Presented in the
Evangelistic Campaign for the
Hispanics of Milwaukee

1. Is it possible to be happy?
2. Happiness at home
3. Juvenile delinquency
4. How to face and solve problems
5. Astrology and the Bible
6. How can we prepare our family budget?
7. Mental health
8. Daniel 2
9. Children's education
10. The Christian religion
11. Our body and our health
12. The second coming of Jesus
13. Jesus, our Saviour
14. Can we talk with God?
15. The Bible
16. Love and young people
17. The origin of sin
18. Alcoholism
19. Why Jesus died on the cross
20. How to become a Christian
21. Signs of Christ's coming
22. The ten commandments
23. The second coming
24. Signs of the second coming
25. Millennium
26. Mental health
27. The importance of obedience
28. The Sabbath
29. Sex
30. Law and grace
31. Why Sunday?
32. The seven seals of Revelation
33. Three important signs of the end of the world
34. The Lord's day (how to keep the Sabbath)
35. Tobacco, how to stop smoking
36. The way to salvation
37. New life in Jesus
38. Baptism
39. The power of faith
40. The state of the dead
41. The true church
42. Tithing
43. Healthful living
44. The genuine peace
APPENDIX D

LIST OF SUBJECTS PRESENTED FOR THE CONSOLIDATION OF THE NEW CONVERTS
Lista de los Temas Presentados para la Consolidación de los Nuevos Conversos

1. Las Cuatro Bestias de Daniel 7
2. La Profecía de las Setenta Semanas
3. La Profecía de los 1.260 Días
4. El Poder del Cuerno Pequeño
5. La Marca de la Bestia
6. Las Siete Iglesias del Apocalipsis
7. La Profecía Más larga de la Biblia (2.300 Días)
8. El Santuario Celestial
9. Los Dones del Espíritu
10. El Don de Profecía y la Iglesia Verdadera
11. La Mujer y la Bestia de Apocalipsis 17
12. Síntesis de los Eventos Finales
List of the Subjects Presented for the Consolidation of the New Converts

1. The Four Beasts of Daniel 7
2. The Prophecy of the Seventy Weeks
3. The Prophecy of the 1,260 Days
4. The Power of the Little Horn
5. The Mark of the Beast
6. The Seven Churches of Revelations
7. The Largest Prophecy of the Bible
8. The Heavenly Sanctuary
9. The Gifts of the Spirit
10. The Gift of Prophecy
11. The Woman and the Beast of Revelations 17
12. Summary of the Last Events
APPENDIX E

QUESTIONNAIRE ON ATTITUDE TOWARD PARTICIPATION OF LAY MEMBERS IN THE EVANGELISTIC CAMPAIGN OF NORTH MILWAUKEE
Cuestionario Acerca de la Participación de los Miembros Laicos en la Campana Evangelística del Norte de Milwaukee

Ponga una X sobre el número que mejor representa su opinión personal sobre las siguientes preguntas. Muchas gracias.

1. Su participación en este programa, mejoró su vida devocional? (oración, estudio de la Biblia, estrecha relación con Dios)

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2. Le dio este programa más conocimiento y más valor para evangelizar?

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3. Le dio el programa una satisfacción personal al ver personas acercándose a la iglesia por su labor y colaboración?

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4. La duración y secuencia de las clases, (1 y 1/2 hr., 3 veces a la semana, durante 7 semanas) fueron suficientes para usted?

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5. Esta usted dispuesto a participar y a animar a otros a colaborar en un programa futuro?

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6. Como evalúa usted la preparación del área antes de la campaña?

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7. Que piensa usted acerca de la preparación espiritual de la iglesia?

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8. Como fue su participacion en la campana?

POBRE 1 2 3 4 5 6 7  
EXCELENTE

9. Por favor, defina la organizacion e instruccion de el equipo.

POBRE 1 2 3 4 5 6 7  
EXCELENTE

10. Como fue la cooperacion y unidad del equipo?

POBRE 1 2 3 4 5 6 7  
EXCELENTE

11. Como se siente usted en relacion al espiritu de oracion y consagracion de el equipo?

POBRE 1 2 3 4 5 6 7  
EXCELENTE

12. Que piensa usted de la publicidad y anuncios acerca de las conferencias?

POBRE 1 2 3 4 5 6 7  
EXCELENTE

13. Fue el programa de cada noche satisfactorio?

POBRE 1 2 3 4 5 6 7  
EXCELENTE

14. Como fue la presentacion y secuencia de los temas?

POBRE 1 2 3 4 5 6 7  
EXCELENTE

15. Como fue la participacion de la audiencia en las reuniones?

POBRE 1 2 3 4 5 6 7  
EXCELENTE

16. Que piensa usted acerca del programa de visitacion personal?

POBRE 1 2 3 4 5 6 7  
EXCELENTE

17. Fue el adoctrinamiento de los nuevos creyentes manejado apropiadamente?

POBRE 1 2 3 4 5 6 7  
EXCELENTE
18. Fue el evangelismo para niños satisfactorio?

POBRE  1  2  3  4  5  6  7  EXCELENTE

19. ¿Cómo se siente usted en relación a la duración de la campaña? (45 días)

POBRE  1  2  3  4  5  6  7  EXCELENTE

20. ¿Cómo definiría usted la asimilación y consolidación de los nuevos miembros?

POBRE  1  2  3  4  5  6  7  EXCELENTE

21. Por favor, evalúe el programa del Amigo Espiritual, dedicado a la consolidación de los nuevos miembros.

POBRE  1  2  3  4  5  6  7  EXCELENTE

22. ¿Cómo fue la participación de los nuevos miembros en las actividades de la iglesia?

POBRE  1  2  3  4  5  6  7  EXCELENTE

23. ¿Cuál es su opinión acerca de las cuatro reuniones semanales celebradas después de los 44 días intensivos de la campaña?

POBRE  1  2  3  4  5  6  7  EXCELENTE
APPENDIX F

BUDGET FOR THE NORTH MILWAUKEE
EVANGELISTIC CAMPAIGN
OCT-NOV 1987
Budget for the North Milwaukee Evangelistic Campaign
Oct.-Nov. 1987

Expenses

Rent (6 months, $ 300 per month) .................. $ 1,800.00
Utilities (electricity, gas, etc.) .................. $ 1,200.00
Repairs (paint, curtains, carpet) ................. $ 800.00
Telephone calls .................................. $ 200.00
Flyers, promotions, propaganda .................. $ 1,000.00
Bibles ........................................... $ 600.00
Gifts, books, magazines, etc ...................... $ 600.00
Bible lessons .................................... $ 100.00
Film rental ...................................... $ 550.00
Children's evangelism .............................. $ 400.00
Transportation ................................... $ 200.00
Miscellaneous .................................... $ 450.00

Total $ 7,900.00

Income

Local church commitment .......................... $ 1,000.00
Other contributions ............................... $ 900.00
Wisconsin Conference .............................. $ 6,000.00

Total $ 7,900.00

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SELECTED BIBLIOGRAPHY


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_________.  "The Duty of the Minister and the People".  Review and Herald (July 9, 1895); p. 270.


VITA

Name: Miled Modad

Date and Place of Birth: December 27, 1949; Amioun, Lebanon.

Undergraduate and Graduate School Attended:

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Seminario Adventista Latinoamericano de Teologia, Villa Libertador San Martin, Entre Rios, Argentina.

Andrews University, Berrien Springs, Michigan.

Degrees Awarded:

Bachelor in Theology, River Plate College, Villa Libertador San Martin, Entre Rios, Argentina, 1972.


Date of Ordination: March 1979; San Juan, Argentina.

Professional Experience:


1975-1978 Minister, Middle East (Lebanon and Jordan).

1979-1984 Minister, San Juan and Mendoza, Argentina.

1987- Minister, Milwaukee, Wisconsin.